



Presbyterian Women
of the
Synod of Alabama
U. S.





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SYNOD OF ALABAMA
HONORARY LIFE PRESIDENT

PRESBYTERIAN WOMEN

OF THE SYNOD OF ALABAMA

U. S.

“Beloved, thou doest faithfully and well,
whatsoever thou doest.”

ALEATHEA THOMPSON COBBS.

AUTHOR AND COMPILER

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DEDICATION

This volume is dedicated to the women of the Presbyterian Church, in Alabama, who, by faith and patience, have woven a many-colored pattern into the fabric of our beloved Church

and

In Memory of our first president and Honorary Life President, Mrs. John Barnett Knox, who was the guide and inspiration of the Synodical during its early years and who being dead yet speaketh.

“Today it is appropriate
To pause, remember and give thanks for all
The opportunity to serve, early and late.

To be recorder of a century—
Herald still to call the days and decades as
They pass in swift review,
And hold for generations yet to come * * *
The his'try yet to be.”

Selected from an old Valley Creek Scrap Book owned by Mrs. Morrison
of Selma. June 7, 1935

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HISTORIANS

1934-35

HONORARY LIFE HISTORIAN

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Mobile—MRS. H. B. FOUNTAIN

North Alabama—MRS. W. W. ROBINSON

Tuscaloosa—MRS. R. E. FULTON

To the above faithful historians and to others who have lent valuable assistance I am indebted for much of the data that have been woven into this story of more than a hundred years of woman's work for God and the Church.

“There in the midst of all those words shall be our names,
our ghosts, our immortality.”

PREFACE

The women of the Presbyterian Church, as it exists south of the Mason and Dixon line, have, at last, come into a place of sure remembrance, not only in the heart of the Blue Ridge Mountains, at Montreat, where records are deposited in fireproof vaults and guarded with jealous care, but in a growing history that will tell of their love and labors to generations yet unborn.

The women of the New Testament have much honorable mention, and winsome pictures are drawn, here and there, of those who loved their Lord supremely and poured out their heart's dearest treasure for the advancement of His Kingdom.

They have continued to follow Him in His blood-marked way down the slow centuries; women are still making "coats and garments for the needy", feeding the hungry, nursing the sick, robing the dead, bringing little children to Jesus, ministering of their substance, breaking the precious box of ointment on His head and laving His feet with their tears.

In looking over the Minutes of the Presbytery of Alabama, between the years 1821-37, one finds but two references to "females" in this record of the early Church. And yet women must have been among the eager, heart-hungry throngs that camped around the brush arbors (who but they fed saint and sinner between the long sermons?) and crowded the primitive Churches to listen to the thunderous eloquence of T. DeWit Burkhead and the moving appeals of Daniel Baker. Godly women must have ministered to the sore physical needs of James Sloss, "Parson Murphy", John B. Warren and other heroic saddle-bag prophets as they forded rivers and threaded the wilderness to carry the light of the Gospel into places of "awful wickedness".

Woman's part in the upbuilding of the pioneer Church in Alabama was no less heroic than that of her sturdy brethren, but scant records of her labors appear in the annals of our beloved Church. One is almost tempted to think that the Presbyter of ancient days had interpreted Paul's injunction that "the women keep silent in the Churches", to mean, let the men keep silent about the women, in the Churches.

Be that as it may, we find that the pre-organization woman did her work without thought of recognition. She was rarely seen on a platform, pleading for a cause; but she loved her Lord and from the secret place of prayer she went forth to gird sons and daughters, who were destined to do a larger work in the Church, and to consecrate whatever cultural or housewifely gifts she might possess, for the enrichment of His Kingdom. Is it not high time that her children rise up and call her blessed on the pages of history?

The Auxiliary woman has come into a place of records, of standards, of reports. Her name is immortalized year by year, in printed manuals, so that the work of the future historian will be a mere matter of referring to the books to find the measure of her service; but the scribe of the present has the more fascinating task of tracing the beginning of a mighty stream of influence through the winding trails of family tradition far up into the hidden places of prayer and spiritual endeavor.

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FOREWORD

It is indeed fitting that the History of the Presbyterian women of Alabama should make its appearance during the Diamond Jubilee Year of our Church, when its entire membership is celebrating the organization of the Presbyterian Church, U. S. seventy-five years ago.

Not, indeed, that the activities of the Alabama women began when our Church was organized, for their History will chronicle many worthwhile activities in the long years preceding the Civil War and the setting up of our branch of the Presbyterian family. However, the activity of the women of the Church has been such a vital part in the progress made by this youngest child of the Reformed family, it is entirely in keeping with the properties as well as with the desires of the women themselves to add a note of joy to the Diamond Jubilee Year for what they have been permitted to do since our records began.

The rugged pioneers among our women a century or more ago left a great impress upon the life of the Church though we have but little record of their activities. It is indeed fitting to recall the faithful service of the early Mothers of the Church at this time when we are thanking God for the past and taking courage for the future.

The women who are at present bearing the heat and burden of woman's organized work of the Church will be inspired to greater service and wider outlook by the stories they read, in this volume, of their forbears who worked so faithfully and yet with seeming small reward. The young woman of today with the many helps provided her and the valuable tools put in her hands for Christian service should and will think gratefully and admiringly of the women of yesterday who had no such help and yet labored to make our organized work what it is today.

The Alabama women have brought offerings of every kind to the Master's service. The membership of the early years included the lowly and the aristocrat; the rich and the poor; many of the faithful colored Church members contributed their share to the remarkable story of the accomplishments of the Alabama women for the advancement of the Kingdom.

Fortunate, indeed, is Alabama in having her own Historian at hand to chronicle in accurate, charming, and readable style the story of the activities of this group of women, a work in which she herself has had so large a part, Active in many departments of the Church's work, she was perhaps the very first editor of an exclusive woman's page in a church paper, the Gulf States Presbyterian. Even before 1912 her clientele of woman readers was large and her trenchant pen gave hearty support to the movement for better organization in the Woman's Work of the Church. Her contribution to the literature of the Church has been recognized as possessing peculiar charm and deep appeal.

The women of the Church unite with their loyal sisters of Alabama in saluting the pioneer Mothers of yesterday with admiration and deep affection. We are humbly grateful for the blessing God is bestowing upon our work of today and we humbly pray we may pass on the torch of enthusiastic service to those who follow us, that they in their turn may be enabled to meet the new and ever changing demands of the day in which they will serve.

Again, we salute the Alabama women of yesterday, today and tomorrow.

(Mrs. W. C.) Hallie P. Winsborough

PIONEERS

With Apologies to Edward Everett Hale.

What was her name? I do not know her name,
I only know she heard God's voice across the sea and came,
Brought all she had across the sea,
To live and work for God and me.
Reared a sturdy brood
With patient toil.
Lured from the soil
Flowers and food that gladdened home.
Taught childish hearts the truths that do abide;
And at the end, without memorial died.
No blaring trumpets sounded out her fame,
She lived, she died, I do not know her name.

HISTORICAL BACKGROUND

The historical trails behind the story of Presbyterianism in Alabama, lure one far back into the maze of European politics, among the age-old struggles of Crown and Colonies, Church and State, and the bitter fight for bread.

To one who loves to study the origin of great movements, the quest is intriguing; but we are concerned mainly, at this time, with mention of three historic events which led to the settlement of Alabama and the establishment of the Presbyterian Church within its bounds.

In 1803 the **Louisiana Purchase** released vast tracts of land from foreign domination and invited American settlers to come in and possess the fat valleys that lay in the great Mississippi basin—an invitation that they were not slow to accept.

In 1815 the **bloody massacre at Fort Mims** started a flame of warfare against the red men, resulting in their complete subjugation and the Great Removal to lands beyond the Mississippi, a tale of cruel wrong which we would gladly forget, except that it stands in the line of "God's permissive decree" and produced far-reaching results which lead up to the events which we are seeking to record in our narrative.

In 1819 **Alabama was admitted into the sisterhood of states** and the pages of her history were formally opened. But even before these three great events had combined to sweep the stage clean for a new drama, a restless, migratory population from along the Atlantic seaboard had begun seeping through the mountain passes—threading Indian trails in covered wagons, or flat-boating down the sinuous rivers, and Presbyterianism had lifted her standard among the tall pines and spreading oaks—especially along her water courses, as the names of many of the early Churches indicate.

In 1817, a young man named James Sloss was licensed to preach by the Presbytery of South Carolina, and feeling the missionary urge, he pressed forward into the wilderness of Alabama and Mississippi territory, which was then included in the Presbytery of Mississippi, erected in 1816. He was the first to bear the standard of Presbyterianism in what is now Alabama. He writes back to his Presbytery, "I have more than once preached to less than a dozen men and **women** . . . The excessive badness of the roads prevents me from travelling as speedily as I wish. I have not yet had opportunity for organizing a single congregation. Members of the Church are exceedingly scarce through the country in which I have travelled and the few I saw are considerably scattered."

Dr. Earnest Thompson, in his masterly book on Missions in the Southern States writes that while "Sloss was ordained as an itinerate in the south-west frontier, the most of his life was given to building up the Church in Alabama." He was the second pastor of the Valley Creek Church, but was, at his own request, dismissed to the Presbytery of West Tennessee, May 7, 1824. We next hear of him as organizing a Church at New Providence, in North Alabama, then included in the Presbytery of West Tennessee.

In the year 1821, the Synod of South Carolina created the Presbytery of Alabama at Cahaba.

The wagon train moves on, and nothing stays it
Though tide and tempest seek to do it ill;
It hurries through each hollow, bound for glory,
It labors valiantly up every hill.
And singing people drive the straining horses,
And praying people follow in its wake—
The wagon train moves on and nothing stays it,
For while it moves our nation cannot break!
The wagon train moves on, and roaming tribesmen
Send arrows flashing through the heavy air—
Yet still the people sing, though voices quaver,
And still brave hearts unite in earnest prayer.
The dim horizon line becomes a background,
The miles wind up, like ribbons, dusty pale—
The wagon train moves on, and never falters,
For while it moves our nation cannot fail.”

Margaret Sangster.

WHENCE CAME THEY?

When the mind tries to visualize this train of godly women, who, for more than a century, under shifting circumstances and with changing methods have been laboring for the advancement of the Kingdom within the bounds of Alabama, the imagination is staggered, but so intrigued by the effort that it cannot rest until it glimpses some of the many types and individuals whose faith and loyalty have won them a place in the annals of our beloved Church.

Though all are now members of the same state family, one fancies that there is a shade of difference between the women of the five Presbyterials, traceable to a strain of heredity running through each group and to certain geographical influences.

Tuscaloosa Presbyterial

Two years before Alabama was admitted into the Union, a train of covered wagons, from beyond the Blue Ridge Mountains, came to rest in the rich river lands of what is now Dallas County, but which was then Montgomery County. Perhaps these pioneers did not differ outwardly from many others in the endless tide of immigration that was pouring through the Appalachians, in search of broader fields for King Cotton. But their coming was epochal, for they bore in their hearts the germ of the Presbyterian Church, with all of its principles and traditions. Morrisons were they, and Osborns, Morgans and Russells, from Mechlenburg, North Carolina, and the tang of the freedom-loving Scotch-Irish was in their character and the love of God and The Kirk was in their hearts.

Their determination to establish and perpetuate the worship of God, according to the Westminster Standards, was expressed first by a brush arbor under the tall trees beside a silvery creek, and later by a log Church with a spire carved from virgin pine. Around this primitive place of worship the people planted their homes and opened a new page of history that has been filled with the worthy deeds of a loyal and noble people. The heart of this settlement, so rich in tradition and bountiful in blessings to the state, is the old Valley Creek Church, the Mother of Presbyterianism in Alabama.

This first migration which put an indelible stamp upon "Pleasant Valley" and the green slopes around it, was followed by many others of a common ilk. They came from Virginia, from the Carolinas and from Maryland—from the very plantation of Francis Maceme and saturate with his love of the Church.

They spread themselves over the lush valleys in large plantations that whitened with the snow of Southern summers. Their families and their slaves increased, they built hospitable mansions, and white-steeped Churches, where owners and slaves worshiped together. Their descendants today represent the typical plantation folk of Alabama—large-hearted, generous, men of affairs and women capable of bearing large responsibility; conservative in the faith and loyal to the Church of their fathers. While the waters of Tuscaloosa Presbyterial have been kept fresh by a constant outflowing and inflowing from other streams, they still retain the flavor of the

Mother Church. Tuscaloosa, Aliceville, Selma, Demopolis, Uniontown, Catherine, Marion Junction, Boligee and other places have given strong leaders to the Church.

North Alabama.

In viewing the Presbyterial of North Alabama one must visualize not only the beautiful valley of the Tennessee, graced with stately old towns, boasting a century of wealth and culture, but also take into the picture much rugged country where piles of slack tell of the coal mines that are yielding "imprisoned sunlight" and the turbulent streams that furnish power for great industrial plants and quarries of marble that are being shaped into Churches and other important buildings throughout the South.

Huntsville competes with Valley Creek in claiming the earliest Church organization. Tradition tells us—for the records are lost—that a congregation was established on June 5, 1818. The honor belongs to that famous frontiersman, Gideon Blackburn, who travelled up and down the valley of the Tennessee, for a generation, preaching to whites and Indians alike, in leather leggings, coon skin cap and moccasins, carrying a Bible in one hand and a musket in the other. At the time that the Huntsville Church was organized and for many years thereafter it was included in the Synod of Memphis or of Tennessee. This first gathering together of a congregation at Huntsville seems to have been incomplete, for we read, in Gillett's History of the Presbyterian Church.—

"One of the earliest missionaries to Alabama was Rev. J. W. Platt, sent out by the Young Men's Benevolent Society of New York. He arrived in Huntsville November 26, 1819". Of that place he writes,—“Its inhabitants will suffer nothing on comparison with most other towns of our country, as it respects, intelligence, refinement and wealth.” Though, he says he found no organized Church or ministry. He immediately instituted plans for erecting a handsome brick Church.

Groups of land-hungry immigrants continued to pour in through the second and third decades of the century, from Virginia, the Carolinas and from as far north as New England. Their primitive homes soon replaced the wigwams of the Chickasaws and they, in time, were replaced by the planter's mansion, set in broad acres of cotton and corn.

The mining and manufacturing interests, coming later, have added a large foreign element to the original types and have created an important field for Home Mission work.

East Alabama Presbyterial.

About 1820, the tangled hills of East Alabama caught and held a large group of pure-blooded Scots, who had brought their Gaelic Bibles and communion tokens with them, as passports to the royal family of Presbyterians. Highlanders were they who had tarried, until the land had rest from war, in the Cape Fear district of North Carolina, and some had lived in Midway, Georgia.

The Clan O'McMillans and others, on reaching Alabama, pressed through the rough hills, to the limitless pine barrens and cypress swamps. They became a kind of landed aristocracy and reaped fortunes from the virgin forests. Like their kinsmen in the hills they are a distributing

center for strong men and women who still wear the plaid upon their hearts and the thistle in their eyes.

Their claim that they belong to the Campbell Clan is interesting, as the records tell us that a minister named Campbell first preached in the East Alabama district. Family tradition says that they brought their dominie with them from Scotland. Baxters, McRaes, McLeods and McMillans still abound in the south-eastern part of the state and are loyal supporters of the Church.

A large group of Scotch-Irish also came into and through that part of the state, from North Carolina, among whom are the McGills, Wards and Murphys. Descendants of the McGills tell us of a caravan that met an attack from the Indians enroute, several of the immigrants being slain. But Cupid is rarely defeated so there was a marriage on the way, when a granddaughter of old Israel Putman became the bride of a McGill. The newly-weds, with others, pressed on to the Pascagoula swamps, having heard marvelous stories of their fertility, but later moved to Mobile County where they reared a large family of blue-stocking Presbyterians.

The Pea River Church is the mother Church of East Alabama, having been organized in 1823, with four elders and eleven unnamed "ladies". One of the early pastors was the father of Dr. R. C. Reed.

There is a spring on the Church grounds, near where the first brush arbor stood. Tradition says that "while the pioneer mothers were attending preaching service, Indian squaws cared for their children." Can we claim that this was the first Church Nursery? I am indebted to Dr. Hay, of Auburn for the above facts.

Mobile Presbyterial.

The Gulf Coast, as the ethnic delta of the state, has received important contributions from all of these social and national groups and has had, in addition, its own separate inflow of population from Huguenot South Carolina, Cavalier Virginia, Puritan New England, Dutch New York and Scotch Irish Pennsylvania. These made impact on the earlier French, Spanish and English groups, which had, in turn, claimed Mobile territory. The coast district continues to have steady additions from the colder regions of the north and the British Islands to the south and some from over the sea.

These various ingredients, under the influence of Father Time, Mother Sun and the magic of the Gulf Breeze, have become amalgamated into a type peculiar to itself, which is illustrated in the typical Mobilian.

Government Street Church is the mother of Presbyterianism in South Alabama—her fostering care extending to all the Churches in the Presbytery. While the organization dates from 1831, there was an active group concerned in erecting a Church under the leadership of the doughty John B. Warren, some years before that time.

Birmingham Presbyterial.

More than sixty years ago the glare of the furnaces, in Central Alabama attracted an important migration from Pennsylvania and other industrial centers and a large number of those who followed on the wave of the new prosperity from many parts of the South and from foreign lands. As the Birmingham district became more settled there

evolved a Christian type of womanhood, characterized by culture, initiative and consecration. History will show how powerfully the Birmingham women have influenced the development of Woman's Organized Work in Alabama and beyond.

The Old First Church organized in 1872, is the Mother Church of the Birmingham Presbyterial. Her women led in the work of organization and have ever been in the fore front of the Synodical in all of its enterprises.

The Composite Picture.

After having noted briefly the genesis of the women in five sections of Alabama, which may be said, loosely, to include the five presbyterials, and viewing them as a composite, may we not say that the Alabama woman inherits the home-loving quality of the English, the passion of the Scotch for the Church, the sturdiness of the Dutch, the enterprise of the Yankee, the graces of the Cavalier and the tang of the Latin warmed by the Southerners love of hospitality and social life? Such, at least, are some of the outstanding qualities of the Alabama woman whom we love and whose labors in and for her Church we are seeking to record in these pages.



MARY MATHEWS PHARR,
Granddaughter of George Matthews,
Governor of Georgia; wife of Ephraim
Alexander Pharr, Colonel in the Indian
War under Jackson. Colonel Pharr
gave land and helped to build one of
the first Presbyterian Churches in Wil-
cox County, Alabama.

THE PRE-ORGANIZATION WOMEN FROM 1817 TO 1912

The following chapter is an effort to glimpse the Presbyterian women, of Alabama, as they pass through the pages of history, into the great Beyond, leaving a heritage of love and sacrifice to succeeding generations. **1817-1840.**

Dr. Ernest Thompson, in his History of Presbyterian Missions in the Southern States, describes the pioneer women as dressed in "linsey woolen frocks, bedgowns like a dressing sack and often without shoes in the summer. Their homes were built of logs, formed into a square and plastered with clay, possessed of one door, perhaps a window and a dirt floor." These houses were generally grouped together in stockades or forts, as a protection against the savages. They belonged to a sturdy race, and were deep-bosomed, strong, chosen to bear and rear a generation of men who were to conquer to wilderness, lay the foundation of a Church and build a state. Their deft fingers fashioned the buckskin trousers and coon skin caps worn by their lordly husbands and helped to prepare the hides that made soft the cabin floors for their little ones. Their part, moreover, was to tarry by the stuff, to carry sand for cement, to chink the logs in the hut, to cook, to weave, to spin, to care for the sick and wounded and to keep alive the spark of worship, that had been lighted in their distant homes and to transmit it to their offsprings and to the untutored Negroes and Indians around them.

Some of these early women however were from homes of culture in the Atlantic states, or beyond the Sea and their chests contained dainty gowns, jewels and silver on which was a crest of nobility. Or better still, some of them brought from ancestral homes copies of old leather-bound Bibles, Catechisms and a few classics which constituted the library of the pioneers. These were diligently taught to the children, when the work of the day was done, by the light of the blazing logs. This period of instruction was, doubtless, enlivened by many fascinating stories of other days, that made the eager listeners half forget the wolves howling, in the forests, and the savages that might be on the war path.

A few extant diaries and letters, of this period, show these pioneer women to have been introspective and deeply religious. Their type of piety reflected the Great Awakening that had swept the New Republic in recent years. The foreign missionary impetus resulting from this revival had sent the Newells to India, Rev. John B. Warren and his wife, Caroline Atwood, to the wild seaport town of Mobile and others into the wilderness to establish missions among the Indians or to follow the settlers to their new homes.

As life became more stabilized, the sons of the well-to-do, who had come from the older states, were sent back to Davidson or Harvard College, and the daughters to a seminary in Virginia or Maryland, and sometimes farther north. Thus, in a few years, there was returned to Alabama a generation of young men and women who were prepared to usher in a new era of culture and refinement, fostered, furthermore, by the rapidly increasing wealth of the planters.

ANTE-BELLUM DAYS

1840-1860.

Gone are the stockades. Indian warfare is a memory. The planter's mansion has replaced the wigwam and the hut. The ranks of pine forests have retreated before the armies of King Cotton. Pleasant rural communities, with white steepled Church bespeak a happy, worshipping people, and the steamboats loaded to the water's edge with cotton bales, sound out her wealth.

The old daguerreotypes, in our cabinets and the portraits that adorn our walls, show the rich brocades and laces with which our grandmothers bedecked themselves, while Gody's Lady's Books display their wondrous hoopskirts and wasp-like waists. Romance has spread such a glamorous veil over that period that one is almost tempted to believe that our feminine ancestors really did perpetually,—

"Sit on a cushion and sew a fine seam,
And feed upon strawberries, sugar and cream."

But while the poet may have known many who did spend their days in idleness and indulgence, those words do not apply to the larger number of strong Christian women, the memory of whose lives we are seeking to record, in these pages. Indeed, the women of slavery days inherited weighty responsibilities that called into action every faculty of body, mind and spirit. The result, generally, being, a well-rounded, resourceful, winsome Christian character.

Their dependants were numbered by hundreds, on the large plantations. These gentle children of Africa were ignorant and had to be instructed in the simplest duties of life and on whom did that responsibility largely devolve, but on the mistress of the plantation? It was she who taught them to spin, weave, sew, cook, serve at the table, nurse and to attend to the countless needs of the household and of the "quarters," as well, and to do it all with a loving adherence to duty that has become a cherished tradition in the South.

The plantation women were pioneers in the **industrial education** of the Negro, and their efforts bore splendid fruit during the trying days of the Civil War, when the men were away fighting and the women and children were left to the mercy of large bodies of slaves, who, in many cases, carried on the work of the plantation, with remarkable loyalty and success.

Mrs. Mary D. Irvine, in *Pioneer Women of the Presbyterian Church* writes,—“We believe that the generalship of the Southern women of antebellum days, was largely due to the demands made upon her as manager and mobilizer of the Negro families for which she had been made responsible.

It was she who had been first to assume the reins of government, being their guardian, guide and counsellor from birth. Such a responsibility put a fiber into her nature, which, as a Christian mistress, enabled her, by practice, to preach such sermons as they seldom hear today.”



MRS. WILLIAM HAMILTON,

Wife of the First Pastor of Government Street Church, Mobile.

She, with her husband, did heroic service during the yellow fever epidemic and in caring for the orphans in 1854.

Mrs. William Hamilton, English born and bred, was the wife of the first pastor of Government Street Church, Mobile, (35-54) Her great heart embraced not only the interests of her large family and congregation, but took in the whole world, in her devotion to the cause of Foreign Missions. But she will be remembered longest for her motherly concern for the helpless children of Mobile who were left orphans by the annual scourge of yellow fever. At one time she is said to have gathered thirty of these parentless children into her own home.

Colored Evangelization lay heavily on the hearts of Christian women, in Alabama and throughout the South. In Mobile, a Sunday afternoon school was held for them, in the basement of Government Street Church. On the plantations they were called into some room provided for them, in the "big house", or in the "quarters", where they were instructed in the Bible and in a catechism, especially provided for them. The Christian mistress also saw that their children were baptized in her own Church and that the parents were received into full membership. The Valley Creek Church had one hundred negro members on its roll, before the Civil War. Every Church, of that period, had its "slave gallery", where the servants worshipped with their owners.

A beautiful illustration of the care of Christian women, for the souls of their dependants, is obtained from a family history in which occurs the story of Mrs. Joseph Lake, of Livingston, who is said to have covenanted with a friend to meet and pray with her every afternoon at four o'clock, for the salvation of her slaves, whom she instructed regularly.

It was a Presbyterian women who laid her hand on Shepard's head and said,—

"William, I want you to be a missionary to your own people, when you grow up." Words that became a living urge in his soul, and which he loved to refer to as a part of his call to Africa. These incidents could be multiplied.

Rev. George Norriss, a returned Baptist missionary, from Africa, in the great Ecumenical Council, in Carnegie Hall, New York, "stirred the house, from pit to dome, with words like these, 'Of all the missionary work ever done in this old world, the greatest and most effective, rapid and most economic, was that accomplished by the masters and mistresses of the South, in behalf of the Negro.'" He proclaimed this message to his own people, all over the South, the following summer, meeting with applause everywhere.

Family Prayers was a custom universally observed, in Christian homes, and the domestics were expected to come in and share that worship period, before the work of the day began. We are glad to say, that on some plantations that beautiful custom still survives.

Religious Education in the home was a matter in which the Presbyterian women, of pre-war days were deeply concerned. Special times were set apart for this purpose, which included careful instruction in the Scriptures, the Shorter Catechism and the hymns of the Church. If this duty was not systematically performed, the pastor would discover her neglect, on his catechetical rounds and she might receive a reprimand. At this time the Church looked to the godly family, rather than to the Sunday School for the Christian nature of children.

Though it is interesting to note that the Presbytery, meeting at Tuscaloosa, in 1824, went on record as **approving** the spread of Sunday School work" as a means, blessed of God, for removing ignorance and vice."

The Sabbath was a sacred day, devoted to the things of God and to holy resting, except for works of necessity and mercy. Mothers took even their small children to Church, regardless of the length of the sermon or the temperature of the Church, and they were taught to reverence God's house.

An examination of Church records reveal some exceptions to this general rule, for they report a "deplorable increase of worldliness" attending the growing prosperity of the people. And sessions were called on to rebuke some Christians for driving on the Sabbath day and for a failure to catechise their children.

Christian hospitality was one of the outstanding virtues of our ante-bellum women, both in city and country. Friends and relatives who were in need, were welcome to spend months or longer in their kindly homes, without a thought of obligation. Throughout the rural districts, where itineracy was common, every home had its "prophet's chamber" where the tired saddle bag preacher was glad to rest and partake of the bountiful hospitality extended to him, and, in exchange for Bibles, tracts and the ministerial blessings, to have his saddle-bags loaded with good things, on his departure.

There was a dearth of ministers, in Alabama, during this period and women of wealth came to the rescue, individually and collectively, by assisting worthy young men to prepare themselves for the ministry. Indeed, may we not well claim that the ante-bellum woman, in her sphere of activity, where she wrought in the retirement of her own home or social circle, forestalled many of the organized agencies of the Church today?





MARY PINCHNEY RUSSELL McILWAIN
Valley Creek, Alabama

A woman who did prodigious work in
clothing the Army of Alabama in 1865

Mrs. Mary Russell McIlwain belongs to the Scotch-Irish migration who settled at Valley Creek. She is said to have led in the "prodigious" work done by the "ladies" of that Church in feeding and clothing the Confederate Army of Alabama in the early sixties. We are glad to preserve the faces of these two noble women as types of many who were giving of their best to the Master in those pre-organization years.

WAR AND AFTER

1860-1880.

"The war came on, the boys went off,
And loving hearts grew sore."

Women who had been shielded from every financial care now found themselves left without sufficient means for the support of their families. In rural districts they were often responsible for carrying on the business of large plantations. The commercial market was disrupted and their own treasuries dispoiled for the conduct of the war. Wounded soldiers claimed their loving attention and hospitals were manned by gentle women who had never looked on tragedy before.

They who had fed on dainties, with meek grace
Ate of the coarser foods that took their place;
And they who dressed in richest gowns before
Now gloried in the homespun frocks they wore.
They who had servants for their least command
Performed the humblest tasks with willing hand;
And never having known the touch of care,
Shrank not the burden of a war to bear.

Annie Shillito Howard.

Synod's first call for female co-operation came in 1862 and was couched in these words,—

"Large numbers of our true patriots having left for the war, the ladies are requested to hold weekly prayer-meetings for the Church, the soldiers and their country."

It is needless to say that their request was granted, and that groups of anxious, troubled, bereft and heart-broken women met for prayer, throughout the state. Women, hitherto separated by wealth and culture from their humbler sisters were now drawn together by a common danger and sorrow. It is said that a revival of pure religion swept through some of the churches as the result of these meetings for prayer which included even the slaves in the households.

Women everywhere came together to spin, weave, sew and knit, thus fashioning countless garments for the soldiers. Records tell us that they knitted thousands of pairs of socks, gloves and comforts. They gave blankets and sheets from their own household supplies, even cutting up carpets for this purpose. They furnished beds, pillows, quilts and bandages for hospitals, and travelled for miles, when travelling was rough and dangerous, to obtain contributions from others. Women were learning the power of organized effort when motivated by love.

And then the orphans, an ever increasing number, whose fathers had died on the battle-field. The heart of the women went out to these bereft children. Many were taken into their own homes, pending a more permanent provision for them. And groups met in the homes and in Church basements to cut out little garments, and to sew endlessly, with flying fingers, and to talk of their common sorrows which were soothed by this loving

ministry. Out of this concerted effort grew the Orphan's Home at Tuskegee and later at Talladega. A cause ever dear to the mother-heart of the Church. We find here also, the gem of the Ladies' Aid Society, which was for many years the beloved Martha, in the household of faith.

Dr. R. E. Fulton tells us that in 1869 "**The Tuscaloosa Presbytery called on the women of the Church to organize themselves into societies for the support of the Orphan's Home.**" That incident which is running ahead of the story, is mentioned parenthetically, to show that even at so early a date, man were beginning to see the potential power in woman's organized work.

Lady Poverty, the mother of invention, claims honorable mention here. She entered homes of erstwhile luxury, all unbidden, in the cruel train of war, but to those who accepted her presence with calmness and understanding, she taught lessons in faith, courage, thrift and industry which transformed character and gave a new zest to life. Silken dresses were woven into flags and the plantation loom was commandeered to furnish cotton cloth for delicate limbs. Hats were braided of straw and paper, while countless substitutes appeared on the pantry shelves. The confederate currency that had once been their wealth was valueless as autumn leaves and was often pasted on walls or fire-screens as mementoes of happier days.

The post-war woman found herself weighted with new responsibilities. The South had given the flower of its youth on the battle-field. Those who returned were wounded or weary and discouraged. The challenge to make a new life out of the old life of lordly plenty was met bravely by the women.

History has done honor to her cheerful courage and resourcefulness in the face of sorrow, loss and the bitter trials of the Reconstruction period, but the secular historian has had nothing to say concerning her relation to the Church, which also lay wounded and improverished wherever war had left its blight.

Church buildings, in many cases, had been used for hospitals or stables and had suffered from fire shell.

There was an **insufficient number of ministers** to supply the congregations which consisted mainly of improverished and bereaved women. While these needed the sustaining power of the Gospel, they had little money with which to pay the most meager salary or to repair the ruined Churches.

That was indeed a crisis; but the women who had fed and clothed an army for four years, by the work of their hands, did not fail in this higher warfare. Let not those of us whose lines have fallen on easier times, condemn their methods.

When they looked on the desolation in Zion and then into their own empty pockets, they seemed to hear a voice speaking to them out of the pages of Holy Writ, saying,—

"What hast thou in thy house?"

They may not have replied consciously to this inner voice, but they knew, in their hearts that they had nothing but the food which a kindly

climate and a fertile soil had made plentiful for them. With that in hand, daintily served, and counting on hungry men to buy and eat, they began a campaign of Church suppers, strawberry festivals and bazaars.

It is said that a certain Church in the Black Belt should have a strawberry painted on its facade, to keep in remembrance the fact that it was built almost entirely by strawberry festivals. Another Church, in East Alabama Presbyterian, received sixteen-hundred dollars, in four years, by similar means.

These **co-operative feedings** were the work of what was known as the "Ladies' Aid" Societies. Not only did they feed the public for a consideration but they also engaged in sewing and quilting. The pastor's family were often the beneficiaries of these latter industries. Sometimes also they "pounded the preacher", which, being interpreted means, that they visited him enmasse, and **unexpectedly**, bringing each a pound of groceries, or other needed household articles, which often included a quilt, or garments for the children.

There were no question about the dire needs of the manse, at this time, nor the spirit that prompted these efforts at relief but "Surprise parties" were never popular with the minister's wife who craved a more business-like way of running her household. Sometimes these financial schemes shifted to a concert or a series of Church sociables, for which an entrance fee was charged.

Though these industrial efforts were put forth with the purest motives and served a good purpose during the dark days of reconstruction and later, they were not conducive to the highest type of benevolence. Some even thought that troubles were brewed in the congregation by a too free use of conversational rights and privileges, at their weekly meetings. So that they had been facetiously called Ladies Said Society. Be that as it may. Separated women had been drawn together, in coherent groups, where they had learned to use, in God's service, such gifts as they possessed. Churches had been repaired and built and valuable aid rendered in sustaining a preaching ministry. All honor to these resourceful, untiring, faithful servants of the Church. They sought no honors, they left no records, their work alone speaks for them.

"They lived and they were useful; this we know
 And naught beside,
 No record of their names is left to show
 How soon they died;
 They did their work, and then they passed away,
 An unknown band,
 And took their places with the greater host
 In the higher land."

Marianna Farmingham

HIS TWO COMMANDS

I heard a voice beside me low and sweet
The voice of one with thorn-crowned head and pierced feet
And from the turmoil of the raging years,
And from the pressure of my blinding tears,
His torn hands beckoned to a peaceful home,
I heard a clear voice calling to me, "Come."
Then I heard voices calling from afar,
Where sin and death and speechless anguish are,
I heard the wail of those who strive in vain,
Hungry and thirsty, naked and in pain.
"My little ones they are", He murmured low,
And took my hand and whispered, "We will go."

Lois Johnson Erickson.



MARY HORTON STUART
Married and sailed for China 1874



PAULINE McALPINE DUBOSE
Married and sailed for China 1872

When starry-eyed Pauline DuBose and Mary Horton heard a call and left for far lands to carry the light of the gospel missionary societies sprang up all over the South and a new day dawned.

THE MISSIONARY AWAKENING

1872-90. When the General Assembly U. S. held its first meeting, in Augusta Georgia, 1861, it flung its banner into a lurid sky and proclaimed itself a missionary Church, though it was surrounded by a cordon of hostile armies and was facing a long and cruel war. In the words of Dr. J. H. Thornwell, "It was indeed a sublime act of faith."

Alabama's response to this missionary challenge, was to send Miss Bradford, of Talladega, as its first evangelistic teacher to the "heathen" of the Indian Territory. She was commissioned by the Foreign Missionary Committee, of which Dr. J. Leighton Wilson was Secretary, in 1862, while the war-cloud was still heavy on the land.

Ten years later (1872) there was a marriage in Talladega, and the lovely brown-eyed Pauline McAlpine became the bride of Rev. Hampton Wade Dubose. They immediately set sail for the classic city of Soochow, China, where they were destined to labor together for thirty-eight years, and leave a family who have blessed two continents.

In November, 1874, there was a large double wedding in the old Horton homestead, in Mobile. Like the marriage in Talladega, this was an important event in the history of the Church, for it united the lives of Mary Horton, one of the most beloved girls in the city, and Rev. John Leighton Stuart, of Hangchow China. Fifty years of notable service lay ahead of them and they too were to be blessed with children and grand children who would hold the torch high on both hemispheres when their hands should fail. The other bride was Julia Horton, who was married to Mr. Thomas McBride, of Mobile. Though they were not commissioned for foreign service, their lives were so wholly devoted to the cause of Christ, whether at home or abroad, that it is fitting that their names should be recorded in this connection.

Mrs. Randolph, founder of Golden Castle School, Japan, left for China (her first field) about this time. Her husband, a prominent physician, in Mobile, had given his life in the terrible Yellow Fever epidemic that swept the city in 1858.

Miss Emma Boardman, of Greensboro and others from other states soon joined the little band of missionaries in mid-China, who were destined to make history in that hoary nation.

The Monthly Concert of Prayer had a large part in awakening the women and (some of) the men of the Church to a sense of their personal responsibility, in the great enterprise of Foreign Missions. Eloquent **inspirational sermons** were preached from pulpits, on Sundays, but the Wednesday Evening, Monthly, Concert of Prayer, was intimately devotional and educational. Leaders in the **Ladies' Missionary Societies**, often helped to prepare the programs, those who had loved ones in the work sometimes read excerpts from their letters, telling of their experiences. There were hymns from **Greenland's Icy Mountains**. Fervent prayers were offered for those "who had left home and loved ones and gone to a far heathen land". The elders spoke as the Spirit moved them. There was more prayer

and then the pastor brought the meeting to a close by a heart-stirring appeal which sent the group of worshipers home by the light of their twinkling lanterns, with great thoughts in their minds and large purposes in their hearts.

Returning Missionaries added greatly to the growing interest in Foreign Missions. Miss Anna Cunningham Safford, teacher and author, of Soochow China, spent the year of 1885, in Mobile with the family of Rev. W. H. Thompson. She was a brilliant conversationalist and lecturer and attracted large crowds, who were interested in hearing of the strange customs of China and in seeing the many curios that she exhibited. Foreign Missions took on a new meaning. Societies were organized and named for her, one of which had on its roll, in after years, the names of some who are princes in the Kingdom, in far lands and near.

The word **organization**, as applied to women's missionary societies, came out of the dictionary and walked boldly into the churches, wherever returned missionaries spoke. Miss Safford was a close friend of Mrs. Josiah Sibley, of Augusta Georgia, a woman of consecrated wealth. Together they had dreamed of arousing the unused forces, of the women, for the advancement of the Kingdom, therefore, wherever she spoke, in Mobile, or elsewhere, the word that was to become a campaign slogan, a score of years later, was often spoken in ringing tones and so helped to prepare the ground for the great **co-operative work** that was to follow.

Mrs. Mary Horton (J. L.) Stuart returned to her home, in Mobile, in 1887, with four splendid sons whose names were to be written high on the honor roll of the Church. Wherever she and her saintly husband spoke, souls were strengthened and a new interest created, in lands beyond the sea. Mary Stuart Missioinary Societies sprang into being, here and there, and her name was the magnet that drew many into a new sphere of activity.

The return of the DuBose's, in the early eighties, for a furlough, and Miss Emma Boardman's first visit back to her home in Greensboro, these were like returning ships, bringing treasures from afar and added much to the growing interest in Foreign Missions.

When these first returned missionaries spoke at meetings, "for women only," a minister had to be called in to make the opening prayer, as no "lady" could speak in public—though there was an occasional exception to this general rule;—he was also expected to introduce her to the audience. On one such occasion, the Church was crowded and no preacher available, the missionary was forced to open her own meeting and introduce herself. As so little was known of these newly-opened fields, speakers spent much time in explaining the manners and customs of the country, exhibiting many curios at the close. She would then call on the women to ask any questions about the place, people or her work. Usually, a painful silence ensued, but on one such occasion it was broken by a courageous woman who asked,—“Do they eat rats where you came from?”

The first returned missionaries had a vast deal of pioneering to do among the women of the Church, but they were to be richly rewarded, for

the Spirit of God was moving among His people, calling a young life, here and there, into His foreign service and granting a new vision to the Church at large.

The call for Union of our Presbyterian forces, was sounded intermittently, throughout the Synod of Alabama, in the nineties. North Alabama took the lead in this matter, as her Presbyterian Union had been organized in 1893. Tuscaloosa, through the labors of Miss Annie Stillman, came into being in 1896, that event being preceded by a sermon by Dr. Russell Cecil pastor of the First Church. Mrs. James Sommerville was made president and Miss Addie McLemore Secretary and Treasurer.

The call to organization came to the presbytery of East Alabama from Dr. Neal Anderson, pastor of the Second Church, Montgomery. Mobile being included in East Alabama, at that time, responded by a letter of enrollment, from the Anna Safford Society of South Franklin Street Church. Mrs. Ray Rushton, of Montgomery, was the first President and Miss Fannie Robbins, the secretary. These Unions shared alike the difficulties of pioneering. Few women desired leadership. Domestic duties bound them. Roads were bad and there was no easy communication between rural communities, and many of them did not know what it was all about anyhow.

The Birmingham Presbyterian Union strode far ahead. The field was more populous, more coherent and many of their leaders were women experienced in organization work. They were looked to as natural leaders, in the new order.

A Fashion Note

If we would visualize our women as they looked in the "gay nineties," we must remember that hoop skirts were no more, "Tilters" had passed into the discard and "bustles" were in a sad state of decline—indeed one could look quite stylish with only a Christian Observer or a Mobile Register deftly bunched under her dress. But sleeves were there in monstrous proportions and hats were mounted high on ponderous coiffures and at strange angles.

The historian's apology for making these seemingly frivolous observations is that typical Presbyterians, of either sex, have a mind to dress according to the prevailing mode, a fact we should bear in mind as we watch them move before us on the pages of history.

Alabama's Gift To Africa.

In the year 1890, Samuel Lapsley, the son of Judge James Lapsley of Anniston and William Shepperd, a negro, moved the hearts of the Church by consecrating their young lives to darkest Africa, and setting out to found a mission on the Congo. In deepest Christian fellowship they met the dangers and unspeakable fatigues incident to founding the Church at Luebo. Then Samuel was overcome by the deadly African fever at Underhill and Shepperd continued his work alone. But the grave beside the Congo became the seed bed for missionaries and the inspiration for a larger work at home. His death occurred March 2nd, 1892. The first reaction on the hearts of Alabama women was a desire which ripened into a determination

as the whole Church responded, to build a missionary boat to ply up and down the Congo. This was accomplished in due time and named The Lapsley in honor of the one who gave his life in the first heroic effort to found the mission. Phillips Vernon and Miss Bradshaw, of Tuscaloosa, Lucius DeYampert (Colored) of Selma. Maria Fearing, an elderly negress, who sold all of her possessions to pay her own expenses to Africa, where she did noble service for years in Pantops Academy were among those who followed immediately in his train; and lastly, in 1920, Rev. Vernon Anderson and his wife, crowned Alabama's offering with their splendid young lives.

Alabama and the Island Empire.

Rev. Robert McAlpine and wife, from Talladega, went to Japan in 1885 and had come back on their first furlough before Rev. Swan Erickson (Mobile) and his wife, Lois Johnson (Arkadelphia, Ark.) joined the mission force in Japan, at Takamatsu. Mrs. Barbara Savage Haskell, following her marriage to Rev. A. P. Haskell, at Jackson, Alabama, sailed for Japan in 1909. Miss Ruth Buckland, Birmingham, (1925) Miss Margaret Archibald, Eutaw (1928) and Rev. Harry Bryan, Birmingham (1931). These were all choice gifts to the Island Empire of which Alabama is justly proud, and whose going has done much to deepen the missionary spirit of those at home.

“Then I heard voices calling from afar
Where sin and death and speechless anguish are.
I heard the wail of those who strive in vain,
Hungry and thirsty, naked and in pain.
“My little ones they are” he murmured low,
And took my hand and whispered “We will go”.

Lois Johnson Erickson.

Mission Study 1900.

The introduction of Mission Study in classes formed for the purpose, was a valuable factor in the development of Woman's Work. The subjects presented rivalled the literary clubs in variety, charm and vital import and enlisted intelligent women of the Church in much delightful research that opened a new world to many.

Via Christ first captured the imagination, with its colorful story of the triumphs of the Gospel down the slow centuries. Other fascinating books flowed from the press and were welcomed by study groups who were thus acquiring a liberal education in the history, science and meaning of World Missions, which was destined to work out in enlarged, co-ordinated activities, embracing every cause of the Assembly.

The Student Volunteer Convention in 1906 and the **Laymen's Missionary Movement**, with their thrilling programs and their splendid offerings of life and substance were other means that God was using to call the women of the Church into larger service for His Kingdom.

CARRIE McCLURE KNOX

First President of Synodical of Alabama 1908-1911
Honorary Life President 1911-1934.

In studying the genesis of the Woman's Auxiliary of the Synod of Alabama, one sees, through the mists of years, certain women sweet, beloved women—who had caught a vision and heard a call to enlarged service. Memory still retains their gentle accents as they spoke here and there, throughout the Church, to groups of other women, who, at first, scarcely understood their message of co-operative service.

We think of others who sat at their desks receiving and answering countless letters, many of which bore the Kansas City postmark, and filling the columns of one of our Church papers with well conned arguments for the organization of Woman's Work. And all of them, we feel sure, were studying their sacred guide books and were praying for divine guidance in these new paths of service.

Many of their faces still smile out of the past. Some of them are glorified now, but their names endure and their work lives after them. There was dear Mrs. Lapsley, the mother of Samuel and the mother of the Presbyterian of North Alabama; Mrs. Handley, rich in experience and in helpfulness; Mrs. McLester who had a silver tongue and who wielded the pen of a ready writer; Mrs. Bruce with her sound judgment and executive ability; Miss Alice Daly, teeming with Irish wit and charm; Mrs. James Going, lovely and well poised, and many others—chosen women, all of them. But standing out, as one peculiarly fitted for leadership, at that time, was Mrs. John B. Knox of Anniston, a Scotch-Irish Presbyterian, who had first seen the light among the hills and valley of Middle Tennessee. She was known to be interested in every movement for the intellectual and spiritual uplift of her own city, prominent in club life throughout the state, acquainted with methods of organization through ten years experience in the North Alabama Presbyterian and twenty years as teacher of an organized class of young women; of commanding social position, both in her own right and that of her distinguished husband—Mrs. Knox was indeed the woman for the hour.

When her spirit caught fire from the Woman's Jubilee of Missions that swept the land like a flame in 1911, the Scotch-Irish timber of her nature never cooled but worked itself out in plans and purposes that had been tried out in the Virginia Synodical and were maturing in the fertile brains of Miss Jennie Hanna and Mrs. Winsborough of Kansas City, Missouri.

The call to consider the organization of a Synodical of Alabama, came from Mrs. Knox as chairman of a committee of North Alabama Presbyterian. The Committee was composed of Mrs. John B. Knox, Chairman, Mrs. James Bruce, Birmingham, Mrs. John McKinnon, Selma, Mrs. J. C. Snedecor, of Tuscaloosa, Mrs. Kirkpatrick, of Montgomery and the historian of Mobile.

Dr. Neal Anderson had already presented an overture to the Synod which had been approved, so a meeting for organization, was called, for

February 7, 1908, in Government Street Church, where the Synodical ship was fairly launched, with Mrs. Knox, president, at the helm.

Dr. Archibald Carr, pastor, took a sympathetic interest in the proceedings and helped to steer her safely out into the ecclesiastical sea.

After three years of splendid leadership Mrs. Knox was compelled, because of temporary ill health, to retire. But her interest in the work was too deep to permit of long retirement, so, after a bit of rest we find her in the Woman's Conference in Atlanta, February, 1912, where Mrs. Winsborough and others were meeting to consider the Missouri Overture to the General Assembly, asking for the appointment of a Secretary of Woman's Work. In 1911 she had been Chairman of the Woman's Conference at Montreat. Meantime her pen was never idle and she kept in close touch with Mrs. Winsborough during those tense days when the women were seeking for a co-ordination of their work.

She was at Montreat, as first General Historian, and took an important part in the proceedings when the Auxiliary was brought into being, August 10, 1912, and continued to take a deep interest in its development through the succeeding years when, as Honorary Life President she contributed to its growth, as health and strength permitted. (Much of this was taken from *Elect Ladies* published in the *Christian Observer*, 1931).

Again she was at Montreat at the twentieth birthday of the Auxiliary when she occupied an honored place at the "Pioneer's Table" and entered with zest into the many phases of the celebration.

After a year of ever increasing frailty Mrs. Knox gently fell asleep, March 14, to awake in that land where the inhabitants never say "I am sick". She had been preceded to the grave by her noble and devoted husband who died Feb. 8, 1934. Her memory abides as sweet perfume in the Church that she loved.



ALABAMA SYNODICAL UNION 1908

In tracing the causes leading to the organization of the Synodical one follows a winding trail of circumstances leading at last to the lonely grave, in Africa, where Samuel Lapsley awaits the resurrection.

It is said that the little mother, in the home in Anniston, meekly bowed her head when the stroke came, and lifted it again as a vision of greater service filled her heart.

Those who tell the story say that it began in a revived missionary society and the reconsecrating of lives that had been given to less worthy causes. Then came the plan of gathering the local societies of North Alabama into a Union. Many noble women were concerned in the pioneer work of organization, but the names that occur to the mind of the historian, are Mrs. James Lapsley, Mrs. John B. Knox, of Anniston; Mrs. Flinn, Mrs. Waddell, Mrs. Handley and Mrs. Bruce of Birmingham. Meantime as presbyterials sprang into being in South Alabama, East Alabama and Tuscaloosa presbyteries, and the idea became apparent that to do their best work, the presbyterials should be federated into a Synodical Union, thus following the general plan of our Church organization.

(The foregoing and the following is largely taken from the history of the Synodical, written by the present historian).

“One recalls with pleasure that bright October day, 1907, in Birmingham, when a group of five women gathered around a table in a room in the First Church to discuss the feasibility of organizing a Synodical Union of Alabama.

The name, face and distinct personality of each, rises clearly before the writer's mind, who met them then for the first but whose life has since been enriched by their friendship or memory, for some were soon to be called into higher service.

The Personelle.

There was Mrs. John B. Knox, of Anniston, in response to whose call we had come. Mrs. James Bruce, of Birmingham, who, for many years had been a leader in the North Alabama Presbyterial, and whose clear brain, tact and good comradeship made her an indispensable factor. Mrs. McKinnon, whose very presence wrought sweet harmonies, Mrs. James Snedecor, calm and serene, without whom the women would not willingly come into conference, and lastly, the writer, who, because of her inexperience, sat as an humble listener and learner.

After prayer for Divine guidance and much discussion, these five women constituted themselves into an organization committee, of which Mrs. Knox was made chairman, Mrs. Bruce treasurer and Mrs. Cobbs Secretary. Responding to an invitation from the latter it was agreed, for the completion of the organization, to meet in Government Street Church, Mobile, on Thursday, February 27, 1908. Prior to that meeting, Mrs. Bruce was commissioned to visit the Virginia Synodical, of which Mrs. J. Calvin Stewart was president and which had been in successful operation for several years.

“Thus the Synodical had its rise, like a tiny rill, among the iron hills

of North Alabama and was to grow larger and stronger as it was fed by the Presbyterians, in its southward course, to the Gulf."

The Organization, February 27, 1908.

A flock of ad interim letters flew back and forth between the officers of the Presbyterian Union and the Organization Committee, and then, all things being ready, they came together and the great event took place in the **Burgett Memorial Building, of Government Street Church Mobile** on the appointed date.

The Scribe is glad to record the names of the founders of this historic organization. There was Mrs. John B. Knox, Chairman of the Committee, Mrs. James Bruce, treasurer and Mrs. D. B. Cobbs Secretary. Others in attendance were Miss Alice Daly, Mrs. A. J. Dexter, Mrs. T. J. Hill, of Birmingham; Mrs. J. A. Kirkpatrick, Mrs. Ray Rushton, Mrs. Myrtle Booth Campbell and Mrs. Ellen Walker, of Montgomery; Mrs. Frank Moody, of Tuscaloosa; Mrs. Dinwiddie, of Bay Minette; Mrs. T. M. McMillan, President Mobile Presbyterian, Miss Rachel Harris, Mrs. William T. McElroy, Miss Kate Moon, Mrs. R. P. Pope, Mrs. A. C. Brunner, Mrs. McCausland, Mrs. Thornberry, Mobile.

Three years later the historian writes: "Of these women, three have already passed into the Great Beyond, but their memory lingers as a sweet afterglow following the sunset. Mrs. Ray Rushton, young, strong and gifted, was the first to lay down the tasks of earth for service above. Mrs. McKinnon, so full of enthusiasm, was to meet with us again at Selma, where she led a musical program, then earth's songs were hushed as eternities deep harmonies broke on her soul. No one can forget Mrs. Moody's queenly presence, or her wise counsels, born of deep experience and love for her Lord. She has more lately gone to the Church above."

After the organization was completed, at the end of the second day, the nominating committee brought in its report which was accepted as a whole, resulting in the election of the following officers:

Honorary Life Presidents—Mrs. James Lapsley, Mrs. Charles Hooper.
President—Mrs. John B. Knox.

Vice-Presidents—Mrs. L. S. Handley, North Alabama; Mrs. J. G. Snedecor, Tuscaloosa; Mrs. J. A. Kirkpatrick, Montgomery; Mrs. T. M. McMillan, Mobile.

Corresponding Secretary—Mrs. James Bruce.

Secretary of Literature—Miss Alice Daly.

Secretary and Treasurer—Mrs. D. B. Cobbs.

Dr. Archibald Carr, pastor of Government Street Church, was the host for the new organization. One likes to remember how carefully and prayerfully he led their infant steps. His wise counsel and tender interest did much in shaping the new purposes of these inexperienced women who were stepping out into larger service.

The Synodical Union was formally brought into being on the afternoon of the first day. Mrs. Walter Houston, of Selma, made the motion which led to the effecting of the organization which conformed, generally, to the constitution of the Mother Union of Virginia, which, however, was to be subject to revision, by a duly appointed committee, at the next meeting.



MRS. CHARLES HOOPER,
of Selma, Alabama,
Honorary Life President Auxiliary
of Synod of Alabama

CAROLINE McKEE HOOPER**Honorary Life President of Alabama Synodical**

A lady with a serene and beautiful countenance, enthroned in an invalid's chair, in front of a high, white onyx mantel that might have adorned a palace, her gracious husband beside her, as together they welcomed the Synodical guests who were to partake of their generous hospitality in a drawing-room conference. Such was the writer's first impression of the subject of this sketch.

Unconsciously, that picture told the story, in large outlines, of the life of Caroline McKee Hooper. The delicate tracery of character that the years had drawn on her face and the soul beauty that shone out through her eyes, doubtless had their origin in her earliest years when, as the daughter of Rev. James Morrison McKee, a pioneer minister of Alabama, who jeoparded his life in hard places, she learned something of the joy of sacrificial service.

Her marriage, when scarcely grown, to Mr. Charles Word Hooper, placed her in a home that was the center of a wide and gracious hospitality, where her character, grounded in the fundamentals of Christian living, expanded and grew in usefulness and beauty.

From the earliest years of their united lives her influence in Church and civic affairs was far-reaching. Though bound by family cares and frail in body her strong spirit found spheres of influence in many organized groups who sought her wise leadership.

Of distinguished ancestry, she was an honored member of the Colonial Dames, the Daughters of the Revolution and the United Daughters of the Confederacy.

While the foundation of her culture was laid in the Old South and she exemplified in her life the grace and tenderness of the past, she welcomed the wider horizon and the progressive thought and activity of the present.

She was made Honorary Life President of the Synodical Union of Alabama, at its organization meeting in Mobile in 1908, in recognition of her valuable service in organization in the Presbyterian Union of Tuscaloosa.

Alabama College at Montevallo, where she maintained a scholarship for many years and the Orphan's Home at Talladega, lay very close to her heart and were the frequent recipients of her bounty.

Organization was her chief talent and charity her outstanding characteristic. Between the dates and events of her life she wrote a story of service, faith and love that only the open books of eternity can reveal.

Getting Down To Work—Selma, May 29, 1909.

The first annual meeting of the Synodical of Alabama had its setting in sunshine, flowers and gracious hospitality, in all of which Selma continually abounds. It was a vastly inexperienced and enthusiastic group of women who gathered in the First Church to start an important organization on its historic path down the years.

Some of the reports were amusingly insufficient, some of the new secretaries had very little to put into their reports and others had but a hazy idea of what was to be reported and how. But the President carried a beautiful mantle of charity which she graciously threw over every failure, pinning it with a word of encouragement which meant success another time.

But after all it was a great meeting. It was great in its **personelle**, in spite of inexperience. Besides the full list of officers, including the two Honorary Life Presidents, there were in attendance from other cities Mrs. A. J. Dexter, Mrs. Myrtle Booth Campbell, of Montgomery; Mrs. Frank Moody, of Tuscaloosa; Mrs. McCauseland, of Birmingham; Mrs. W. T. McElroy, Mrs. R. P. Pope, Mrs. A. C. Bruner, Miss Rachel Harris, Mrs. Thornberry, Mrs. J. H. McCormick, Miss Kate Moon, Mrs. Hallie Tucker, Mrs. W. J. E. Cox, Mrs. George Riviere and Mrs. Dobson, of Mobile, and Miss Annie Stillman, of Tuscaloosa.

It was great in its ideals. While the conduct of business was not wholly according to Roberts Rules of Order, the prayers and purposes of the women were true and their plans large and definite.

The speakers at this first meeting included Dr. Edmunds, of Birmingham; Miss Barbara Lambdin, of the Home Mission Office, Atlanta; Miss Isabel Arnold, Foreign Mission Office, Nashville, and Miss Alice Daly, Birmingham, with her Irish wit and keen understanding of the work. These were both inspirational and educational and had much to do in shaping the policies of the infant Synodical.

Three definite steps were taken at this time. Miss Arnold proposed the first which was to have consecutive meetings of the Presbyterials so as to avoid expense for the speakers. The second was to establish a scholarship fund with a forward look to a Training School of our own. The Scholarship to be supported by a fifteen cent per capita gift from the Presbyterials, the students to share in the privileges of the Union and Louisville Theological Seminaries. The third step was to vote that the Presbyterials apportion one-fifth of their receipts for the expenses of the Synodical.

The new officers for the ensuing year were:

Corresponding Secretary—Mrs. J. F. Hooper, Selma; assisted by Miss Jennie McElroy, Mobile.

Treasurer—Mrs. Reeves, Selma.

Secreary Young Peoples Work—Mrs. M. B. Campbell, Montgomery.

Synodical Visitor, Secretary of Literature—Miss Alice Daly, Birmingham.

This meeting was notable as having been the only one at which both of our Honorary Life Presidents were with us.

Mrs. James Lapsley was so diminutive in person and so retiring in disposition that one was in danger of overlooking her in a group of more aggressive women had she not been brought forward into her fitting place of leadership. But no one could have overlooked Mrs. Charles Hooper. The writer will not forget her first sight of this queenly woman. She had been an invalid for years and was wheeled into the Church by her genial and gracious husband. Her serene countenance and white dress combined to make a picture that does not fade with the years. Mrs. Hooper, experienced in organization and devoted to the Church, was a counsellor often sought and her advice was generously given, during the progress of the Synodical.

One loves to recall that Mrs. J. F. Hooper became an officer of the Synodical at this time. She the indispensable one. Order, efficiency and standardization entered with her, to abide.

Feeling the Way—Montgomery, April, 1910.

When the Second Annual Meeting of the Synodical Union came together in the old First Church, Montgomery, they encountered their first obstacle in the illness of their president, Mrs. John B. Knox, who was detained in Mobile, but who did come the second day and assume her place of leadership. In her absence, Mrs. W. C. Fritter, of Dothan, presided ably and helped the women to feel their way cautiously into larger service. The two causes that claimed their attention at that time was **Our Duty To the Negro**, a subject ably presented by Mrs. Dan Little, of Tuscaloosa, and the matter of trained leadership by Dr. Bachman of the Nashville Bible Training School.

The Jubilee—1911.

The Jubilee of Missions, celebrating the fiftieth anniversary of Woman's Organized Work for Foreign Missions, swept over the country in a series of thrilling meetings, led by brainy, consecrated women of all denominations,

Before the last trumpet of the Jubilee had sounded, letters began coming eager to tell what had been done in the great emprise of Missions—all except the women of the Southern Presbyterian Church, and they were silent, for they had kept no records. It was an historic fact that the Presbyterians were among the first on the foreign field and that their women were behind none in sacrificial work, but only the Recording Angel knew the story of their activities or the tale of their gifts. This enforced silence where history should have spoken, struck deep into the hearts of the women who were just beginning to learn the value of organization, of printed standards and reports.

From Missouri.

Before the last trumpet of the Jubilee had sounded, letters began coming from one Miss Jennie Hanna and Mrs. W. C. Winsborough of Kansas City, Missouri, reciting the value of organization and asking all societies, Presbyterians and Synodical Unions to join in asking the General Assembly to erect a central woman's organization with a superintendent. It sounded rather vague to our understanding, but it seemed good and we were willing to take the first steps by faith, and wait for further light. So Alabama responded at once, "I will," and letters began to fly back and forth, gradually weaving a definite and more understanding purpose.

The Gulf States Presbyterian.

That plucky little sheet has long since passed from the field of printed matter. But it was a very valuable means of communication between the women in the year 1912, when Dr. H. C. Kegley, of Birmingham, was the only editor in the Church who invited a free discussion of the problems of woman's work, before the General Assembly had put its seal of approval on **organization** according to the Missouri plan.

Mrs. John B. Knox was the first editor of The Woman's Department which she managed ably until forced by ill health to retire. She was succeeded by the writer who stood by her guns bravely, during the days when the women were accused of trying to "usurp authority," were called "female suffragettes" and other names intended to be uncomplimentary. Dr. Kegley's faith in the purposes of the women and the ultimate success of their plans never faltered, nor his helpfulness fail in this time of their need. The

historian is glad to thus pay tribute to him and lay a flower on the ashes of his brave little paper, at this time.

Seeking An Entrance.

In a campaign of education, proceeding from the Synodical of Missouri, four points were emphasized:

"We are **not asking more authority.**

"We are **not asking the handling of funds.**

"We are **not asking the creation of any new agencies.**

"We are **asking more efficiency through better organization and closer union of our forces.**"

At the same time the committee kept in close touch with the Assembly's Executive Committees, from whom they received much encouragement and help.

A meeting of the representatives of the organized Synodicals was called for February 7, 1912, in Atlanta. Seven Synodicals were represented at this Conference. From Alabama, Mrs. John B. Knox and Mrs. J. C. Snedecor, from Georgia Mrs. E. H. Phillips, Mrs. Archibald Davis, Mrs. J. S. Thompson, Mrs. C. A. Rowland, Mrs. W. M. Everett, from Missouri Mrs. W. C. Winsborough, Mrs. D. A. McMillan, from North Carolina Miss Margaret Rankin, from South Carolina Mrs. W. W. Simpson, Miss Leona Blake, from Texas Mrs. Cris Dulnig, from Virginia Mrs. J. Calvin Stewart, Mrs. A. M. Howison, from Kentucky Mrs. Mary D. Irvine. The Tennessee delegation was detained by illness, as was also Miss Hanna.

(From Pioneer Women).

The Advisory Committee was formed, consisting of the Synodical Presidents, with the addition of Mrs. Howison, treasurer, and the Missouri contingent as a committee on organization—Mrs. Winsborough and Miss Hanna.

The Day—The General Assembly Met in Bristol, Tennessee, May 20, 1912.

The overture from the Synodical was sent to the retiring moderator, Dr. Russell Cecil, who referred it to the committee on Church Societies, of which Dr. Grier was chairman. He presented it to the General Assembly with the following recommendations:

"That the four Executive Committees be directed to select a woman possessing suitable gifts, who, under their direction, shall give her whole time to the work of organizing our women into Synodical and Presbyterial Unions and local societies, under the control of Synods, Presbyteries and Sessions respectively. Co-ordinating women's and young people's societies, now organized; stimulating interest by gathering and disseminating needed information, in order that this mighty auxiliary in our Church's life and growth may become even more fruitful of good than in the past."

J. M. GRIER, for Committee.

Assembly's Minutes, 1912.

On May 20, 1912, without one word of argument, the Overture was adopted, unanimously. And the thing was done. Telegrams flew hither and thither over the Church, bringing great joy to the hearts of the women. **One lighted on the desk of the historian** and proclaimed the dawning of a new day of opportunity and enlarged service.

LOOKING BACKWARD AND FORWARD

First Church, Tuscaloosa—April 19, 1911.

From our detour, where we glimpsed the women in their struggles to obtain a central organization and witnessed the victory of the Synodicals in their Overture to the General Assembly, we now return to our narrative.

When the First Church of Tuscaloosa welcomed the Third Annual meeting of the Synodical, a clearer visioned, surer footed body of women came together, for their education in co-operative work was progressing rapidly.

The inspiration from the Jubilee expressed itself Thursday Morning, in a praise service, led by Mrs. E. R. Smith. Later, in a paper by Mrs. C. W. Hooper on "Fifty years of Woman's Work," in a discussion by Mrs. Joseph McLester on "Our Young People's Movement Today and a Forecast of Fifty Years," in a paper by Miss Martha Bruce on Alabama's Part in the Missions of Fifty Years," and another by Mrs. D. B. Cobbs on the "Jubilee of the Southern Presbyterian Church."

The guests and chief speakers were Dr. Homer McMillan, Atlanta, and Mrs. J. Rockwell Smith from Brazil. The one thrilled his hearers with the needs of the Home land and the other told of the age-long darkness that is just beginning to lift in the vast and almost unknown country of Brazil.

The following changes in the official staff occurred at this meeting:

President—Mrs. W. C. Fritter, Dothan.
 Vice-Presidents—Mrs. S. G. Kennedy, Montgomery; Mrs. S. G. Railey, Selma; Mrs. G. A. Riviere, Mobile.
 Recording Secretary—Mrs. J. S. Alred, Troy.
 Corresponding Secretary—Mrs. J. G. Snedecor.
 Treasurer—Mrs. D. D. Little, Tuscaloosa.
 Secretary of Literature—Mrs. Frank Turner, Anniston.
 Secretary Young People's Work—Miss Martha Bruce, Montgomery.

CROSSING THE RUBICON

First Church, Birmingham—March 28, 1912

In opening her doors to receive the Fourth Annual Meeting of the Synodical, the Mother Church of Birmingham Presbyterian, may not have realized that this meeting would mark a new era in Woman's Work for the Church and also in the lives of the women themselves who were to have their mental outlook broadened, their spiritual natures deepened and their social contacts enriched by highest Christian fellowship.

At the morning session, immediately after the opening devotional, Mrs. Meador moved that the Synodical Union adopt the **Missouri Overture**, for a **Secretary of Woman's Work**. Mrs. Allred seconded the motion and it was carried without a dissenting vote. Some went out, like Abraham, not knowing whither they went, but sincerely believing that they were being led of God's Spirit into larger things for His Kingdom.

Change of Time. After some discussion, it was agreed that a change of date of meeting, from Spring to Fall, agreeing with the time of Synod, would be desirable. But since the ensuing Autumn seemed too early for a regular meeting an Executive Committee Meeting was decided on, to meet in Government Street Church, Mobile, where many problems of the Auxiliary might be threshed out, for there was much readjustment to be done.

Speakers. It is interesting to mark the speakers who, from time to time have brought inspiration and instruction to our Synodical meetings. Some are men who move the wheels in our Executive offices. Some are women of piety and prayer who bring a message from the very sacred Presence. Others have seen hard toil and scant fare in mountain fastnesses and some come from strongholds of idolatry, across the seas. Phophets are they with a Thus saith the Lord, to all the careless ones in Zion and a word of guidance for eager workers and the souls who are on fire.

At this time Dr. Morgan, of Haichow, China, told a heart-breaking story of little children, strangling to death with diptheria, because of lack of funds with which to buy anti-toxin and of the sick who might be saved if there were a hospital in which to treat them.

Dr. Snedecor pled, as ever, for his brother in brown. Miss Arnold begged for a Synodical visitor and told us how to get her, and Miss Millar, of Australia, closed the program with one of her ringing spiritual messages.

The only changes in the official staff were Mrs. J. E. West, Uniontown, for third Vice-President; Mrs. D. B. Cobbs, Mobile, Fourth Vice-President, and Mrs. J. J. Bartee, Mobile, succeeding Mrs. Frank Turner as Secretary of Literature.



MONTREAT

MONTREAT with its encircling mountains, shutting one in from the strife and winds of earth. Its deep stillness and shadowy hiding places, where one may forget the cares of life and listen to other voices than those of earth.

MONTREAT with its radiant mornings. Every dew drop is a diamond, the lake is molton silver and the mists trail up from the low grounds and tangle themselves on the wooded heights, in their hasty retreat before the King of Day.

MONTREAT with its still, solemn nights, when the mountains, dark and awesome, loom up and draw closer about the chill valley. A ghostly mist shrouds the lake and the only light comes from the high, cold stars that sing of His majesty.

MONTREAT with its far view. It is a toilsome climb up the steep, rocky trails. But to those who persevere and stand, at last, on the top most ledge of Lookout or Greybeard, there awaits them a wondrous vision of sapphire peaks and emerald valleys. Their eyes behold the lands that are very far off, clothed in the soft haze of enchantment, and if the westering sun adds its touch of splendor, fancy can almost discern the towers of the Celestial City beyond the golden gates of evening.

August, 1912.

A. T. C.

SYNODICALS BUILDING AT MONTREAT

(A Second Detour)

In telling the story of the erection of the Auxiliary, at Montreat, August 10, 1912, following the instructions of the General Assembly, the historian would ask permission to copy her own account, written at that time, for the Gulf States Presbyterian.

"The first glimpse of Montreat was more like a vision than a sight. A soft mist wrapped the encircling mountains—the peaks appearing and disappearing in a strange, dream-like way. The lake was dim and shrouded . . . It was all indescribably mystic and serene . . . The witchery of the place captured the imagination and made one almost forget the great purpose for which we had assembled. But we were soon reminded that we had not come to Montreat to dream, so we girded up our mental faculties, washed the dust from our faces and were ready for action.

At Prayer. The gathering of the women at Montreat, 1912, furnished no deeper, more impressive experience than that first hour of prayer, with those who had gathered from all over the Southland, to participate in the erection of a central organization for which they had prayed and worked.

We climbed up the steep, wooded slope to the lovely summer home of Mrs. C. E. Graham, who is known throughout the Assembly for her liberality to the cause of Foreign Missions. The evening was cool and a fire blazed back of the great andirons, giving a home-like air to the wide living room which was filled with sweet-faced, earnest women.

Mrs. T. H. McCauly, that splendid mother of ministers and missionaries, was leading the devotions as we entered, and we felt that it was indeed good to be there. More than twenty-five women prayer, in turn, for the guidance of God's Spirit and that His will might be done in all things.

Enter Mrs. Winsborough. One does not forget the impression that Mrs. Winsborough made on those of her who saw her for the first time. Simplicity, genuineness and beauty were so clearly written on her face that we did not recognize back of those delicate lines the strength that was to render her fit for the task that lay before her. But every woman there felt her heart go out to her in sympathy and loyalty. When she was called upon to make a statement of the new plan of Woman's Organization, she did it in a clear, and forcible manner that carried conviction.

Later, introductions followed and it was pleasant to meet, personally, many with whom we had had correspondence.

The Advisory Committee. The eyes of the Church were on the movements of the Advisory Committee, therefore the writer felt privileged to have been present at all of their meetings and to have marked the deep spirit of consecration and the wonderful clearness of vision, tact and good judgment shown by the chairman of that committee, our Mrs. Winsborough.

The meeting was opened with prayer. Mrs. Fritter, of Alabama, was made secretary and, as a first order of business, a motion was made that



MRS. HALLIE PAXSON WINSBOROUGH
Superintendent Woman's Auxiliary,
1912-1933
Superintendent Emeritus

the committee proceed at once to suggest a person and a name for the new office, created by the General Assembly, in accordance with the request of the Supervisory Committee.

It was not without a thrill of emotion that we realized that the hour had struck. Mrs. Winsborough resigned her chair to Mrs. Dulnig, of Texas, and disappeared. Mrs. Howison, of Virginia, after a fitting eulogy of Mrs. Winsborough and her magnificent work, read letters, from the various secretaries, commending her executive ability, and agreeing that she was the one who could place the work before the women of the Church, in the best possible way. When her name was finally put before the assembly, she was shown to be the unanimous choice of the committee as well as of the Executive Secretaries.

Naming the Baby. The naming of the infant office came next, and with but little discussion. The infant was weighted with the ponderous appellation of **Superintendent of Woman's Auxiliary of the Presbyterian Church, U. S.** That also being subject to approval by the **Supervisory Committee.**

Completing the Structure. Every woman there felt her pulses quicken a little when the four Executive Secretaries, as Supervisory Committee, met with the Woman's Advisory Committee to reject or to approve their plans and to give official life to the organization. The conference proved to be both delightful and helpful. The result is given in the official document below.

"On August 10, 1912, at Montreat, North Carolina, in accordance with instructions from the General Assembly, the secretaries of the four Executive Committees met to organize a department of Woman's Work. Their action is embodied in the following signed report.

"After conference with official representatives of the Synodical organizations of Alabama, Georgia, Kentucky, South Carolina, North Carolina, Mississippi, Texas, Virginia and Missouri and workers from other Synods, the Supervisory Committee took the following action.

(a) The official designation of the department of Woman's Work shall be the Woman's Auxiliary of the Presbyterian Church in the United States.

(b) The title of the salaried official shall be Superintendent and her salary shall be \$1,200 per annum.

(c) There shall be an Advisory Committee of women known as the Woman's Council, to be constituted as follows:

One representative from each Synod, who shall be president of the Synodical. Where there is no Synodical organization, the president of the Presbyterial shall appoint the representative.

(d) Temporary headquarters shall be at Kansas City and Mrs. W. C. Winsborough is hereby elected Superintendent for the Church year."

Coming Down From the Mount. When we left Montreat which had been a place of vision to us, and returned to our respective homes, it was with a

grave but an uplifting sense of responsibility. We had pledged our loyalty to new methods of work; we had clasped hands with new friends; we had turned our feet into unfamiliar paths. But the work was His work, the new friends were His friends and the unfamiliar paths were blood-marked all the way.

Among the women who shared the privileges of those historic days at Montreat, one recalls the faces of Mrs. Irvine of Kentucky, Mrs. Howison of Virginia, Mrs. McMillan of Missouri, Mrs. Archibald Davis of Georgia, Mrs. Love of Florida, Mrs. McAuley of Tennessee, Mrs. Knox, Mrs. Fritter, Mrs. West Mrs. Russell, Mrs. Carr from Alabama, and there were many others who were destined to do outstanding work in developing the pattern shewed them in the Mount.





MRS. W. C. FRITTER,
President Auxiliary Synod of Alabama
1912-1914

LEARNING THE WAY

Mobile—November 19, 20, 1912

When the **Executive Committee** of the four-year-old Synodical came back to the Mother Church, some of the members still felt very young in the work; but privilege brings responsibility. Those of us who had been to the Woman's Assembly at Montreat; who had touched lives with Mrs. Winsborough and other great leaders in the Church and who had witnessed the erection of the Woman's Auxiliary, stone by stone, were expected to share their experiences and to teach others. This we were glad to do, but were thankful that the Synodical had a clear-brained executive in Mrs. Fritter, to help guide the women through the mazes of unfamiliar organization.

The key-word of the meeting was happily chosen: "Lord, what wilt Thou have me to do?" for it expressed the heart's desire of those who were seeking light on new pathways of service. Dr. Archibald Carr was indispensable in helping to adjust suggested plans for the work already established and to interpret them to the conservatives in the local churches. He had been with us during those natal days at Montreat, where his wise counsel and spiritual leadership were sought by the founders of the Auxiliary.

The accredited representatives included Mrs. W. C. Fritter, Dothan; Mrs. S. P. Kennedy, Montgomery; Mrs. T. E. Hill, Birmingham; Mrs. J. E. West, Uniontown; Mrs. Alice McCorkle and Mrs. J. G. Snedecor, Tuscaloosa; Mrs. Patty Gilmer, Bay Minette; Mrs. J. J. Bartee and Mrs. D. B. Cobbs, Mobile.

A luncheon, served by the Ladies Aid in their famous style was a gracious courtesy from the women of an old organization to those of the new, and formed a happy break in the work of the day.

The disappointment of the meeting was the absence of Mrs. Winsborough, who wired that it was impossible for her to meet her appointment. So the time that was to have been given to her was broken up into smaller bits and allotted to various impromptu speakers.

The historian occupied the first few minutes on the afternoon program with **Echoes from Montreat**. Mrs. Snedecor followed her with a careful explanation of **Our Relation to the Four Executive Committees**. Mrs. West further developed the same subject by speaking on the **Relation of the Four Committees to the Auxiliary**. Mrs. Fritter emphasized **Our Duty to the Superintendent** and explained the relation between the **Council, the Synodical and Presbyterial**, down to the local society.

These subjects may sound trite when looking back through the years, but they were of utmost importance at that time and enlisted much lively discussion.

Conservatism was strong. The independent societies did not always die easily—losing their identity in the Auxiliary—nor was it easy to present the whole work of the Assembly to women who had been concerned mainly with the material needs of the local Church or with Foreign Missions, while the intricate organization, with its many secretaries was as a strange, new book to them which they could only master with time.

Other subjects discussed were: **Plans For Spring Presbyterials**, by the President; **Should Presbyterial Presidents go to Montreat Every Year?** An

important question which was answered in the affirmative by Mrs. Allred, and the vital subject of a **Presbyterial Visitor** which was ably discussed by Mrs. Hill.

Social and Otherwise. An automobile drive refreshed the members of the Committee, in the late afternoon, and at night they came together again for a pleasant Drawing Room Conference in the hospitable home of Judge and Mrs. Peter Joseph Hamilton.

The President again led a discussion of the new plan, but kept it within bounds by calling on special persons to tell of certain phases of the work, with which they were most familiar, and inviting questions which were answered by the initiated. This was followed by a musical program and delicious refreshments.

On the following morning the program included an appeal from Mrs. Snedecor for **The Negro in Our Midst**, reports from committee findings and recommendations. These last included the following:

First: That the Presbyterials hold themselves responsible for one dollar from each Church, for the support of the Superintendent, regardless as to whether that Church had an Auxiliary, or other society in it, or not.

Second: That one hour on Thanksgiving Day be set apart for prayer, for our new organization.

Third: That a telegram be sent to the Synod, now in session at Marion, requesting that they appoint a committee on Woman's Work, to confer with officers of the Synodical on plans of work.

Fourth: That the president set aside a day in December, as a day of prayer, in which a campaign be opened for a thorough organization of our women and young people. Also that each make a Christmas offering to the Lord, for the work of organization, this money to go into the Synodical Treasury.

After courtesies and farewells the Executive Committee passed into history.

ENTER THE SIX SECRETARIES

Montgomery, First Church—November, 1913.

As on a former occasion in Montgomery Mrs. Knox was prevented from attending the opening session by illness, so now our retiring president was absent because of a serious indisposition. Our senior Vice-President, Mrs. Handley, was called to the chair and after a telegram of sympathy to Mrs. Fritter, the Synodical got down to business.

We were henceforth to be known as "Synodicals," in uniformity with all such organizations throughout the Assembly. Heretofore there had been a diversity of names as well as of operations—some choosing to be called Synodical Conferences, others thinking that the word Union was more in harmony with the correlation with our Church courts, others preferring to simplify the designation by using the one word Synodical. We might and did sit in **conference**, we all stood for **Union**, but now we desired to move forward—keeping step to the uniform name **SYNODICAL**.

For the first time we appeared with our full complement of officers including the six secretaries. It is the pleasure of the historian to send the names of these first six secretaries down to posterity. They are as follows:

Secretary of Foreign Missions—Mrs. T. M. Cassels.



ALEATHEA T. COBBS
(Mrs. D. B. C.)
Mobile, Alabama
Historian

Assembly's Home Missions—Mrs. J. G. Snedecor.
 Christian Education, Ministerial Relief—Mrs. S. P. Kennedy.
 Young People's Work—Mrs. C. N. Wharton.
 Local Home Missions—Miss Margaret Cumming.
 Literature—Mrs. J. J. Bartee.

This meeting also marks the entrance of the Historian, who chanced to be identical with the one who is now trying to compile a permanent record for the women of the Synodical, "having had," in the words of Luke, "a perfect understanding of all things from the beginning."

The motto of the Synodical for this year: "My People Perish for Lack of Knowledge," had no reference to the dazed and uncertain state of mind in which some of the new secretaries set about performing the duties of their respective offices. There was no precedent to guide them and, as yet, no literature to consult. Even the slogan, "Ask Mrs. Winsborough," had not yet permeated the organization; therefore, we appreciated all the more the few clear and definite reports presented, which served as models for unborn generations of secretaries.

One of the features of this meeting was Mrs. Bartee's display of literature, which stands out boldly in memory as being one of the best.

The leading inspirational and educational feature of the Synodical was a stereopticon lecture by Rev. John Little. His words could not fail to convince, but the pictures brought out more convincingly his great constructive work among the negroes in Louisville, Kentucky.

Mrs. Bruce told of the Italians in Birmingham, and Mrs. Cobbs of the Syrians in Mobile. Indeed, the trend of thought during those two days was towards the missionary problems in our own land, and never before did they seem so near and so perilous.

We note here the names of the newly elected officers, and their works shall follow them on the pages of history:

Mrs. James Bruce, of Birmingham, was essentially the people's choice for president. They saw in her, not only a woman of broad vision and consecrated character, but one who had acquired methodical training from years of leadership in the Birmingham Presbyterial. Not only so, but she was a delightful comrade with a rare sense of humor that won affection without sacrificing her strong convictions of expediency or of right and wrong. So when her name was suggested there was a unanimous cheer and no one else was considered. The new Vice-Presidents were Mrs. E. M. Craig, Prattville; Mrs. D. B. Cobbs, Mobile.

Recording Secretary—Mrs. J. S. Allred.

Corresponding Secretary—Miss Mary Wallace Kirk.

Treasurer—Mrs. Walter Huston.

The newly installed Pastor of the Church, Dr. McCaslin, was our ministerial host, doing the honors for us graciously as did the hostesses in their lovely homes. The ladies of the Church tendered a beautiful reception in the Church parlors, thus bringing the women of other cities into closer relationship with them and adding another link in the chain of friendship which this loved work is forging between the Presbyterian women of Alabama who were formerly separated by time, distance and interests.

FACING THE FACTS

Mrs. James Bruce, Uniontown—December, 1914

The Synodical of 1914, presided over by Mrs. Bruce, marked a new era of system and thoroughness. And **Mrs. Winsborough** was there, also. This was her first appearance at an Alabama Synodical. Surely the Church was divinely guided in finding such a woman at such a time of need. So wise, far-seeing, gracious and consecrated. Perplexities vanished under her clear guidance and organization plans assumed definite shape.

Early in the proceedings it was made clear that the president deemed the attendance of the Presbyterian Presidents on the meetings of Synodical of absolute importance, and this was to be rendered feasible by the payment of their expenses by the Presbyterials. Through the carrying of a motion by Mrs. Snedecor this was made a law for the future.

Other needs discussed were: A more aggressive young people's work, a fuller attendance on meetings, a more general re-organization of woman's work in local churches and the development of more women speakers and leaders.

The reports of the secretaries were a monument to their faithful endeavors, though many were of necessity incomplete because of unopened channels below.

It was evident however, that the women were studying the needs of the state as never before and were finding its neglected and waste places, bringing help and strength where it was needed.

Rev. R. T. Coit, of Korea, was the chief inspirational speaker and he brought the spiritual needs of the hungry-hearted, gentle folk of Korea very close to the hearts of the Synodical women.

Immediately after adjournment Mrs. Bruce and Mrs. Winsborough hastened to Mobile on an emergency call. The Presbyterian was suffering from acute congestion of its activities owing to Mrs. Tucker's resignation (providential causes), and no one had been found to take her place. After careful diagnosis of the case a perfectly Goode new president was found, (Mrs. Rhett Goode), circulation was restored and organs resumed their normal functions.

The historian deems the accession of Mrs. Goode to the presidency as of prime importance at this time, as she was a woman of outstanding leadership and of intense loyalty to the Church.

HOME AGAIN

Mrs. Bruce, Government Street Church—Mobile, 1915

It was on a bright November day that the old Mother Church be-decked herself in holiday attire and extended flower-filled arms to receive again her child, the Alabama Synodical, which eight years ago had gone out from the parental roof to acquire an education in the great world of experience. With a certain air of assurance, but with genuine affection did the young daughter greet the old Mother Church. She had learned many things since leaving her birthplace, she was capable even of teaching her mother more advanced methods of doing the work in hand, while the mother,

with loving pride, was ready to hear the child's newly acquired knowledge, reserving the right to a difference of opinion, if occasion arose.

The Executive Committee meeting was a model of business dispatch, and no interruption was allowed between matters "on call," though Mrs. Bruce herself scarcely restrained her good comradeship feelings from rising to the surface and smiles of recognition breaking forth as she noted, again and again, old friends of the Synodical.

Mrs. Bruce in telling of the Woman's Council in Memphis explained why it had been changed to an ADVISORY COMMITTEE. The distinction is not great but the latter name seemed to be more agreeable to our brethren of the Executive Committees.

After the morning's business the women adjourned to the parlors of the Central Church where lovely flowers, delicious viands awaited them. Then were their tongues unloosed and they made merry in a churchly and a Synodical way, for a good half hour or more, resuming business at two o'clock.

In tracing the development of the Synodical one has to go behind closed doors and listen to discussions in the Executive Committee Meetings which sometimes preface changes in customs and by-laws. For instance, because of the irregular attendance of officers, it was recommended that the expenses of these officers be met by the Synodical. This passed into a bylaw, thus insuring a full quota of officers. Another recommendation was that the women should study the problems of the country Church, also rural schools and social uplift.

A noticeable improvement was in the matter of records. Not one was missing and the six secretaries, responding in order presented written reports which were filed by the Synodical Secretary, each one to be given a place in the printed minutes.

Some interesting data came to light in the reports from Presbyterials. North Alabama had seventy-two Churches and forty-seven societies, while Mobile, at the other end of the state, had but twelve Churches and ten societies. East Alabama had twenty-four societies, Tuscaloosa had only eighteen societies but led the Church in certain advanced steps. Mrs. West reported 82 per cent increase in gifts and a marked increase in the prayer life of the women. The organized Bible Class had attained great importance and some societies had two study classes. Mobile's record showed \$4.25 per capita gifts and a ten per cent increase in membership.

One of the most pleasurable incidents of the occasion was the unexpected presence of Mrs. John B. Knox, the beloved founder of the Synodical and its first president. By unanimous vote she was made one of the Honorary Life Presidents. She accepted the honor with much grace.

The Bible Hour was conducted by Mrs. E. L. Russell in her usual clear and delightful manner. She is being greatly used, of the Master, in the teaching of the Word, from the Atlantic to the Pacific, her winsome personality and her scholarly exposition of the Scriptures attracting large crowds.

Mrs. Mott Martin, little John Mott, Jr., and Bekumba were a center of interest during the three days that they were with us. One cannot forget the slight girlish woman who spoke so simply and yet so profoundly con-

cerning Africa's needs, nor could one fail to be impressed by the gentle, hunchback nurse, with her radiant smile, who until her heart was changed by the Grace of God, was a wild, savage child.

General H. M. Roberts and his wife were honor guests. As his Rules of Order are a standard book on Parliamentary Law everywhere, it was counted a real pleasure to have the author with us. They were visiting Mrs. Charles Shawhan, who presented them to the Synodical. Mrs. Roberts brought greetings from the Baptist Missionary Union of New York.

Rev. Matthew Brewster gave the Synodical a rare treat in his masterly address on Phillips Brooks. Music and refreshments followed, in the Burgett Memorial, thus enabling a better acquaintance with our guests.

Among the officers for 1915-16 are the following new names:

Secretary Foreign Missions—Mrs. Hugh Somerville.

Assembly's Home Missions—Mrs. J. C. Cowan.

Christian Education, Ministerial Relief—Miss Naldo Allen.

Young People's Work—Mrs. Washington Moody.

All others were continued in office.

*The outstanding recommendation sent down by the Advisory Committee was as follows:

"Inasmuch as \$480,000 is the amount suggested for the women of the Southern Presbyterian Church to give during the ensuing year, we therefore ask the women that they GIVE LIBERALLY."

The text chosen for the coming year was: "Striving together for the faith of the Gospel."

AD INTERIM ACTIVITIES

Almost immediately after the meeting in Mobile several events occurred, with apparently no connection between them, but which served to arouse the consciences of the women to the spiritual needs of the colored race.

In Mobile, Mrs. Mary Moody Boyles gathered about her a small group of friends and laid upon their hearts this responsibility which seemed so new to this generation. And while they were talking and praying about it a letter was received by Mrs. Boyles from Mr. John Little, of Louisville, urging her not to delay beginning some organized work for the negro women of our denomination in Mobile.

On the morning following, a letter came to the historian from Mrs. Little, accepting an invitation to visit the Spring meeting of our Auxiliary and giving as her reason that she especially wanted to present the cause of work among our negro women and to interest the women of both races in the coming Conference at Tuscaloosa.

Her subsequent visit was the occasion of a meeting with leading women of both races in Mobile, which was the beginning of interest in that city. Following that time a Bible Class was taught regularly by Miss Simpson and (irregularly) by Mrs. Cobbs. A missionary society was organized and maintained, an Auxiliary established by a committee from Government Street

Church. Three women were sent to the Tuscaloosa Conference. Help was given them (by Mrs. Bestor) towards rebuilding their Church, demolished by a hurricane July 16, and a new sense of understanding created.

Work for Negroes. In the meantime an interesting work was started in Lafayette and also in Auburn. But Union Springs can probably lay claim to the most notable work in the state. We are not surprised to find that Mrs. West's name is connected with a Bible Class of forty-five women, one of whom walks ten miles and another is driven fifteen to attend its meetings. On a large plantation in Wilcox County, Mrs. Cade is conducting a Sunday School of negroes who are the descendants of the third and fourth generations who have served the family since slavery days. About thirty-five or forty gather every Sunday, in the rose garden when the weather is fine, and are taught the truths of the Bible and the elements of Christian living. They are taught to love and sing their own spirituals, which they do with great feeling. The domestic servants are also invited into the "big house" for family worship.

Far-reaching is the pledge of housekeepers that they will take an hour a day to instruct their servants in the Bible. Then came the Conference at Tuscaloosa, giving direction to the various tentative movements. The negro women are grateful for the white hands stretched out to them and are eagerly asking for industrial, moral and religious training for themselves and their children. One of them said: "We want to do right, but we are ignorant, we want you white ladies to help us." Then she continued: "When I got up to Tuscaloosa, to the General Assembly, and seed Mis' Waness burro, Mis' Hucksback (Mrs. Snedecor) and Mrs. Little, I knew then that these ladies were greater than Mrs. Highmuck, the president of the Colored Women's Clubs of Alabama, and since we heard all the good things that they told us, we have come home determined to live more peacefully together, to do our work better and to remember that cleanzingness is next to godliness."

WITH MRS. BRUCE AT ANNISTON

November 10, 1916

Bacon says: "It is the true office of history to represent the events themselves, together with the counsels and to leave the observations and the conclusions thereof to every man's judgment." Therefore, I am forbid by the rules of my craft to discourse of beautiful Anniston, with its background of mountains, touched by autumnal glory, of its wide avenues of trees that drop showers of gold, of the homes that breathe of large aims and Christian culture and whose doors stand open to receive those who come to share in His service. These things were, after all, but the well-appointed stage where the events and counsels, which the historian must record, had their inspirational setting.

Taking Shape. The Synodical began to take shape in Birmingham, where its constituency, like tiny rills from here and there, flowed into the home city of our president, Mrs. James Bruce, and where we were detained for a few hours.

Two of the sojourners who had found rest and refreshment in her well-ordered home and had enjoyed conference with her on things Synodical, felt doubly prepared for the days of deliberation and action that were to follow.

As the train bearing the delegation from south and east, rolled into the station at Anniston late Monday, how fitting it was that Mrs. John B. Knox, H. L. P., should be the first to greet us. One almost expected to see dear little Mother Lapsley, also H. L. P., in the background as this was her home and the scene of her memorable labors for Woman's Organized Work for Missions.

The Executive Committee, consisting of fifteen members, came together Tuesday morning, at ten o'clock in Mrs. Knox's spacious library, where so many important conferences, political, religious and literary, have been held. After an earnest prayer for guidance Mrs. Bruce entered at once upon the business in hand, the subjects discussed indicating the real trend of women's activities and the gradual expansion of their sphere in the Church. These subjects were later brought before the Synodical in the form of recommendations and were embodied in the plans of work for the ensuing year.

Mrs. Bruce at this time was under the weight of a terrible sorrow. Her eldest son, a mining engineer, had been killed but two weeks before, by the fall of a stone, in the mouth of a mine where he was working. It was indeed a sublime Christian fortitude that enabled her to calmly go forward with her work, her only request being that she should not be left alone to her thoughts. It was the writer's privilege to see that this request was strictly carried out.

The pretty gothic Church of Anniston was the home of the Synodical and Rev. William Hodges, his wife and Mrs. S. P. Kennedy, president, were our gracious hosts. We were duly welcomed by these and made to feel that we were indeed at home, as honored guests.

There were present twelve officers and eight delegates. One of the most hopeful signs of the meeting, was the presence and enthusiastic co-operation of several young women of gifts and consecration. These are offering their best for the work and are encouraging the older members to feel that they are really building for the future.

Among special guests was Mrs. Archibald Davis, of Atlanta, who was a valuable asset on the program. She demonstrated Our Fourfold Work by means of a temple which she builded with blocks, named for our various benevolences, and which was at last demolished with a startling crash when its cornerstone, Jesus Christ, was removed. Her discussion of Young People's Work and her quiet talks at the daily devotionals were other helpful phases of the service she rendered.

Mr. Gaston Boyle, of Brazil, on Wednesday evening opened a window into "great empty Brazil" and then told us, out of his own rich experience how it can be filled with the knowledge of the glory of God, and invited us to come in and share in that great work.

Presbyterial Presidents submitted reports that were generally clear and definite, showing advancement in the enlistment of young life and in interest in the colored race. Mrs. West showed a mastery of detail and an unweary-

ing love of souls in the plan that she has formulated and set in motion for reaching our negro women. They contemplate a beginning in the kitchen and a culmination in Bible Classes in the Church.

Mrs. Goode's report of the first conference for Negro women was most interesting. She sang for us one of their most appealing melodies:

"It's me, Lord, it's me, Lord, standing in the need of prayer.
It's not my sister, it's not my brother,
It's me, O Lord, it's me, standing in the need of prayer."

The Presbyterial Presidents were enthusiastic in desiring to have Mrs. John Little visit them in rotation, at their Spring meetings, which plan was most happily carried out just a few weeks before she was called to her Heavenly home.

The secretaries of the various causes showed a mastery of their respective subjects, forgetting to refer to carefully prepared manuscripts in their enthusiasm. The Auxiliary has already done telling work in the development of these secretaries, some of whom faced their new work in blank despair. There are still complaints about "clogged Channels," because of unanswered letters, but even the most desultory are falling into line and are working together more smoothly every year.

The tedium of business was pleasantly interrupted on Wednesday and Thursday by a luncheon in the Church parlors which would in "These wheatless days and eatless days," cause Mr. Hoover to stand aghast. There was also an evening reception which neither the president nor the historian attended, so no report is preserved, but as she saw some very handsomely attired ladies who were destined for the occasion, it is safe to infer that it was up to the pre-war standard.

The results of the Ninth Synodical meeting are embodied in the report of the Committee on Recommendations, which are as follows:

First: That Stillman be made a special for this year.

Second: That we endorse the erection of a Woman's Building at Montreat this year and give it our financial support.

Third: That the Synodical make the communion service a regular part of our annual program.

Fourth: That the Alabama Synodical recommend to the Advisory Committee that the name, Woman's Synodical of Alabama, be changed to the Woman's Auxiliary of the Synod of Alabama.

Fifth: That pageants be held wherever practical.

Sixth: That every woman's society in the Synod take an active part in fostering societies of young people and avail themselves of the Assembly's Training School at Richmond for definite Christian Work.

If one would know more of the details of this most interesting meeting at Anniston behold are they not all written in the minute books of the Ninth Woman's Auxiliary of the Synod of Alabama?

Greetings Given by Mrs. Walter J. Black of East Alabama Auxiliary.

We open wide these old Church doors,
Our hearts are open too;
With hands stretched out in welcome warm,
We greet each one of you.

This grand old Church, for many years
Has welcomed thousands here,
And friendships formed within these walls
Prove lasting and sincere.

East Alabama welcomes you,
We bow at your commands
And while we dare to lift our eyes,
We Presbyterian bands.

We feel that you have honored us,
That you've indeed been sent,
And so we hope you'll feel at home
Within our Can-ton-ment.

You've come where guns are shining bright
With soldiers brave and true.
Let's follow where our captain leads,
Just as these soldiers do.

When He says "Go," shall we not go
Where countries lie unfurled,
And heal His children who lie blind
Out "Somewhere in the World?"

We need not crave for places high,
If each does what she can
Then all is well, 'tis all He needs,
To carry out His Plan.

And as you go, back to your homes,
With bright and shining armor,
Remember, it was made more bright,
In Eastern Alabama.

Montgomery, Alabama, October 30, 1917.

WAR-TIME October 30, 1917

The tenth meeting of the Auxiliary of the Synod of Alabama will go down in history as the **War-time Synodical**.

America had been in the "scrap" for more than seven months. Our boys were moving into cantonments or were already fighting in earth, sea and sky. The end was yet far away, and uncertain. The roll of the drum, the call of the bugle and the endless tramping of feet was in the air and every footfall trod on the heart of a woman.

While we were beyond the sound of the guns, we were being swept out of our ordinary course by insistant appeals and drives. Drives for Liberty Loans, Red Cross, Y. M. C. A., starving Belgians and what not, until the brain reeled with the whirl of it all. The great World War called unceasingly for blood and gold and both were flowing without stint. The women were giving of their time and strength, regardless of personal affairs, to the thousand demands made upon them.

The flag was in the Church the Army Chaplin in the pulpit and a good sprinkling of khaki in the pews. Under such circumstances there was real danger that the normal missionary causes of the Church, already suffering, should be neglected to the point of disaster; as the unusual—the spectacular is more arresting than the ordinary, and war, in all its frightfulness blurs the vision of the greater spiritual conflict raging behind the smoke and clamor.

Our Church was born amid war's alarms. It was cradled in conflict and first flung its missionary banner to the wind in the face of an advancing foe; therefore, we are glad to record that the women of the Synodical were worthy of their sires, for, in spite of the distractions of the times, they came together to confer about the great spiritual affairs of the Kingdom, as usual.

As there were four cantonments in the immediate vicinity of Montgomery, the streets were thronged with soldiers and the very air was full of the reminders of WAR HORRIDA WAR. And it was not hard to find traces of this dominant situation throughout the proceedings of the Synodical. For instance, there was an automobile drive to the cantonment to study Y. M. C. A. conditions and needs; there was an appropriation of ten dollars to care for two soldiers in a prison camp, and five dollars for the counsel of National Defense. Dr. Pittle, of Columbus, Ohio, gave a stirring address on Y. M. C. A. work at Camp Sheridan which was followed by our song, to America:

"God bless our soldier boys
We pray with heart and voice,
God save our boys.
On land or stormy sea,
Fighting for liberty,
Give them the victory—
God save our boys.

Let angels chant again,
Good will on earth to men,

The war flags are furled,
Hail day of glad release
When bloody conflicts cease
And everlasting peace
Rules all the world."

The trend of thought was also indicated by resolutions submitted by Mrs. J. C. Snedecor, Mrs. W. E. Hinds and Mrs. J. R. Liddell as follows:

"Impelled by the stress of war-times to declare for loyalty, patriotism and service and feeling the double responsibility of continuing the institutions of the Church with undiminished zeal, thus conserving the soul-life of the nation. The Christian women of the state wish to go on record as commending:

"(a) The rendering of war relief and for the moral and religious up-keep of the soldiers, at the front and in the mobilization camps, through the authorized organizations for this purpose.

"(b) That war scrolls, containing names of all enlisted persons in each communion, be placed in their respective Churches, as a prayer list.

"(c) That the congregations be asked to bow in prayer at the beginning of all services for the spiritual and temporal welfare of our patriots.

"(d) The organization of special bands among the women of our Churches to pray that evil may be overcome by good and that God's purposes may be wrought out through the world's tragedy, today."

In spite of these tremendous distractions, the women were nobly true to the great cause of Missions, to which they were pledged. Reports showed, not only no financial disaster, incident to the war, but that gifts had been actually larger than before, though not large enough to relieve the strain caused by the increased cost of living.

Speakers. Rev. George Lang, University of Alabama, delivered a notable address on "Education"—the theme of his heart.

Miss Lillian Edwards, of Ensley, told the fascinating story of the Italians in her city, and at another time, talked of Goodland Schools, in Oklahoma.

Rev. Andrew Allison, of Kiangyin China, tried to show the limitless possibilities for service in the great Central Kingdom.

Miss Margaret Cumming, in the Quiet Hour, talked, out of the fullness of her own experience, of the duty and rewards of Stewardship.

Rev. J. E. Hixon, of Ensley, spoke of the relation of the Synodical to the Synod. This resulted in a recommendation that Synod co-operate with the Synodical in urging our Young People to attend the Conference at Montreat. And also in the request that a woman, chosen by Synod, be placed on the Orphan's Home Board.

Miss Mable Hall, told, in her own inimitable way, the story of the mountain folk—their starved lives and the way in which they grasp at the "purty" words of the missionaries, and also told of the noble characters that have been hewn out of their hard environment.

Prayer Bands. Perhaps the most important recommendation was that which resulted in the appointment of Miss Margaret Cumming as Chairman of Prayer bands for the Synodical. The first thought was the remem-

brance of our boys in the camps, that they might be kept in safety and purity, but its out-working was to reach down the years in a tide of spiritual blessing.

The secretaries appointed for the two ensuing years were,—

Foreign Missions	Mrs. W. E. Hinds, Auburn
Assembly's Home Missions	Mrs. F. T. Applyby.
Chris. Education, Min. Relief	Mrs. J. B. Riley, LaFayette
Young People, Sunday Schools	Mrs. J. E. West, Uniontown.
Historian	Mrs. D. B. Cobbs, Mobile

IN THE SHADOW

November, 1918

The Fall of 1918 found the World under the spell of twin monsters—War and Pestilence. The actual fighting was on the “other side”, and affected us only as it preyed upon our imaginations or touched our loved ones, our money or our time.

But the Influenza was as the Angel of Death in the cantonments of our land; it was in the cities; it was in the country; it was in our homes—no place was exempt. Those who were slain by the invisible foe of disease were more than those who were slain on the battlefield. Churches and schools were closed and the ban was put on all public assemblies; therefore, it was impossible to hold the Synodical, as planned, in Tuscaloosa, November 1918.

Some who had been called away. Dr. Walkup, who had led the Stewardship campaign in our Church and who had sent a ringing appeal to the Synodical, at its last meeting, had been called to give an account of his own stewardship.

Mrs. John Little, the friend of the Negro, who had pleaded for them with such compelling winsomeness, at the Spring Presbyterials, had “slippedt awa”, leaving a great unfinished task and the memory of a rarely beautiful life.

Mrs. Charles Hooper, of Selma, our beloved Honorary Life President—suffering saint—philanthropist—leader in every good work, had but recently been called to her eternal rest.

Miss Naldo Allen, our indispensable Secretary of Literature, has laid down her pen and gone behind the veil.

Very many of our number had been called to suffer sore bereavements from the war and from pestilence. The terrible days of fighting in the Argonne Forest were upon us and the air seemed full of mourning for the dead and farewells to the dying.

But though we could not come together publicly, the work was not neglected, for flocks of letters flew back and forth between the officers of the Synodical, and later in the winter, they did come together in Executive Session, in Selma. But the events and counsels of that meeting have come down to us only by tradition as no written minutes have been found. The program of the next meeting, however, shows that large planning was done for future work.

DRAFTING THE YOUTH

Brewton,
November, 1919

Mrs. Bruce, President.

Perhaps because we had seen WAR lay its red hand upon the youth of the world, the Church seemed to have come to a new realization that the greater spiritual conflict of the ages must enlist the youth of the Church, therefore the burden of the Synodical was a call to Youth and to those who had the control of youth.

Dr. Gilbert Glass, that sweet-spirited man of God who has given his life for the development of youth, through Sunday Schools and other agencies of the Church, spoke first and his words were a ringing call to this higher service and the preparation therefor.

Mrs. Hazel Smith, who has recently become the Secretary of Young People's Work in the Synod, spoke for uniform organizations under the supervision of the Church Courts and for a local council in every Church. The Highland Ave. Church, of Birmingham was the first and only one, at that time to report a complete organization, according to the Synod's plan.

Mrs. Winsborough was there with the word EFFICIENCY written in large letters across her two addresses. It was a needed word that was to have an important place in our Synodical vocabulary, until our meetings and records shall have come within its bounds.

Miss Margaret Cumming's devotional message was a call to prayer and a plea for the Life Victorious through consecration.

Mrs. W. E. Hinds, of Auburn, Secretary of Foreigns, was a new personality to many of the women-strong, scholarly, vivid. Her intimate acquaintance with missions enabled her to throw a colorful picture of our far-flung battle line on the screen of our imagination.

Mrs. Hunter Vaughan, lovely and beloved, appeared on the program for the first time and talked about Montreat in a delightful manner.

Mrs. W. S. Monk made her report for the Orphan's Home. She has the distinction of being the **first woman to be placed on a Synod's Committee, in Alabama.**

Mrs. Bruce suggested that the Synodical adopt a **Thank Offering** means of increasing our gifts. The suggestion was put in the form of a motion which was carried. So quietly was the Blessing Box introduced that no one realized what would be its far-reaching influence in lifting burdens from tired shoulders on the Home and Foreign fields.

THE PARTING OF THE WAYS

FIRST CHURCH, BIRMINGHAM

NOVEMBER, 1920

The old First Church called up memories of the meeting of the Organization Committee, the germ of the Synodical, more than thirteen years ago. Remembering the way that the Lord had led us one felt like singing,—



MRS. W. S. MONK

had the well deserved distinction of being the first woman in Alabama to be placed on a Synod's Executive Committee.

"He was better to me than all my hopes,
 He was better than all my fears,
 He made a bridge of my broken works
 And a rainbow of my tears."

People and their names are always interesting to the historian; therefore we record the names of the Executive Committee who answered to roll call, at ten o'clock, November 2nd. Two had been members of the original committee whose names are now mentioned first,—Mrs. James Bruce, Mrs. J. G. Snedecor, Mrs. Hunter Vaughan, Miss Margaret Cumming, Mrs. J. D. Martin, Mrs. B. H. Bunch, Mrs. J. F. Rushton and Mrs. J. S. Allred. The Scripture, preceding the prayer, was 1st Corinthians, Chapter I.

Dr. Dobbins, that prince of Bible students, led the devotional on the morning of the third. It was a happy preface for the hours of business that followed. There were reports, pleas for causes and a talk on methods of Bible Study by Miss Tardy. After lunch, in the Sunday School room, there was Dr. McSparran's inspiring talk on Woman's Work. Then came the real matter that was on everybody's heart. **Mrs. Bruce was leaving Alabama** and this was her farewell meeting.

Mrs. John B. Knox now took charge and the luncheon became a love feast. The presentation of a silver vase to Mrs. Bruce, in token of appreciation for her splendid services, was gracefully done by Mrs. Knox, the initials on it being the occasion for an acrostic of Bible verses,—

"Every good and perfect gift cometh from above.
 Consider the lilies how they grow.
 By their fruits ye shall know them."

Each of these verses was considered applicable to the recipient.

Mrs. Snedecor told, in an interesting way, the story of the Intra-racial Conference in Memphis, showing that her heart is with her brothers in brown as truly as was that of her noble husband.

The Blessing Box came into bold relief, at this time, with contents that totalled \$682.65. It was agreed that this should be devoted to building brick houses for our missionaries in Africa.

Mrs. Hinds talked interestingly and appealingly of the Conference for Negro Women at Tuscaloosa.

Mrs. Bruce conducted an impressive installation service for the new officers, and the Thirteenth Auxiliary of the Synod was adjourned.

Excerpts from the President's Farewell Address.

"...Alabama claims the honor of having been ready when the Women's Council, now known as the Woman's Advisory Committee came into being, May 14, 1913. Mrs. W. C. Dothan was the president at that time; Mrs. J. G. Snedecor acted as alternate at this first meeting in Atlanta. One of the recommendations accepted at that time, was that each Presbyterial and synodical overture its super-advisory body to appoint a committee on Woman's Work. We now have such committees.

"At that time we reported in the state, a membership of 3,272. We now have a membership of 11,503. We gave that year, for all causes \$17,478. This year we have given \$37,186. The amount given per capita has been \$16 plus and as a state we reached the standard of excellence, which is a far different one from that adopted thirteen years ago.

"We can truly say, "Hitherto the Lord has helped us", but will we not, from this year endeavor to do more real, valiant work? We believe that our greatest hope lies in our circles of Prayer and Bible Study. It is my conviction that if our women will take their Bibles and read, asking God's guidance, the next fourteen years will open up a work that will sweep the women of Alabama on like a great tide in their Christian life."

The Historian's Tribute.

"As we come to the parting of the ways with our beloved president, we are tempted to pause, in our record of events and counsels, and become a bit retrospective. In losing Mrs. Bruce we are losing no ordinary executive, but one who from the beginning has had the work most closely at heart and who has had much to do with shaping the policies and plans of the Synodical. We recall the meeting of the organization Committee at Birmingham of which Mrs. Knox was the presiding officer. Mrs. Snedecor of Tuscaloosa, Mrs. McKinnon of Selma, Mrs. Bruce of Birmingham and Mrs. Cobbs of Mobile composed the little group. We wanted to do great things for the Kingdom and believed that this organization would further our plans, but we had mountains of conservatism to overcome and bogs of inertia to pass through and the way was not clear. But we always knew that we could turn to Mrs. Bruce whose sunny nature never harbored a fog. She always saw the way ahead. It was she who was appointed to visit the Virginia Synodical, to study their methods and bring back to us the plans then in successful operation When the Missouri Plan finally went through, can we ever forget the perplexing questions, the almost endless discussions and the reiterated and often misunderstood explanations? How good it was to turn to Mrs. Bruce whose manner had a finality in it that carried conviction and good cheer and which never gave offence. When Mrs. Winsborough came on the stage Mrs. Bruce became her Alabama advisor and eventually the chairman of the Advisory Committee, than which there was no greater honor.

When Mrs. Bruce became president of the Synodical, by unanimous vote, there dawned a new era of efficiency. The secretaries did what they were expected to do, the reports came in, duly made out, the figures stood in neat columns, not a naught wobbled out of place. Every period dug his toe into his own right spot. As the years went by the columns grew longer and the sums at the bottom were larger. We had a business president as well as one of discernment and vision. She sought no honors for herself but was always casting about to find some young woman who would be ready to take the place of the older ones. Miss Kirk and Mrs. Hazen Smith were among her discoveries and there are many others who owe their increased interest in Christian work to Mrs. Bruce. She often said of herself that she was practical rather than spiritual, but those who have had



MRS. J. W. BRUCE,
Birmingham, Alabama
President Auxiliary Synod of Alabama
1914-1920



MRS. J. C. SNEDECOR,
President Auxiliary Synod of Alabama
1921-1922

an intimate acquaintance with her have known something of the depth of her devotion to her Lord and Master. And now we have come to the parting of the ways. Upon whom shall her mantle fall?"

Aleathea T. Cobbs, Historian.

The nominating Committee reported that as there were three vacancies to be filled they begged to place before the Synodical the following names for consideration.

Mrs. J. G. Snedecor for President.

Mrs. J. F. Hooper Assembly's Home Missions.

Mrs. J. Walter Black Young People and Sunday School Ex.

These three were unanimously elected.

MRS. SNEDECOR IN THE CHAIR

Auburn

1921

Montgomery

1922

In looking back over the pages of history, events that moved slowly and painfully in the doing, pass with panoramic swiftness in retrospect, and the actors in life's little drama that we thought would be with us through long, long years, are with us today and gone tomorrow.

The names of Mrs. James W. Lapsley and Mrs. L. S. Handley, were brought before us at Auburn as dear departed friends whom we honored in memorials and heaped sweet words of appreciation upon ears that were no longer attuned to earth's voices. Mrs. Lapsley was the first life president of the Synodical and Mrs. Handley was the Honorary Life President of the North Alabama Presbyterial.

A letter was read from Mrs. Bruce, sending her love to the women of the Synodical and passing on to them a verse from Alice Freeman Palmer which was so characteristic of Mrs. Bruce's Christian-Social life that I consign it to the preservative pages of history.

"O, but its people that count!

You want to put yourself into people,

They touch other people, they others still,

And you go on working forever".

Lovingly,

Elfreda Carey Bruce.

These lines had more than a transient interest for the women, for they proved to be her last message. Before another month rolled around the news came that she had been suddenly called away from her home in Erie, Pennsylvania to her home above.

Mrs. Arlie Barbour, of Birmingham, is the author of the tribute that follows,—

"Under a crown of silver tresses,

Was a face of sweetness rare,

For a halo nestled round it,

Making it wondrous fair.

But behind the face, the hair, the halo,

Was something better by far,

A soul more white than the silver tresses,
 More kind than her kindly face,
 More beautiful than the halo round it.
 More filled with a heavenly grace."

Mrs. Snedecor moved so calmly into her place of leadership and the work went forward so smoothly and prosperously that one was reminded of a saying that is verified with every generation,—“The worker dies, but the work goes on.”

An excerpt from her report submitted in 1921 gives one some idea of her labors and their results.

“In February I attended the Regional Conference, Meridian, Mississippi . . . Eight or ten Alabama women registered and I was able to meet with them and plan together. In April it was my privilege to attend the four presbyterials with Mrs. Buchanan of Japan and Mrs. Guerrant, of Kentucky . . . I acted as your representative at the Woman’s Advisory Committee in Montreat, July 9-12 and attended the Summer School of Missions, immediately following . . . I also remained three days longer for the Foreign Missionary Conference . . . At the expense of the Interracial Committee of Alabama, I attended two of its meetings, one in Birmingham and one in Montgomery. As president of the Auxiliary of Alabama, I became a member of the state committee, Mrs. Hinds, of Auburn and Mrs. J. F. Hooper, of Selma, being also members.

In September, at Mrs. Winsborough’s request, I acted as leader for the sixth Annual Conference for Colored Women at Tuscaloosa, Mrs. Hinds being my most helpful co-worker. At Montreat I was invited to make a report of the 5th Annual Conference and it was a pleasure to see the deep interest manifested. We have two Executive Committee Meetings during the year, one in February to prepare for Spring Presbyterials and one in September to prepare for the program of Synodical.

Mrs. Winsborough made her influence felt by repeating her fine address on **Efficiency** and further delighted her audience by giving, later, a travelogue, based on her recent tour of the Orient.

It was with great joy that Mrs. Snedecor reported, the second year of her incumbency, Auburn 1921, that the first Young People’s Conference was a matter of History. It took place at Magnolia Beach, in September, under the leadership of Rev. Mr. Miles, of Auburn and Mrs. Walter Black, Synodical Secretary of Young People’s Work. It was said to have been a joyous and a profitable occasion. Thirty young persons volunteered for Christian Work. Activities are springing up in many of the Churches under the direction of trained leaders and the outlook is most encouraging.

The Blessing Box fairly bubbled over with thank offerings, so that the Synodical was emboldened to assume the support of a young woman at the Training School and will help to furnish a new girl’s dormitory at the Orphan’s Home at Talladega. In addition to this the Synodical has underwritten the Young People’s Conference, the Tuscaloosa Conference for Colored Women and contributed to the W. A. C. birthday offering, the amount of \$1413.78. Truly the women of Alabama have expressed their gratitude in a manner that has been a blessing to others.

Enter the secretary of spiritual resources, and, most properly in the person of Miss Margaret Cumming, of Camden, a woman with a radiant Christian experience and who has been a burning and shining light in her own presbyterial for many years. Her report shows that she had some pioneering difficulties. Even so, there is a marked increase in prayer and Bible study, though systematic Bible Study under trained teachers had not become a part of the regular program, but the opening chord had been struck. The rest would follow.

Mrs. Snedecor retires, 1922. At the close of her report, 1922, showing two years of fruitful labor, Mrs. Snedecor, having assumed the duties of Dean for Stillman Institute, felt called upon to sever her relationship with the Synodical. Such an announcement made in the early years of the Synodical might have seemed disastrous, having so recently lost Mrs. Bruce, but we were beginning to see that God was raising up new leaders from unexpected places and that they were being trained and fitted for service in the faithful performance of their duties in whatever capacity they were called to serve.

The nominating committee brought in its report which was unanimously adopted.

The historian records these names as they are generally new officers:

President	Mrs. W. E. Hinds, Auburn
Vice President at large	Mrs. Frank Jones, Birmingham
Corresponding Secretary	Mrs. Frank Burns, Auburn
Secretary Foreign Missions	Mrs. I. T. Stanley, Opelika
Christian Ed., Min. Relief	Mrs. Leslie Porter, Montgomery
S. P. C. Missions	Mrs. R. G. Hershey, Birmingham
Young Peoples Work	Mrs. Rivers Ross, Selma
Literature	Miss Annie Elmore, Milbrook
Spiritual Resources	Miss Margaret Cumming, Camden
Historian	Mrs. Joseph McLester, Birmingham

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AN AUXILIARY OFFICER'S PRAYER

“Prepare us, Lord, for this great work of Thine,
By Thine own process. We know not the way
To fit ourselves; we only grope; the day
Is Thine, its light a ray from Thee divine
Illumes the path where Thou wouldst have it shine,
And in Thy light our own poor struggling ray
Gets new encouragement, until we say
With longing hearts, “Thy will be done, not mine.”

Then we are ready, then Thou wilt use our powers
To spread Thy kingdom and build up Thy cause;
And Thou wilt make our consecrated hours
Our sunniest, nor will the world's applause
Affect our service, for we look to Thee
For all we have and all we hope to be.”

AMEN.



MRS. W. E. HINDS,
Baton Rouge, Louisiana
President Auxiliary Synod of Alabama
1922-1923

ENLARGING THE BORDERS**MRS. EDITH HINDS, President.**TALLADEGA
MONTGOMERYOCTOBER, 1922
NOVEMBER, 1923

Each new personality, in leadership, has put her stamp on the Synodical. Mrs. Hinds brought to the work a trained, scholarly mind that had been in the mold of Mount Holyoke College. She had the inheritance of a Puritan ancestry and a vital, warm nature that drew others to her. Organization was her native breath and Mission Study, with her, became a liberal education.

The Tenth Anniversary, of the Auxiliary was celebrated with "birthday parties" in all of the local auxiliaries, and thank offerings, which gave a strong impetus to the work. New names and new faces appeared and fresh streams of influence poured in from the Presbyterial. Almost to the same degree, old names and old faces dropped from sight or were made the subjects of memorial. Among the latter was Mrs. Monk, a beloved officer whose name was first on the Synod's Orphan's Home Committee. She was in the Synodical in Montgomery, 1922, and reported the completion of the new dormitory, a memorial to Mrs. Kate Johnson of Tuscumbia, given by her daughters and furnished by funds from the Blessing Boxes of 1922 and 1923.

Another Memorial was the Elfie Bruce Scholarship at the Richmond Training School, a Blessing Box benefaction for 1923.

It was announced that the Winsborough Home at Montreat was destined for the next stream of silver that would flow from the Blessing Boxes in 1923.

When Mrs. Hinds met with her constituents at the Orphans Home, Talladega, October 1922, she was fresh from the Inter-denominational Conference in New York and Atlantic City, and her mind was teeming with plans for greater service. The attendance of sixty women, testified to the growth in interest and the strength of the organization.

The unveiling of a bronze tablet in memory of Mrs. Kate Johnson was one of the beautiful features of this meeting. It was a sacred occasion and seemed to pledge the mother-heart of the Synodical women to the care of the motherless children of the Church.

MAGNOLIA BEACH**School Song of 1923**

The waves that beat upon the shore,
Sing to me now and evermore,
Of noble aims and purpose true—
Of prayer and play I had with you,
Of vision far and service new;
Magnolia Beach, Magnolia Beach.
The pines that whisper by the sea,
Magnolia Beach, Magnolia Beach—
Bring messages to you and me;
Magnolia Beach, Magnolia Beach,

Of lands that lie across the blue,
 Becoming hands that call to you,
 To send them now the Gospel true—
 Magnolia Beach, Magnolia Beach."

Mrs. Frank Jones.

Tune Maryland my Maryland.

The Training School. One could spend a page or more in writing about this first school. Delightful new names and new faces appear before the historian as a time of delightful fellowship, study and play. It was Mrs. Bramlet who said that she had never known before that Synodical women could relax so perfectly, after a day of real work, and play like children. The name of Mrs. Clancy Baker, of Mobile should be written after that observation, for she led in our recreation, just as Mrs. Hinds led in the study work, but green waters of the Bay, the tossing pines and the luring white sands should share the blame, if blame there be.

Mrs. James W. Jones, so earnest and so versatile, was the director of this school. Delightful new names and new faces appear before the historian at this time: Mrs. Arlie Barber, of Birmingham, artistic and poetic; Miss Martha Bruce of Montgomery, always a tower of strength; Mrs. Pitts of Selma and Mrs. J. F. Hooper, one of the foundation stones of the Synodical; Miss Grace Harris, of Mobile, young, strong and gifted; Mrs. Shawhan, who was beginning to find her way into the work of the Auxiliary, by an open parliamentary door; Mrs. Margaret Russell, who was already teaching the Bible from Maine to California; Mrs. Frank Cade, of Catherine, who was coming into strong and winsome leadership through her work as Presbyterian Secretary of Home Missions; Mrs. B. H. Cooper of Birmingham, then a strong leader in the Presbyterian; Mrs. Hershey and Mrs. Hunter Vaughan, whom we were to know better; Mrs. Chambliss Kieth and many others whose faces rise up before the historian, representing strong, sweet characters who were ripening for greater service.

The memory of that first school recalls a word from Tennyson,—

"Let knowledge grow from more to more
 And more of reverence in us dwell
 That heart and mind according well,
 May make one music as before,
 But vaster

Montgomery, 1924.

The Minutes of the meeting, held in the First Presbyterian Church Montgomery, tell their own story of growth in system and parliamentary procedure. One is reminded of the Indian who traces individual through the forest by signs. One might say, without fear of contradiction, when looking at the Minute Books of 1922-24, Mrs. Shawhan or Mrs. Hinds have passed this way.

A Busy Executive. One cannot better sum up the work of the president than by quoting from her own report "Your president has attended the Young People's Conference at Magnolia Beach, the Conference for Colored Women, the Women's Advisory Committee, the Montreat School of

Missions, the Alabama School of Missions, the Inter-denominational School of Missions.

At the request of the faculty of Stillman Institute, the woman's work was presented to the Snedecor Memorial Synod.

Your president attended the meeting of the Synod of Alabama, at Selma . . . and was given the privileges of the floor by Synod. The joint printing of our Minutes with those of Synod was requested and granted, also, a woman was placed, by vote of the Synod, on Synod's Stewardship Committee.

The White Cross work has been undertaken and the Goldsby King Hospital was assigned to our Synodical.

Group Conference have been held, numbering eight plus, during the year.

There has been a notable increase in the number of tithers, Family Altars, Bible and Stewardship Classes and Prayer Bands,

Our Birthday offerings have amounted to \$828.00, Number of Auxiliaries in State 90, Number of members 3618. Gifts to all causes, \$71,926.00."

DIGGING IN

Mrs. R. G. Hershey
1924-26

Montgomery
First Church

Each leader brings to her group something of the background of her own life. Mrs. Hinds, with College walls behind her and educational standards built into her character, worked for an enthusiastic advance all along the line. Mrs. Hershey came into the presidency from a Birmingham Manse, where she had acquired experience in dealing with social groups, and a love of people regardless of race or previous condition. As former vice-president at large she had an intimate acquaintance with the advance movements of the Synodical, and the great aim of her administration seems to have been to conserve every foot of ground that had been gained. To attain this end she could not have had a more able assistant than the vice-president at large, Mrs. J. F. Hooper.

Leadership Training. Inspiration as a key-word for woman's organized work had given place to **Efficiency**. The need for trained leaders was keenly felt. Montreat, that Mecca for all Auxiliary women was far away, for the many who must serve in local work, therefore, the District Conference sprang into being, where the rural women might share the privileges of the few who could attend the Training School at Montreat. There was an enthusiastic response to the Presbyterial Conferences as they brought the women in closer fellowship with each other and opened to them new fields of knowledge and service. Tuscaloosa Presbyterial reported six or more of these training schools, the inspiration of which was mainly Mrs. Hooper and Mrs. Cade.

The development of Young People's work was perhaps the most significant move of all, designing to train the boys and girls for future leadership.

One hundred and ninety-two young persons attended the Conference at Magnolia Beach, representing thirty-eight Churches. Rev. Mr. Miles was the winsome leader, assisted by counselors from local Churches. The programs included classes in Church history and doctrine, Bible Study, Vocational Conference and Athletics. Sixty-three life enlistments were reported at this first meeting.

A New Presbyterial. Historically considered, the creation of a new presbyterial, by the division of the Birmingham presbytery, was a most important event. Woodlawn Church, Birmingham, April, 1925, saw the erection of North Alabama Presbytery and its Auxiliary. This was the ninth shifting of Synodical and Presbyterial boundaries in the state of Alabama since the opening page of its Church history was written.

Mrs. Hershey in closing her report told of a year rich in service and in gifts, including the Birthday offering of \$1565.00 to the Charlotte Kemper School, Brazil, an increase of \$637.00 over last year.

A NOTABLE PERIOD

MRS. J. F. HOOPER, President.

MONTGOMERY	1926
MONTEVALLO	
WOMAN'S COLLEGE	1930
MONTGOMERY	

As the panorama of Presbyterian women slowly unfolds, with the passage of the years, the familiar and beloved face of Mrs. J. F. Hooper appears in the center of the stage, as the president of the Synodical, for a period of four years. While her power and influence had been felt from the earliest days of the organization, her place as "first lady" was a fitting capstone to those long years of constructive service when she labored as cause secretary, vice-president and counselor-at-large for those in perplexity.

Bringing up the Standard. A review of the records from 1926-30 shows a growth and stabilizing, of the whole institution. A setting of things in order, a strengthening of weak places and a general bringing up to a high standard of **Efficiency** worthy of a great leader. Twenty-six officers and forty-seven members of standing committees—a noble array of splendid Christian women drawn from the five Presbyterials. The standing committees are printed for the first time in the Minutes of 1927 and are a perfect seed bed for presidential timber, for it is true now as ever, who "he that is faithful in that which is least is faithful also in much."

A Parliamentarian takes her place, at this time, in the person of Mrs. Narcissa T. Shawhan who, for some years, had been the unofficial referee in all matters pertaining to law and order.

The Chairman of Synod's Committee on Woman's Work. Rev. Robert Mann is included on the list of officers in 1936.

An Auditor. Mrs. W. C. Bonham, and a Chairman of Finance are new officers that appear at this time.



MRS. J. H. HOOPER,
Selma, Alabama
President Auxiliary Synod of Alabama,
1926-1930

The Synodical met twice in the First Church, Montgomery, in the years 1926 and 1927 and for two successive years at Montevallo, in the month of July and August. These two mid-summer meetings represent the plan for having the Executive Committee and the Synodical to meet consecutively with the Training School.

In 1930 we find them in the Woman's College, Montgomery, where they met for two summers, July and August.

The Training Schools is said to have reached "high tide" at its third meeting at Montevallo, with Mrs. Hooper as director. There were ninety-three paid registrations and as many more visitors. "A delightful environment, a record-breaking attendance, a most exceptionally fine faculty, a receptive student body, a spirit of good fellowship, an incentive to a closer walk with God," is the way that a writer described the School of 1926.

It is interesting to pause and note the status of woman's organized work in Alabama, fifteen years from the erection of the Woman's Auxiliary at Montreat. The president reports 134 Auxiliaries with a membership of 7,704 members. There has been a steady increase from the beginning, even during the World War when their activities were naturally diverted into other channels.

The Spiritual Resources of the Auxiliary found expression in an increased number of family altars, in both Home and Foreign Mission Study Classes and in a much larger number of women in Bible Classes and Prayer Bands.

The Financial Report stands at \$81,135, for all causes, which the president thought was dangerously near the record of former years, though it seemed wondrously large when compared with desultory giving of pre-organization days.

The Standard of Excellence shows the Synodical sky to be set with twenty-three blue stars, thirteen silver stars and one gold planet.

Personal Activities of the president, included a voluminous correspondence which was rendered easier by the gift of a type-writer from her loving constituents; the visiting of the five presbyteries which called forth her unstinted praise for the fine programs and the spirit which characterized the meetings; the patient working out of details in executive board meetings; the presiding over Synodicals and Training Schools at the same time and place; attending Interracial meetings and serving on Colored Women's Conferences at Tuscaloosa. In addition to these State activities she was vice president of the Woman's Advisory Committee at Montreat. During the Montreat Training School for Leadership, she studied the Normal Course in Auxiliary Methods and at the Conference for Presbyterial Presidents she made an illustrated talk on "Publicity in Religion". She also served the Woman's Advisory Committee as Chairman of Efficiency, her first activity being to send out to the Synodical officials a standard form for both Synodical and Presbyterial minutes.

In all these duties and responsibilities she was ably assisted by her vice-president-at-large, Mrs. Hunter Vaughan, and by her able staff of officials.

The Winborough Foundation was laid in the Birthday gift of 1930. It was designed to help the widows and orphans of our Church, to establish a fund for caring for notable women workers in our Auxiliary and at the same time to crown the founder of our organization by naming it for her and by making her its first beneficiary.

The Loving Cup awarded by the Secretary of Assembly's Home Missions was the occasion of creating a friendly rivalry among the presbyterials, any one of whom could claim its possession by reaching the highest average on the chart.

Group Conferences. Twenty-five were held in the year 1933, and the response of the women to those all-day meetings, the reaction in the local auxiliary and the new bond of Christian fellowship built up among the women was proof of the value of this department of our work.

MARY ALDRIDGE CADE.

Mrs. Frank Cade of Rosemary Plantation, Wilcox County, is a product of the "black belt" with all of its fine traditions of lordly hospitality, chivalrous men and beautiful women, running back to the early days of statehood when her forefather migrated from the eastern shores of Maryland, with slaves and gold, to develop the rich prairie lands lying along the Alabama river. Back of Maryland was Scotland with its heritage of Presbyterianism, dearly bought. Mrs. Cade preserves a fine blend of inherited qualities in her nature, combining the rock bound stability of the Scotch with the warmth of the south and the deep maternal instinct of the plantation mistress who bears on her heart the weal of many dependents.

From her early youth she has recognized her responsibility for the religious instruction of the negroes on her husband's plantation and has maintained a sabbath school at the "big house" where she has and still does teach them the truths of the Bible and the principles of right living. The affection existing between employers and employees is a beautiful example of how Christianity can smooth out the differences between capital and labor.

Mrs. Cade came into the Presbyterial Auxiliary from the top—being elected president before she had held any lesser office. But her outstanding success in organizing local societies, in overcoming conservatism and inertia, proved the wisdom of those who had chosen her for this important position. Subsequently she became a leader in the Synodical Training School, a Secretary of Spritual Resources and the Historian, which important office she is still filling with great ability.

Mrs. Cade's service to the Church is not to be written in the past tense, for her life still stands at high noon and gives promise of many years of fine leadership before her sun goes down to rise upon a fairer shore.

Visualizing The Actors. Occasionally the historian likes to pause in the sweep of events and movements and take a mental picture of the human motive power that stands back of the ceaseless current. At this time one would impress upon the memory some of the participants in the last session



**MRS. F. L. CADE,
Catherine, Alabama
Synodical Historian**

over which Mrs. Hooper presided.

The setting was in the Woman's College, Montgomery, which was bright with flowers from Rosemont Gardens, and the personelle was worthy of its academic halls. There was Mrs. Hooper herself, serene in her accomplishments of four years and crowned with honors meekly worn. Beside her was her faithful secretary, Mrs. W. W. Duncan. We also see Rev. C. C. Anderson, who offered the invocation, and Dr. Carson of the First Church and Dr. Hunter Norwood of Bay Minette, who afterwards administered the sacrament. These brothers in the ministry have been so helpful to the women throughout the years that we like to record their names and recall their faces; among these, also, was Dean Williams, who welcomed the women to the College.

It is a joy to include in our picture Mrs. Henry McCorkle, director of music, who lifted our souls on the wings of song with her opening number—"Open the Gates of the Temple" and other praise selections.

The tall, fair-haired young woman who addressed the meeting with a tone of gentle authority, we cannot forget, for it was the face and voice of our beloved Superintendent of Women's Work, Janie McGaughey. As we listen to her, for this is a talking picture, we hear her expressing unqualified praise of the work done by Mrs. Hooper, as Chairman of the Woman's Advisory Committee at Montreat, 1929-30.

Mrs. Kim, of Korea, was a graceful and colorful figure in her oriental garments, and thrilled her audience with the story what Christ has done for her country women.

In contrast to the girlish and colorful Mrs. Kim was Mrs. Crenshaw with her beautiful crown of silver hair. She is one of the great ladies of the old First Church, which boasts a long roll of distinguished members through the years. Her voice was heard in a devotional based on the Shepherd Psalm.

One could not fail to remember Mrs. Stephenson of Bessemer, attended by twenty-one loyal supporters, among whom was Mrs. Cooper, who has been a motive power in the Synodical for many years and who is now moving up towards the front line, Miss Alice Daly, whose winsome personality was so freely given in the early days of Synodical visitation and who is still one of the indispensables, and Mrs. Witherspoon with the magic pen dipped in the historian's ink horn.

And there was Mrs. Mary Roberts, of Florence, who has been doing outstanding work in gathering into a coherent group the women in the scattered hills and valleys of North Alabama. They are with her—a loyal band who are weaving bright patterns into the fabric of our Synodical.

Tuscaloosa has a brave representation, led by Mrs. Fulton, who is always making Church history and knows how to tell the tale thereof. Her face will abide, clear cut, in the picture.

East Alabama naturally holds a place in the center of the picture, as Montgomery is her capital city. Mrs. R. A. Young, Miss Martha Bruce (and the faces of others rise up to view, and claim a place on memory's wall).

Mobile Presbyterian is there, represented by her president, Mrs. Eding-

ton, her parliamentarian, Mrs. Shawhan and other notable women who are doing their part, according to the plan and their appointment therein.

Though modestly standing in the rear of the picture, one cannot miss or forget the lovely face of Mrs. Cade, the Historian, who is doing a good work in preserving the records of the Synodical, and with her the five presbyterial historians her able assistants. There is Mrs. Fountain, of Mobile, Mrs. F. C. Clapp of Eufaula, Mrs. R. A. Logan, Selma; Mrs. Louis Crew, Goodwater, and Mrs. J. H. Taylor, Birmingham.

There is a tinge of Calvinistic blue in the picture with a background of gold and the whole is very lovely in the historian's memory.

Four silver candlesticks were presented to the retiring president at the close of the program; each one representing a year in which she had stood in the midst of the Synodical, letting her light burn steadily and purely for Him who is the Light of the World and by whom her candle had been lighted.

At the close of the session of 1930 Mrs. Hooper shifted the cares of state to the shoulders of **Mrs. Hunter Vaughan**, of Montgomery, who was unanimously elected to receive the burden. Her gracious manners, gentle poise, mental ability and spiritual depth gave assurance that she was worthy on whom Mrs. Hooper's mantle had been placed. Mrs. Hooper was then elected Honorary Life President with all the privileges of the Synodical and Mrs. B. P. Cooper was made Vice-President-at-Large.

Earnestness, efficiency and spirituality characterized the whole of the proceedings, giving to one a vivid illustration of what women's organized work has done in enlisting the highest type of womanhood in its activities and raising the whole standard of work and workers through its educative and christianizing agencies.

Dress. Even the mode of attire in this assembly told its own story. Short, one-piece dresses, falling easily from the shoulders; hair bobbed or simply arranged hats that fitted snugly over the head; low-cut shoes—everything to indicate freedom of movement—the emancipation of women from the thralldom of dress.

At Play. Following the regular program, the Synodical broke out into an hour of recreation, followed by a luncheon, the inspiration for which was the presence of Miss Janie McGaughey and the **Men of the Church**.

Verses from spontaneous songs which were composed by Mrs. Cade are recorded that our descendants may know that their grand dames could play, at times, even when concerned with the serious affairs of the Church.

The women of the Synodical and their guests entered the dining hall to the following march song, sung to the tune of "Farmer in the Dell." Mrs. Cade led the song and the procession:

GREETING SONG

"Our honor guests today, our honor guests today,
Our honor guests, are the men of the Church
And dear Miss Janie McGaughey.

Our hearts are filled with joy, our hearts are filled with joy
 To have as our guests, the Men of the Church
 And dear Miss Janie McGaughey."

Mrs. Hooper then presented Miss McGaughey with a large floral key-ring upon which Dr. C. C. Anderson hung, with appropriate words, the key to the Churches of the state. Mrs. Stephenson presented her with the key to the five Presbyterials. Mrs. Hunter Vaughn placed on the ring the key to the Training School, and Mrs. Shaler Houser, a key to the hearts and homes of the women. Miss McGaughey accepted this entree to the precious things of Alabama in a most gracious speech.

Then followed a symposium on the Synodical of Alabama called, Seeing Ourselves as Others See Us.

Dr. Graham spoke on The Synodical as the General Assembly sees it, Dr. Carson gave the Synod's view of the same, and Dr. Hunter Norwood spoke of it from the standpoint of the pastor, while Mrs. Jessie Hearin closed the subject by speaking of the Auxiliary as the woman sees it.

At the conclusion of the program and the luncheon they all marched out to the song:

STAND AND SING TO ALABAMA'S FAME

"Stand and sing to Alabama's fame,
 Shout! 'till the rafters ring,
 Stand and sing a song in her name,
 Let every loyal member sing,
 Sing! . . . to all the happy hours,
 Sing, to the carefree days,
 Sing to our dear Synodical,
 Guardian of our hearts always.

Chorus

"To the trees
 To the skies
 To our Maker in all His majesty
 To the work
 To the play
 To our leaders inspiring and guiding us
 To our school
 To our teachers
 That have given their best to the rest of us
 To the friends we have made
 And the glory of our Synodical."

(Repeat first verse, "Oh, stand, etc.)

So, with music, flowers and laughter, there passed into history a period of growth and development that one loves to recall.

MRS. HUNTER VAUGHAN

Mrs. Hunter Vaughn, a member of the First Presbyterian Church of Montgomery, has served as the President of the Synodical, and also as Presbyterial President of East Alabama. Probably her most outstanding work was as Chairman of the Synodical Training School for five years.

She has filled almost every office in her local Auxiliary and was President four years. Her special work in her local church today is the teaching of a Bible Class of fifty young women.

ENTERING THE DEPRESSION

**Mrs. J. H. Vaughan, Woman's College Montgomery
July 1930, August 1931, August 1932**

A crash in the stock market! The banks of the nation closed. Fortunes swept away. Thousands out of employment and the highways strung with able-bodied men begging bread. The Assembly's Causes and local Churches suffering with the rest. Thirteen thousand, five hundred and seventy-two dollars slumped from the normal income of the Auxiliary, and no one able to tell just how the DEPRESSION started or when it would end.

That was the situation when Mrs. Hunter Vaughn serenely took her seat as president of the Woman's Auxiliary of the Synod of Alabama. Amid these crushing changes that exempted no one, she was resting in Him who is the same yesterday, today and forever, for we find no note of discouragement in her opening address. She says: "This year has been a testing time but our women have been found faithful and diligent." Again she says: "The task of carrying on the work of the Church during the past year, covers perhaps the most difficult period experienced in the history of our work . . . **Spiritual values have been stressed**, rather than material and it is the belief of your president that because this is true you are better fitted as individuals and as an organization, to do the work that lies ahead for the coming year."

The historian, Mrs. Cade, says: "The women of our Church have exhibited great self-denial and fortitude in the face of financial and other discouragements, thus showing a growth in Grace exceeding all other years."

In looking through the records we find the word **depression** occurring almost twenty times in the different reports, showing that it was the conscious background against which the women were earnestly striving to paint a picture in fair colors, for the Great Artist. We also noted other words occurring with unwonted frequency. These are a few of them, "Decrease, spiritual values, prayer, Bible study, self-denial, sacrifice, economy, courage, emergency, help, love, guidance, strength, hunger, Grace, burdens, suffering, welfare, gratitude, hospitals, evangelization." These, and others against the dark background of loss and perplexity, these and other words give one an idea of the picture of faith and loving service that was being thrown on the canvas by our women at this time.

While the word **decrease** was over-worked in the financial reports, the word **increase** was put over against almost all of the spiritual objectives: Prayer Bands, Bible Study, Personal Evangelism, Conferences, Young Peo-



MRS. HUNTER VAUGHAN,
Montgomery, Alabama
President Auxiliary of Synod
1930-1932
Honorary Life President



MRS. B. P. COOPER,
Birmingham, Alabama
Synodical President, Honorary Life President,
President Auxiliary Synod of Alabama, 1932 1936.

ples Conferences, Councils and Life-enlistments, the latter report giving forty-four for the Ministry as compared with thirty-four for the preceding year.

HISTORY assumed a place of prominence in the Synodical as reports came in from the Presbyterials telling of completed records of individual Churches and of Presbyterials ready for publication.

Scholarships. Six scholarships are being maintained by the Blessing Box Fund, at this time, under the wise direction of Mrs. Hooper. Individual blessings, converted into trained leadership for the Kingdom! What a beautiful outflow from the common benefits of every-day life.

Two of these scholarships are at Montreat, two at Stillman and two at the Training School at Richmond.

The Synodical of 1931 had the privilege of meeting at the same time and place with the Synod and so enjoyed sharing some of their great preachers at the vesper hour.

The Silver Loving Cup was won at this time by East Alabama, which had attained the highest percentage in Home Mission work. The cup was presented by Mrs. Cade and received by Mrs. Parkinson, president.

A Director of Religious Education for the Synod of Alabama, makes her appearance, at this time in the person of Miss Kate DuBose. She explained the program of Young People's Work, urging the co-operation of the local Churches, reminding the women that the young should have first consideration as potential leaders for the future. She especially commended King's highways as a means of enlisting them in the whole work of the Church.

During the luncheon hour, the Synodical guests, Mrs. W. A. Turner, of Newnan, Georgia, and Mrs. Andrew Bramlet, of Birmingham, gave each an inspiring address on Our Historical Heritage and Heroes Unsung.

LULA PRESTON COOPER

In writing of one who is now serving in the full maturity of her life, with single heartedness and joy, one likes to go back to "little girl days" and mark, even then, the trend of life and the influences that wrought themselves into her character. She tells us that as a very little girl, in Iuka, Mississippi, she loved Sunday School and prayer meeting and that her earliest ambition was to be a temperance lecturer like Miss Belle Keaney who was pioneering on the platform at that time.

As she reached maturity a very serious hinderance to any form of public work arose in the person of Mr. Blucher Hamilton Cooper, whom she married on November 4th, 1896. Thereafter, for some years, a growing family, consisting of five splendid sons, tethered her in the home.

Her first effort at Church work was in the Ladies Aid, where she served as president in the old First Church, Birmingham. Then Mrs. Bruce cast her eyes upon her for service in the Presbyterial. There she served as Assembly Home Mission Secretary and later passed into the Synodical, under the leadership of Mrs. J. F. Hooper, to whom she expresses herself as being indebted for guidance and training in Synodical methods.

She directed the Negro Woman's Conference at Stillman for three years; was Dean of the Alabama Training School for two years and assistant for other years. She was vice-president-at-large for one and one-half terms and elected president in 1932, still retaining that office at present writing (1935).

Mrs. Cooper is the president of the "recovery." With marked ability, tact and graciousness she has steered the Synodical safely through the most difficult period of its history; and she stands today as a splendid type of the Prebyterian women of Alabama whom we love and honor.

MRS. ELFREDA BRUCE

Synodical President, 1914-1920

The mere mention of Mrs. Bruce's name calls up stories of pioneer organization in Alabama. So important a factor was she in those early days when her clear vision, sound judgment and systematic habits of thought and action made her one of the trail-blazers of the Presbyterian of North Alabama and later of the Auxiliary of the Synod.

Mrs. Bruce was born and reared in Ohio and drew her intellectual sustenance from some fount of learning in that state; but she entered the pages of Church history, full-grown and wedded, the joyful mother of three children and an ideal home-maker.

The founders of North Alabama claim to have discovered Mrs. Bruce about 1894, as she went about her duties in Dr. Bryan's Church (Third Church), teaching the Bible and organizing missionary societies, warmed by his prayers and inspired by his Christly life. Be that as it may, they were not slow in securing her services as secretary and treasurer and continuing to avail of them for almost twenty years, glorying in the clerical perfection of her books which have become a perpetual model.

When the Synodical was organized in Government Street Church, Mobile, in 1908, as a member of the Executive Committee and chairman of constitution, her constructive ability was invaluable.

In 1914 Mrs. Bruce was elected president of the Auxiliary of the Synod, in which capacity she served for six years. During which time she was associated with Mrs. Winsborough and the Woman's Advisory Committee, where her wise counsel was sought and valued. In 1919 she was made chairman of that committee.

She attended the Woman's Council of Missions in New York and the Missionary Conference in New Haven in January of that same year.

She was largely instrumental, with Mrs. Winsborough, in developing the Conference for Negro Women in Tuscaloosa, which has proved to be such an outstanding agency in their moral, spiritual and physical uplift and betterment.

Mrs. Bruce, in addition to her sound judgment and practical habits of thought, was possessed of a keen wit and a fine spirit of comradeship that drew people into her sphere of influence and held them there by the cords of love.

Her removal to Ohio was a deep loss to the Synodical, but no one realized that she was so soon to be called to a higher service. We are glad

to remember that one who stood by her bedside said that a radiant smile lighted her countenance as her spirit passed from the world where she had served so well.

The year 1922 marks the date of her death, but her works do follow her.

Mrs. Owen Merideth brought in the following names for nomination which were later unanimously elected:

For President—Mrs. B. P. Cooper, Birmingham.

Vice-President at Large—Mrs. R. E. Fulton, of Eutaw.

Corresponding Secretary—Mrs. George Whatley, Birmingham.

Treasurer—Mrs. Fred Law, Troy.

The installation service was conducted by Mrs. J. H. Crenshaw, of Montgomery.

Mrs. J. F. Hooper presented the retiring president with a beautiful silver vase as a token of the love and esteem in which she was held by the Auxiliary of the Synod of Alabama.

RECOVERY AND GROWTH

First Church, Montgomery, Sixth Avenue Birmingham, First Church, Birmingham—1932, 1933, 1934

Mrs. B. F. Cooper, President

Mrs. Cooper came into the President's chair as an old friend and counsellor. Having had the training and the companionship of the North Alabama women, she was at home in organization work and had the happy faculty of making every one else feel easy and at home.

On October 9-11, the Synodical met in the Sixth Avenue Church, Birmingham. It will be remembered as the last time that our beloved first president and Honorary Life President, Mrs. Knox, met with us. She was frail in body then and there was an especial tenderness in her words and a benediction in her manner as she assured them that the Synodical was continually in her prayers, that they might grow in Grace and in Knowledge of Him who is our life.

Dr. Lingle was a speaker on that occasion and talked in his facile and delightful way on a "Timely Topic"—the Auxiliary. He spoke words of high praise concerning the women and their ever-growing activities, but he also sounded a note of warning against becoming **too mechanical**, a temptation, which, he thought, comes when even our spiritual objectives are standardized and included in the reports. He urged the emphasis on two things, first transmitting religion into life and the fulfilling of our commission to "Go and make disciples."

Miss Janie McGaughey was then introduced and brought greetings from Mrs. Winsborough and Mrs. Parkinson. Other honored visitors were Dr. James Wood of the Goldsby King Hospital, China; Dr. William Crow, moderator of the General Assembly, and Hon. Ben M. Dwight, congressman and Chief of the Choctaw Nation.

Dr. Hay, of Auburn, was with the Synodical at one of the afternoon meetings and requested the appointment of a committee from the Synodical

to serve with the Synod's Committee on Religious Education. Mr. Hay also asked that the women continue their gift to the Shocco Conference and "Get behind the men of the Church." What would our Presbyterian forbears think of that request?

Loving Cups. The Foreign Mission Loving Cup was awarded to the Mobile Presbyterial and was accepted for them by Mrs. Ertzinger, president. The Silver Home Mission Loving Cup was awarded to the Birmingham Presbyterial and accepted for them by Mrs. Janacek, for the President.

An interesting incident was the presentation of a silver shield by Mrs. Cooper to the Young People of the Church, for the highest in their objectives. There was a touching element in this gift as it was intended as a memorial to her two sons.

Increase. While the word decrease has often been written over against our financial column during the years of the depression, it is cheering to see the word increase written over against our Spiritual Objectives. Thus it is said that sixty-one young men offered themselves for the Gospel Ministry in 1934, which is twice as many as have offered themselves during the most prosperous years. A positive emphasis has been placed on Christian leadership, Prayer Life and Soul-winning, in all of the meetings and in the printed matter used. There has been a marked increase in all of these objectives.

The Training School. It was with deep regret that the Training School had to be discontinued at the very peak of its usefulness. But it was considered an emergency measure to aid the Executive Committees of the Assembly. The amount thus released was four hundred and ninety-two dollars which was divided between the four committees according to the percentages agreed upon by the General Assembly. Since our beloved school died for the great cause of Missions, might we not write against its closed doors "Blessed are those who die in the Lord"?

Direct Coaching Conferences. To fill the educational vacancy caused by the closing of the Training School, district conferences were fostered throughout the Presbyterials and continue to be a valuable aid in producing a trained leadership and cultivating denominational solidarity. Forty-five women attended the Training School at Montreat in 1934. These included every Presbyterial president and other officers in Synodical and smaller groups.

New Offices. Two new offices now appear on the roster of the Synodical. The Secretary of Blessing Boxes and a secretary of White Cross Work. The duties of this first office fall on Mrs. Hooper's willing shoulders and are combined with her duties as Chairman of Scholarships. Mrs. Henri Aldridge is the efficient Secretary of White Cross Work. She finds her hands full to overflowing with the details of this loving ministry, which includes not only Goldsby-King Hospital, but the Presbyterian Home at Talladega and the Stillman Institute at Tuscaloosa as well.

(MRS. J. F.) NELLIE G. HOOPER

If the life of the subject of our sketch were to be measured by deeds, not days, we would find that Mrs. Hooper is a very much older person than

her years would indicate. Her record is packed full of well-regulated, graduated services, leading up from the Primary department of the Sunday School, through Missionary Societies into the Woman's Auxiliary in her local Church, of which she was president, up into the Presbyterian (Tuscaloosa), where she was secretary of Home Missions, Parliamentary Referee and Honorary Life President. In 1911 she entered the Synodical and order and efficiency entered with her to abide. She served first as Secretary of Assembly's Home Missions, then as Vice-President, Dean of the Training School and President. In all of these positions she exercised a wonderfully educative and spiritual influence. Next she became Honorary Life President, Secretary of Blessing Boxes, a facile writer on this subject so dear to her heart and then Chairman of Scholarships, which matter also was of deepest concern to her.

Becoming a member of the Woman's Advisory Committee from Alabama, we soon find her acting as Vice Chairman and then as Chairman. She has been a teacher of Methods at Montreat, the author of a Model for Synodical Minutes and a member of Committee on Revision of the Constitution.

The above list of services rendered to her Lord and Master through Woman's Organized Work, takes no account of the valuable work done by her through the local clubs and the State Federation, nor, above all, does it throw on the screen a picture of her well-ordered home, where love and the highest Christian ideals make beautiful the place where the man of her choice finds understanding sympathy and strength for life's tasks and where young life grows up into finest maturity.

WITH SYNOD AT THE CENTENNIAL 1835-1935

When the Synod of Alabama decided to celebrate their Centennial in Government Street Church, Mobile, they consented to let their sisters of the Auxiliary hold their annual meeting consecutively in the Burgett Memorial Building, behind the main auditorium where the Centennial was staged. It was natural that the Auxiliary should hold a subordinate place in the eyes of the public and it was even difficult for some of the Synodicals themselves to pay undivided attention to routine matters "on call," when great words were being spoken from the high white pulpit in the Sanctuary from which prophets had thundered and messages of grace had dropped like gentle dew, throughout the long century. The women were, indeed, invited to share in some of the great occasions of the Synod. It was a privilege high to sit with our brethren in a Holy Communion hour and in another hour of sacred devotion, led by Rev. Mr. Fogatie. We shared two great addresses by Dr. Egbert Smith, in one of which he took us into the heart of Korea's Church and in the other he marshalled for an inspiring review, the missionaries who have gone out from Alabama during the century past. The Auxiliary stood in recess at nine-thirty, October tenth, to hear Rev. James Marshal as he unrolled the annals of the Church in Alabama and gave us a glimpse of the great work that he has been preparing for some years.

The joint banquet served in the Burgett Memorial Building, on the first night, was a memorable occasion where saints met with saints in joy.

ous mood. The climax of the evening was an address by Dr. Henry Sweets, Moderator of the General Assembly.

On Wednesday, October 9th, both the Synod and the Auxiliary stood at recess for one hour, during the presentation of an Historical Pageant given in the main auditorium by the women of the Synodical. In picturesque fashion the presidents of the five Presbyterials told, in costume, the story of a century of woman's work in the Church. The scenes and stories were interspersed with songs of the Long Ago sung by Mrs. McCorkle, of Marion. The program was introduced and led by Mrs. Frank Cade, Synodical Historian, and was closed by Miss Janie McGaughey, who spoke inspiringly on "What Lies Ahead." Then the whole congregation joined in singing "Lead On O King Eternal," as a recessional.

The routine of business was faithfully carried out by the Synodical and some interesting special features were brought out and stand in memory like milestones at the beginning of a new century.

Mrs. W. A. Turner was present as an honor guest speaker and gave an inspiring address on Christian Social Service as a means of developing the abundant life promised by our Lord.

Miss Janie McGaughey, Secretary of Woman's Work, brought greetings from Mrs. Winsborough, Secretary Emeritus, and paid tribute to five pioneers in organized work who are still carrying on with unabated force. Mrs. Hooper, Mrs. Cooper, Mrs. Shawhan and Mrs. Russell were four of those mentioned.

The Foreign Mission Loving Cup was awarded to the Tuscaloosa Presbyterial, by Miss McGaughey.

A paragraph from the current minutes says: "On behalf of the Synodical Auxiliary a beautiful hand-painted plaque was presented by Mrs. Fulton to Mrs. Cobbs, who was the first secretary-treasurer and historian of the Synodical and is now writing its permanent history. The love gift was graciously received by Mrs. Cobbs who referred to her years of service as the "road of the loving heart."

Three of those already serving were made honorary life officers. Mrs. Narcissa Shawhan was made Honorary Life Parliamentarian, Mrs. B. F. Cooper was made Honorary Life President, and Mrs. D. B. Cobbs, Honorary Life Historian.

Special mention was made of the forthcoming History, the publication of which is one of our Jubilee objectives. The importance was urged, of placing a copy in the home of every Presbyterian family, to which end the price has been placed within reach of all.

The treasurer's report for the year showed a grand total for all causes, forty-six thousand and forty-one dollars, which is six dollars for every woman in the Presbyterian Church in Alabama.

A beautiful bunch of lilies adorned the speaker's desk on the second morning. They were placed there in loving memory of our dear friend, Mrs. John B. Knox, to whom a half hour of tender memorials was dedicated. The flowers were then sent to her resting place in Anniston.

As the year of the Synod's Centennial draws to a close and a new one opens it is interesting to record the names of the Auxiliary officers whom we leave intent upon the King's business.

SYNODICAL OFFICERS FOR 1935-1936
GROUP 1

- President (second term, second year).....Mrs. B. H. Cooper
 938 Linwood Road, Birmingham, Ala.
- Secretary.....Mrs. George Whatley, Jr.
 909 Cotton Avenue, Birmingham, Ala.
- Secretary of Foreign Missions.....Mrs. Walter McNeill
 416 W. 10th Avenue, Birmingham, Ala.
- Secretary of Christian Education and Ministerial Relief—
 Mrs. S. E. Hodges
 Uniontown, Ala.
- Secretary of Spiritual Life.....Mrs. A. R. Cates
 Jackson, Ala.
- Secretary of Synodical and Presbyterian Home Missions—
 Mrs. E. Louis Crew
 Goodwater, Ala.
- Secretary of Literature.....Mrs. J. W. Dooley
 2301 Cahaba Road, Birmingham, Ala.
- Secretary of The Presbyterian Home for Children.....Mrs. W. R. Nickel
 303 College Street, Montgomery, Ala.
- Secretary of Whiet Cross Supplies.....Mrs. E. G. Sellers
 1762 Dauphin Street, Mobile, Ala.

GROUP 2

- Vice-President-at-Large.....Mrs. Frank Cade
 Catherine, Ala.
- Treasurer.....Mrs. B. F. Austin
 3 Cramer Avenue, Montgomery, Ala.
- Honorary Life Histroian.....Mrs. D. B. Cobbs
 Mobile, Ala.
- Secretary of Assembly's Home Missions.....Mrs. J. F. Witherspoon
 4230 Cliff Road, Birmingham, Ala.
- Secretary of Religious Education.....Mrs. E. H. Carleton
 7424 3rd Avenue, Birmingham, Ala.
- Secretary of Christian Social Service.....Mrs. Americus Mitchell
 Tuscumbia, Ala.
- Parliamentarian (With Honorary Life Office).....Mrs. C. S. Shawhan
 254 N. Conception St., Mobile, Ala.
- Historian.....Mrs. W. R. Harvey
 504 Finley Avenue, Montgomery, Ala.

“LEAD ON O KING ETERNAL”—The day’s long march has com.e

THE CURTAIN FALLS

As the Historian has sought to picture some of the Presbyterian women of Alabama, as they have passed slowly down the aisles of time, each bearing in her hands the candle of the Lord, it has been seen that though the outward circumstances and the manner of their service has altered, yet at heart they have remained true to their Lord and His Kingdom.

A. century and more has turned trading posts into towns and towns into cities. Forest trails have become national highways where the automobile

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has replaced the slow wagon train and the river barge, and the airplane roars over both. A rural population, almost feudal in character, has become largely urban, for though a noble plantation life still persists in the rich river valleys, modern invention has reduced toil to a minimum and linked the planter and his family closely with the interests of the throbbing world.

Economic conditions have drawn women from sheltered homes into business and professional life where they have become comrades of men in every step in the advancement of civilization. Even the names by which they are designated indicate the change in their social status. In the days of the wagon train, and later, they were called "females" reminding one of their prime function, to increase and multiply. As wealth and the refinements of life produced ease and culture, chivalrous men placed them on a pedestal and called them "ladies"—objects for admiration, protection and worship. Then when war had shattered their beautiful social edifice and stern necessity had driven them out into a life of equal endeavor, they became and still are **women**, the loyal helpmates of man.

The pre-organization women, in their work for the Church, served alone or in small groups, for special causes. Today they sit on the Executive Committees of the Assembly and the Synod; their activities being auxiliary to the whole work of the Church. They are Bible Students, teachers, speakers and presiding officers of large assemblies.

Organization and efficiency were necessarily emphasized during the early years of the Auxiliary, but today prayer and spiritual service have struck a deeper note in the lives of the women who are earnestly striving to **give of their best to the Master.**

"Lead on O King Eternal, the day's long march has come."

THEY ALSO SERVE

Other Officers and Standing Committees—1912-1934

Recording Secretaries

Mrs. D. B. Cobbs, Mrs. J. S. Allred, Mrs. Fred Hunt, Mrs. J. C. Baker,
Mrs. R. F. Ross, Mrs. W. W. Duncan, Mrs. Ross Blackman.

Corresponding Secretaries

Mrs. J. S. Allred, Mrs. J. C. Snedecor, Mrs. W. W. Kirk, Mrs. W. C. Bonham, Mrs. Washington Moody, Mrs. F. W. Burns, Mrs. T. W. Winton, Mrs. Edward McGehee, Mrs. Walter Carter, Mrs. George Whatley, Mrs. Forest Collier.

Treasurers

Mrs. D. B. Cobbs, Mrs. A. T. Reeves, Mrs. Daniel Little, Mrs. Walter Houston, Mrs. Charles Moulton, Mrs. W. S. Monk, Mrs. S. W. Irwin, Mrs. E. B. Fishburn, Mrs. W. C. Bonham, Mrs. B. F. Austin.

Finance

Mrs. J. S. Allred, Mrs. G. D. Waller, Mrs. Leslie Porter.

Vice-Presidents

Mrs. L. S. Handley, Mrs. J. G. Railey, Mrs. William Fritter, Mrs. G. A. Riviera, Mrs. S. P. Kennedy, Mrs. J. E. West, Mrs. E. M. Craig, Mrs. D. R.

Cobbs, Mrs. Frank Turner, Mrs. Rhett Goode, Mrs. J. D. Norwood, Mrs. J. F. Witherspoon, Mrs. J. W. Black, Mrs. J. F. Johnson, Mrs. Rivers Ross, Mrs. Hunter Vaughan, Mrs. J. G. Snedecor, Miss Margaret Cumming, Mrs. A. J. Kirk, Mrs. W. E. Hinds, Mrs. Fred Hunt, Mrs. Frank Jones, Mrs. J. St. George Tucker, Mrs. Leslie Porter, Mrs. M. C. Waugh, Mrs. J. H. Taylor, Mrs. W. D. Johnson, Mrs. Robert Burns, Mrs. Charles Shawhan, Miss Martha Bruce, Mrs. Shaler Houser, Mrs. W. W. Duncan, Mrs. G. H. Stephenson, Mrs. S. A. Y. Dahlberg, Mrs. R. E. Fulton, Mrs. J. E. Roberts, Mrs. R. A. Young, Mrs. D. H. Edington, Mrs. B. H. Cooper, Mrs. B. L. Parkinson, Mrs. Ross Blackmon, Mrs. J. W. Turnipseed, Mrs. M. V. Waugh.

Auditors

Mrs. W. C. Bonham, Miss Martha Bruce.

Parliamentarian

Mrs. Narcissa Tayloe Shawhan.

Foreign Missions

Mrs. T. M. Cassels, Mrs. Hugh Sommerville, Mrs. W. E. Hinds, Mrs. J. T. Stanley, Mrs. D. H. Turner, Mrs. T. L. Moore, Mrs. Walter McNeil.

Assembly's Home Missions

Mrs. F. J. Appleby, Mrs. J. F. Hooper, Mrs. R. W. Henderson, Mrs. B. H. Cooper, Mrs. Jessie B. Hearin, Mrs. J. G. Snedecor, Mrs. F. J. Appleby, Mrs. B. H. Cooper, Mrs. I. N. Hobson, Mrs. W. E. Sherrett, Mrs. W. E. Glenn.

Young People's Work

.....Mrs. Myrtle Booth Campbell, Mrs. J. F. Turner, Mrs. Washington Moody, Mrs. J. E. West, Mrs. A. B. Bunch, Mrs. Walter Black, Mrs. Rivers Ross.

Christian Education and Ministerial Relief

Mrs. S. P. Kennedy, Mrs. S. F. King, Miss Naldo Allen, Mrs. J. B. Riley, Mrs. Frank Jones, Mrs. Caldwell, Miss Grace Harris, Mrs. L. M. Winn, Mrs. G. M. Bynum.

Synodical, Presbyterian and Local Home Missions

Miss Margaret Cumming, Mrs. J. F. Scott, Mrs. Nesbit Hambaugh, Mrs. J. D. Martin, Mrs. R. G. Hershey, Mrs. John W. Johnson, Mrs. Horace Miller, Mrs. B. H. Cooper, Mrs. Lewis Crew.

Synod's Committee on Woman's Work

Rev. Robert Mann, Rev. William Thorington.

White Cross

Mrs. Henry Aldridge.

Blessing Box

Mrs. J. F. Hooper.

Orphan's Home

Mrs. Chambliss Kieth, Mrs. W. S. Monk, Mrs. John Bell, Mrs. W. R. Nickle.

Historians

Mrs. D. B. Cobbs, Mrs. Hortense Witherspoon, Mrs. Marguerite Cook, Mrs. Fred Hunt, Mrs. Frank Cade, Mrs. W. R. Harvey, Mrs. D. B. Cobbs, Compiler and Honorary Life Historian of the Synodical.

FINANCES

In looking back over the years, it is with thankful hearts that we see how God has blessed our work in a material way. A steward is a person entrusted with something for a definite purpose and it is with somewhat of a thrill that we realize how much has been entrusted to us and how many corners we have been privileged to brighten with our gifts during the past quarter century.

In our financial reports, columns have grown longer and sums larger. While we would not measure our growth by our contributions, our financial records do act somewhat as an index to our spiritual development. As we have shared what we have had, our own lives have grown richer. From a very small beginning of \$17,478 in 1914, when our first report was made to the newly-appointed Woman's Advisory Committee, the gifts through the Woman's Work have grown to the glorious proportions of approximately \$100,000 to all causes, during one of the peak years.

Many broken threads appear in the records so that a chronological report can not be given with any degree of accuracy, but the trend of gifts was ever upward until depression years came and church finances suffered the common fate of all—a depleted treasury and curtailed budget. However, during 1934, as the pendulum swung back toward recovery, our gifts seem to have again taken a definite upward trend.

The monies that pass through the Synodical Treasurer's hands are only a small part of what the women of our State actually give through their auxiliaries. All of the causes of our church have been faithfully fostered, with the Birthday Offering maintaining the strongest appeal. Originally the treasurer's report included only the meager amount for the maintenance of Synodical. These funds were derived from the offerings at the Synodical meetings and "dues" from the "Presbyterial Unions." Alabama was the first Synodical to become self-sustaining. This forward step was taken in 1923 with the organization operating on a Budget System, the Contingent Fees being prorated among the Presbyterials in proportion to their giving strength. After listening to the report of the treasurer at the Synodical meeting in Birmingham in November 1934, when a grand total of receipts for the year was \$6,600, Mrs. D. B. Cobbs, Synodical's first treasurer, said, "During my first year in office, I handled only \$7.50. Isn't it wonderful to know that gifts have increased almost a thousand fold?"

Blessing Box Offering

In no way, perhaps, have the women of Alabama expressed their love and loyalty more definitely than through the Blessing Box Offering. Numerous appeals from varied sources came from time to time to the Synodical Auxiliary pleading for help in establishing or maintaining projects of merit. The hearts of the women were invariably touched but they had no funds from which to draw for these donations. In 1919 at a meeting held in the Brewton Church a motion was made to "adopt a thank offering" using much the same idea as the "mite box" of earlier years. The funds contributed through the "Blue Blessing Boxes" were to be disbursed by direction of Synodical.

This movement met with an immediate and hearty response. The first year a gift of \$628 was made, as the women recognized their blessings and

dropped in a penny of gratitude for each one. Women of Alabama have been greatly blessed if we are to judge by the gifts made through the Blessing Boxes, the sum for the fifteen years totalling \$18,947. Noting our success, several other states have followed Alabama's plan in the use of the Blessing Box.

Again the economic condition of the nation is reflected in these gifts. 1927 marked the peak year of Blessing Box Offerings with a total of \$2,175; the Depression Year of 1932 recorded the smallest gift, \$604.

Many worthy causes have been benefitted by these gifts. The scholarships which are maintained by the Blessing Box Offering and pay tribute to three of our faithful past presidents and one former treasurer, have also been the avenue through which we may expect to reap a rich harvest—the lives of these splendid young people in Christian service.

Besides the scholarships, gifts have gone to the Orphans' Home for furnishing and maintenance, to Stillman Institute for equipment and conferences, and to various other causes which have claimed the affectionate interest of the women.

Special Relief Fund

When the unprecedented economic depression continued and the treasuries of the Executive Committees became so depleted, the women of our State felt they must do something to aid these distressed committees who were striving so hard to prevent the collapse of their departments.

The plan was finally suggested to sacrifice the joy of the Synodical Training School in 1933 and give the \$200, set aside for that purpose, to the four Executive Committees. Additional sums were given by the local auxiliaries to this "Special Relief Fund." The total gift amounted to \$492, divided according to General Assembly's percentages to the four Executive Committees.

Through lean years and prosperous, we with gratitude declare, as did Samuel, "Hitherto hath the Lord helped us."

(Mrs. B. F.) MOLLY MACK AUSTIN,
Treasurer Woman's Auxiliary of the Synod of Alabama.

3 Cramer Ave., Montgomery, Alabama.

June 19, 1935.

Dear Mrs. Cobbs:

I am enclosing herewith the financial sketch for the History. I am not at all satisfied with it. I had hoped to have it less narrative with some charts showing the trend of the gifts from year to year. Have written a number of letters and had numerous conferences trying to get the data and finally had to resort to this sketch without any charts at all. All of it quite indefinite but I simply could not find any records that were not quite incomplete and contradictory. The chief cause of this difficulty is because the time of meeting of Synodical has not been uniform—sometime the reports covered less than a year and sometime more, instead of as our Presbyterian records do. In some of the minutes, two different amounts would be given for the same item in different sections of the Minutes.

The Blessing Box, being Alabama's own child, seemed to me to be the Fund to be stressed most and I felt I could surely get definite figures for

that. The treasurers' reports overlapped and it was impossible to separate the various years' gifts. I appealed to Mrs. Hooper to help me out in this, because I thought she would have the accurate information in her scholarship records but she said she had never had any more information than what she included in the Blessing Box leaflet.

I am telling you all of this because I want you to know that I have really tried to get more accurate information to pass down to other generations in our history but I simply could not do it. I felt I could not include anything that I was not absolutely sure of. I am not pleased with my product but it is the very best that I can do with the very "sketchy" records that we have. I hope the other sections will make up for the lack of this one.

With all good wishes for the success of the History and kindest personal regards, I am

Sincerely yours,
(Mrs. B. F.) MOLLY MACK AUSTIN,

P. S.—If my maiden name appears in the History please see that Molly is spelled with "y" instead of "ie." You see I am a real Irish Molly. Thank you.
M. M. A.

TO THE UNKNOWN WOMAN

Thousands have bowed in reverence before the monument to the Unknown Soldier, leaving the tribute of a tear, or a flower, to the man who fought in the great World War and dying, left no name.

The Historian would erect a memorial on these pages to the Unknown Woman, who, through the years has freely given her life and is still giving it, for God and the Church, in countless forms of humble, unofficial service.

She it is who sets the stage for smoothly-running meetings, local or Synodical, and disappears before the curtain rings up; who consecrates her housewifely gifts to Christian hospitality, who sews for the needy, feeds the hungry and cares for the sick.

Or she maybe a prisoner of pain, whose intercessory prayers rise like incense to God, night and day.

Another serves in the obscurity of home, that a more gifted member of the family "may speed at His bidding, and post over land and ocean, without rest."

Yet another who may be denied the privilege of concerted service and the thrill of the great assembly, is a minister of salvation to the servants in her household, or a real missionary to children in some country school.

To her whose name does not appear in the story of organized activities but whom the Master recognizes as a part of the great procession of Presbyterian women who are moving like an army with banners.

To this beloved, Unknown, and yet well-known Woman, the Historian would dedicate this memorial, inscribing on it the words of the Master:

"SHE HATH DONE WHAT SHE COULD."

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH, U. S.

Officers

Secretary of Woman's Work—Miss Janie McGaughey, Henry Grady Building, Atlanta, Georgia.

Treasurer—Miss Rosa Gibbons, Henry Grady Building, Atlanta, Ga.

Chairman Assembly's Committee on Woman's Work—Mrs. R. M. Pe-gram, Louisville, Kentucky.

Presidents Woman's Auxiliary, Synod of Alabama

Mrs. John B. Knox—February 1908-April 1911.

Mrs. William C. Fritter—April 1911-1913.

Mrs. James Bruce—November 1913-November 1920.

Mrs. James G. Snedecor—November 1920-November 1922.

Mrs. W. E. Hinds, November 1922-November 1924.

Mrs. R. G. Hershey—November 1924-November 1926.

Mrs. J. F. Hooper—November 1926-November 1930.

Mrs. Hunter Vaughan—July 1930-November 1932.

Mrs. B. H. Cooper—November 1932—November 1935.

Annual Meetings of Synodical Auxiliary

1909—April, First Church, Selma.

1910—April, Central Church, Montgomery.

1911—March, First Church, Tuscaloosa.

1912—November, Government Street Church, Mobile.

1913—November, First Church, Montgomery.

1914—December, First Church, Uniontown.

1915—Government Street Church, Mobile.

1916—October and November, Anniston.

1917—October and November, First Church, Montgomery.

1918—January, Executive Committee, First Church, Selma.

1919—November, First Church, Brewton.

1920—November, First Church, Birmingham.

1921—November, First Church, Auburn.

1922—November, Y. M. C. A. Rooms, Montgomery.

1923—October, Orphans Home, Talledega.

1924—November, First Church, Montgomery.

1925—October, First Church, Montgomery.

1926—November, First Church, Montgomery.

1927—August, Alabama College, Montevallo.

1928—July, Alabama College, Montevallo.

1929—July, Alabama College, Montevallo.

1930—July, Woman's College, Montgomery.

1931—August, Woman's College, Montgomery.

1932—November, First Church, Montgomery.

1933—October, Sixth Avenue Church, Birmingham.

1934—November, First Church, Birmingham.

SYNODICAL ACTIVITIES

ALABAMA SYNODICAL AND THE NEGRO

Work among the Negroes in Alabama, for many years was largely individual and local so that it is difficult to place the beginning. But no doubt the Sunday School for Negroes in Selma, by the Lapsleys, Hoopers, and others; that in Tuscaloosa by the Searcys, Stillmans and co-workers, with that in other places and on plantations laid foundations for the future in each place; for instance, the Sunday School organized by Mrs. Reuben Searcy, wife of the well-known physician and elder in the Presbyterian Church of Tuscaloosa, Alabama, was especially interesting. Many years before the Civil War she gathered the few slaves they owned, Sunday afternoon in a room of her own house. She taught them the Bible and the Catechism; soon others asked to come and the class outgrew the room. She then took them to the Presbyterian Church across the street. This Sunday School continued for years after her death and was carried on by her sons and daughters; later by her grandchildren until the Salem (Colored) Presbyterian Church was organized. Even then the Sunday afternoon Sunday School and Friday afternoon sewing classes were continued.

Are you not ready to understand why Stillman Institute with such a background could be opened in Tuscaloosa in 1876, with sympathy of a few, even with indifference of many. Its growth was slow, a few Ministerial students in a cottage until about 1898 when the beautiful old ante-Bellum Cochrane home with twenty acres of land, in the western outskirts of the city was acquired. There it continues to this day and has grown to a high school and a junior college department. The president of a Missouri Negro School, speaking in the chapel, said, "As a boy I lived in Tuscaloosa and played around and near this 'big house.' I often came in the back door on errands, but now I can come in the front door."

The organized work of the Woman's Auxiliary of the Presbyterian Church had its beginning in 1912. The Secretary, Mrs. W. C. Winsborough, from the first showed a deep interest in the Negro work, thus encouraging the heart of the often discouraged Secretary of Colored Evangelization, the Rev. J. G. Snedecor.

In 1916 she sent out through the Auxiliary office a leaflet, "Something new, a Conference for Negro Women at Stillman." Every Auxiliary in the sixteen Synodicals was asked to send a delegate, pay her traveling expenses, and \$10 for board and fee. This was a large order, and many were concerned over the outcome, but it showed the confidence and enthusiasm for our leader when 155 delegates were enrolled from six States representing twenty towns. Mrs. Winsborough with her efficient co-faculty, Rev. and Mrs. John Little, Mrs. Shepard, Miss Gramig, and others, had charge of the program. Because of illness and changes the faculty at Stillman consisted only of Rev. and Mrs. Kuykendall, and Mr. McLeod; right valiantly did they meet this new situation. So new was it all, that Mrs. Kuykendall writes later, "We were ready but did not know about delegates or anything about attendance, but we spent much time in prayer." The Salem Presbyterian women prepared the dormitory, collected linen and furnishings, appointed one of their women as matron and were hostesses to the

women delegates. The Woman's Auxiliary of the First Presbyterian Church entertained the white faculty and visitors, and took any part they could in carrying out of the plans. The Synodical President, Mrs. J. W. Bruce, and the four Presbyterian Presidents were especially helpful. This conference was part of the whole church work, but being in Alabama territory, her women did their part not only in contributions but in attendance and encouragement.

In 1920 Virginia and Georgia held conferences in their own bounds and this was followed by different Synodicals until eleven were reported. In this way many more Negro Women were reached and the influence spread.

In the 10th annual report, 1922, of the Women's Auxiliary at Montreat, it is said of the Stillman Conference at Tuscaloosa, Alabama: "Two years ago, Mrs. J. G. Snedecor undertook the leadership of this conference, and she has handled it ably and successfully." It has been her privilege since, with the co-operation of the Synodical Secretary of Home Missions, the faculty at Stillman, especially Miss Hinds, of the Domestic Science Department, and the women of the Salem Presbyterian Church, to have charge of these conferences until 1932 when failing health made it necessary for her to place it in younger and more efficient hands. She rejoices that Mrs. C. C. Anderson, of Montgomery, Alabama, Social Secretary of the Synodical, and Mrs. A. L. Jackson, Dean of Women at Stillman, are showing such deep interest in the work for the Negroes in the State. The inter-racial work will go on with new zeal under their direction.

In 1918, Mrs. Winsborough again took a step forward and sent out an appeal for a Negro Girls' School, asking for offers from different communities. As no desirable offer was made, a consultation with the Home Mission Committee and the faculty at Stillman resulted in the plan of co-education, with a girls' dormitory at Stillman. So the Winsborough Hall was erected. In 1922 girls were admitted to Stillman with Mrs. J. G. Snedecor as Dean of Women.

Every year the birthday of the Woman's Auxiliary is celebrated by each woman in the Church giving a penny for each year she has lived, and the money used for some special gift for women or children in our Mission Fields. In 1929 the gift was a Nurses Training School at Stillman to be called the Emily Estes Snedecor Hospital. It was opened in 1931 and is endorsed and used by Negro physicians and a number of white ones. It is still young, but it is doing a good work, for students and for patients that are brought in. A Negro Registered Nurse, Miss Berry, is in charge; she is deeply interested and strict with the girls in training. Mrs. A. L. Jackson, Principal of the Institute, directs the limited finances. Dr. George Searcy, a grandson of Dr. Reuben Searcy of pre-war days, has patients here, and is gratified with the service he receives.

"The Alabama Plan" was the next venture in Inter-racial work. Our Secretary, Mrs. Winsborough, whose health had been affected by the strain and anxiety of her work, had resigned and her fine successor, Miss Mc-Gaughy, elected. But Mrs. Winsborough's deep interest in the colored work continued and she is co-operating in the inter-racial work, which will prove far-reaching although still in its first stages. "The Alabama Plan," tried out in Tuscaloosa Presbytery, consisted of Clubs of Negro Women meeting reg-

ularly, to which white women of the several denominations in the community would attend and teach the Bible. This was very successful in several places, and is being carried on with renewed interest.

Because of Stillman Institute being in our midst, the work of the Synodical for the Negro has been largely co-operative with the Home Mission, and general Auxiliary efforts. But Alabama women have done special things as their part. They have given regularly through Presbyterials and local Auxiliaries to conferences for Negro women for 18 years, and in addition they give annually \$50.00 for the conference running expenses.

They did their part when the Girls' Dormitory was built, through the regular offering and for eight years have given a scholarship of \$150.00 to some needy girls in the dormitory. This is called the Snedecor Scholarship for Stillman.

Again they co-operated through Local and Presbyterial Auxiliaries when the Snedecor Hospital at Stillman was built. Later they contributed \$1,000 from their Blessing Box fund to furnish the hospital.

Has it been worth while! Most assuredly yes! The deep interest of the white women that have been thrown with the fine class of Negro women, and the appreciation of the Negro group is characterized by one of the delegates, who said: "I have often wondered if any one really felt interested in or sympathized with the colored women, and I have found here a Christian spirit that I have never found before."

In the Girls' Department at Stillman it has been a great joy to watch them develop from crude, untrained students to quiet, efficient young women ready to take up work in various walks of life. Many are teachers and try to instill Stillman ideas into the minds of their pupils.

We pray that nothing will interrupt the good work that is being done here in Alabama for the church at large, and the negro in their midst.

NELLIE HOOPER.

WHITE CROSS

Because of the fact that the Red Cross did such outstanding work during the World War, in alleviating the suffering of humanity, and saving the lives of many, our Presbyterian Church decided that this great work of the hands of our women should not be lost to the world in times of peace, but be carried forward to even higher planes of endeavor, and be used for the Glory of God, and the spread of the Gospel of Jesus Christ.

As the name of Red Cross could not be used by another organization, the name of White Cross was given, with the great objective of saving the souls of humanity. The details of organization were carefully elaborated into the perfect system, which we now have; every State being assigned a certain hospital on a Mission Field, to which their supplies of White are to be sent.

It is fitting that Alabama should be given the privilege of sending their White Cross supplies to Chinkingang, in the North Kiangsu Mission of China, where stands the Goldsby King Memorial Hospital; a memorial to that beloved Alabama physician who entered into his reward April 5th, 1920.

Dr. King was born in Selma, Ala., April 29th, 1860, and received his early education in the private schools of that city, and subsequently became

a pupil of that celebrated educator, Dr. Henry Tutwiler, of Green Springs, Hale County, Ala. He was graduated in 1880 from the Medical College of South Carolina with the degree of M.D. After one year's service as house surgeon and physician in the Charleston, S. C., city hospital he came to Selma, where he was city and county physician in 1883-84, and for some time surgeon of the city hospital. In 1885 he studied in Heidelberg, and in 1889 was at Johns Hopkins, Baltimore, Md.

With his widely growing practice he felt the need of a private hospital, and on December 6th, 1896, this dream was realized when he opened the Goldsby King Private Sanitorium which was the first institution of its kind in the state. Here he performed brilliant feats of surgery, and practiced with that marvelous success, that brought to him, and his institution a reputation that was not confined to the state. His achievements in his chosen career of medicine, and surgery were unexcelled. "He reached that eminence where excellence silenced envy." He belonged to that school of physicians that holds service to suffering mankind to be a God-given mission.

His loyalty to his Church, of which he was an elder, was a dynamic power in his life. His wife and daughters attended a talk given by a missionary, and when they returned home, Dr. King was eager to hear all about the work on the mission field, and was deeply interested. He then remarked: "How I would love to do that work; but I would have to learn the language, so one man could do twice as much work as I could." The next day his summons came "to come up higher," but in the grief stricken hearts of his loved ones remained his expressed desire to obey the Great Commission, and carry the Gospel to every nation. Thus sprang into being the gifts made by Mrs. King of the Goldsby King Memorial Hospital, Chinkingang, Kinagsu, China, and the Goldsby King Memorial Hospital, of Mutoto, Congo Belge, Africa. The latter receives White Cross supplies from Georgia. These two institutions are far-reaching in their usefulness, and the imperishable spread of the Gospel of Jesus Christ."

NELLIE G. HOOPER.

THE SYNODICAL BLESSING BOX

The idea of the Blessing Box was born of necessity and has been nourished by faith and thankfulness.

In 1919, at the annual meeting of Synodical, at Brewton, a most urgent call came from the Superintendent of Women's Work for money which to put forward an important project. Other appeals had come from time to time and from the nature of our organization we had not been able to respond.

The Synodical is largely a clearing house for the Presbyterial and the annual meetings provided programs rich in materials from the Cause secretaries, the Presbyterial Presidents and the special speakers. The Budget system was adopted with the constitution and the reports at Synodical were of funds already appropriated, consequently there were no funds available, to draw from.

The situation gave rise to much discussion, and in the end it was suggested that we revert to the mite box of our grandmothers, adapt it to our needs and give it a spiritual significance. This suggestion was enthusiastic-

ally received and the Blessing Box became the source of supply for the Synodical appropriations.

Each member was asked to accept a box and drop into it a penny a day with a prayer of thankfulness for the blessings which she herself had enjoyed. We realized that the burden, if burden there be, would rest upon the individual Auxiliary member, and its success through the years shows how well she has met her responsibility. Innumerable blessings have been passed on to others, through her faithfulness.

The penny-a-day gifts have in eighteen years totalled \$20,150.

There have been made contributions to brick homes for the missionaries in Africa.

To King Memorial Hospital, in China.

To White Cross supplies.

To Chin Chiang School for boys.

To Mexican Extension work.

To Mission Court for returned missionaries.

To dormitory at Orphans Home and maintenance.

To Southwestern University.

To Library at Anniston Military Institute.

To Dean's Home at Stillman.

To Young People's summer conference.

To Auxiliary Training School.

To Nurses Training School at Stillman.

Maintains four scholarships.

Furnished a Synodical room at Assembly Inn, Montreat, named in honor of Alabama's chairman of Woman's Advisory Committee, Nellie G. Hooper.

Scholarships. The Elfreda Bruce Scholarship, at the Assembly's Training School was named for the president under whose administration the Blessing Box was adopted.

The Carrie McClure Knox Scholarship also bears the name of Alabama's first Synodical president.

The Emily Estes Snedecor Scholarship bears the name of a former president who is now dean of women at Stillman.

The Lucy Monk Scholarship which is always held by a student from the Home, was named in honor of the first woman named on any of the Synod's Committees and who was Synodical treasurer for eight years. Other partial scholarships are given at Montreat Normal and at Tex-Mex.

From the Training School, at Richmond, we have sent out young women with Master's degree in Bible as teachers, trained pastor assistants, secretaries of Religious Education, Vacation Bible School Directors and last but not least, young women to fill the difficult role of minister's wives.

The Scholarships given to boys and girls from the Orphans home call for vocational training in order that the young people may be fitted to meet the demands of the business world.

The Emily Estes Scholarship, at Stillman, provides for training in Christian Bedside Nursing, and the beneficiaries are chosen by the Dean, Mrs. Snedecor.

Thus you see that through many avenues the Woman's Auxiliary of the Synod of Alabama is giving loyal support to the cause of Christian Education.

NELLIE G. HOOPER.

HISTORY OF WOMAN'S SCHOOL OF MISSIONS— BECOMING ALABAMA TRAINING SCHOOL

Many women of Alabama Synodical having attended Training School at Montreat, N. C., knowing it had been advocated and tried out with success, in other states, at the 16th annual meeting of Synodical, Presbyterian Home, Talladega, Ala., Oct. 10-12, 1923, Mrs. Narcissa Shawhan, as President of Mobile Presbyterial, brings the following recommendation from Executive Board of that body:

"In order that the women may have a more intelligent interest and practical understanding of the Auxiliary work, that they may become better acquainted and that they may be cemented by a closer fellowship; it is hereby recommended that this Synodical follow the example of other states in the establishment of a Woman's School of Missions at Magnolia Beach, on Mobile Bay, to be held annually during the summer."

Moved by Mrs. B. H. Cooper, seconded by Mrs. Frank Jones: "That the invitation from Executive Committee of Mobile Presbyterial to hold a Woman's School of Missions, at Magnolia Beach, be accepted."

Such was the beginning of an activity in Alabama Synodical that was a great source of disseminating knowledge of methods, closer fellowship, and spiritual growth, so much needed during those early years of the Woman's Auxiliary.

Mrs. W. E. Hinds, President of Alabama Synodical, 1923-24, writes of the first meeting: "We shall never forget the day in August, (Aug. 23, 1924) when we arrived in Mobile. We were dusty from hours of travel, but the boat ride across the bay to Fairhope, so refreshing, was a veritable thrill to most of us. Mrs. Shawhan and Mrs. Frank Jones, director of first school, greeted us upon arrival from Fairhope. So one week of study, Bible, Missions, and methods, interspersed with recreation, was enjoyed by fifty-nine representatives and six speakers.

So the Woman's School of Missions" was launched for a successful sail of nine years, a means of growth in every way to the entire body of Presbyterian women of Alabama.

The first two years the school convened and was directed in splendid programs by Mrs. Frank M. Jones, of Birmingham, at Magnolia Beach.

The desire of the women for more intensive work, and more comfortable quarters, was cause for removal to Alabama College, Montevallo, for the third session, with Mrs. J. F. Hooper, Selma, as director. She writes: "The Alabama School of Missions is a real school, an institution of learning, finding food for the spiritual and intellectual life." Ninety-three registrations, with as many visitors.

The fourth year, directed by Mrs. F. L. Cade, Catherine, Ala., July 27-Aug. 3, 1927, at Alabama College, Montevallo, growth of school shown in attendance. 143 registrations, with introduction of credit system.

Each following year, improvement was noted in type of women attending, and demand for credit classes. Directors were ably assisted each year by Synodical officers, with accredited teachers from various colleges, with outstanding speakers sent from the Executive offices of General Assembly, and inspiring messages from Home and Foreign Missionaries.

One of the most delightful features of the school was the musical evenings for five successive years conducted by Mrs. M. M. Parchal, pianist, and Mrs. Henry McCorkle, vocalist, of Uniontown, Ala.

Directors for the remaining years were Mrs. Hunter Vaughan, of Montgomery, and Mrs. B. H. Cooper. To attract women from various parts of the state in the eighth session the school now developed into "Alabama Training School," removed its quarters to Woman's College (now Huntington College), Montgomery, where it remained until the ninth and closing session, directed by Mrs. Vaughan, June 22-28, 1932. This was designated as the most "Purposeville" School, during the nine years of continuous growth.

The final chapter of this great institution is noted by Historian: "Hearing the urgent appeal (1933), shortage of funds for causes of General Assembly, Synodical cancelled plans for Annual State Training School, giving funds from Synodical and all auxiliaries, designated for support of school, to depleted treasury of General Assembly."

Discontinuance of this delightful and improving factor in the development of Presbyterian Women and Alabama, was genuine sacrifice, seeking first "The Kingdom of God and His Righteousness."

MARY CADE.

RESUME OF YOUNG PEOPLE'S WORK SYNOD OF ALABAMA

The General Assembly's Young People's Council at its annual meeting at Montreat, North Carolina, July, 1934, voted to have the history of the Young People's Work in each Synod prepared and ready to be put into the Historical Foundation at Montreat, July, 1935.

As a result of this action the position of historian was created in the Synod's and all five of the Presbytery Leagues in Alabama. These officers have been appointed and installed and will continue in office for a period of two years according to the Constitution. The local churches have been asked to have appointed a historian, thus making the connection to secure all necessary data to compile such history as well as to continue the work as the time goes on.

The history of the Young People's Work cannot be compiled to appear as a part of the records of other organizations of the Church, as it makes a huge volume in itself and will be kept separately. However, we hope this brief resume might be of interest in the report of the Department of Religious Education in Woman's Work.

The reports according to Synod's Minutes date only as far back as 1920, and from that year up to 1930, practically nothing is covered in the reports except a write-up of the annual Young People's Conferences.

In 1931 the writer was secured as Synod's director of Religious Education of which young people's work is only a part. The Synod's Young People's League and all five Presbytery Leagues are now organized and functioning according to the plan suggested by the General Assembly. The plan

of organization as presented through the Constitution for both Synod's and Presbytery Councils, show a rotation of members in groups 1 and 2. The groups, however, rotate in reverse order in the Synod and Presbyteries. This is a similar plan as followed by the Woman's Work. The members of the Synod's Council are installed at the annual Synod's Young People's Conference at Shocco Springs, and the Presbytery Council members at the annual Presbytery Young People's Conferences in March.

Practically all of the young people's organizations in the Synod are now following in some form, our Church's program as presented through Kingdom Highways. The Cooper Plaque presented by Mrs. B. H. Cooper, Synodical President, has created a great deal of interest and is a challenge to the young people's organizations to promote their work according to the plan suggested through our Church's program and through a four-fold development of Worship, Instruction, Recreation, and Service.

This summary might continue on and on but it would not be practical as, there is too much to report and space and time not sufficient.

The interest and prayers of our Church is asked as we press on in guiding youth in the development of Christian character, and to engage in Christian living; and in the promotion of the work of the Kingdom of God.

Respectfully submitted,

KATE RUBOSE,

Director of Religious Education, Synod of Alabama.

MEMORIES OF THE FIRST SYNODICAL VISITOR OF ALABAMA

It is a far cry from the days when the first Synodical Visitor in Alabama was appointed, and had to beg permission of the minister before daring to visit a church to speak on organization of woman's work—to the good year 1933, when the Synod and Synodical sat down together at a great banquet held in the Birmingham Country Club, and occupying a seat of honor at the table of the elect sat Mrs. John B. Knox, of Anniston, the first Synodical president.

During that banquet the thoughts of the first Synodical Visitor went back over the more than twenty years to the letters received from the ministers of that day, some most cordial, some doubtful, and two declining altogether to sanction anything that savored of further organization of women in the churches over which they presided.

With the cordial and doubtful letters, and clergy rates, as credentials, and an itinerancy mapped out with the splendid help of the Baptist state organizer of woman's missionary societies, who also suggested Baptist women in each town who would lead in prayer, in the event that no Presbyterian woman would, the Synodical Visitor started on what proved to be a delightful and profitable experience.

One of the first meetings was attended by the pupils of a nearby school, and on the front seat sat a boy who never took his eyes off the lovely map of the world, with our mission stations marked on it. After the meeting he asked the price, and expressed a longing that some day his school would own just such a map. Near the boy sat his relative, a Primitive Baptist, who inquired of the Visitors' hostess as to the veracity of her guest. On being re-

assured, he said, "Well, if what she said is true, then them heathens are in a terrible fix."

One hostess, many miles from a railroad, who had tithed her eggs and butter for many years, said to the Visitor as she was leaving this hospitable home, "You are the nearest thing to nothing that ever I had in my house—you ain't been a mite of trouble, and here I have been worried about entertaining you."

After a meeting held in a country home, the hostess sent a youth of the family with the visitor to flag the train in order to arrive on time at the next meeting, a large white handkerchief was to stop the train. Alas, the train was late, the day was hot, the youth mopped his face with the handkerchief, and when the train did appear the engineer had difficulty in recognizing the signal. He grinned down amiably from his cab. The porter and conductor pulled the Visitor on board, and with real regret at seeing the youth left behind, said they thought they were stopping for a bride and groom.

Having promised the family never to take a river steamer during this trip it was necessary to drive fifteen miles to one meeting place. The livery stable owner's son drove, and suddenly he heard in the distance the boat blow for the landing. "We sure will beat her!" he shouted, and then began a race that landed the Visitor in town with hat off, and holding to the dashboard, but ahead of the boat. The meetnig was a good one.

One minister of a prosperous country church wrote most cordially, saying that he would meet the train, and would entertain the Visitor at the manse; but on arrival the Visitor sensed something of depression in the minister's manner, and concluded that some of his elders had not approved of the meeting; imagine her relief when suddenly he told his trouble. The dogs and young son of the manse had chased a pole cat up under the house, and the guest room had borne the brunt of the battle; but the windows were open to the sweet country air, and a pan of some strong disinfectant was in the offending corner, and the hospitality was ideal. It is one of the happiest memories.

One memorable morning at five-thirty the Visitor had to take a freight train in order to arrive on scheduled time, after signing an agreement not to sue the company in case of accident. She boarded the caboose, and found four drummers settling themselves for a card game. When nearly to her destination the conductor inquired as to her line of goods. When told it was organizing a missionary society at the next station the drummers looked up in amazement and requested that no report of their game be made. They seemed greatly relieved when told that every evening in the home of the Visitor, the pretty old cribbage board was brought out and her parents played for a couple of hours before retiring; whereupon the drummers expressed their hopes that the meeting would be successful. It was! The organization formed that day at Catherine was still functioning at last report.

After covering the state the Visitor gave up the work to go into training for Y. W. C. A. work. Otherwise she would have begged the privilege of continuing this piece of volunteer service.

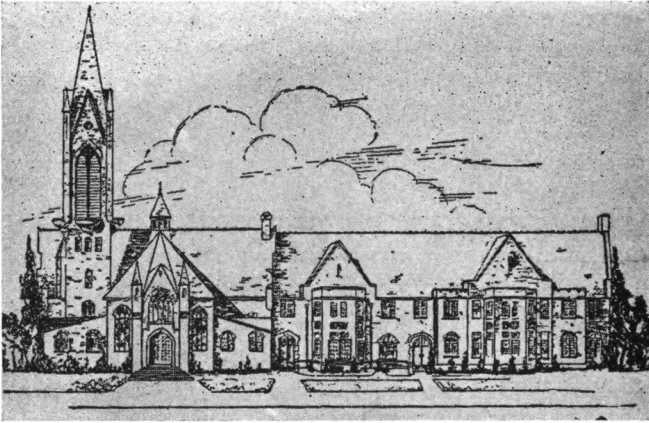
ALICE DALY,
First Synodical Visitor of Alabama.

AUXILIARIES OF THE PRESBYTERIES OF ALABAMA

PRESBYTERIAL HISTORIANS

- Birmingham—Mrs. J. L. Pippen, Mrs. Mant Hood.
East Alabama—Miss Martha Bruce, Montgomery.
Mobile—Mrs. H. B. Fountain, Mobile.
North Alabama—Mrs. W. W. Robinson, Anniston.
Tuscaloosa—Mrs. R. E. Fulton, Eutaw.

WOMAN'S AUXILIARY OF THE PRESBYTERY OF BIRMINGHAM



THE FIRST PRESBYTERIAN CHURCH OF BIRMINGHAM

“When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men’s souls—that is, if you have ears. If you have eyes, you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder.”

The Servant in the House—Charles Rann Kennedy.

HISTORIANS

Mrs. J. L. Pippen—Mrs. Mant Hood

HISTORY OF WOMAN'S AUXILIARY PRESBYTERY OF BIRMINGHAM 1925-1935

When, in the Province of God, the work in the North Alabama Presbytery grew largely in the industrial districts, it became evident that some change must be made so that the congested centers should not completely dominate the entire Presbytery, the following division was made. Of the 25 counties 18 were formed into North Alabama Presbytery, and the seven, including Marion, Walker, Winston, Lamar, Shelby, Fayette and Jefferson, comprised the Presbytery of Birmingham. Therefore, North Alabama Presbyterial, which met in the Woodlawn Church, April 1925, formulated plans to conform to this act of Presbytery. Mrs. Hershey, Presbyterial President, was in the chair. After the formal opening of the meeting, Mrs. Hershey, also as Synodical President, explained the vital change to be made, and the delegates from the seven counties withdrew to another room to form the Woman's Auxiliary of the Presbytery of Birmingham. Mrs. W. C. Bonham, of Birmingham, Vice-President of North Alabama Presbyterial, was asked to preside over the new body. The preliminary organization was completed with the following officers:

Mrs. W. C. Bonham, President; Mrs. George Stevenson, Vice-President; Mrs. T. S. Morton, Second Vice-President; Mrs. W. C. Stroud, Recording Secretary; Mrs. J. W. Turnipseed, Treasurer; Mrs. Arlie Barber, Historian; Mrs. Walter Carter, Corresponding Secretary; Mrs. J. B. McKibbin, Secretary Foreign Missions; Mrs. E. G. Gibson, Secretary Assembly's Home Missions; Miss Alice Daly, Secretary Spiritual Life; Mrs. W. H. Almon, Secretary S. P. and C. Home Missions; Mrs. G. D. Waller, Secretary, S. S. Extension and Young People's Work; Mrs. Charles Lawrence, Secretary Christian Education and ministerial Relief; Mrs. Zena Witherspoon, Secretary of Literature; Mrs. Harry Fillmer, Secretary Christian Social Service; Mrs. A. Wahli, Secretary Blessing Boxes; Mr. M. L. McAllister, Presbytery's Committee on Woman's Work.

The women of the Birmingham district have always taken an active part in Presbyterial and Synodical work and it is only necessary to mention the names of a few to realize that the new Presbyterial was to be built on a firm foundation and that this personnel of the Woman's Auxiliary of the Presbytery of Birmingham following in their footsteps would most adequately carry on the building, with the same zeal and devotion. Among these devoted women we should like to mention: Mrs. Handley, Mrs. Waddell, Mrs. Flinn, Mrs. James Bruce, Mrs. McLester, Mrs. James Going, Mrs. James G. Snedecor, who is at present Dean of Women at Stillman Institute, and Miss Alice Daly, who has the honor of being the first Synodical field worker in Alabama. In her quiet impressive way, Miss Alice is still active, inspiring the women to live more spiritual lives and encouraging them in their work for the Master. Besides these, there are many other consecrated women who have given their time, their talents and prayers to this work.

So with this fine background, with the earnest and consecrated new leaders and with the hearty cooperation of the entire district, the Woman's Auxiliary of the Presbytery of Birmingham was ready to launch out. The



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ROSE CARRINGTON HOOD
Birmingham, Ala.

MRS. J. W. TURNIPSEED
President of the Woman's Auxiliary Presbytery of Birmingham
1931-1933

THIRD PRESBYTERIAN CHURCH
Birmingham, Ala.

MRS. GEORGE H. STEPHENSON
President of Birmingham Presbyterial
1927-1928.

MRS. W. C. BONHAM
Birmingham, Ala.
First President of the Birmingham Presbyterial

MRS. JOHN H. TAYLOR
President of the Woman's Auxiliary Presbytery of Birmingham
1933-1935 and re-elected to serve 1936-1937

ensuing year found all the projects of the church carefully followed, and in April 1926 The Presbyterian was ready for its first meeting.

The Ensley Church had the honor of being the first hostess, April 8-9, 1926. Guest speakers were Mrs. E. L. Russel, of Richmond, Virginia, who conducted the Bible Study; Mrs. R. G. Hershey, Synodical President; Miss Sue Haley from the Atlanta office, Rev. A. S. Maxwell, of Brazil, and Mrs. McAllister, chairman of Woman's Work in Presbytery. The work of the preceding year was reviewed and pronounced "good." It showed the wisdom of the division of North Alabama Presbyterial. One of the best features was the geographical compactness of the Presbyterial and the consequent large attendance that could be secured for conference, for group or Presbyterial meetings. The report showed that all but three churches were represented at Presbyterial as compared with the previous year when only 16 out of 26 churches were represented. The membership at this time was 654.

The second annual meeting of the Woman's Auxiliary of the Presbytery of Birmingham met at South Highland Church, April 13-14, 1927, Mrs. Bonham, President, presiding. She reported that this Presbyterial won the Attendance Banner at the Synodical Training School at Montevallo, and gave the largest gifts from Blessing Boxes and Birthday Specials. Mrs. Dunbar Ogden, of Mobile, gave in her quiet impressive way the Bible message at each session. Miss Louise Miller, a missionary to Korea; Mrs. James J. Snedecor, Mrs. Chamblis Keith, Rev. A. G. Irons, Chairman of Home Missions; Rev. W. R. Smith, Rev. W. R. Dobyns were guest speakers. Mrs. J. F. Hooper, Synodical President, brought greetings from Synodical. The outstanding event of the year was the inauguration of an annual Efficiency Conference. At this Conference local treasurers were the largest group present, in recognition of which their leader, the Presbyterial Treasurer, Mrs. Turnipseed, received the attendance loving cup.

In 1928 the Presbyterial met in the First Church of Bessemer, and was presided over by their new president, Mrs. George Stevenson. Twenty-four Auxiliaries reported an increase in membership of 75. One new Auxiliary, Fairfield Highlands, was organized during this year. Contributions were made to all causes and an increase of interest was shown in Bible Study, Prayer Bands and Spiritual Life. Presbyterial again had the privilege of having Mrs. Ogden, Bible teacher, Mrs. Hooper, President of Synodical and Mrs. B. H. Cooper, a Synodical officer. Dr. Wharton introduced Rev. Lowry Davis of China.

April 4-5, 1929, the fourth annual meeting was held at the First Church Birmingham. Again it was the privilege and inspiration of the Presbyterial to have Mrs. Ogden, Mrs. Hooper, and Mrs. Snedecor with us. Rev. L. A. Murray's address on Africa was most interesting. Rev. J. Allen Anderson, chairman of Woman's Work, was introduced. The White Cross Work was again brought forward with increased interest, after a lapse of several months caused by the war in China and the temporary closing of the Goldsby King Hospital. The work of the year, as a whole, reflected changed financial condition and a general restlessness, as if a storm were in the offing and one knew not from which direction it might blow.

The fifth annual meeting was held in the Vine Street Church, April 10-11, 1930. The theme for contemplation was "Launch Out Into the Deep." The reports from local Auxiliaries showed that the women had already "launched out" and the nets were full. Thus in 1930 there were 25 organized Auxiliaries with a membership of 2,113 as compared with 654 in 1926. When we compare ourselves with ourselves we acknowledge our shortcomings, but when we compare the Presbyterial of Birmingham with other Presbyterials, we find that this infant of four years led in several points; namely, organizing Auxiliaries in every church, gifts to Young Peoples Work, an increase in number of Prayer Bands, Family Altars, contributions to Home and Foreign Missions, Volunteers for Life Service, the Attendance Banner at Montevallo, and Scholarship for Assembly's Training School. During this year the Auxiliary of the Brighton Church was re-organized. The presence of many Synodical officers was an inspiration. Mrs. Hooper, President; Mrs. Frank Cade, Historian; Mrs. B. H. Cooper, Secretary of Assembly's Home Mission, and Mrs. W. C. Bonham, Treasurer. Miss Engle from the Louisville office, and Miss Edmonia Martin, a missionary from Brazil, were guest speakers. Rev. J. A. Anderson, chairman of Woman's Work, was introduced by the President as the connecting link between Presbytery and Presbyterial.

The sixth annual meeting was held at the Second Church, April 13-14, 1931, with Mrs. Stevenson in the chair, and Mrs. Ogden having charge of the Bible Study. Guests at this meeting were Mrs. Hunter Vaughan, Synodical President; Miss Virginia Holliday from Africa and Miss Minnie Thomas from Atlanta, Georgia. At this meeting the first rumbling of the storm was heard. The wind in the tree tops but faintly told of the havoc that was soon to come in all walks of life. A significant fact of our work during the year was, that in the face of unprecedented hardships and financial difficulties, the Auxiliaries met all benevolent causes of the church and only lessened the amount contributed locally. The 24 Auxiliaries reported 60 Bible Classes, 2,136 members in the Presbyterial, a gain of 23 members during the year. At the close of this session, Mrs. Stevenson, having served so efficiently as president for two consecutive terms, was elected Honorary Life President of this organization.

The seventh annual meeting was held at Woodlawn Church, April 4-6, 1932, Mrs. Turnipseed presiding. She reported a deeper spiritual life as evidenced by the growth in Bible Study. For the third time this Presbyterial won the Attendance Banner at the Synodical Training School. The outstanding event of the year and perhaps the accomplishment with the most far-reaching effects was the Foreign Mission Study Class for the entire membership at the Presbyterial. This was held January 12-14, 1932, at the First Church, Birmingham, under the direction of Mrs. B. L. Parkinson, of Montgomery. She presented Foreign Missions in her own inimitable way, her inspiring words leading many to feel that they, too, would do more for Foreign Mission. The large attendance gave evidence of the interest of the members.

On April 12-14, 1933, the eighth annual meeting was held in Wylam, Mrs. Turnipseed presiding. The meditation period was led by Rev. Louis Yelanjian, Chairman of Woman's Work. Mrs. B. H. Cooper as Synodical

President, was introduced, and Mrs. Shawhan, of Mobile, instructed the body in parliamentary laws. The work of the year was marked by the filling of the pulpits of four vacant churches, and by the presence in our midst of a number of prominent men who brought inspiration to our members. During the Week of Prayer for Home Missions, the Hon. Ben Dwight, chief of the Choctaw Indians, spent several days in Birmingham telling of his work among the Indians. Then, too, Dr. James B. Woods, head of the Goldsby-King Hospital in China, gave first hand information of the White Cross Work and told how valuable it was, not only as a point of contact between the Chinese and American women, but also in serving the many surgical and medical cases. Another guest during the year was Dr. William Crowe, Moderator of General Assembly. He was honored with a banquet by Presbytery and Presbyterial. Again this Presbyterial won the Attendance Banner at Montevallo. One of its forward steps was the organization of an Efficiency Conference for Business Women. At this time all causes of the church were presented. Miss Irene Hudson of the Louisville office, was guest speaker.

The ninth annual meeting was held in Handley Memorial Church, April 11-13, 1934. The report of the President, Mrs. J. H. Taylor, shows 1,917 members in 24 Auxiliaries, a decrease in membership of 196, which in part may have been caused by removal and in part by a dissolution of a pastorate. This year saw a Coaching Conference for Foreign Mission Secretaries and Leaders. Seventy-five registered and the meeting was pronounced quite a success. An unusually large number from this Presbyterial registered at Montreat this year, 17 in all, five of these being Presbyterial officers.

An encouraging sign of better conditions in the financial world and perhaps a sign of rehabilitation after the storm, is the fact that eight Auxiliaries increased their gifts to Assembly's causes. The Woman's Auxiliary of the Presbytery of Birmingham won the loving cup for outstanding work for Assembly's Home Missions. Guests at this meeting were Mrs. B. H. Cooper, Mrs. H. L. Cocherham, Blacky, Kentucky, and Mrs. S. V. Timmons of the Atlanta office.

The tenth annual meeting of the Woman's Auxiliary, Presbytery of Birmingham, convened in the South Highland Presbyterian Church of Birmingham, Alabama, April 8-9-10, 1935, with the president, Mrs. John H. Taylor, presiding. Greetings were extended by Mrs. W. H. Dunwody, president of the hostess church; Mrs. B. H. Cooper, Synodical president, and Miss Margaret Archibald, of Japan, to which Mrs. Taylor responded.

At the morning sessions the Bible Study was conducted by Dr. John M. Alexander, pastor of the First Church, Birmingham.

Mrs. W. A. Turner, a member of the Woman's Work Committee, gave an interesting talk on the organization, plan and results of the Woman's Work.

It was a pleasure and seemed most fitting to have our own Miss Margaret Archibald with us at this time as the Birthday Gift for 1935 is to go to Golden Castle College, where Miss Archibald has been a teacher for seven years, and returns in September to take up her duties in the School again. Until she followed the beckoning hands of the Japanese girls Miss Archibald was a teacher in a Birmingham school and a member of South High-

land Church. Her talks were interesting and brought to the mind's eye so vividly the girls in the school with their needs and their problems. With the lovely garments and souvenirs she displayed, one felt as if she, too, had been a guest in the school.

Mrs. Frank Hunger, a guest in our city, was introduced to Presbyterian as Recording Secretary of the New York Presbyterian and brought greetings. By special authorization of Mrs. C. B. McAfee, New York Presbyterian President, Mrs. Hunger was installed with our officers, including Mrs. John H. Taylor, who was re-elected president to serve a second term.

In the President's report we learned that at the Montreat Training School in 1934 the Woman's Auxiliary, Presbytery of Birmingham, was first in Birthday Gifts and the "Survey" contest in Alabama Synodical. Nineteen members were present at Montreat. Five of these were Presbyterian officers.

With the large total registration of 887 at the tenth annual meeting of Presbyterian it is shown that more of our women are giving of their time for the Lord's work.

Space forbids the mention of many projects which have contributed to the success as a whole, space likewise forbids the recording of many failures and much discouragement. Ten years have passed since the birth of this Presbyterian, and today it stands as a beacon set on a hill, with a membership of 2,031.

Owing to the geographical compactness and convenient means of transportation a project which has met with much success has been the "Little Sister" idea. By this is meant some strong Auxiliary takes under her wing a weaker one, and by gifts of material things, by love and care, shows her desire to help, until the little sister may grow to be a big sister and she too may help a weaker one.

The large attendance at Group Conference gives evidence of the interest manifested in Our Master's Work, not to mention how very outstanding is the White Cross Work. Of the twenty-four Auxiliaries all except two have completed their histories and these two are being compiled.

The work among the Young People is of vital interest to the Presbyterian and the women gladly help in all their conferences and social gatherings. We are fortunate in having Synods director of Young Peoples' Work live in Birmingham. Miss Ka'e DuBose is ever ready to answer any call from the Young People of the Birmingham district.

There are a few items of interest in connection with this work which deserve more than passing comment. Presbyterian is always entertained in such a delightful way by the hostess church for the two-day session. Musical selections add much to the programs and the tempting lunches are not to be forgotten. The attendance is so large that a nominal sum is charged for lunch. The idea for the annual Pan-Presbyterians Banquet came through Dr. John Alexander of the First Church, for a gathering of Presbyterians. These have been well attended—more than five hundred at the first banquet, when Dr. William Crowe was guest of honor. Dr. Ernest Thompson was guest of the second and Dr. Henry Sweets of the third, when the Young People had charge of the program. A beautiful pageant was given at the

second banquet by the ladies of Handley Memorial and First Church. As a climax to our Foreign Mission Study in 1933 a pageant, "The Cavalcade of Missions," written by Mrs. Willard Smith, a member of South Highland Church, was presented there by more than 100 of its members.

In this brief summary of the last ten years perhaps there are some things to discourage us, but there are so many more to encourage that we look up into the face of our Father and say,

"The Lord has been good to us,
whereof we are glad."

(Mrs. J. L.) MARY W. PIPPEN,
Historian Woman's Auxiliary,
Presbytery of Birmingham.



LOCAL AUXILIARIES PRESBYTERY OF BIRMINGHAM

“Down through the ages, from the days of frankincense and myrrh, the perfume of a good deed permeates other lives mysterious and precious.”

“She hath done what she could.”

HISTORIANS

Mrs. Rose Carrington Hood, Mrs. Mary L. McNiel,
Mrs. Emily Somerville Witt, Miss Alice Daly
And Other Local Historians

WOMAN'S WORK IN THE “OLD FIRST” BIRMINGHAM 1872—1935

There is a significance in the name “First” when applied to the Church, of which we are writing, for it was not only the initial Presbyterian organization but was the first Church of any kind in Birmingham and was truly the place where many women received their first inspiration for Christian service.

A substantial wooden building was erected in Elyton, in 1858, where the pioneer Presbyterians worshipped, but the Church was not formally organized until 1872 when the building was ordered removed by authority of the Tuscaloosa Presbytery, to its present location. Among the charter members were the names of Mrs. M. S. Hughes, Miss Rebecca Hughes, Miss Henrietta Hughes, Mrs. Mattie Nabers, Mrs. Jane Ketchem, Mrs. John Terry and Mrs. J. B. Luckie. The session was composed of the preacher, Rev. W. L. Kennedy, and two elders, Mr. Thomas and Mr. C. W. Hughes. When the first report was made to Presbytery in May, 1872, there were twenty-seven members, four elders and two deacons.

The women seemed to have organized themselves into an Aid Society almost simultaneously with the session, and when Mr. Davis, of Soochow, China, visited the Church in 1880, he inspired them to dedicate one meeting each month to the study of foreign missions. In 1886, Mrs. John L. Stuart, of Hangchow, China, visited the Church, and a missionary society, with Mrs. Waddell as president, was the result of her enthusiastic appeal.

The new Church was under construction at the time of this “Missionary Awakening” and the duties of the women were greatly increased, but notwithstanding this, a definite pledge to Foreign Missions was made, but interest in the far fields languished while Church building held the center of the stage. The women worked valiantly, according to the method of the day, and the records show large returns from their various enterprises.

The Ladies Aid Society "raised" money from ice cream and strawberry festivals, turkey dinners and oyster suppers. Even a market was managed in one of Birmingham's leading grocery stores. Here cakes, pies, bread and candies made by the women were sold. Bazaars were held often during the year. A variety of entertainments—the most spectacular of which was "Ben Hur"—were given for the Church. Money accumulated through these strenuous efforts of the women was invested in the following ways: Manse (1882-1883); carpets and furniture, (1888); pipe organ, (1889); frescoed walls in church, (1893); payment of \$2,000.00 balance of floating debt of church, (1894-1895); payment of \$2,000.00 on bonded debt, (1895-1897).

On April 28, 1889, the women had the satisfaction of witnessing the dedication of their new building, a happy realization of their dreams and a consummation of their efforts together with those of the men's organizations and the gifts—many sacrificial—of a loyal and devoted congregation. Dr. L. S. Handley was pastor at this time.

Under the leadership of Mrs. C. B. Spencer the Missionary Society was reorganized in 1891. The membership, which consisted of twenty women, was voluntary and so were the gifts. The objectives of this Missionary Society were contributions to a school for child-widows in India, established by Pandita Ramabai, and the education and support of a girl in a Mission School, conducted by Miss Dysart at Matamoros, Texas.

The meetings, held monthly in the homes of the members, were delightful occasions. There were interesting programs on home and foreign missions followed by refreshments and a social hour.

On May 11, 1914, the Ladies Aid Society and the Woman's Missionary Society of the church combined and formed the present Woman's Auxiliary.

The inspiration of this change in the woman's organization came from Mrs. James Going, Mrs. Joseph McLester and Mrs. J. W. Bruce. As it usually happens when a change is suggested, the atmosphere was electrified with opposition. Finally through the tactful and able leadership of Mrs. Going, Mrs. McLester and Mrs. Bruce, the majority of the women consented to test the new plan, resulting in the election of the following officers: Mrs. James Going, president; Mrs. E. R. Smith, vice-president; Mrs. E. E. Bigsby, treasurer; Mrs. S. F. King, secretary; Mrs. Joseph McLester, secretary of Foreign Missions; Mrs. J. W. Bruce, secretary of Young People's Work and Sabbath School Extension; Miss Anna Stillman, secretary of Christian Education; Mrs. J. Frank Rushton, secretary of Local Work; Mrs. W. A. Sellers, secretary of Home Missions.

Many changes have been made in order to conform to the high standard of efficiency suggested by the Woman's Advisory Committee. One of the most interesting is the method of receiving money from the women. The treasurer of the Ladies Aid Society had called the roll and as each woman answered "present" she walked to the table where the treasurer was seated, deposited 5c and returned to her place in the room. The treasurer's book is one of the curios in the archives of the church.

In the Woman's Auxiliary, each woman who feels that she is financially able, makes a pledge through the treasurer of her circle and pays when it is convenient.

The executive board, composed of all officers, chairmen of circles and committees, recommends to the auxiliary definite work for every Monday and the time for opening and closing meetings.

The circles meet on first Mondays. The programs are informational, the Bible study is effective and a spirit of comradeship is cultivated.

Mrs. B. H. Cooper, (Lula Preston), organized the Business Women's circle and was chairman for many years. Miss Henrietta Matthews, Miss Lina Matthews and Miss Bessie Roberta were charter members of this circle and still assist in making it an effectual agency in promoting the work of the Church.

The Woman's Auxiliary, besides supporting a definite object on the foreign field, sends personal gifts to some of the missionaries, clothes and blankets to the students in our mountain institutions and scholarships to several boys and girls. Needy families in the city are assisted regularly and Thanksgiving and Christmas baskets are sent to many hungry homes.

The North Alabama Presbyterial was organized in the "Old First" in 1892, Mrs. James Lapsley, of Anniston, being elected president. In 1825, this Presbyterial was divided into North Alabama and Birmingham Presbyterials. Mrs. Clarence Bonham was the first president of the Birmingham Presbyterial, and Mrs. John Taylor, the present president, is likewise a member of this Auxiliary.

The First Church also saw the organization of the Missionary Union, later called the Birmingham Federation of Missionary Societies., and was the meeting place of the "Organization Committee" of the Synodical, which later came formally into being in Government Street Church, Mobile.

The First Church has given to the Synodical, two of its presidents, Mrs. James W. Bruce, 1913-1920, and Mrs. B. H. Cooper, who is now serving her second term and was made Honorary Life President in 1935.

Mrs. E. R. Smith (Susan Cochran) was one of the most beloved and outstanding women of the "Old First" Church, Birmingham, although her labors were not confined to one organization, she having given of her time and talent to religious and literary work in many cities in the State.

She was the beloved teacher of the Woman's Bible Class, which still bears her name, for over 23 years.

Her work goes on in her children who are actively engaged in religious work. She was the mother of Rev. Wade C. Smith, Personal Evangelist and also, Rev. Hugh D. Smith, missionary to the Najaho Indians in Arizona.

Miss Naldo Allen was a woman of deep spiritual nature, a faithful member of the "Old First" Church of Birmingham.

Although having passed many years to her reward, her splendid influence will long be felt as she so indelibly impressed her high principles of life in the church she loved.

SECOND CHURCH, BIRMINGHAM

ROSE CARRINGTON HOOD

Every story must have its "In the beginning", so it is with regret that the historian cannot dwell on the intriguing adventures of the "Old First". She would love to picture the little frame building as it wobbled down the country road from old Elyton to Birmingham-town, its little belfry visibly shaken by the process. "Aunt Sally Spencer", with a twinkle in her dear eye, tells how the ladies of the long ago called the belfry a "chicken Coop". But the First Church has been chronicled by her predecessor in the field of history, therefore she must begin with the next in line.

The charter members of the Second Presbyterian Church included Mesdames J. R. Mohns, W. J. Burwell, Lottie Loyd, Nettie K. Kline, Anna Davis, Mary Fleck, Flora Bonham and Mary Smith. A noble army of matrons indeed.

It is said that it was largely through the encouragement and labors of these women that a house of worship was erected in 1887. To this newly completed Church came the young Samuel Lapsley, the following year he returned to Princeton for the completion of his Theological course after which he sailed for Africa, with William Shepherd, they two being consecrated to the cause of Foreign Missions, in the Congo Free State.

The Church was three times destroyed by wind storm and a new building was erected at 12th and 10th Avenue.

The building committee closed their statement thus;—

"The dollars and cents given in the above statement does not include a great deal of labor done by some of the congregation especially the Members of the Ladies' Aid Society.

1901— This year the Aid Society's membership numbered 56. They held their meetings in the homes with dues at five cents a member. Various ways were necessarily resorted to, that the work at home and abroad might be helped. In 1913 the Ladies' Aid divided into bands making a lovely bouquet:

The Rose Band—Mrs. Robert Weaver
 The Carnation Band—Mrs. William Daly
 The Goldenrod Band—Mrs. B. L. Guice
 Pansy Band—Mrs. S. C. Milan
 The Sunflower Band—Mrs. Reinhardt
 The Daisy Band—Mrs. Hamilton Hinds

The Mizpah, the organization of young ladies, remained as it was.

November 11th, 1918— Recorded in the minutes of the Woman's Auxiliary is this:

"The Woman's Auxiliary met at the church, opened its meeting with a Thanksgiving prayer by Mrs. Daly, followed by Mrs. Wingo. As this was the date peace was declared, it was fitting. These two mothers each had a son in France and our Gold Star Mother, Mrs. McWhorter, who gave two sons to the war. V. B. McWhorter, having made the supreme sacrifice.

"Two Outstanding Features—With the world seemingly topsy-turvy financially, and every auxiliary member facing hardships, yet the work goes forward. As a Bible teacher in the auxiliary circles, Miss Alice Daly gives

constantly, whenever called upon, splendid messages from the Word. She is also secretary of Spiritual Life. Her work among the negroes at Stillman Institute is outstanding. These colored people, our sisters in Christ, love her and she loves them. The third Monday being without an auxiliary meeting is used as "call-upon-the-sick-day" in hospitals and in homes, also upon the "Stranger that is within our midst".

Two Outstanding Gifts— One gift of \$825.00 in 1932 and in 1933 \$820.00. These gifts were to Home Missions by the Woman's Auxiliary. Mrs. Percy Reid, as Presbyterian Secretary of White Cross, is most faithful in her services."

The Woman's Organization this year had enrolled one hundred and fifteen women over eighteen years of age. From 1933 to 1936 the Rev. Graham Lacy has acceptably served the church. His wife, Julia Adams of Chattanooga, Tennessee, also serves. Unto them a child was born November, 1935.

"He will show them His Covenant."

"We are all woven in one story
 One Holy Legend, like a scarlet flame
 Through these our labors, to the same glory
 Speaks through them all, "Done in his Name" **Luly McKinley.**



REV. JAMES A. BRYAN AND SON,
 and MRS. MANT HOOD

THIRD PRESBYTERIAN CHURCH

In 1884, the Rev. S. S. Handley, Maj. J. M. Thomason, Dr. E. H. Sholl, Rev. J. M. Watson and Rev. W. K. Claggett met in a Gospel tent on 7th Avenue and 23rd Street, Southside to organize the Third Presbyterial Church of Birmingham. The petition was made to Presbytery by the First Presbyterian Church of Birmingham in answer to an application on the part of five of their members: G. M. Thompson, George C. Snow, A. L. Reed, C. H. Reed and Mrs. J. H. McCune.

The tent became a church, and on the 17th of April 1901, this same church was destroyed by fire but in July a new church was completed with temporary doors and windows. Permanent doors and windows were put in as money was subscribed. The large stained glass windows were given as memorials. Only as money was on hand, did the work go forward. The Third Presbyterian Church is Mother of **six Birmingham Churches**. During the years that are passed, noble women have served as teachers and advisers among the young people. Their first organization was known as the "Woman's Band of the Church," also a foreign Missionary Society existed. In 1910 a Home Missionary Society was organized, known as the "Bryan Home Missionary Society." In 1917 these organizations adopted the Auxiliary Plan. A birthday party is always celebrated in May. 1934 was a year of great interest and joy to the members of the Third Church. In June 1934 "Brother Bryan" celebrated his 45th year as pastor of the church, he is also called "The pastor of Birmingham" because of his great hearted service to all classes.

The 50th anniversary of the church was celebrated the same Sunday. In August a statue was unveiled to the beloved pastor, this was a "Public Works Administration" project and was presented to the City by the Government. In January 1934, "Religion in Shoes" was released by the press, thus broadcasting the story of Dr. Bryan's Christ-like service. On March 20th, the Woman's Organization held a birthday dinner in honor of "Brother Bryan's" 72nd birthday. Since the organization of the church the women have aided materially in improving the church's edifice. The church minutes show how they raised money by quilting parties, dinners, oyster suppers, bazaars, etc., even as they do now to help finance the church.

"He giveth no gift, who gives to me
Things rich and rare unless,
With gift He gives of self
Some share."

No record of the Woman's work could be complete without mentioning Mrs. Baldauf and her daughters, Mary, Lula and Emma. In the early days they helped make the church comfortable for worship. When the church was built, they cleaned the floors and windows before the carpenters were through with their work so the congregation could have a clean place to worship in each Sunday. They also held a rummage sale each week that the insurance of the church might be kept up.

Beloved Women Remembered:

Mrs. J. A. Bryan, for understanding sympathy.

Mrs. G. J. Taylor and daughters, Elberta and Ida, faithful.

Mrs. James McFarland, faithful.
 Mrs. B. G. Lindsey, outstanding and enthusiastic.
 Mrs. Woldrop, faithful in visiting the sick and giving graciously of her time.
 Mrs. J. B. Fail, faithful service.
 Mrs. Hinton and daughters, Kate and Bessie, faithful.
 Mrs. J. B. LaSalle, a sainted memory, beloved.
 Miss Bessie Wolf, of sainted memory, a beloved teacher.
 All honor to these women who have labored and served and brought the work forward to this present day.

SOUTH HIGHLAND PRESBYTERIAN CHURCH

In 1888, the small wooden chapel on the corner of 11th Avenue and 19th Street, thirteen women organized into a woman's Band to work for different causes. Mrs. James Johnson, president; Mrs. W. E. Hooper, Mrs. W. A. Chenoweth, Mrs. H. C. Ansley, and Mrs. E. L. Bridges, Miss Emma Bissett, Mrs. R. D. Johnson, Mrs. George Haven, Mrs. R. F. Stewart, Mrs. T. H. Spencer, Mrs. J. H. Bemiss, Mrs. T. S. Morton and Mrs. W. F. Lyman.

From the minutes of long ago, we find that for over three years they "Made bonnets and aprons, tacked comforts, ran a Saturday market at Five Points and gave entertainments, besides individually working." Side-walks and streets were in country style and walking to and from meetings was frequently difficult. An old resident remembers hearing the ladies say what a hard time they had getting to the meeting on account of the mud. This sentence is contained in the organization's early history, but reading between the lines we see written faithfulness and love: "The history of South Highlands Church, in a way, rests upon the foundation of Christ and **Thirteen Women.**" Of these pioneers, only Mrs. Spencer and Mrs. Lyman remain. The latter having her membership in Handley Memorial. Mrs. Spencer, a quiet, modest woman, is still a member of South Highland Church, always in her pew when worship begins. Her presence tends to create an atmosphere of meditative quietude so essential to worship.

The cornerstone of the present church was laid in 1892. The Woman's Foreign Missionary Society organized the same year. Its history outlined by Mrs. Bemiss reads: "In March the Woman's Band resolved itself into a Foreign Missionary Society. The constitution and by-laws were presented by a committee appointed. After their adoption, Mrs. James Johnson was made president. The following ladies signed the constitution:

- | | |
|------------------------|----------------------|
| Mrs. T. C. Whaling | Mrs. George Haven |
| Mrs. T. S. Morton | Mrs. John O. Herndon |
| Mrs. T. H. Spencer | Mrs. T. N. Anglin |
| Mrs. William Redd | Mrs. T. E. Quigley |
| Mrs. William P. Taylor | Mrs. N. L. Landrum |
| Mrs. W. G. Smith | Mrs. M. P. Barbour |
| Mrs. W. E. Bridges | |

New names were added at each meeting. Among these were Mrs. C. C. Heidt. In 1892, the cornerstone was laid of the new church, at 21st Street and Highland Avenue. In 1893, Rev. John Barbour was pastor.

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"In this year we increased our gifts by helping the colored institute at Tuscaloosa." Next year Mrs. L. H. Lyman was president of the Woman's Foreign Missionary Society. In 1895 the little society grew spiritually and was on such good financial footing that \$2.00 per month was sent to help the colored city missionary work, also a contribution to Miss Dowd in Japan. In 1896, a great Christian fellowship existed. Meetings were often held in different homes and new members added each meeting. This year was sent the first delegate to the Presbyterial Union and received recognition as a society. At this time, the first contribution toward the support of a missionary was made, sending \$15.00 to Miss Bell Smith. The Society was renamed "Home and Foreign Society." In 1890, the Rev. J. J. Greer became pastor. The organization added a Children's Band, and Miss Emma Bissett went the same year to China and in 1901 became Mrs. Rice. In 1903, Sterling Foster was pastor. Mrs. Lapsley visited the church the same year. "Shepherd" our colored missionary, also visited the Society and in 1907 Mrs. Rice from China visited the church. In 1908 Mrs. Mushat was president, the same year Dr. Plunkett became pastor. He made several suggestions for the betterment of the Society. Soon afterwards a pledge of \$50.00 was made for Home Missions and in 1913 the Rev. H. M. Edmonds became pastor.

Who can estimate the great good set in motion by this little band of women, elect ladies indeed, which might well have been named "The Sisterhood of St. Martha," just doing the little things that came up each year and to their little, more was added.

Now as an Auxiliary, numbers have reached three hundred. This includes Business Woman's Circle and a Home Circle. The value of small beginnings takes on a larger significance and we who are historians in the year 1936, take heart with a deep determination to press on, knowing that He will bring to fruition the gardens of His own planing.

Tablets on the wall of the South Highland Presbyterian Church testify to the abiding love of a congregation for its pastors, Dr. Plunkett and Dr. William Ray Dobyns. The beloved wives of these two former pastors remain, mingle and work with South Highland Auxiliary and the Sunday School.

Dr. W. A. Alexander, the present pastor, was called from the Highland Park Presbyterian Church, Dallass, Texas three years ago.

OUTLYING CHURCHES

"Sing me another song tonight, tell me a story,
 A queer old dreamy tale of gulch and clift,
 And cove. A song of wimpling waters, where
 The trout's fan-like fins gleam.
 A story scrolled against dark pines,
 In wood smoke blue as a dream.
 Only sing me the song of my mountain folk
 That I may pass it on to those who care."

Look now upon the mountains which in Birmingham's early days were a "far piece" away. See the house-lights dotted over long miles, looking like stars, slipt from the skies to become entangled in the wooded gulches

and spruce thickets. Their signal lights announcing greater Birmingham's greater growth and the responsibility of the Church.

In 1888, the evangelist, Paul Morton, acted as pastor for the First Presbyterian Church of Jasper, which had been organized in the Baptist Church of Jasper, holding Sunday School at three o'clock in the afternoon. Little Maud and John Brabston, first baptized children of the Presbyterian Church were sprinkled in this friendly Baptist Church. The Jasper Land Company, through the kindness of its president, B. L. Musgrove, gave a lot upon which the first church was built in 1889. The church was built of long-needle hard pine, with solid walnut furnishings, these made at Black Water Creek Mill. Later the church was remodeled and brick veneered and a brick educational building added, but the pews and solid walnut pulpit and communion table remained the same. Among the pastors having served this church are Rev. McMurray, Rev. C. H. Maury, Nelson K. Barr, Robert J. Beattie, Rev. Bird, Rev. C. C. Foster, Rev. William Scholl, Rev. McLean, Rev. T. J. Ponder, and its present pastor, Rev. J. F. Aiken, coming to the church in 1926. The Ladies' Aid Society has existed since the birth of the church, changing into the Woman's Auxiliary in 1927. Since then, the organization has increased its membership and enjoys a healthy growth.

"God has His best things for the few
that dare to stand the test."

SEVENTY-SIXTH PRESBEYTERIAN CHURCH, BIRMINGHAM

On May 1st, 1891, in a hotel at 83rd Street and 1st Avenue, through the guidance of the Holy Spirit, the 76th Street Presbyterian Church was organized. A new place of worship at the corner of Sloss Avenue and 76th Street was completed in February 1909. The Woman's organization dates back to the beginning and was first known as the Ladies' Missionary Society, then the Ladies' Aid and now the Woman's Auxiliary. The purpose of this organization was to help. A regular budget ranging from \$1,000 to \$1,500 has been annually raised, contributing to all causes of the church, and has won on account of its rating in our Presbyterial, a silver seal on the standard for each year. Special emphasis is placed upon home mission work. Two outstanding features are, Bible study, Christian Endeavor, and Boy Scout work. September 20th, 1931, the church celebrated its 40th anniversary. The young matrons and the Boy Scouts have assisted the women in beautifying the church grounds. The Auxiliary was well represented at local conferences of recent Presbyterial. The birthday objective placed special emphasis on foreign mission work in China. Rev. E. H. Carlton, the present pastor, with his gifted wife, Mrs. Carlton, serves acceptably this congregation.

"The path leads upward through the splendour
That shineth to the perfect day,
No fear is there of lack or bareness
Before thee gleam these words of gold,
Thy every need the Lord supplieth
And no good thing will He withhold."

FIRST PRESBYTERIAN CHURCH, BESSEMER

In 1889, the Ladies' Aid Society of the First Church of Bessemer recorded Mrs. H. W. Flinn as president and Mrs. J. Fred Robinson as secretary and treasurer. Its charter members:

Mrs. W. H. Well	Mrs. W. H. Lewis
Mrs. N. W. Berglung	Mrs. R. Wegelin
Mrs. G. M. Torgerson	Mrs. J. H. McCune
Mrs. Louis Hoster	Mrs. Fannie Calhoun
Mrs. Chambers	Mrs. L. E. Burns
Mrs. McAdory	Mrs. Henderson known as
Mrs. T. Fred Robertson	"Dear Old Muddie Hen-
Mrs. W. L. Perkins	derson," and her daughter
	Lizzie.

Mrs. J. M. Braly faithfully performs the beautiful mission of placing flowers each Sunday upon God's altar. Another unusual mission of this Auxiliary is the appointment by circles to meet in a quiet place and offer prayer each Sunday morning for God's blessing upon the pastor and the church services. This Auxiliary started with nineteen members and now has an enrollment of two hundred members. Three members hold important offices: Mrs. Stevenson, Mrs. George Bruce, and Mrs. Waller. Mrs. Stevenson holding the office of honorary life president of the Birmingham Presbyterial, also chairman of the Birmingham District.

FIRST PRESBYTERIAN CHURCH, PRATT CITY

In 1889, the Ensley Presbyterian Church of Pratt City organized but there were no sessional records preserved until October 15, 1893. Mrs. Peggy Paige, was the first to have been received after the church's organization. It was when Mr. Frank Marston filled the pulpit in 1900 that this church became known as the First Presbyterian Church of Pratt City. In 1917, Rev. David Park met with the ladies who had formed their organization in 1900. He presented the budget plan to them, which was accepted. He also explained the duties of secretaries of causes and with this knowledge they proceeded more smoothly with their work, emphasizing Bible study and study of mission books. The Auxiliary birthday party held in 1933 was very interesting; their subject was "Our Mountain Folk." This year a study of Revelation and Colossians was conducted by the pastor. New Hymn books were placed in the church and the Auxiliary gave special programs. In October, a cradle roll program was given in which they emphasized the baptism of babies, and during this month had homecoming day at which the Auxiliary members were called by roll.

In 1935, the Auxiliary is counting every woman in the church as a member, which adds 48 new names to the roll. The session has given to the historian of this church the old pulpit Bible and other records, which indeed is a gift any historian would value.

"Our ears have heard, O God,
Our fathers have told us
What things Thou didst in their days."

WOODLAWN PRESBYTERIAN CHURCH, BIRMINGHAM

The Woodlawn Presbyterian Church was organized July 25th, 1888. Though the church had a small beginning, it became interested in missions, foreign and home. Very little, if any aid, was asked of the Home Committee. Their first edifice was erected in 1890. As the city grew they felt the necessity for more room, so a new church was erected in 1912, and in 1928 a manse was purchased. About this time the entire church indebtedness was met by a generous gift from Mr. and Mrs. John Frye. All mortgages were burned this same year. The first Woman's organization in 1894 was called the Foreign Mission Society. In 1916 the Woman's Auxiliary was organized which includes all the benevolent causes of our church. From the Young Matrons' Circle a most interesting discussion group has grown, the outcome of the study of Dr. Sweet's book "Planning the Good Life." When the book was finished a young husband of one of the matrons remarked: "For me, this is not the ending but just the beginning." The result: The Matrons' Circle meets every two weeks for the discussion of vital subjects, such as The Lord's Prayer, The Apostles' Creed, What is Presbyterianism, etc. It is known as the "Discussion Group." These fifteen couples meet in their homes and get immediately to the subject under discussion. Many have been enlightened and thoroughly furnished in the deep things of God and some fine leaders developed.

Tributes to the Pastors' Wives

Mrs. J. W. Snedecor, richly endowed with a sympathetic heart and fine judgment.

Mrs. Hershey, loyal in auxiliary work and the larger work of Presbyterian and Synodical.

Mrs. Bemiss, faithful historian.

Mrs. Luckey, faithful (Mrs. Luckey has entered the Beautiful City.)

Mrs. W. S. Thorington, the beloved pastor's wife, a young woman who has consecrated a charming personality and varied talent to the glory of God.

HANDLEY MEMORIAL PRESBYTERIAN CHURCH

In 1890, the Central Presbyterian Church was organized with Dr. L. S. Handley as pastor. Handley Memorial is a union of the Norwood and Central Churches, these two combining after Dr. Handley's death. The 20th anniversary of his services as pastor was celebrated in 1910. On this occasion, a silver loving cup was presented to him by the members of Temple Emmanuel. Just here, a little about the man, Dr. Handley. A man of broad human sympathy and grace of character, Christlike and tender, cheering the faint hearted, comforting the sad, rejoicing with the happy. He ministered to the entire community regardless of denominational differences; loved every one, believed in every one; was gentle as a child, desiring only to serve. He was a public servant during the thirty-six years of his ministry in Birmingham. He had a fine baritone voice and in idle moments loved to play on his flute. A pastor of the old type, schooling his family of six in the Principles of Presbyterianism. Dr. Handley came to Bir-

mingham when it was little more than a corn field and loved his way into the hearts of the people. In the early days of the Central Presbyterian Church, before there was a church home, services were held in the Jewish Synagogue, which caused a life-long friendship. His wife was a tower of strength in every sympathetic work. Throughout all the struggles of building a community such as Birmingham, she upheld his ideals, stimulating in times of distress, helping in every phase of the work of the church. She was active in the Presbyterian and Synodical, elected honorary life president of the latter in 1917. She was gracious and friendly, loved the people and was loved by all who knew her. Her quick wit and ready smile solved many knotty problems so frequent in organization work. Her love of life and interest in people and affairs kept perpetual youth in her heart and mind.

The Twenty-fourth Street Mission in Norwood became Westminster Church, and united with the Central Presbyterian afterwards changing their name in honor of the Central Presbyterians' first Pastor to the Handley Memorial Presbyterian Church. In May, 1919, the name of the groups within the Auxiliary were changed from "Bands" to "Circles." Gifts for the year 1930 and 1931 totaled \$1,500.00. In 1935 the Rev. Wick Broomall, Jr., became its present pastor.

FIRST PRESBYTERIAN CHURCH, ENSLEY

A small frame building at the corner of 19th Street and Avenue F, Ensley, became known as the Ensley First Presbyterian Church. Later a lovely stone building for the church's social activities was built. In 1924 a modern building was completed with all modern conveniences; this year the church celebrated its 25th anniversary. The Woman's Aid and Mission Society was organized soon after the church's organization. In 1914 this was changed to the Woman's Auxiliary. In 1930 and 1931 the church's roll shows a membership of 235; 96 of these are women. The annual budget in 1931 was \$1,200.00, benevolent and local expenses being equally divided; as an auxiliary "we have made the educational building more comfortable with gas heat." Free will offerings have averaged \$200.00. Bible study is held in regular circle meetings. In 1932 the historian remarks: "At the beginning of the year, we decided to discontinue the sale of cakes, pies, etc., as a means of financing our budget; this was the suggestion of our pastor, the Rev. Mr. Hyde. A free-will offering, we believed to be much better." This year quilts were sent to the Presbyterian Home at Talladega and 2,000 octagon soap wrappers to the "bus" fund; since then the Ensley Church has had the pleasure of seeing this bus filled with merry children from our Home.

AVONDALE PRESBYTERIAN CHURCH

On Sunday, October 8, 1890, the Avondale church's organization was completed with Rev. A. A. Mason and L. S. Wall elected and ordained the first ruling elders of the church. B. H. Holt and H. F. McFarlan, as first deacons, after which the Lord's Supper was celebrated. An interesting feature of this service was administering the rite of baptism to A. A. Mason.

and H. F. McFarlan and Mrs. E. T. Tischer. At the same meeting fifteen children entered as charter members. Rev. B. F. Kennedy was this church's first pastor. There was an unusual beginning of women's work. In 1887 the Methodist, Baptist and Presbyterian women of Avondale met together in a home to discuss and further the cause of Christianity in their community. Out of this grew the Ladies' Aid Society of the Avondale Presbyterian Church which later became the Woman's Auxiliary. An outstanding work in 1933 has been the beginning of the "Student Loan Fund" named the "Mary McLaughlin Student Loan Fund." The Secretary of Foreign Missions has been active in relieving the need of the community. Standing together the work goes on and prayers arise to God the Father that these efforts may be blessed.

MONTEVALLO PRESBYTERIAN CHURCH

The Montevallo Presbyterian Church was organized February 2, 1897. The new officers of the Woman's Auxiliary in 1934 and 1935 are:
 Pres., Mrs. T. W. Rogan: Vice-Pres., Mrs. Percy Lee;
 Sec.-Treas., Mrs. H. B. LeBaron: Historian, Mrs. O. C. Carmichael;
 The present Pastor is A. J. Cox.

WYLAM PRESBYTERIAN CHURCH

In 1898, at the little town of Wylam on April 10th, the Presbyterian Church was organized. In 1926 a new building was completed; prior to this time, no separate organization of the women of the Church existed. To record their activities would be to set forth in detail every accomplishment of the congregation for so closely was the Church and the woman's organization united. Realizing the advantages of concentration, the women of the Church perfected their organization and elected Mrs. Thomas McMillan as their first President. In 1928 Rev. C. A. Summers became minister. Under his leadership, the woman's organization was greatly blessed becoming spiritually a stronger organization. The Auxiliary now numbers thirty-two members. After all, devotion is the secret of true greatness and the greatest among the sons of men is he who devotes himself completely to the service of God. God has richly blessed this small organization.

CARBON HILL PRESBYTERIAN CHURCH

In 1898 Carbon Hill Church was organized in the town school house with seven charter members. The Rev. Chas. Scholl assisting at this time. Charter members:

Mrs. John Lang	Mrs. John McCrory
Mrs. Mary Lang	Mrs. Etta McDonald
Miss Lena Lang	Mrs. Nellie McDonald
Mrs. Sophia Lang	

The Rev. R. J. Beattie acting as minister to this mission with meetings twice a month. In 1905 a Woman's Missionary Society was organized with a membership of eight and in 1916 the Church was swept by a cyclone. Under the leadership of Miss Alice Sherwood, the Church was rebuilt in 1918. Since its change of name to "The Woman's Auxiliary" in 1925 the

work has gone forward. In 1935, Mrs. Duncan McDonald became President and Mrs. O. L. McLaughlin Vice-President. This organization has outstanding inspirational meetings, observes mission study, birthday offering, "Loyalty Day", self-denial day and week of prayer. The negroes are taught the work each week and under the care of the Auxiliary there are two organizations, the Christian Endeavor Society and the Young Peoples League.

VINE STREET PRESBYTERIAN CHURCH

The Vine Street Presbyterian Church is one of God's own planting, organized in West End Methodist Church Jan. 27, 1901 with twenty-five members. The "Ladies' Aid Society" came into existence about this time. Their members paid five cents each. Silver Teas and the sale of home-grown flowers, Easter Egg Hunts, musicals, socials and suppers were means resorted to by this Society. A historical quilt was made of domestic squares, these were sold for ten cents each but the purchaser had also to decorate the square she bought, adding her own name to it. With the proceeds of this, the first Communion Service was bought. The quilt was given to the Presbyterian Home at Talladega. The Ladies' Aid Society paid for the pulpit, the Sunday School piano, the pulpit chairs; the table which rests beneath the pulpit was the gift of Mr. and Mrs. F. G. Patton, now living in Charleston, S. C. On September 12, 1901, the first dollar social was held; this was organized by Mrs. Sallie G. Walker, Sec.-Treas. of the Ladies' Aid Society. The original idea was for each to tell in rhyme how she earned her dollar. \$28.35 was the first offering and the social was given in Mrs. Russell Booth's home located on Tuscaloosa Ave. in West End. The original members of the Ladies Aid Society were Mrs. E. C. Hughes, Pres.; Mrs. Sid Norwood, Mrs. Charles Worrell, Mrs. E. T. Chamblee, Mrs. Seth Wood, Vice-Presidents; Mrs. R. C. Booth, Sec.-Treas.; Mrs. L. S. Solman and Mrs. H. W. Flynn.

Their Charter of Service is worded thus: "Since our Lord has commanded us: "Go ye into all the world and preach the Gospel to every Creature," we, the representatives of Vine Street Church of West End form a Society in order to gather and to assimilate knowledge and increase interest in the great work of home and foreign missions thus doing our share in obeying His blessed commands. As the organization grew, it was necessary to divide into bands, namely: The J. O. S. Band, Minnie Flynn, the Basket Band and the W. A. W. Band. Some of the organization's presidents:

Mrs. Hamilton Hinds	Mrs. Whali
Mrs. Hernandez	Mrs. T. S. Morton
Mrs. Nisbet Hambaugh	Mrs. W. F. Hull
Mrs. Blocker Williamson	

Mrs. Hull died while serving and Mrs. Williamson some years later. The remaining six are now active in the affairs of the Kingdom. The Auxiliary plan was adopted while Mrs. Hull was president. She was beloved by all who knew her, full of grace and loveliness.

Some of Vine Street's pastors: Dr. Flynn, Dr. Merrill, Dr. W. B. Holmes, Dr. J. W. Hickman, Dr. Harry Moffett and Mr. E. G. Lilly.

Some of its superintendents: Mant Hood, Superintendent of the Sunday School for 17 years; Mrs. Mant Hood, Supt. Junior Department; Miss Mattie Walker, Supt. Primary Department for 30 years and is still serving.

The New Year Auxiliary officers are: Mrs. Rufus Ashe, President; Mrs. Hubert Norwood, Vice-President; Mrs. J. M. Foster, Secretary; Mrs. W. F. Speer, Treasurer. Under the leadership of Mrs. Rufus Ashe the Auxiliary has had a full year and accomplished many good things. A special feature of the Auxiliary's work this year has been serving a Wednesday night family supper, making it easier for the mothers to attend prayer service. Five members were sent as delegates to Montreat, including the president. The Auxiliary paid the expense of this for the first time. From the Young Girl's Circle, Frances Middleton has been granted a scholarship to Assembly Training School at Richmond by the Synodical, in training for the Master's service. Mr. Edward G. Lilly is present pastor of Vine Street and Mrs. Lilly cooperates in every part of the Woman's work.

FIRST PRESBYTERIAN CHURCH, BRIGHTON

In 1901 the First Presbyterian Church of Brighton was organized. The Aid Society was organized in 1908. Later it became the Woman's Auxiliary with Mrs. Pegues as president; also serving in this capacity are the names of Mrs. W. N. Stewart and Mrs. H. N. Sharp. Though a small church, they have a fine Endeavor Society and the Auxiliary is doing good work.

FAIRFIELD PRESBYTERIAN CHURCH

In 1911 the Fairfield Presbyterian Church was organized under the leadership of Rev. J. A. Bryan and H. C. Kegley. The South Highland Presbyterian Church of Birmingham helped build the original frame church. It was named after their beloved pastor the Plunkett Memorial Church. A Woman's Missionary Society was organized by Mrs. David Park, she being its first president.

NORTH BIRMINGHAM PRESBYTERIAN CHURCH

In 1906 the North Birmingham Presbyterian Church was organized. The Ladies' Aid and then the Missionary Society finally resolved itself into the Woman's Auxiliary with forty-seven members enrolled. It was organized in the home of Mrs. Martin Dillion in May, 1919. Mrs. E. P. Harris was its first president, serving until 1923; Mrs. W. E. Manning, until 1925; Mrs. Ida Buckelew until 1926; Mrs. Harris again until 1927; Miss Phenie Brown until 1929, and in 1930 Mrs. Buckelew again became president.

Patience, pluck and perseverance, mingled with prayer, can do wonders and though at present there are only twenty members, the Auxiliary's goal is: "Every woman in the church a member of the Auxiliary." In the little North Birmingham Church of about one hundred members there is one, a member of the Auxiliary, who is seventy years old and another seventy-seven. God always has a work for those who are willing to serve.

CENTRAL PARK PRESBYTERIAN CHURCH

In 1922, the fast growing community of Central Park, a suburb of Birmingham, was without a Presbyterian Church. In 1923, a circle was organized of women from the Fairview Presbyterian Church now living in this vicinity. This was the beginning of Woman's work in Central Park. Since this time the Fairview Presbyterian Church has ceased functioning and the church is closed. But going back to Central Park, it was on a Sunday afternoon, to be exact, it was April 14, 1924, a few Presbyterians met in the Methodist Church to consider the organization of a Sunday School. This resulted in Mrs. Clark offering to this Committee her home. On the following Easter morning, her living room, breakfast room, bedrooms and porches, had all become class rooms. This was the frame work upon which our Woman's organization rests. The first Auxiliary meeting in 1923 was presided over by Mrs. Boylston, president. Miss Alice Daly, guest speaker, brought a stirring, inspiring message, yet full of humor. All nature seemed to be rejoicing with this little band who had pledged themselves in a more lasting allegiance to Christ's name. Rev. J. Allen Anderson was called as pastor in 1925, and is still their first and only pastor.

HELLIER MEMORIAL PRESBYTERIAN CHURCH, BESSEMER

Feeling the need of an Auxiliary in the Pipe Shop community of Bessemer, a group of women met in the home of Mrs. Mariana on December 3rd, 1934. They organized that day with the name, Union Auxiliary, looking forward to the organization of a church. Much interest was manifested in Bible study and missionary programs. In 1925 the organization changed its name to "Hellier Memorial Auxiliary." A fund was started by the Auxiliary of \$100.00 toward the mission church. In 1933 its list of officers were: Chairman, Mrs. Robert Cunningham, Mrs. B. G. George, Mrs. Shelton Cummins. Much that cannot be recorded here has been accomplished by this Auxiliary which started a church. The little Hellier Memorial Church owes its life to this beginning.

FAIRFIELD HIGHLANDS PRESBYTERIAN CHURCH

On November 9th, 1927, Presbytery organized the Fairfield Highlands Church with ten charter members: Mr. and Mrs. A. Mitchell, Mr. and Mrs. J. F. Jenecek, Mr. and Mrs. C. N. Maxwell, Mr. and Mrs. T. G. Holder, Miss Ruth Evans, Mrs. J. C. Burt and Miss Hazel Burt and Miss Gladys Mitchell.

In November 1929, the first pastor, Rev. L. J. Yelanjian, was called, under whose leadership the church has gone forward. In January 1928, six women met at the home of Mrs. Maxwell and organized a Woman's Auxiliary: Mrs. C. R. Batson, Mrs. R. Mitchell, Mrs. Burt, Mrs. Shackelford, Mrs. G. E. Hydrick and Mrs. C. N. Maxwell. Mrs. Hardwick was its first president. In 1930, the Auxiliary of thirty members divided into circles, with Mrs. Yelanjian as president. Mrs. Glasgow became its third president.

DIXON MEMORIAL PRESBYTERIAN CHURCH

In the year 1925, God put into the heart of one of Christ's followers a desire to make possible the preaching of the Word in the neglected pipe shop district, known as Tarrant City. F. W. Dixon opened a mission

which since has become a church, though small, of considerable importance. In March of the year 1927, Mr. Dixon was called home. The Woman's Auxiliary of this little church is interwoven with sheer romance, so closely knit is it with the history of the church that one can hardly separate the two. Food and clothing have been given; money for flood relief; milk for hungry children; homes visited where sick and suffering needed the kindly touch, and substantial relief that only well packed baskets of food and comfortable clothing can speak a sympathizing heart. Community enterprises have been helped; quilts have been sewed, piece by piece, quilted and given to those who needed covering. Many life stories could be written between the lines, where need has arisen, willing hands have relieved the situation. Cards and flowers have been sent where visits could not be made.

"I know a little stream
That threw itself away,
But now many people
Get light because of this".

The Presbyterian Historian acknowledges with gratitude the assistance of twenty-three historians of the Birmingham Presbytery who were untiring in gathering minute details and facts here assembled.

MRS. W. C. BONHAM
President of Woman's Auxiliary Presbytery of Birmingham
April 1925-1927

Mrs. W. C. Bonham has lived in Birmingham practically all her life. Her father and mother were Dr. and Mrs. Edward H. Schol, members of the First Presbyterian Church. Dr. Schol assisted in organizing the Second Presbyterian Church. Her Grandfather was Dr. Stillman, who was active in organizing the First Presbyterian Church. He was pastor of the Presbyterian Church in Tuscaloosa, Alabama for fifty years. Stillman Institute was named in honor of him.

Mrs. Bonham (Mary Schol) has been a Sunday School teacher since she was sixteen years old: was Superintendent of the young people, then the Intermediates, a member of the Woman's Auxiliary of the first church, served as secretary of various causes, also as Circle Chairman. She did District Group Conference work in the Birmingham district.

In the spring of 1925 at a meeting of the Presbyterians in the Woodlawn Church, Mrs. Bonham was made the first president of the Birmingham Presbyterial serving most acceptably for two years, 1925-1927. She was treasurer of Alabama Synodical for a number of years, and served on the Board of Directors of our Presbyterian Home. She has served as Secretary and Treasurer of different school improvement societies: active in Red Cross and Social Service work, also Girl Scout work; a member of the Council since it was organized. Has been a member of the Amabanth Club since 1919.

Mrs. W. C. Mary Scholl Bonham is a woman of rare gifts of mind and spirit, always loyal in every office or position of trust. Unselfish, and cheerful in disposition, ever ready to give her time and talents for the up-building of any worthy cause and to serve others.

MRS. JOSEPH McLESTER (ANNA SOMERVILLE)

By (MRS. WALTER) MARY McLEOD McNEILL

Mrs. McLester is a variety of women in one and each a success. She is an ideal wife, homemaker and mother. Her public-spiritedness is shown in her long and valued membership of the Hillman Hospital board, her enthusiastic work for the Alabama Boys Industrial School and her almost twenty-five years' service as president of the Y. W. C. A. in Birmingham and her life presidency of the same institution. She is one of the charter members of the Cadmean Club, the oldest officially recognized club in Birmingham.



MRS. JOSEPH McLESTER

Mrs. McLester accepted the presidency of the Alabama Federation of Literary Clubs in 1907. She refused the presidency the second term because of her plans to spend a year in Europe with her family.

The intellectual gifts of Mrs. McLester her deeply spiritual nature and keen sense of humor, her perfect poise and unusual adaptability have made her a popular speaker at many public functions and church services. Her installation service when Mrs. J. W. Bruce, a member of the "Old First" in Birmingham, was made president of the Alabama Synodical, is alone sufficient to immortalize her in the hearts and minds of those who heard her.

The explanation of Mrs. McLester's exceptional womanhood is the early dedication of her life to the service of her Master. Her first official work

in the Church began as a Sunday School teacher in a Presbyterian Church in Tuscaloosa when she was sixteen. She also taught for a short time in the Sunday School of a negro church known in Tuscaloosa as, "Dr. Stillman's Church".

Mrs. McLester's service in the Presbyterian Church in Tuscaloosa continued until her marriage to Mr. Joseph McLester, November, 1875, at the home of her father, Mr. James Summerville, a lawyer in Carrolton, Miss. She and her husband moved to Birmingham when it was five years old. She joined the First Presbyterian Church and except during the babyhood of her four children and her three visits to Europe, she has been actively engaged in the work of the church.

Mrs. McLester taught a class of boys in the "Old First" until they grew up. Then for many years, she taught a class of girls in the "teen-age." Her last work in the Sunday School was teaching the Bible Students' class, composed of young women.

Much of the progress of the woman's organization of the First Presbyterian Church may be attributed to Mrs. McLester's rare tactfulness and forcefulness of character. She held various offices in the Ladies' Aid Society, including the presidency. She assisted in the organization of the Woman's Auxiliary and was its first secretary of foreign missions.

The birthplace of Mrs. McLester is the Hudson plantation, her ancestral home near Vaiden, Miss. However, her home was in Memphis, Tenn., until the death of her mother when she was seven years old. She then moved to Tuscaloosa, Ala. and lived with her aunt, Mrs. A. B. McEachin, until her marriage.

Mrs. McLester was a student in the Stafford School in Tuscaloosa, called at that time, the Female Seminary. Her education was continued through extensive travels in America and Europe. She has used advantageously every opportunity to learn people. Her vision is broad, her ideas are progressive. She is

"A perfect Woman, nobly planned,
To warn, to comfort, and command."





MRS. JAMES A. GOING

MRS. JAMES A. GOING (ELLA GAINES PARKER)

By EMILY SOMERVILLE WITT

There could be no history of Birmingham, no history of the Federation of Women's Clubs of this state, and certainly no history of the **Alabama Synodical** that did not include the name and work of Mrs. James A. Going. For in the record of great souls, filled with zeal for culture, service and love of the Master, Mrs. Going holds a ranking place.

For forty-four years she was identified with the social, literary, and religious life of Birmingham. She was a valued member and officer of the Hillman Hospital Board, and a beloved charter member of the oldest club in the state, the Cadmean Circle. In 1896 she served as second president of the Alabama Federation of Women's Clubs. Later she helped to organize and was the first president of the **Women's Auxiliary of the First Presbyterian Church**.

Mrs. Going, who before her marriage was Miss Ella Gaines Parker, was born in 1856, on the family plantation, near Livingston, Alabama. When she came to Birmingham as the bride of Mr. James A. Going she surrounded herself with old family portraits, heirloom mahogany, gleaming old silver, a fitting frame for her gentle personality. Her home, always a joy to her friends, created an illusion of the old South, with its traditional sense of peace, grace and the dignity of living.

But, while in Mrs. Going was embodied all the charm of the Southern woman of the old school, her soul was that of a pioneer.

She was largely instrumental in thrusting aside out-grown ideas and conventions, when she took the helm in consolidating "Female Societies" and "Ladies Aid" of the "Old First" into the Women's Auxiliary, under the plan of the General Assembly. As the president of the new women's organization of the Mother Church, Mrs. Going was called on to aid in reorganizing the women of churches in neighboring cities. Her strong judicial type of mind, that rare capacity to weigh things in the balance and value them rightly, made her an invaluable officer and member of the church, so dear to her and her husband.

Mr. Going's father, Mr. Eli Going, came in May, 1872, to Birmingham, with Dr. Charles Stillman and Rev. L. R. Kennedy, as a commissioner from the Tuscaloosa Presbytery to organize the First Presbyterian Church with nine members, he being one of the first twenty-five members.

While the love and influence of Mrs. Going's great soul still lingers in her home and in the hearts of her children and friends, it is the walls of the "Old First" that truly holds the essence of her spirit. Although four years have passed since the stained glass windows made a halo of her beautiful white hair, and since her soft musical voice has been heard in the assembly rooms, leaders, who are trying to carry on the work her hands have laid down, still pause and think, "How would Mrs. Going, in her wisdom, have solved this problem?" or, "How can I answer this in the firm but tactful way Mrs. Going would have answered it?"

Her memory, a living challenge, seems to say,

"To you, from falling hands
I throw the torch,
Be yours to hold it high!"

(Written for "History of Alabama Synodical" February, 1936.)

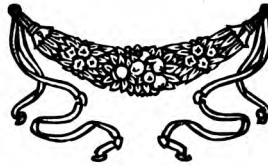
A COMBINED SKETCH OF TWO LIVES

MARY PIPPEN AND HER MOTHER, MRS. WILLIAMS
By ROSE CARRINGTON HOOD

Truly our church is made up the beating of many human hearts, if we have ears to hear. For the worth of sacrifice, more commonly called service, depends upon the character of the offerer.

In Mary Phippen, we have those rare qualities of gentle, yet firm, womanhood; one who goes so quietly about her work that those near must pause if they would hear the music of her ordered life. She is the daughter of a father and mother who went about doing good. Her mother, Mrs. Williams, taught the Italians in the Rolling Mill district of Ensley, one of the mission schools of our Church. In her class was little Joe Hudka, five years old. He, his mother and father, joined the Presbyterian Church while Joe was still young.

A few days ago Joe came to see Mrs. Pippin's mother, who, since her widowhood, lives with Mrs. Pippin. In the years that had slipped between then and now, Joe had grown to manhood and had to introduce himself, adding that he was now preaching Christ, relating that it had been through the teaching which fell from the lips of Mrs. Williams. And so as historian, I combine in this short sketch, two workers and a little of their work, both having richly served. Mary Williams Pippin came from Anniston in 1900 to live in Birmingham. She has served nobly, holding positions of responsibility in Sunday School and the Auxiliary of the South Highlands Presbyterian Church, also as former historian for the Birmingham Presbyterial. Her work 'was most acceptable. She resigned this office on account of ill health of her mother.



**PRESIDENT OF WOMAN'S AUXILIARY
PRESBYTERY OF BIRMINGHAM**

**MRS. GEORGE H. STEVENSON
1927-1931**

Mrs. George H. Stevenson went to Bessemer, Alabama, as a bride in the early nineties. In keeping with the training of her Christian parents she and her husband entered actively into the work of the Bessemer First Presbyterian Church.

Her first office in the Woman's work was as Secretary of the Woman's Aid Society, serving continuously from 1893 to 1904. Her co-workers recognized her natural ability and a leader and her sweet Christian character when they then elected her as their president. She devoted twenty-four years as president to the upbuilding of the woman's work. Under her capable direction the Auxiliary Plan was adopted. Reluctantly but proudly her Auxiliary relinquished her as their president to take over the presidency of the Woman's Auxiliary of the Presbytery of Birmingham.

While carrying on so well her many duties as president of the woman's work, Mrs. Stevenson also served her church as organist for six years and as director of the choir for ten years, and as a teacher in the Sunday School for many years. She was an earnest Christian worker and much of the growth of the church was due to her wise planning and wonderful gift of inspiring others to greater accomplishments.

From 1919 to 1921 she was Secretary of Assembly's Home Missions for her Presbyterial, then North Alabama. Recognizing her ability, she served on the Presbyterial Board continuously until she was made president in 1927, serving for four years, to 1931. Under her guidance many churches adopted the Auxiliary Plan of work. A wise and efficient leader, she visited constantly among the Auxiliaries, encouraging them to greater achievements.

A progressive step was taken when she divided the Presbyterial into Districts, appointing a chairman over each. She worked untiringly as president, visiting all churches many times during her four years in office, regardless of the distance and inconvenience to herself. She is loved and respected by all who know her. The Bessemer Auxiliary expressed their love for her with an Honorary Life Membership in the Woman's Auxiliary.

Besides her many activities in her church, Presbyterial, and Synodical she took an active part in all work for the relief of suffering humanity. She served as General Chairman of Welfare Work for the Federation of Churches in Bessemer from 1922 to 1932. She is an accomplished musician, serving as president of the Bessemer Music Club. Her life has been spent for others. Her sweet Christian character influences all who came in contact with her to higher ideals and greater faith in God whom she so lovingly serves. Her Presbyterial conferred on her the highest honor within its power, electing her its Honorary Life President, at the end of her four-year term as President.

**PRESIDENT OF WOMAN'S AUXILIARY
PRESBYTERY OF BIRMINGHAM
MRS. J. W. TURNIPSEED
1931-1933**

Mrs. Mabel Cory Turnipseed, born in Antauga County, Alabama, is the daughter of the late David and Emma Dunn Cory.

In 1904 she was married to John William Turnipseed, a native of South Carolina, and this union was blessed with two children, Mrs. Mabel Turnipseed McCutcheon and Alfred Turnipseed.

She was active in Sunday School work in the Presbyterian Church in which her father was an officer and her mother a worker in the Ladies Aid Society.

The family moved to Birmingham and she united with the Woodlawn Presbyterian Church in 1914. Other than being a teacher in the Sunday School for eighteen years she has served her church in the local auxiliary and Presbyterial at all times.

Having served as Synodical and Presbyterial Secretary, Assembly Home Mission Secretary, Treasurer and Vice-President, she was elected to the Presidency of the local auxiliary in 1921.

In 1923 she was elected Secretary-Treasurer of North Alabama Presbyterial and served in this capacity until the division of the Presbytery.

After having served as Treasurer, District Chairman and Vice-President of the Presbyterial of Birmingham she was elected to the office of President for the term 1931-1933. And 1934-1936 finds her an officer in her local auxiliary and treasurer of the Presbyterial showing her interest in the Lord's work is still aglow.

Mrs. Turnipseed is also an interested member and active worker in the Alabama Federation of Women's Clubs, an ideal homemaker, and a woman of much charm and personality.

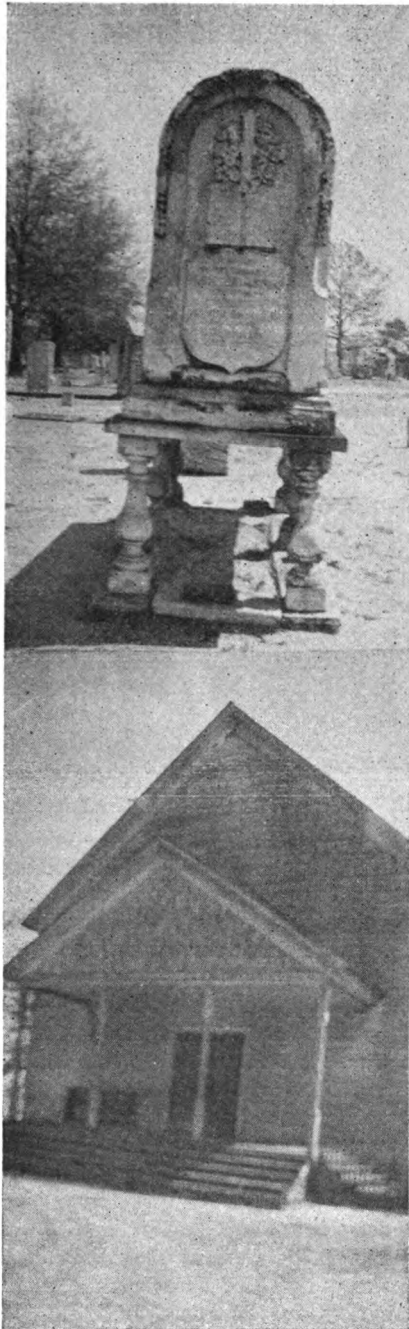
Her life is one of love, service and happiness.

**MRS. JOHN H. TAYLOR
PRESIDENT OF WOMAN'S AUXILIARY
PRESBYTERY OF BIRMINGHAM
1933-1935**

Re-elected for 1936-1937

Estelle Smythe Taylor, a native of Mississippi, came to Birmingham in 1923 as the bride of John H. Taylor. Since then she has been closely identified with church life.

After her graduation from Mississippi State College For Women she taught in the city schools of Memphis, Tenn. Since coming to Birmingham she has served in the "Old First" church as Secretary of Home and Foreign Missions, and as Presbyterial Historian. Her keen ability for doing the work given her in a most thorough way was the inspiration for her call to the Presidency of Presbyterial in 1933. She was re-elected in 1935. She has strengthened the Woman's Work with organization and information, thereby causing more interest and love in serving.



An old tombstone at Pea River Church
Pea River Church, 1823

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**THE ORGANIZATION OF EAST ALABAMA
PRESBYTERIAL**



MRS. WALTER J. BLACK, Historian

(An extract from a paper read by Mrs. J. Walter Black at Auburn, 1915.)
Mrs. Black was Historian from 1914-17 and wrote a splendid story of the growth and development of the Presbyterial up to that period, when Mrs. Edith Hinds became her able successor.

“The first annual meeting of the Woman’s Foreign Missionary Union of East Alabama Presbytery, was held May 20th, 1897, in the parlors of the Central Presbyterian Church, Montgomery, pursuant to a call issued by the Presbyterial Chairman of Foreign Missions, Dr. Neal S. Anderson, pastor of that Church. His authority being, as follows, from the minutes of Presbytery: ‘Your committee recommended that the Presbytery approve the federation of Women’s Foreign Missionary Societies into a Presbyterial Union and that the chairman of the Foreign Missionary Society be instructed to call a meeting of the societies of the Presbytery that may wish to enter into the work of the Union, at the Central Presbyterian Church, Montgomery, May 20th, 1897, for the purpose of drafting a constitution and by-laws to be submitted to Presbytery, for its approval’ ”

Responding to this call, the societies of the First and Central Churches of Montgomery, the Churches of Auburn and Tuskegee sent delegates, and

South Franklin Street Church, Mobile, asked to be enrolled by letter.

Permanent organization was effected, with Mrs. Ray Rushton as president; Mrs. J. G. Cowan, secretary and treasurer. Mrs. H. M. Sweatt, Montgomery; Mrs. P. H. Mell, Auburn; Miss Belle Johnson, Tuskegee, first, second and third vice-president, respectively. The Executive Committee: Mrs. Ray Rushton, Mrs. J. G. Cowan, Mrs. C. F. Bush, Mrs. J. Walter Black, Montgomery; Mrs. P. H. Mell, Auburn; Mrs. J. L. Dean, Opelika, and Miss Fannie A. Robbins, Mobile. A constitution and by-laws, drawn up and submitted to Presbytery, at its next meeting, September 16, 1897, were approved.

The delegates enrolled at this meeting were: Mrs. E. P. Davis, First Church, Montgomery, also Mrs. A. J. Kirkpatrick, Mrs. Margaret Booth, Mrs. M. M. Sweatt, Central, Montgomery; Mrs. J. B. Gaston, Mrs. Bradford Hardie, Mrs. Ray Rushton, Mrs. Margaret Clanton, Tuskegee; Miss Belle Johnson, Mrs. Breedlove; Auburn, Mrs. P. H. Mell, Mrs. A. J. Bondurant.

The Constitution named the organization "The Woman's Foreign Missionary Union of the Presbytery of South Alabama," which was later changed to "East Alabama."

One wishes that the whole of this detailed record might be included in the brief space allotted to us. As we read down the years with this careful historian we see "Missionary" changed to "Survey," "societies" to "auxiliaries," "Orphan's Home" to "Presbyterian Home," "dues" to "Contingent Fund." Opelika, Troy, Union Springs, Tuskegee, Trinity, First and Central Churches, Montgomery, were hostesses three successive years each and all the time the mold was changing to a better form.

Mrs. Rushton, after four years of service, was succeeded by Mrs. W. C. Smith, Opelika. Miss Emma Boardman, of Hangchow, China, and Mrs. Hampton Wade DuBose, of Soochow, were honored visitors on successive years.

Home Missions entered the Union at the Eighth Annual Meeting at Eufaula and the question of meeting the expenses of one delegate to the Union was discussed, and dues were raised from ten to twenty-five cents. At the eleventh meeting it was thought advisable to lower the dues to the original 10 cents.

At the thirteenth meeting a motto of great significance was adopted. "A society in every Church and every society in the Union."

Miss Isabel Arnold and Miss Alice Daily were speakers at the fourteenth meeting the latter stressing the need for trained workers among the immigrants. Mrs. John B. Knox was also present with a plea for concerted effort.

As an expression of their interest in Home Missions they decided to supplement the salary of some "under-paid minister."

At the seventeenth annual meeting the name was changed to "Presbyterial" to aid in perfecting the organized work. Mrs. Winsborough was present at this meeting and was enthusiastically welcomed. Five new auxiliaries joined and the office of Historian was created at Mrs. Knox's suggestion.

From that time forward reports and routines were more or less standardized, and in spite of East Alabama's magnificent distances, the records show steady growth.

In 1927 a budget was adopted and White Cross Work strikes a dominant note. Through the pages conferences for Colored Women are men-

tioned, and in 1917 it was recommended that fifty dollars be set aside for the expenses of the president to Montreat.

In 1932 East Alabama attained the highest percentage in Home Missions and Blessing Boxes make their first appeal.

Magnolia Beach was a delightful experiment as a Summer School. These schools continued for several years, generally at Montevallo, and Mrs. Edith Hinds, Mrs. B. L. Parkinson, Mrs. Hunter Vaughan and others from East Alabama served on the faculty or in other capacities.

At Prattville, in 1926, our beloved Mrs. J. H. Crenshaw presented the Presbyterial with a gavel made from olive wood from Palestine, a souvenir of her recent tour to the Near East.

The passing years reveal, in 1935, thirty auxiliaries co-operating to attain every goal set by Synodical.

Programs have always been carefully worked out. Histories of many of the local auxiliaries are now on file at Montreat and much interest has been created in preserving old landmarks.

The high note with which to close this history was reached when, in July, Mrs. S. B. Hay, Presbyterial president, took fifteen of her Executive Committee to Montreat for the Woman's Summer School of Missions.

Mrs. D. H. Turner, First Church, Montgomery, is the present efficient president of East Alabama Presbyterial.

May the benediction of Numbers 6, 24-27 descend on East Alabama Presbyterial.

MARTHA BRUCE, Historian.



HISTORY OF EAST ALABAMA LOCAL AUXILIARIES

In his brief sketch of Woman's Work an apt quotation is "Many daughters have done excellently" for names and place mentioned bring to memory many generations of noble women who served well their churches and communities.

The good Scotch names that appear in the roster of the First Church in this section, that of Pea River at Clio, reappear often in the records of other Presbyterian organizations. Some generalizations may be indulged in, since churches, auxiliaries and people represent a certain type and proud may East Alabama be that the splendid stock of godly men and women who came here more than a century ago like Isaac, "buildest an altar there and called upon the name of the Lord and pitched his tent there."

The churches built long ago when travel and communication were restricted, had as members, women who were active in all good words and works. The little cemeteries in the church yards "implore the passing tribute of a sigh," and full well do their descendants today reap the rewards of parents who "feared God and kept His Commandments."

How scriptural to read that in 1823 Pea River gave spiritual care to the slaves and enrolled them as church members and baptized their children!—a record shared by First Church, Montgomery, Union Springs, Wetumpka, Good Hope at Benton, Bethel at Inverness, and perhaps others.

Church membership was to be prized in those early days as Wetumpka annals reveal that one young lady was "denied membership for indulgence in fashionable amusements."

The War period shows the names of enlisted pastors elders and deacons, so we may easily conjecture that the women carried on as priestesses at the church as well as at the family altar. So much for the old days!

In East Alabama Presbytery there are modern brick churches on paved streets and the interiors reflect the beauty of holiness. Pipe organs sound out the hymns of the ages and well-groomed shrubbery adorns their grounds.

Mention of all the names and deeds of the women would indeed make a long Roll Call of the Saints, so these following references are all too brief. The churches have been divided into three groups—the first beginning with Verbena and her four members and advancing to those churches whose membership reach the half hundred mark.

Since Woman's Work is our major theme, the Honor Roll of these churches includes those that have Woman's Work and the following small churches deserve mention:

Louisville and Clayton with Mrs. W. A. Bond and Mrs. E. C. Smith as presidents, are carrying on well with small numbers, as is **Hayneville** with intermittent activity.

Clanton (26 members) in a modern brick church has a recently organized auxiliary and Mrs. N. S. Johnson, the president is a capable leader.

Ozark has 31 church members and is proud that Mrs. H. G. Bryan is a charter member of their auxiliary.

Nixburg, organized in 1858, Mrs. J. A. Smith has done outstanding work. Last year this auxiliary reached every goal on the Auxiliary Standard.

Lafayette (organized 1843) oldest church in that city—Mrs. J. C. Griffin's father helped to haul lumber for church erection. Mrs. Thos. B. Couper was active in choir and church. Mrs. G. H. Hollingsworth and Mrs. I. P. Siler are valuable workers.

Providence at Snowdoun (1832) had a most interesting centenary celebration. Few auxiliaries have done more work. Mrs. Knox McLaney and Mrs. Peter McIntyre are prominent workers.

Good Hope at Benton (1840) contains hand-dressed lumber and original pews are still in use. It has been a banner auxiliary for many years and has earned Gold Seals. Elect ladies are Mrs. M. R. Dudley and Mrs. S. T. Pruitt.

Hartford—38 members, (organized 1907), has functioned nobly through the years, due largely to the efforts of Mrs. J. F. Ford, an outstanding woman in Presbyterian work and in introducing D. V. B. S. in East Alabama. Mrs. B. H. Boyd is now the valued president.

Gabbett—42 members—(1910) deserves special mention for the cheer and optimism radiated by Mrs. A. D. Ramsey and Miss Mary McCrory who have kept Sabbath School, church and auxiliary work evergreen for more than 25 years.

Other churches in this group are arranged according to membership:

Verbena, 4 members; Immanuel (Slocomb), 12; Marbury, 14; Lowndesboro, 15; Columbia, 19; Sandy Ridge, 21; Roanoke, 21; Headland, 22; New Harmony, 23; Clayton, 25; Hayneville, 25; Pleasant View, 31; Union (at Rockford), 33; Palmyra, 34; Westminster, 35; Lebanon, 43; Pine Flat, 45.

In the second group we have 12 churches whose membership ranges from 50 to 100:

Woodland at Notasulga, has no Woman's Work at present.

Geneva (organized 1884) 52 members, celebrated the 50th anniversary in 1935. Their history in book form is interesting and Mrs. W. K. Kenan, only woman charter member left, has written delightful sidelights on Woman's Work before the auxiliary began. Mrs. W. B. Clemmons, beloved pastor's wife, was most active until her death. Mrs. J. H. Johnson is now the president.

Bethel at Inverness (1837), 58 members, has had a long, useful history and the church is "beautiful for situation." Mrs. W. L. McMillan has been the leader in all good word and works and Miss Argula Bristow is now their honored auxiliary president.

Clio—59 members, a daughter of Old Pea River Church, has had an active auxiliary for many years. Mrs. P. B. Shaw and Mrs. W. R. Strickland, the present president, are prominent workers.

Alexander City (1893), 60 members, Mrs. C. O. Sandlin is the oldest living members among 60 church members and her daughter, Mrs. B. J. White, was the first baby baptized. Like many other auxiliaries, the pastor's wife, Mrs. H. L. Laws, is prominent in varied activities. Mrs. E. A. Coley is a valuable member.

Tuskegee (1844)—60 members, had a missionary society in 1889. Miss Belle Johnson and Mrs. John S. Drakeford have been leading spirits and now Mrs. W. A. Alexander and Mrs. Henry Segrest are active leaders.

Millbrook—72 members—organized first as a Chapel of Trinity, has done splendid auxiliary work and the modern brick church is a beautiful

structure. Mrs. J. W. Terry, Mrs. F. H. Elmore and Mrs. Adolph Le Bron, zealous workers, have passed to their reward, and Mrs. W. M. Blakey, present president, has been a leader since its organization. Gold Seals have been won in previous years.

Wetumpka—73 members—(1836), is a dignified church, "beautifully located," and plans for a Centenary Celebration are well underway, with the 1936 meeting of Presbyterial to be held there. The women have recently restored and beautified the church. Mrs. Mary Fitzpatrick, now president, Mrs. Mack Freeman and Mrs. Pollard Johnson are devoted workers. The women of the Wetumpka Church have rather an unusual record in the manner of their service. While their first organization was called a Ladies Aid and they were true to their name in the type of work that they did, for the material upbuilding and maintenance of the Church, their generous gifts were **free will offerings**, rather than the products of oyster suppers, bazaars and the like. It is also pleasing to note that when they undertook to restore the interior of their Church building they had the good taste to preserve all of the old architectural features and lighting fixtures that had been placed there by their fathers, back in the fifties. The beautiful brass chandeliers and lamps had been brought from New York, by Mr. A. G. Campbell and are now wired for electricity and will light his descendants for other generations.

Floral—76 members—(1900), boasts an attractive modern brick church situated near a lovely lake. The auxiliary was hostess to the 1935 Presbyterial. Mrs. T. J. Britton, Mrs. E. R. Rodwell and Mrs. H. S. Williams have labored faithfully in auxiliary and church work since its organization.

Mulberry—89 members—(1928), is a child of Trinity and holds a strategic church position in a growing section of Montgomery. The auxiliary has grown from its organization. Mrs. B. H. Ohme and Miss Martha Bruce assisted there in its early days. Mrs. D. H. Keener and Mrs. J. L. Huie are past and present presidents, doing faithful work. Mrs. C. C. Anderson, a former Presbyterial president in Oklahoma, and an Alabama Synodical officer, is very active.

Wood's, at Dadeville (1929), with 95 members, has had a fine auxiliary since its organization, due largely to the efforts and gifts of Mrs. William Gray and the present president, Mrs. Carl Lester.

Dothan—(1906), with five charter members, has grown to a membership of 285, and has built a handsome, modern brick church. Mrs. R. T. Wallace was President of the Auxiliary and also a Presbyterial president. Mrs. E. O. Jones, now Auxiliary President, is advancing the work. A beautiful pipe organ was given the church in memory of two beloved members, Mrs. D. C. Carmichael and Mrs. H. H. McCallum.

Union Springs (1853), 143 members, boasted seven charter members: Mrs. M. J. Cowan leads the list. The present president is Mrs. D. W. Parker. Mrs. H. P. Blue wrote an interesting history of the church. Music has always been a delightful feature of church worship and the auxiliary has provided fine leadership in that community.

Opelika. 108 members, was organized in 1866. The ladies' request to the session for the privilege of joining the Foreign Mission Union was refused at first, but granted later, and since that time they have labored long

and well. It was due to their efforts that the church annex was built. Among the elect ladies are: Mrs. Kate Dean, the first, and Mrs. John Harwell, the present president of Auxiliary; Mrs. P. M. Mann and Mrs. W. D. Burkhead have done outstanding work.

Troy—(1880), 108 members, is specializing in Young People's Work and for many years has been a beacon light in a cultured College center. Mrs. J. C. Sturgeon was the first president of the Woman's Work and meant much to her contemporaries. Mrs. J. S. Allred and Mrs. R. E. Young have been valuable Presbyterian Presidents and served in almost all capacities as officers. Mrs. Louis Mulliford is now President of the Auxiliary. Gold Seals have been won by this Auxiliary.

Union No. 1, with 120 members, situated near Ozark, is a fine example of a country church. It has had Woman's Work intermittently but at present does not belong to Presbyterian.

Andalusia—(1901, 131 members, has a progressive church in a thriving city. Mrs. J. G. Hartman and Mrs. G. B. Frierson were early presidents of Woman's Work. Mrs. Oscar Duggar has always maintained an interest in Young People. Mrs. Kate McD. Plummer, a beloved member, who recently passed to her reward, was always identified with the sweet music of the church. Mrs. E. P. Flowers and Mrs. Claude Clark have served faithfully in many capacities.

Pea River—(1823). This oldest church in East Alabama Presbytery boasts a long and active career. It is situated beside a winding road and is surrounded with white sand which seems to caress the graves of those who once attended this holy sanctuary. Across the road has been erected a modern community house which has meant much in the lives of both the young people and adults, as well as in the entertainment of visiting assemblies.

Eleven women made up the list of charter members of the Auxiliary, but their names are not recorded. One of the first Sunday School teachers was Mrs. Mary McRae, who remained a faithful teacher until 1854. A Missionary Society, organized about 1890, was made an Auxiliary in 1922. Mrs. Lowry Baxter was the first president and Miss Georgia Ferrell is the present one.

Prattville—(1846), has 277 members. Rev. J. W. Marshall, Synod's Historian, claims that this church is really the mother of Presbyterianism in East Alabama. It has had a useful, happy existence through the years and the efforts of women members of the Civil War period helped to constitute the beginning of our Presbyterian Orphan's Home at Talladega.

Mrs. E. M. Craig and Mrs. W. S. Patterson were Presbyterian Presidents. Mrs. Forrest Collier and Mrs. H. B. Dowell are willing to serve in any capacity. An interesting history of this church is just off the press.

First Presbyterian Church, Montgomery. In the fall of 1824, a Presbyterian congregation was organized with twelve charter members, and the following spring was formally taken under the care of Presbytery when its regular meeting was held in Montgomery. This was the beginning of the Old First Church, which held its centennial celebration in the fall of 1924, and has on its roll today (1935) 1,104 members.

During the week of the centennial celebration a brief history of the Woman's Work was given by Mrs. J. H. Crenshaw, a much beloved member,

who has served in almost every office of the organization. Mrs. Henry Booth, another member who served long and faithfully, took a leading part in the celebration. "Miss Gussie" Woodruff, who for over fifty years was superintendent of a department of the Sunday School, church organist, and also active in the Woman's Work, was with us then. These women and many others have been an inspiration to countless numbers who have worshipped in the First Church, and have helped to make sacred the beautiful old building.

The "Lizzie Wimbish Foreign Missionary Society," "The George Patterson Home Missionary Society," and "The Willing Circle," united to form "The Woman's Auxiliary" in 1914 with Mrs. Edward Graham as the first president. Mrs. William Hall, whose family for four generations has been prominent, is serving as president at this time.

The Auxiliary has given three Presbyterian Presidents to the work, Mrs. Hunter Vaughan, Mrs. B. L. Parkinson, and Mrs. Leslie Porter, and one Synodical President, Mrs. Hunter Vaughan.

Alexander City—The Church at Alexander City was organized in 1893 with Dr. McElwayne as pastor. Rev. John McMullen, who gave three of his children as missionaries to China, was among its early pastors. One of his daughters, Mrs. Sallie McMullen Dean, is a faithful worker in the Church of her childhood.

Mrs. C. O. Sandlin claims to be the senior member of the Church of sixty communicants and her daughter, Mrs. Rebecca Sandlin White, was the first baby baptized.

The following ministers have served the Church, in the order named: Reverends H. E. McClure, J. A. Woods, Paul S. Rhodes, J. C. McMullen, D. F. McConnell, W. C. Underwood, N. L. Whittenton, and Herbert L. Laws.

The women worked at first as "Ladies Aiders." Fulfilling faithfully the duties expected of them in that capacity. The Auxiliary was organized in 1825, with Mrs. S. M. Day as president. Since then they have worked happily, according to the pattern, sending in a goodly report of their prescribed activities, year by year, and preserving a fair record of the same by their faithful historians.

One of their outstanding activities for 1934-35 is worthy of emulation and bears the stamp of the missionary family from which it emanates. Mrs. Sallie McMullen Dean, Secretary of Social Service, has organized a Bible Class consisting of the negro preachers and Bible School teachers of the community, which meets weekly in one of the Negro Churches, and is taught by the women of the local Churches. These and other interesting facts are submitted by Mrs. E. A. Coley, historian.

HISTORY GREENVILLE PRESBYTERIAN CHURCH AND AUXILIARY

In the earlier days of the Greenville Presbyterian Church about the period of the 70's and 90's, our Auxiliary was known as the Ladies Aid Society. The leaders were Mrs. Walter Crenshaw, Mrs. Jane Massey, Mrs. Martha Hamilton, Mrs. Harriett McQueen, Mrs. Hester Mallett and Mrs. Ann Burnett. At that time the activities consisted mostly of elaborate suppers,

bazaars and moonlight festivals from which large sums would be realized. They did wonderful work for the Synodical Orphans Home, sewing for some of the children, packing and sending large valuable boxes and donating money.

Later the Society was named "Corry Church Circle" in honor of a much beloved elder, Mr. R. E. Corry, his devoted wife and faithful and efficient daughter, Hallie Corry, all staunch, true-blue Presbyterians.

The present Auxiliary was organized in March 1917 by the earnest efforts and prayers of Annie B. Yergans, wife of Rev. C. B. Yeargan, pastor at that time. Mrs. Yeargan was first president and the organization named for her, but the name was afterwards dropped, and when she moved away Mrs. E. B. Reeves was elected president. Mrs. Reeves and Miss Nora Crenshaw alternated in filling the office until Mrs. Reeves left for another city.

This present year the funds have been entirely raised by **free will offerings**, amounting to \$243.000, with only twelve active members. There was no county fair and all old clothing was sent to needy ones in the vicinity.

Our most outstanding accomplishment was sending our pastor to the Congress of World Missions. We have faithfully responded to all calls of the Church and especially to the Presbyterian Home for Children in Talladega. At present we are collecting Octagon soap coupons for the Home to win the school bus so generously offered. Have already send 1,100 and hope to send several hundred more.

(MISS) NORA CRENSHAW, Historian.

HISTORY WOMAN'S AUXILIARY PRESBYTERIAN CHURCH EUFAULA, ALABAMA

In March 1866 the ladies of the Presbyterian Church organized a "Sewing Society" with nineteen members, each lady paying an initiation fee of one dollar. This Society met every Thursday morning and sewed four hours, selling their work for good prices, besides having suppers, strawberry festivals and other entertainments of a similar nature until 1873, when they had paid into the building fund of their new church sixteen hundred and fifty dollars.

In 1873 the Society was re-organized, no sewing being done, but each lady promising to pay ten cents a week as dues. In 1878 they bought the handsome pulpit furniture for the church.

In 1883 the name of the organization was changed to "The Ladies Aid and Missionary Society," and the offering of the first Tuesday in each month devoted to Foreign Missions. In 1884 the ladies bought a new cabinet organ, and in 1886 a new carpet for the church.

In 1887 the Society was again re-organized and a devotional service was made a part of its regular weekly meeting. This organization meets now every Monday afternoon, and is always opened with devotional exercises, led by one of the ladies. The first Monday in each month being Missionary meeting the leader selects an appropriate subject, while the offering is devoted to Foreign Missions. This Society has done much to help and advance

all departments of Church work besides contributing over a dollar to Foreign Missions, and caring for an orphan at the Orphans Home and assisting the pastor in visiting the sick and welcoming strangers.

The foregoing history was taken from the History of First Presbyterian Church, Eufaula, Ala., 1836-1806, written by Ruling Elder C. S. McDowell, Sr.

In 1904 The Ladies Aid and Missionary Society became a part of the Presbyterial, and the name was changed to The Woman's Auxiliary of the Presbyterian Church. Every member of the church is automatically a member. It is supported by voluntary offerings and pledges of its members, who are divided into circles.

Names of the first members of the Sewing Society of the Eufaula Church in 1866 are: Mrs. Hyatt, Mrs. Buford, Mrs. Wells Bray, Mrs. Tompkins, Mrs. Jenkies, Mrs. Simpson, Mrs. N. M. Bray, Mrs. E. Besson, Mrs. Reeves, Miss Norris, Miss Mellie Hyatt, Miss Jennie McKay, Mrs. Wells, Miss Maggie McKay, Mrs. Martin, Mrs. McTyre, Mrs. Robinson, Mrs. Stowe.

BRIEF HISTORY OF THE AUBURN PRESBYTERIAN CHURCH

Records show that a petition was presented to the Presbytery of East Alabama on April 11, 1850, from the Presbyterian citizens of Auburn and vicinity praying that "Presbytery would take order for the constitutional organization of a Presbyterian church at the town of Auburn, Macon County, Alabama, to be known by the name of the Auburn church and that the same church when organized be taken under the care of Presbytery and that Presbytery allow said church to employ Rev. A. Shotwell, of Flint River Presbytery, as stated supply for the current year." This petition was granted and a committee was appointed to organize the Auburn church.

Two months later, on June 11, the committee met at the Auburn Baptist Church and the Auburn Presbyterian Church was organized with twelve members. Edwin Reese and William Ellis were elected and ordained ruling elders. A sermon was preached and the Lord's supper was administered.

In 1850 the first building for worship was erected by Edwin Reese. Mr. Reese served as clerk of the session for seven years and as late as 1872 his name was signed to the minutes of the session as acting clerk. His daughter, Miss Mary E. Reese, was admitted to the church on profession of faith Feb. 20, 1864, and continued a faithful and active member for fifty years until her removal to Florida about 1915. Members of the Reese family presented the first communion service to the church. The building, which was at one time shared with the Episcopal congregation, was remodeled and was occupied as a house of worship until 1917, when the new edifice, begun in 1916, was completed. This is but a short distance from the old church, which was bought by the Alabama Polytechnic Institute and is now being used for educational purposes. The Rev. T. J. Hutchison worked untiringly to secure funds and to aid in many other ways in the building of the new church.

During the summer of 1869 the pulpit of the Auburn Presbyterian Church was filled by Dr. George Petrie, father of Dr. George Petrie, now



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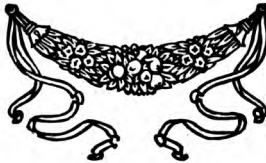
MRS. W. S. PATTERSON, Clover, S. C.
President of East Alabama, 1927, until her removal to South Carolina

MRS. B. L. PARKINSON,
President of East Alabama Presbyterial

MRS. E. M. CRAIG, San Francisco, Cal.
President East Alabama Presbyterial, 1914-1918

MARTHA BRUCE,
President and Historian East Alabama, 1923-1924

MRS. TURNER



a prominent member of the church and distinguished professor of history at the Alabama Polytechnic Institute.

For many years the Presbyterian congregations of Auburn and Opelika were served by the same pastor. During this time the minister lived in Opelika and worship was conducted only once a month at the Auburn church. Two much beloved pastors, who served the churches jointly were the Rev. C. A. Baker and Dr. E. P. Davis.

As the Alabama Polytechnic Institute and the town of Auburn grew it became necessary to employ a full time pastor for the college city. Accordingly, the Rev. J. E. Ward was called as the church's first regular pastor with residence at Auburn. Following him in the order named were Rev. T. J. Hutchison, Rev. R. W. Miles and Rev. S. B. Hay.

Serving as ruling elders of the church have been Edwin Reese, William Ellis, Simon McLemore, W. D. Taylor, J. W. Powers, R. W. Burton, C. A. Cary, B. H. Crenshaw, W. McD. Moore, R. L. Brown, G. C. Starcher, J. W. Bergthold, L. L. Gilbert, F. L. Thomas, W. E. Hinds, J. M. Robinson, L. S. Blake, F. C. Hulse, P. P. Powell, J. W. Scott, and A. D. Burke. Six of the elders, who are serving now, are members of the faculty of the Alabama Polytechnic Institute. The church mourns the loss by death during the past few months of Dr. C. A. Cary and Dr. B. H. Crenshaw. The latter was clerk of the session for nearly nineteen years.

The women of the church were organized as a Ladies Aid and Missionary Society by Mrs. A. J. Bondurant and Mrs. P. H. Mell. Mrs. Bondurant was a relative of the renowned Dr. R. L. Dabney, who on several occasions preached in the Auburn church. The culture, personality and piety of these two women made them outstanding leaders whose influence is still felt. To them the women are indebted for the splendid foundation upon which the present auxiliary has been built. Through seasons of discouragement when the church had no pastor these faithful women continued to work and pray. At one time they met weekly to pray that a pastor might be secured. It was due to their efforts that a pipe organ was purchased. The pulpit furniture for the new church was given by Mrs. Mell. It was also a member of the Society, Mrs. C. A. Cary, who presented an individual communion service to the church. One of the charter members was Miss Mary E. Reese, who has already been mentioned as one of the early members of the church. Mrs. Will Jackson, a niece of Edwin Reese, Mrs. R. W. Burton, Mrs. C. L. Hare, daughter of Mrs. Bondurant, Mrs. J. L. Skinner, Mrs. J. W. Evans, Mrs. I. S. McAdory and Mrs. W. E. Hinds, former Synodical president, were on the roll of the Society.

Present members of the Auxiliary who were members of the Society are Mrs. B. H. Crenshaw, Mrs. W. McD. Moore, Mrs. M. P. Lacy and Miss Lucile Burton. At a meeting of the East Alabama Missionary Union about the year 1909 a paper on missions was presented by the Auburn representative. This paper had been written by Julia Lake Skinner, nine-year-old daughter of Mrs. J. L. Skinner. At that age she had answered the call to the foreign field and never did she waver from her intention until she went to Africa as the wife and co-worker of our medical missionary, Dr. E. R. Kellersberger.

The Auxiliary now has on its roll over fifty members. Three of these are former efficient officers of East Alabama Presbytery, namely, Mrs. S. B. Hay, who recently resigned the presidency of the Presbyterial; Mrs. J. W. Scott, former Secretary of Home Missions, and Mrs. P. P. Powell, former Secretary of Foreign Missions.

The Auburn Presbyterian Church has been peculiarly fortunate in having as its pastor for the past nine years, the Rev. S. B. Hay, a minister, who by his earnestness, his ability and his interest in all matters that concern the welfare not only of the church but also of the whole community, has won the love and esteem of the entire city. The church has made splendid progress under his leadership. A most important part of the work at Auburn is with the student body of the college. There are two hundred and twenty-five Presbyterian students enrolled at the Alabama Polytechnic Institute this year. Mr. Hay is eminently fitted to be a leader for these young men and women and they form a large part of the congregation each Sunday morning. A dwelling has been purchased and furnished by the church as a home where students can secure comfortable rooms at a reasonable price and where, with a Christian house mother, they can enjoy surroundings such as they would have in a real home.

Prospects are bright at Auburn.

LUCILE BURTON.



TRINITY PRESBYTERIAN CHURCH OF MONTGOMERY

The church now known as Trinity Presbyterian Church, of Montgomery, was organized on July 30, 1891, by a commission of South Alabama Presbytery. Thirty-two persons presented testimonials to the commission and so became the charter members of the new church. This little group chose as its name, "**The Central Presbyterian Church**" of Montgomery, and elected as Ruling Elders Messrs. Bradford Hardie, A. W. Le Bron, Frank McDonold, W. W. Coghill, Robert Brown and J. T. Gaston.

As its formation the Central Church had neither pastor nor building, but from the first regular services were held in the County Court House. Immediately the little church set up its internal organization, the formation of the tiny Sunday School with six members following only by three days the organization of the church proper. For the first nine years of its history Mr. Bradford Hardie was Superintendent.

The women not to be outdone in zeal, organized the Ladies Aid Society on October 26th of the same year. They also had only six charter members, but their faith was strong and under the leadership of Mrs. J. Walter Black they foresaw a glorious future for the tiny society.

On November 1, 1891, Rev. Neal L. Anderson, the pastor of the church at Marion, Alabama, was called to the pastorate. He began his ministry on December 13, 1891, and was installed February 11, 1892.

The following month the congregation purchased the lot on the southeast corner of Lawrence and Washington Streets, and erection of a building was begun. The panic of '93 brought grave anxieties to the valiant Finance and Building Committees, but the storm was weathered, and the new building was formally dedicated on April 1, 1894, and was used continuously until June 26, 1910, when the last service was held. This building was a handsome structure of brick and stone, well suited to the needs of the congregation. The first marriage ceremony in the new building was that of Miss Kate Gaston and Mr. William Redd; and the first baby to be baptized was Annie Warren Jones.

Under the leadership of Mr. Anderson the membership of the church grew from the original thirty-two to four hundred. Not only did the church grow in members—it grew in grace also. The personality of the pastor was stamped upon it, and the church became known as one where the Holy Spirit abode and where strangers were made to feel at home. Under Mr. Anderson's ministry church organization flourished.

In 1894 the Woman's Missionary Society was organized with eleven members. Mrs. R. E. Lutz served as first president, and one year later the Children's Missionary Society under the direction of Mrs. C. W. Barnett.

A matter of pride has always been that the first organization of the women of East Alabama Presbytery—or South Alabama as it was then called, took place in the old Central Church, when the "Woman's Foreign Missionary Union was organized May 20th, 1897. Mrs. Ray Rushton was elected president of this group which had as one of its aims "to support and cheer our lady missionaries already in the field."

Another early group in the church was the McDonald Working Circle, composed of the younger girls of the congregation and named for the oldest member of the church, Mr. Angus R. McDonald. This group furnished the superintendents chair and desk in the Sunday School room. About the same time a group of eleven young ladies formed the "Head, Heart and Hands Society," with Mrs. T. M. Vass as president. After several years of valiant service in providing many of the necessities for the new church building this society was merged into the Westminster Society, with twenty-seven members, and it in turn was re-named in 1898 "Society of Christian Endeavor," with W. D. Bellingrath as its first president.

Three years later, the Children's Missionary Society became the Junior Christian Endeavor Society under the able direction of Mr. S. J. Cassels.

During the first ten years the young church felt the call of community and missionary service and organized a night school and sabbath school at the Cordage Mills in North Montgomery. We find listed among the teachers here, Mr. and Mrs. A. S. McIver, W. D. McIver, Misses Margaret and Martha Bruce, Mr. Carl Schlich, Miss Annie South.

1902 brought the first organization of the men in the "Men's Missionary Society" later known as the Brotherhood and also the "Young Ladies Guild" with Miss Marther Bruce, President, Miss Annie South, Secretary-Treasurer.

In 1907 after sixteen years of eminently successful service, Dr. Anderson resigned the pastorate to accept a call to the First Presbyterian Church, Winston, Salem, North Carolina.

In February 1908, Rev. Neander M. Woods, D. D. Chancellor of Southwestern Presbyterian University at Clarksville, Tennessee accepted a call as pastor of the church. Dr. Woods served for only two years before he was called Home for his heavenly reward, but these years were important ones in the history of the church, and Dr. Woods wisdom and consecration guided the church through a difficult and important forward step. For some time there had been a growing sentiment for a change in location. The old building had been outgrown, and it was felt by many that a new location would mean greater usefulness. Finally on December 9, 1909 it was prayerfully voted to sell the old property and leave the old location.

After the death of Dr. Woods, Rev. William P. Nielson was called as pastor and was installed June 26, 1910. Dr. Nielson's ministry was marked by the erection of the beautiful Ionic building on the northwest corner of Felder nad Hull Streets. The architecture was very similar to that of the old First Church in Philadelphia, the mother church of American Presbyterianism. The building was dedicated on March 30, 1913, the dedication sermon being preached by Dr. Anderson, the former pastor. After the change of location, it was felt that the name Central was no longer appropriate, and on March 23, 1913 the congregation adopted the present name, Trinity Presbyterian Church of Montgomery.

Mr. Nielson served the church for five years resigning to accept a call to the Eastminister Presbyterian Church, Kansas City, Missouri. He directed the activities of the church during the trying period of transition, and saw it firmly established in its new home. To his missionary zeal was due the support by the church of two missionaries in the foreign field, Rev. and

Mrs. Palmer DuBose, of Soochow, China. The enthusiastic cooperation of Mr. and Mrs. T. J. Darter assured the success of this just missionary enterprise. Mr. Neilson completely measured up to all the needs of the church and left with conviction on the part of the congregation, that his work had been well done.

A history of Trinity Church would not be complete without mention of the beautiful flowers which each Sunday are placed before the altar as a memorial to Mrs. W. B. Paterson. In rendering this service through the years, her children have given a dual gift, beauty to the service, and comfort to the sick and sorrowing, to whom the flowers are later taken.

On November 27, 1915, Rev. Legh R. Scott, a recent graduate of Union Theological Seminary, Richmond, Virginia accepted a call to the church. Mr. Scott built well on the foundations already laid, and to foreign missionary zeal he added that of the home field, establishing a vigorous Sunday School in Millbrook, and preaching regularly at other rural points. This was a time of National unrest, for the World War was breaking down old ideals and conceptions. A service flag with many blue and one gold star stood beside the pulpit. The pews were occupied by khaki clad men from Camp Sheridan. Mr. Scott met all the problems and perplexities of the age with an assurance and conviction far beyond his years. After a ministry of five years, Mr. Scott resigned to accept a call to the Presbyterian Church of Valdosta, Georgia.

Mr. Scott was succeeded by Dr. Charles A. Pratt, who brought to Trinity a world-wide vision gained thru his four years on the Mission Field of Korea and his work of promoting foreign missions throughout the United States. During his ministry, Trinity became community conscious, and the spacious and beautiful Religious Work Building was built on Hull Street adjoining the church proper. This building was opened with a week-long celebration in October, 1922. Young people's work became paramount, gifts to all benevolences were largely increased, and evangelistic services extended Trinity welcome to the entire community. Dr. Pratt brought to the church a deep spiritual life, an aggressive temperament and boundless energy. In 1924 Dr. Pratt resigned to accept the chair of Missions and Evangelism in Louisville Presbyterian Seminary.

In August 1924, Rev. Herbert Venable Carson accepted a call to the pastorate of Trinity Church. He came from a successful ministry in Knoxville, Tennessee. Eleven years have passed under Dr. Carson's capable leadership, years fought with a deep spiritual growth as well as a remarkable growth in members. Trinity now has on its roll 925 members. Mulberry Mission organized and fostered by Trinity has become an independent church. Evangelism has been Dr. Carson's keynote. The ministry of song has played an important part in Trinity's growth. Under Mrs. Carson's direction a small volunteer choir of young people has developed into one of the outstanding musical units in the city.

From the old Central Church and Trinity have gone out three sons to preach the gospel, D. W. McIver, Irvin Wilcox and William Thorington. Miss Eva Brown, Miss Anna Elmore and Mrs. Cary Adams are giving life service because of the training and inspiration received within those sacred walls.

The Auxiliary is noted for the splendid qualities of leadership which it has produced among the women of the church. Those who have served it as President are: Miss Martha Bruce, Mrs. J. W. Black, Mrs. Rupert Wilson, Mrs. L. J. Darter, Mrs. Ellis Burnett, Mrs. W. R. Nickel, Mrs. George Christian, Mrs. Fred King, Mrs. E. G. McGehee, Mrs. Al Cantelow, Mrs. C. A. Abele and Mrs. Charles Sherman.



MRS. JAMES HERVEY CRENSHAW

Mrs. Crenshaw is one of the beloved ladies of the "Old First Church" of Montgomery. She has been an inspiration to all who have come under the influence of her lovable personality.

Her husband was the first infant baptized in this historic Church and the handsome Pulpit Bible now in use, was given in memory of him who loved the Church and was an unfailing worshiper there.

Mrs. Crenshaw served as President and as Spiritual Life Secretary of her local Auxiliary and has always responded to any call for service in the work of the Church. She also held the office of Spiritual Life Secretary of East Alabama Presbyterial.

She was president of the Young Woman's Christian Association of Montgomery and state President of the United Daughters of the Confederacy and is now Honorary Life President of the General Association. The highest office in the gift of the organization.

She has served other groups just as faithfully, and is today serving her Church as Vice-president of the local auxiliary and is ready to answer any call for service.

MRS. ROBERT McCASLIN

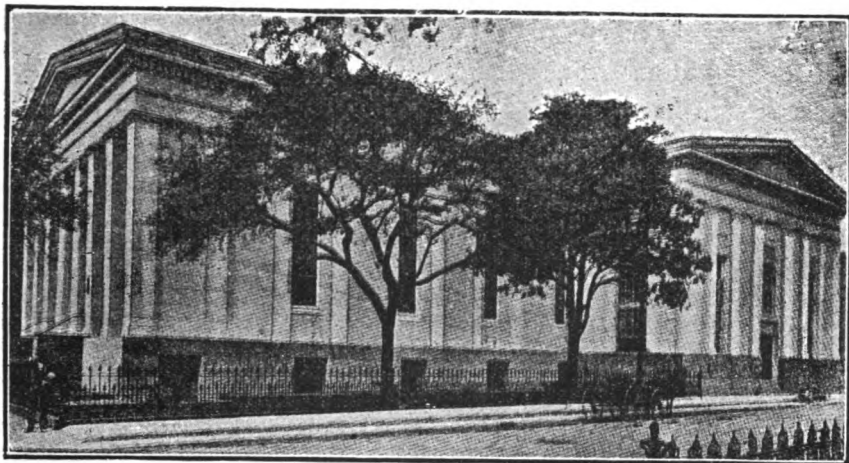
Who was wife of the former pastor, did outstanding work in the Woman's Auxiliary. It was during the pastorate of Dr. McCaslin's pastorate, that the Auxiliary was organized and his wife did much in perfecting the work.

She did much in influencing the younger women to take an active part in Church work. Her sympathetic and deeply spiritual nature led many to know joy of service, and her influence will never cease to be felt through the lives of others; though she has gone to another field with her husband.

PRESIDENTS WOMAN'S AUXILIARY, EAST ALABAMA PRESBYTERY

NAME	PLACE MEETING	TIME
Mrs. Ray Rushton,	Cent'l, Montgomery	1897
Mrs. Ray Rushton,	Opelika,	1898
Mrs. Ray Rushton,	First, Montgomery	1899
Mrs. Ray Rushton,	Union Springs	1900
Mrs. W. C. Smith, Opelika,	Tuskegee	1901
Mrs. W. L. Dowell,	Opelika	1902
Mrs. W. L. Dowell,	Cent'l, Montgomery	1903
Mrs. J. S. Allred, Troy,	Eufaula,	1904
Mrs. S. Q. Hale, Auburn,	Troy	1905
Mrs. M. S. Carmichael, Dothan,	First, Montgomery	1906
Mrs. Percy Meador, 1st V.-P. acted,		
Mrs. J. A. Kirkpatrick, Montgomery,	Cent'l, Montgomery	1907
Mrs. J. A. Kirkpatrick, Montgomery,	Alexander City	1908
Mrs. W. C. Fritter, Dothan,	Dothan	1909
Mrs. W. C. Fritter, Dothan,	Prattville,	1910
Mrs. S. P. Kennedy, Montgomery,	First, Montgomery	1911
Mrs. S. P. Kennedy, Montgomery,	Union Springs	1912
Mrs. E. M. Craig, Prattville,	Eufaula	1913
Mrs. E. M. Craig, Prattville,	Andalusia	1914
Mrs. E. M. Craig, Prattville,	Auburn	1915
Mrs. E. M. Craig, Prattville,	Opelika	1916
Mrs. J. W. Black, Montgomery,	Trinity, Montgomery	1917
Mrs. J. W. Black, Montgomery,	Clio	1918
Mrs. Hunter Vaughan, Montgomery,	La Fayette	1919
*		1920
Mrs. W. E. Hinds, Auburn,	Union Springs,	1921
Mrs. W. E. Hinds, Auburn,	Eufaula,	1922
Miss Martha Bruce, Montgomery,	First, Montgomery	1923
Miss Martha Bruce, Montgomery,	Dothan,	1924
Mrs. R. T. Wallace, Dothan,	Andalusia,	1925
Mrs. R. T. Wallace, Dothan,	Prattville,	1926
Mrs. W. S. Patterson, Prattville,	Auburn,	1927
Miss Martha Bruce, Montgomery,	Trinity, Montgomery	1928
Mrs. R. A. Young, Troy,	Troy,	1929
Mrs. R. A. Young, Troy,	Opelika,	1930
Mrs. B. L. Parkinson, Montgomery,	Union Springs,	1931
Mrs. B. L. Parkinson, Montgomery,	Eufaula	1932
Mrs. Leslie W. Porter, Montgomery,	Andalusia	1934
Mrs. Leslie W. Porter, Montgomery,	Floral,	1935
Mrs. S. B. Hay, Auburn,	Dothan,	1933

**THE AUXILIARIES OF MOBILE
PRESBYTERY**



GOVERNMENT STREET PRESBYTERIAN CHURCH, 1831-1936
"To Know Him and to Make Him Known"

**THE MOTHER CHURCH OF MOBILE
PRESBYTERY**

MOBILE PRESBYTERIALBy **MRS. HARRY T. FOUNTAIN** Historian

What is now known as Mobile Presbyterial had its inception May 20, 1897, in the parlors of the Central Presbyterian Church in Montgomery. The record of its proceedings and the printed constitution, found in an old trunk, belonging to Miss Fannie Robbins, formerly of Mobile and later a Home Missionary in the mountains of Kentucky, is now filed in the historical scrap book of Mobile Presbyterial.



MRS. T. M. McMILLAN,
President of Mobile Presbyterial Union
1905-1907-1908

In response to a recommendation from the General Assembly that Missionary Unions be formed in every Presbytery (eighteen were already functioning in different states) Dr. Neal Anderson, Chairman of Foreign Missionary Committee for South Alabama Presbytery, sent out a call to the women, which resulted in the assembling of twelve representatives of **four societies and a letter from one**, asking to be included in the new organization, viz: the societies of the First and Central Churches, Montgomery; the churches of Auburn, and Tuskegee, and the written request from South Franklin Street Church, Mobile. The organization took place in Central Presbyterian Church with Mrs. Ray Rushton, of Montgomery,

as the first President of the Union. Other officers were; first Vice-President Mrs. M. M. Sweat, Montgomery; second Vice-President, Mrs. P. H. Mell, Auburn; third Vice-President, Miss Belle Johnson, Tuskegee, Secretary and Treasurer, Mrs. J. G. Cowan, Montgomery.

The Executive Committee was composed of Mrs. Ray Rushton, Mrs. J. G. Cowan, and Mrs. J. W. Black of Montgomery; Mrs. P. H. Mell of Auburn; Mrs. J. L. Dean, Opelika; and Miss Fannie Robbins of Mobile.

Soon thereafter, in 1898, the bounds of Presbytery were changed, Montgomery put into East Alabama Presbytery and Mobile into Tuscaloosa Presbytery.

In 1902-3 Mobile Presbytery was constituted.

It was not until January, 1905, that Mobile Presbyterial aroused real interest among the women generally.

Mrs. T. M. McMillan was elected President of the new Union and was an able and inspiring leader. She was again elected President in 1907 and held this office until 1909.

Dr. A. F. Carr, Pastor of Government Street Church at this time, stood back of the movement and gave much help and encouragement to the infant organization, which struggled along through these early years without modern conveniences, without easy transportation, correct parliamentary procedure, up-to-date reports, or trained workers; but, stout of heart, it lived, and through earnest prayers and united effort on the part of these dauntless pioneers, made a steady, healthy growth.

The women of North Alabama Presbytery stood closely by, ready with help and inspiration, and advice, born of experience, as they had been organized at an earlier date. Some of these never to be forgotten names are:

During Mrs. McMillan's leadership, an effort was made to enlist the interest of the women in the smaller churches by sending a "visitor" among them. Mrs. D. B. Cobbs was the first who attempted to break the crust of conservatism in the "up country" churches. Results came slowly but none the less surely.

Miss Alice Daly of Birmingham and Mrs. E. L. Russell in later years, did much toward bringing in these smaller churches.

The third meeting in 1909 was again held in the Mother Church. Mrs. George A. Riviere was elected President.

1911-came the Jubilee! On this, the fiftieth anniversary of Woman's organized work for Missions in America, a thrilling story of what had been done by the Christian women of America was told and re-told throughout the land, amid great enthusiasm.

At a meeting in Burgett Memorial, March 19, 1912, **Home Missions, Colored Evangelization, and Christian Education**, found a place on the program, with Dr. Snedecor of Tuscaloosa and Dr. McDougal of Anniston, as speakers. A most remarkable change in seven years!

About this time the women appealed to General Assembly for the privilege of combining their Societies and Unions into a Central organization. This was granted in spite of opposition and the Woman's Auxiliary of the Presbyterian Church, U. S. was duly organized August 10, 1912.

Now came the task of changing Unions and Societies into Auxiliaries with Cause Secretaries and Officers as approved by the new plan. In 1913



MRS. ORT ERTZINGER,
President Mobile Presbyterian, 1934-1936

MRS. R. O. HARRIS,
Second President of Mobile Presbyterian, 1906

MRS. D. H. EDINGTON,
President Mobile Presbyterian, 1930-1932

MRS. JOSEPH ST. GEORGE TUCKER
President Mobile Presbyterian, 1920-1921

MISS MARGARET CUMMING,
Camden, Alabama
President Mobile Presbyterian, 1917
First Synodical Chairman of Spiritual Resources, 1918

MRS. S. A. Y. DAHLBERG,
President Mobile Presbyterian, 1932-1934



eleven outlying Societies in the Union became actively interested. For the first time the Annual meeting was held **outside** the Mother Church (at Bay Minette).

Mrs. W. C. Winsborough, head of Woman's Work in U. S. attended and, disarming prejudice, won all to the cause which she represented.

From this time on, we were in reality, as well as name, no longer a Union, but Mobile Presbyterial, deeply rooted, and with branches spreading into all outlying sections.

Under the new plan, Mrs. D. B. Cobbs as President, was assisted by a corps of officers selected from eleven different churches; notable among these may be mentioned Mrs. Pattye Gilmer, Bay Minette, Secretary, and Miss C. M. Roberts of Bon Secour.

As the work grew under a succession of Presidents, new Auxiliaries were formed; woman's work became better organized each year as a steadily increasing number caught the vision flashed upon the screen by some old sister in the Presbyterial family; until today, 1935, Mobile Presbyterial is truly a representative body, showing development in every detail.

The Historian can say, not boastfully but with a psalm of thanksgiving, that the seeds sown by these noble pioneer women, have been tended and nurtured and are still growing - a living monument to their sacrificial work!

There are twenty-six churches and seventeen Auxiliaries at present (1935), in Mobile Presbyterial. Four of these churches have passed the hundred mark - Bell's Landing (1819); Scotland (1823); Perdue Hill (1827); and Government Street (1831). Brief sketches of these centenarians follow:

PREACHERS

Mobile Presbytery furnished the following:

Eugene Crosby	Leighton McMillan	Otto Buschgen
J. W. Marshall	E. H. Gregory	Armistead Christian
Urban Mooney	David Burr Gregory	Richard Orme Flinn
J. W. Mooney	William T. Riviere	John Shaw Foster
Dunbar Ogden, Jr.	Murdock Murphy	William Carter
Augustus Cox	Earl Curtis	O. C. Dolphy

MISSIONARIES

J. B. Vail	Warren Stuart	Walter Dolive
Finley Grissett	David Stuart	Vernon Anderson
Mary Horton Stuart	C. M. Erickson	Nicholas Latoff
Leighton Stuart	Elizabeth Gordon	Emma Boardman
	Mrs. Barbara Savage Hassell	

Now In Training

Robert H. Smith, Jr.	Warner DuBose, Jr.	David H. Edington, Jr.
	Franklin Taylor	

WORKERS

Florence Dolphy	Mrs. E. L. Russell	Leila Dulaney
Fannie Robbins	Mrs. N. T. Shawhan	Elizabeth Ogden
Daisy Southerland	Mina Higbee	Esther Knudsen
Mrs. Grover Taylor	Gladys Sinclair	Orphelia Heiter

The Presidents of Mobile Presbyterial deserve honorable mention as they were, without exception, unusual women, worthy of note. The following names appear on the official presidential roster:

Mrs. T. M. McMillan, Mrs. R. O. Harris, Mrs. Geo. A. Riviere, Mrs. D. B. Cobbs, Mrs. Rhett Goode, Miss Margaret Cumming, Mrs. J. St. George Tucker, Mrs. C. S. Shawhan, Mrs. J. Arnold Cook, Mrs. S. A. Y. Dahlberg, Mrs. D. H. Edington, and Mrs. Ort Ertzinger, in their order of service.

No history of Woman's work in Mobile Presbyterial would be complete without mention of such outstanding women as

Mrs. Pattye Gilmer - capable, systematic, efficient helpful.

Miss Margaret Cumming - and her victorious prayer life.

Miss C. M. Roberts - who alone and single-handed organized Swift Church and was ordained a Deaconess.

Mrs. D. B. Cobbs - teacher, speaker, and counselor.

Mrs. Dunbar Ogden - that peerless Bible teacher and silver tongued orator.

Mrs. E. L. Russell - trained in Moody Bible Institute, known and loved throughout the Southern Presbyterian Church.

Mrs. Grover Taylor - well known young people's worker.

Miss Florence Dolphy, Miss Fannie Robbins, Miss Caro Mickle, Home Missionaries to the Mountaineers.

Mrs. N. T. Shawhan - author, teacher, recognized authority on Parliamentary Law.

Mrs. E. H. Planck - gifted Bible teacher.

The Historian is sorely tempted to continue this list but space forbids. She must, if necessity, be content to add the words "and many others."

In reviewing the work of Mobile Presbyterial, from its inception, its struggle for very existence throughout earlier years, its recovery and growth up to the present time and its splendid organization today, the heart of the Historian is filled with gratitude to these pioneer women who believed and proved that "With God all things are possible."

(Mrs. H. B.) Bessie L. Fountain,

Historian Mobile Presbyterial.

June, 1935.

CHURCHES OF MOBILE PRESBYTERY

FOUR CENTENARIANS

BELL'S LANDING
SCOTLAND

PERDUE HILL
GOVERNMENT STREET

(See Mobile Presbyterial)

BELL'S LANDING CHURCH

About the year 1800, two brothers, John and Thomas McCants, came from South Carolina and settled in Wilcox County, on the land now occupied by Ruling Elder Daniel J. McCarthy. Near their home a log house

was built for a church. Probably in 1819, a discussion arose as to the ownership of the ground on which the log church was erected—Thomas McCants versus Peter McArthur. Tradition states that the Session met to determine the true ownership of the land. Peter McArthur secured his claim, whereupon Thomas McCants withdrew from the Presbyterian Church and united with the Methodists. The log church was torn down and moved across the road. It was used for a time and then converted into the McCants Inn. The Presbyterian congregation then worshipped in a community church building known as Union Church, until the early fifties. The next move was to the Magnolia Academy where worship was conducted until a building was erected on the present location, 1885. This building was wrecked by a storm May 10, 1927. Then Ruling Elders D. J. McCarthy and Thos. A. McCants (a descendant of the early settler previously mentioned) with the help of friends and neighbors, restored the structure, practically making a new house of worship.

In April, 1828, Reverend Francis H. Porter was appointed to visit and supply McCants' neighborhood with preaching services as often as practicable. Next came Reverend Isaac Hadden in 1830. Probably about this time, the formal organization of Union Church was completed. Six months later James Martin, a very young man, came as supply minister. South Alabama Presbytery met in this church in September, 1834. Reverend Samuel H. Smith, Moderator, John Daily, Ruling Elder, being the first of whom we have definite record. One of the problems for consideration was the instruction of the colored people, (they were not called slaves in these ancient records). Governor John Murphy, Elder from Claiborne Church, headed this committee. At this time Reverend Neill McMillan, founder of Scotland Church, was pastor of Union. For a period of twenty years the church seems to have been practically disbanded. Then not until 1857 did Presbytery recognize this group of Presbyterians by sending supply ministers. In April, 1859, Presbytery was asked to organize the church and six months later Reverend D. D. Sanderson and Ruling Elder Alexander McLeod effecting this reorganization. There were eighteen members with Dr. William Jenkins, Mr. Thomas McCants and Mr. David Packer as Ruling Elders. The name chosen was Bell's Landing.

Reverend G. W. Boggs and Reverend Isaac Hadden Salter were commissioned to give evangelistic oversight in 1864. Reverend Salter ministered to the little church for two years, 1868 and 1869. Dr. John C. Stiles conducted an evangelistic campaign in 1870. There was no pastor or supply from 1870-78. The church had shrunk to the danger point and was about to be merged with some other, when Reverend J. Mentor Crane was obtained as Pastor in a grouping with Peach Tree. Most fortunately this pastorate lasted five years - And so, the little church struggled on until in the summer of 1895, Reverend Neill B. Keahey came from Columbia Seminary. He was deeply evangelistic in spirit and under his ministry, Bell's Landing Church was greatly strengthened. Reverend Thomas Parker supply - left in 1904 for the Foreign Mission Field in India. For the next twenty years ministers came and went in rapid succession.

In 1910, Murdock Murphy, candidate for the ministry, held services.

In 1922, Reverend George F. Johnson located in Monroeville and ministered to Bell's Landing Church.

For the second time in the Church's existence, Presbytery met here in April, 1924, ninety years after its first session in this church. Reverend Arthur T. Taylor was moderator.

Reverend T. C. Delaney (now Superintendent of Home Missions for Mobile Presbytery) served this church prior to assuming the duties of the Superintendency. His successor, Reverend C. A. Campbell, is now serving this historic old church which, in spite of wars, pestilence, and storms, has over-ridden all the ups and downs of the years and is still in existence.

WOMAN'S WORK (BELL'S LANDING)

The first Ladies Missionary Society was composed of Methodists, Baptists and Presbyterians. Mrs. J. B. Sessions was President. The Society functioned for a number of years and then died out.

When Mr. F. M. Grissett was Pastor of the Bell's Landing Church, Mrs. Pencey Cannon asked him to organize a Woman's Society. He did so in July, 1917. Miss Marion McDuffie was elected President and Mrs. John D. Stallworth, Vice-President, Mrs. F. M. Dunne, Treasurer and Mrs. S. C. McMurphy, Secretary. Thus was laid the foundation for what afterwards became the **Woman's Auxiliary**, a unit of Mobile Presbyterial. Mrs. Fleet M. Dunn was the first delegate to Presbyterial meeting at Brewton. It was a remarkable fact that four denominations were represented in the membership, viz: Methodist, Baptist, Christian and Presbyterian. The community was small and the women believed "In union there is strength." At the close of the year each denomination was given its pro rata of the funds. Much good was accomplished and harmony prevailed. In 1932 it became a strictly Presbyterian Auxiliary with Mrs. S. C. McMurphy as President.

This Auxiliary, though small in numbers, has, with untiring zeal carried out a complete program of work for many years.

SCOTLAND

Scotland Church was organized 1823 on what is now known as the "Ridge" near the residence of Mr. Lee White and was then known as Ephronia Church.

About 1835 it was reorganized at the present site and called Flat Creek Presbyterian Church. It later became known as Scotland Church, the exact date is unknown.

Among the ministers present at its organization were: Reverend Neill McMillan and Reverend Baldwin of Claiborne, Alabama. A meeting of Presbytery was held there 1843. The early records up to 1860 were lost, but, in February, 1860, a meeting was conducted by Reverend R. Nall, D. D. with Elders Neill McCorvey, M. M. McCorvey, and G. J. Cumming, assisting. In 1870 thirty members were taken from Scotland Church to form Monroeville Presbyterian Church. It is interesting to note that one of these listed was a colored woman, Jane Daily.

Twenty-five pastors have served this church since 1860. Among them Reverend J. W. Marshall and Murdock Murphy, products of Mobile Presbytery. Mr. T. C. Delaney, Superintendent of Home Missions, is now preaching there quarterly.

PERDUE HILL

The Perdue Hill Presbyterian Church was originally the old Presbyterian Church of Fort Claiborne Alabama.

It is stated that Reverend Highland Hulburt of the Presbytery of South Carolina, labored in Claiborne in 1819. The first unquestioned date is 1823. Before this time the Presbytery had all of Alabama as its parish and met in Claiborne.

There was no building provided by the Presbyterians so the session of 1823 was held in the home of Judge Charles Tait, Alabama's first Federal Judge.

The first Ruling Elder was John Murphy, Governor of Alabama 1825-1829.

The congregation worshipped according to Presbyterian faith and usage, though it existed as a "Society" until March 8, 1827, when at a meeting of Presbytery, Mobile, Alabama, it was recognized as a regular organized church.

Of the twenty-six churches in Mobile Presbytery, Government Street is regarded as the **Mother Church**. It is the largest and one of the oldest, ever reaching out its sheltering arms protectingly to give assistance to its weaker children. The names of churches and dates of organization follow:

Bell's Landing	1819	Broad Street	1891
Scotland	1823	Citronelle	1896
Perdue Hill	1827	Axis	1902
Government Street	1831	Burgett Memorial	1902
Central	1842	Swift	1910
Camden	1845	Rock Hill	1915
Stockton	1847	Atmore	1921
Hopewell (Lower Peach Tree)	1848	Repton	1921
Monroeville	1953	Uriah	1922
River Ridge	1855	Foley	1923
Evergreen	1867	Loxley	1923
Jackson	1874	Dawes	1924
Brewton	1884	Fulton	1929

ATMORE

The Atmore Presbyterian Church was organized October 2, 1921, with seventeen members.

The church building was completed and first used for services on March 29, 1925.

The pastors and supplies for the church since its organization, are as follows:

Reverend H. F. Lofquist, Reverend Arthur T. Taylor, Dr. J. W. Roseborough, Reverend Lynn W. Carleton, Reverend Theodore B. Anderson, Charles P. Rigler, and Reverend T. C. Delaney.

The church now has a membership of twenty-six (26) and is undertaking the upkeep of a small Sunday School and the support of two Sunday services each month.

WOMAN'S WORK

The Woman's Auxiliary of Atmore Presbyterian Church was organized by Miss Lizzie Kate Davidson from Brewton, after Reverend James W. Marshall had gathered the few ladies of the church together at the home of Mrs. Morris. This took place the latter part of 1921. Mrs. E. H. Bulwinkle who joined Atmore church in 1922, was of great assistance to the ladies.

This auxiliary has an uphill job but the faithful few have kept it alive and some very good work has been accomplished.

AXIS

In the year 1902, the Creola Presbyterian Church was organized at Creola, Alabama, with the following members received from various other churches by letter: Charles Anderson, Lillie B. Anderson, Robert Anderson, Helen Anderson, L. W. Roe, F. S. Vaughan, P. B. Honor, and Mrs. Mary Worthington. At a congregational meeting, the following officers were elected and duly installed; Elders, L. W. Roe and Charles Anderson. Deacon F. S. Vaughan.

Reverend R. A. Mickle of Mobile, Alabama, preached the third Sunday of each month.

One year later, a church building was erected overlooking Gunnison Creek. Two years later this building was burned. Shortly after this, a number of the members of the Creola Church moved to Axis, Alabama, and built a new building, and various ministers and laymen held monthly services. In March, 1911, Reverend C. B. McLeod of Citronelle, began conducting services once each month. At the fall meeting of Presbytery in 1920, a petition was presented asking that the name of the church be changed from Creola Presbyterian Church to the Axis Presbyterian Church, and the membership be transferred. A commission was appointed and the change made.

At a congregational meeting, C. M. Kirk and H. S. Davies were added as elders and Mrs. H. S. Davies, F. S. Vaughan, and W. C. Couch as deacons.

In October, 1928, Reverend McLeod resigned as pastor and the church was taken care of by the Home Mission Board, and Reverend John B. Vail was pastor for fourteen months, and resigned to go as a missionary to Korea. Each Christmas, the church sends Reverend Vail a substantial cash donation aside from the regular church benevolences. Reverend Vail was succeeded by Reverend Elmer D. Wood, who resigned March, 1931, and Reverend T. C. Delaney has been pastor until the present time, August, 1935.

In 1927, a brick church was built on land donated by Elder C. M. Kirk. This church costing \$5,000.00, was dedicated **free of all debt**.

Present church roll—August, 1935:

Charles Anderson, Mrs. Charles Anderson, Christine Anderson, Mr. H. S. Davies, Mrs. H. S. Davies, C. M. Kirk, W. C. Couch, Mrs. W. C. Couch, Donald Kirk, Mrs. Donald Kirk, Donald Kirk, Jr., Mary Kirk, Margaret Kirk, and Mrs. H. E. Henard.

The Sunday School was organized in 1901, with Charles Anderson as superintendent and teacher of adults, and Mrs. Anderson as teacher of

young people. At that time there was no church building so Sunday School was held in the home of Charles Anderson.

The Sunday School has always been the most important adjunct to the church, usually double the number of members of the church. A large percentage are present every Sunday of the year. At the present time, there are thirty-eight enrolled with three teachers.

Every member of the school is an outstanding worker, ready to do anything to advance the interests of the school.

WOMAN'S WORK

The ladies of the church are faithful workers, both in the church and Sunday School. They raised \$1800.00 of the building fund for the new church. While the church does not have a Woman's Auxiliary, the ladies of the church have a club that pays all the expense of caring for the church; janitor, fuel, furnishings, etc., of the church. There is no other organization in the church.

BREWTON

The Presbyterian Church of Brewton, Alabama was organized Sept. 23, 1884 by Rev. G. R. Foster, Rev. J. A. Duncan, Rev. J. S. Park. Ruling elders, L. Bellingrath of Greenville, Ala. and C. V. Thompson of Pensacola, Fla. These were commissioners of East Alabama Presbytery which convened in Brewton for this purpose. Rev. W. H. Claggett of South Alabama Presbytery and Rev. A. H. Todd of Memphis, were invited to sit as corresponding members. On call of the Moderator, Rev. J. C. Duncan, seven charter members requested the organization of the church. Mr. John Thomas Porter and Mr. J. M. Davidson were elected Ruling Elders. It is interesting to note that this organization took place under a tent in a corn patch where Rev. G. H. Claggett, Synodical evangelist was holding services. The first sessional meeting convened under this tent and three members united with the church.

October 2nd, 1884 the Lord's Supper was observed by the little church of ten members. March 1885, the second evangelistic service was conducted by Rev. Paul C. Morton of East Alabama Presbytery in the Methodist Church building. Thirteen were added to the church roll increasing the membership to twenty-three. During this period Rev. Lapsley served as stated supply and weekly prayer services were established. On August 16, 1885 Rev. W. O. Stephens was called as first pastor.

Four years after its organization in 1888 the church decided to erect a House of Worship at a cost of \$1250. The lot was donated by Mr. David Blachsher. On Sept. 1, 1889 the dedication took place, Rev. R. A. Mickle, pastor. He was succeeded in the spring of 1892 by Rev. W. D. Heath, serving Brewton half time only. The tenth anniversary found a well organized church of 65 members who had also purchased a lot and built a manse. Rev. E. A. Smith of Booneville, Miss. assumed charge of the church January 1, 1900. In July 1902, a little boy in knee trousers Finley Grissett, gave his heart to Christ and was received into membership. He is now serving as Foreign Missionary in Africa. On the 20th birthday of the

church the first young people's society began work under the direction of Mrs. E. A. Smith, wife of the pastor.

After the death of Mr. Smith in July 1912 the church was without a regular pastor until Rev. J. F. Ford, of Hartford, Ala., was called in the fall of 1914. He served the church with marked success for five years. Following his resignation Rev. Alexander Sifton was called. A campaign was launched for a new house of worship. In 1923 Rev. Geo. F. Johnson assumed the pastorate and during his term of service in the fall of 1924 on the 40th anniversary of the organization, the congregation began worship in the beautiful new building of brick and stone and representing an investment of \$40,000.

Rev. C. P. Rigler served the church four years followed by Rev. C. A. Terhune.

Since its organization Brewton church has been served by 13 deacons, 11 elders and 13 ministers.

WOMAN'S WORK

Five days after the organization of the church, Mrs. Martha Riley and her daughter, Miss Nora Riley came into membership by examination, and Mrs. Mary M. Boykin of Camden, Ala. by statement. These women with three of the charter members, namely Mrs. Phoebe Jane Porter, Mrs. Sarah Slaughter Neal, and Dora Harold immediately banded themselves together under the name "Ladies Aid". These six women worked primarily to secure funds for the erection of a house of worship. After three years their combined effort placed \$105 in the Church Erection Fund. In 1888 after the dedication of the Church, they set about plans for a manse and largely through their perseverance, a comfortable home was completed in 1893. Rev. W. D. Heath was the first pastor to occupy the manse. The latter part of 1900, papering and painting, water and electric lighting added to its attractiveness.

Their first gift outside of local expenses was \$40 to Presbyterian Female College at Talladega, Ala. in 1905. From this time on they contributed regularly to Home and Foreign Missions.

In 1912, in response to an invitation, Mrs. E. L. Russell of Government St. Church, Mobile visited Brewton and organized a Foreign Mission Society with eleven members. This was named the Adelaide Steven Missionary Society, with Mrs. James M. Davidson as President.

In the summer of 1913, the two Societies were consolidated and reorganized, taking the name Adelaide Stevens Auxiliary, Mrs. Edward Andrew Smith serving as President. Since its organization, the Auxiliary has affiliated with Presbyterian in every way and the whole program of the church has been followed with prayers and gifts.

In 1923 when the church proposed building a new house of worship, the Auxiliary, following the example of the pioneer women, at once became actively interested and in a few month's time contributed \$1000, later furnishing the ladies parlor and the dining room and kitchen with necessary equipment. Mrs. T. S. Smith and Mrs. J. F. Ford were first delegates to Presbyterian in 1914. Mrs. Martha C. McCants is the oldest active member.

BROAD STREET

Between forty and fifty years ago, there was a little Presbyterian Mission Sunday School standing on Jefferson Street, between Augusta and Savannah Streets. This Sunday School was the outgrowth of the earnest desire of some of the consecrated members of Jackson Street Presbyterian Church, who saw the need of a Sunday School in that section of Mobile. Just how long the Mission continued at that place is not known; but on February 7, 1890, John Gaillard, George Eberlein, John Alston, S. P. Gaillard and Neander Crane, as Deacons of Jackson Street Church, purchased the corner lot on Broad and Selma Streets. A church was erected on this lot and named Broad Street Presbyterian Church. It was fully organized December, 1891, with Neander Crane and Mr. Patterson as Elders and C. J. Hutchinson as Deacon. On May 7, 1903, the Deacons of Jackson Street Presbyterian Church transferred this property to the Deacons of Broad Street Presbyterian Church, "To have and to hold the same forever as Deacons of the Broad Street Presbyterian Church, but in trust for said Church to be by them held, managed, and controlled as a place of worship for Broad Street Presbyterian Church; or otherwise disposed of as the Session of said Church may direct."

The first pastor called was Reverend R. A. Mickle who served four or five years followed by Urban Mooney, O. C. Dolphy, W. T. McElroy, who died after serving this church eight years; and was succeeded by Reverend Mr. Stewart during whose pastorate, a Sunday School room was added to the rear of the building.

Reverend Ed Wallace, Murdock Murphy, and Finley Grissett, who served a year and a half before going as a missionary to Africa, were succeeding pastors. Next came Dr. C. B. McLeod (son-in-law of the first pastor) who served this church eleven years as a supply.

Reverend E. D. Wood and W. A. Christian each served only a few months before accepting other calls.

For a time the church returned to the care of the Home Mission Board—under the guidance of T. C. Delaney and A. R. Cates it was greatly strengthened. Tribute to Mr. Neander Crane, a faithful Elder in this church for more than two score years - and the **only** Elder for many years, seems a natural and important part of the historian's work.

Broad Street Church has had a hard struggle for existence but God has blessed its members—faithful to their trust.

Reverend C. P. Rigler is the present pastor and under his guidance, the congregation seems to have taken on new life and better times and a brighter outlook loom ahead for Broad Street Church.

WOMAN'S WORK

The first Ladies Aid of Broad Street Presbyterian Church was organized in 1891, shortly after the church. Records show that it flourished immediately after its organization. About 1916, Mrs. Finley Grissett, wife of the Pastor at that time, organized an Auxiliary which functioned for perhaps a year. After Mrs. Grissett left for Africa, the Auxiliary again became "The Ladies Aid."

In March, 1930, Mrs. J. V. Mattis and a few other ladies seeing that Broad Street was out of step with other churches, and falling far behind, persuaded the Aid to dissolve and give the Auxiliary a year's trial. Officers were elected as follows: President, Mrs. F. L. Jordan; Secretary, Mrs. J. R. Boswell; Treasurer, Miss Henrietta Wassmuth.

As the membership was small, only two circles were formed.

Much has been accomplished and a great stride has been made for the advancement of God's work.

BURGETT MEMORIAL (Bay Minette)

In August of 1902, Mobile Presbytery appointed a Commission composed of Dr. A. F. Carr, Elders Neander Crane and Thad Harrison, both of Mobile, to organize a Presbyterian Church in Bay Minette, and on Sunday morning in the Methodist Church, after regular service, a Presbyterian church with ten members, was duly organized. S. V. Seeley and W. L. Cummins were elected Ruling Elders.

Preparations began to be made in the winter of 1902 for the erection of a building. Many difficulties were encountered and the work progressed slowly. A frame building under construction was blown down and so necessitated additional expense of the erection of a second building. The equinoctial storm of September 1906, badly wrenched and twisted this building which was then complete.

While the church was under construction, Reverend W. F. Harris held services in the Baptist and Methodist churches through the kindness of these organizations. In 1903 Mr. Harris moved away, Elmer Cummins died. Shortly after, Elder Seeley moved away and the church ceased active work for a period. In the fall of 1904 the matter of reorganization was taken up - mainly through the efforts of Elder J. H. Smith of Stockton Church who was about to move to Bay Minette, as he had been elected to the office of Probate Judge, Baldwin County. Mr. J. J. Mix and family of Chicago, Mr. and Mrs. Ira B. Jones of Pennsylvania and Dr. J. C. McLeod and wife, all newcomers, with the original members still in the vicinity, aided by Elders B. F. McMillan of Stockton and T. M. McMillan of Government Street Church of Mobile, and other friends, undertook the work of seating and furnishing. All outstanding bills were paid, furnishings secured, a small Estey organ purchased and the church was ready for occupancy in the summer of 1905.

Three hundred (\$200.00) was supplied from the Burgett Memorial fund originated for the purpose of aiding in the building of churches in Mobile Presbytery. It was for this reason the name **Burgett Memorial Church** was selected.

Pastors who have served this church are:

Reverend J. W. Marshall, E. A. Smith, O. C. Dolphy, Eugene J. Crosby, Dr. Hoyt, W. F. Harris, W. B. Floyd, A. T. Fogartie, Paul S. VanDyke, (later missionary to Japan), G. Hunter Norwood and Jas. E. Cook, now serving.

WOMAN'S WORK

The Ladies Aid was organized in 1908 with a membership of eighteen. Mrs. E. A. Moore, a member of the present organization, was a member of this first Ladies Aid. In 1909 Miss Addie Stapleton (now Mrs. E. A. Moore) and Miss Winifred Seeley rendered valuable service as the first Deaconesses. Miss Alice Brown assisted Mr. Ort Ertzinger with the first Christian Endeavor in 1910. In 1916 the Ladies Aid changed its name to Woman's Auxiliary, thus falling in line with other similar organizations. There were twenty-five members with Mrs. J. F. Mix as the first President. There are now thirty-five active members. Mrs. Pattye Gilmer, for many years a tower of strength in Mobile Presbyterial, was a member of this Auxiliary and Mrs. Ort Ertzinger, at this time Presbyterial President, is actively engaged in the Woman's Work of Burgett Memorial Church.



PRESBYTERIAN CHURCH, CAMDEN, ALABAMA,
About 1894

CAMDEN

The first authentic date concerning the early history of Camden Presbyterian Church, is 1844, at which time J. B. King and William Singleton of Center Ridge, Dallas County, were ordered to visit Camden and appoint an evangelistic supply; but it was not until April 3, 1845, that Reverend H. A. Smith and J. J. Roach organized a church. Alexander McLeod and W. B. Patton were installed as Ruling Elders. There were twenty-three members in 1846, with Reverend Smith as Pastor. Mr. McLeod was the first elder to go as a representative to Presbytery.

Reverend R. B. Cater came to supply Camden in 1849 and Presbytery met here for the first time during this same year. Reverend McRee was installed as Pastor in 1851, serving four years. After a period when the church was without a Pastor, a call was sent to Reverend G. W. Boggs.

He accepted and was installed by Reverend R. Nallon on June 10, 1860, and remained seven years, until 1867, when he left to become an evangelist. From this time on there was a long succession of visiting pastors or stated supply, and many times a vacant pastorate. Among the more permanent Pastors may be mentioned Reverend John C. Duncan, T. J. Ponder, William T. Waller, J. W. Roseborough and Dr. C. A. Campbell, who assumed the Pastorate in 1928 and is still serving at the present time (1935).

October 17, 1902, the Presbytery of Tuscaloosa, in session at Lower Peach Tree, Alabama, petitioned the Synod of Alabama in session at Bessemer, Alabama, to divide the Presbytery of Tuscaloosa, constituting a new Presbytery to be called the Presbytery of South Alabama, and to consist of the following counties; Choctaw, Washington, Clarke, Wilcox, Monroe, Conecuh, Escambia, Baldwin and Mobile.

This was granted and thus Camden was transferred and is now included in Mobile Presbytery.

In the early days, church discipline was very strict. An instance is recalled that, in 1861, a slave, Jane Cornelius, charged with lying, was suspended until she gave proof of repentance.

As far back as 1859, Mrs. S. C. Coate, a devoted Christian woman, exerted a powerful influence over her associates. Her eloquent public prayers are remembered during the growing period of the church, before the time when Women's Auxiliaries were formed during the time when the quiet, unadorned and un-demonstrative woman was believed to be enjoined by the Scriptures.

In 1860, Mrs. S. B. Frierson was received from Tuscaloosa Church and the following baptized children came into membership:

Mrs. Mary McKinnie Boykin (Mrs. Minnie Bellingrath's Mother), Annie M., Sallie B., and Gideon Blackburn Frierson. These names are prominently linked with the history of Camden Church.

In December, 1885, Reverend Clagett held an evangelistic meeting lasting three weeks and nineteen were added to the Church Roll.

The ladies held weekly prayer meetings while the men were also conducting similar gatherings. Thus the women were in co-operative work, though not fully recognized and accredited by the male contingent.

These years record many spiritual battles fought and won, and, out of the past comes the inspiration for a glad continuance in well doing.

WOMAN'S WORK

The inception of Woman's Work in Camden Presbyterian Church was the organization of the "Ladies Missionary Society" which took place at the residence of Mrs. F. L. Moore, Sr., April 9, 1907.

There were thirteen charter members, as follows;

Mrs. J. R. Liddell, Mrs. R. D. Gilbert, Mrs. F. L. Moore, Sr., Mrs. S. D. Moore, Mrs. Will Moore, Mrs. S. J. Ervin, Mrs. J. B. Holman, Mrs. Harrington, Miss Mabel McWilliams, Miss Sallie Gaillard, Miss Margaret Wilson, Miss Margaret Cumming and Miss Nannie Boykin.

Mrs. J. R. Liddell was its first President. Mrs. R. D. Gilbert was the first speaker, her subject being, Africa.

The Society sent its first contribution (amounting to \$6.00) to Foreign Mission Treasurer, Dr. S. H. Chester in March, 1908.

The first recorded real business transacted by the Society was at the meeting on the fifth of October, 1908. The minutes read "It was decided to raise the sum of ten dollars and send to the Foreign Mission Treasurer to assist in paying the debt which the Women's Missionary Societies have promised to pay."

During the early days of the Society, Home Missions were not neglected. Mrs. McCully, the wife of our Pastor, was elected Home Mission Secretary, and she was instrumental in introducing the Home Mission Prayer Calendar and Home Mission mite boxes into the Society. There was great rejoicing among the ladies when the offering for one year reached the enormous sum of fifty dollars.

In the spring of 1912, a forward step was taken by joining the Presbyterian Union composed of delegates from all the different societies in Mobile Presbytery. Some time later the Union was changed to Presbyterian Auxiliary, the name with which we are now so familiar.

The records are incomplete from 1908-1925. However, we find that in May, 1919, the Circle plan was tried for the first time, the old Aid Society was dissolved, and the **Auxiliary** of the Camden Presbyterian Church came into being on that day. The budget was set at \$200.00.

Some who have served as Auxiliary Presidents are:

Miss Margaret Cumming, Mrs. Fred Law, Mrs. R. L. Spurlin, Mrs. Arnold Cook, Mrs. Frank Moore, Miss Minnie McIntosh, Mrs. E. L. McIntosh, and Mrs. Frank Phillip.

Camden Auxiliary has fallen in line with all the plans sent out by the Woman's Advisory Committee, has contributed to all causes and increased the Budget from \$200.00 to \$1000.00.

There has hardly been a time when this Auxiliary has not been represented on the Executive Board of both Presbyterian and Synodical Auxiliaries.

It has furnished two Presbyterian Presidents, Miss Margaret Cumming and Mrs. Arnold Cook. Its women may always be found in the front ranks doing their part to promote Presbyterianism in every way possible.

CENTRAL PRESBYTERIAN CHURCH

It was more than ninety years ago that Central Presbyterian Church had its beginning. In view of the rapidly increasing population of the city and comparatively few places of worship, the organization of a Second Presbyterian Church was deemed advisable. On November 13, 1842, Reverend Robert Nall preached the sermon from Revelations 22:11, at the close of which, Dr. William T. Hamilton, Pastor of Government Street Church, read a certificate from the Session of said church, dismissing the eighteen persons who formed the charter members of the Second Prsbyterian Church. Their names were as follows:

Thomas McMillan, Mrs. Louisa R. McMillan, James Sanford, Mrs. Elizabeth Sanford, Maria Parmley, Augustus L. McCoy, D. B. Crane, Mrs. Esther Crane, Henry W. Horne, Mrs. M. E. Horne, Edwin T. Wood, Thomas

McGee, James W. Goodman, Mrs. Caroline Goodman, William H. Ellis, Elizabeth McCullough, James Patrick, and Mrs. James McCoy.

Thomas M. McMillan and James Sanford were elected Ruling Elders and D. B. Crane, Deacon. The Reverend Robert Nall tendered his resignation December 27, 1857, after a long and faithful ministry of fifteen years.

THIRD PRESBYTERIAN CHURCH

On the afternoon of May 8, 1854, nine persons, viz: Mr. and Mrs. Jones M. Withers, Mr. and Mrs. D. C. Anderson, Mr. and Mrs. H. G. Cooke, Mr. and Mrs. Jas. W. Goodman and Mr. J. F. Chester, met at the Second Presbyterian Church and were organized into a church "to be known as the Third Presbyterian Church of the City of Mobile, by the election, ordination, and installation of D. C. Anderson as Ruling Elder."

The church building at the corner of Broad and Dauphin Streets was destroyed by lightning and in 1858, was rebuilt at the Northeast corner of Jackson and St. Michael Streets.

JACKSON STREET CHURCH

In 1868, Presbytery dissolved both Second and Third Presbyterian Churches, for the purpose of their union into one church, called the Jackson Street Presbyterian Church, at the above location. The formal organization took place November 22, 1868, Ruling Elders elected were: D. C. Anderson, Robert D. Moffatt, and Thomas A. Hamilton - Deacons: Peter Starke, James Caldwell, Alphonse Hurtel and Martin Robbins. There were one hundred and eighty-nine members, thirty-eight of whom were colored.

This church accomplished much good during its thirty-eight years of existence under the following ministers: Reverend John H. Rice, John F. Matthews, E. P. Palmer, William Flinn, A. M. Christie and D. A. Planck.

CENTRAL PRESBYTERIAN CHURCH

In 1906, the building known as Jackson Street Presbyterian Church was sold and a new church erected at the northeast corner of Ann and Dauphin Streets. The laying of the cornerstone took place with impressive ceremony, June 2, 1906, and the name of the church was changed to Central Presbyterian Church. Dr. D. A. Planck continued to serve as active pastor until November 1, 1919, and as pastor emeritus until May 12, 1923. He was a fine pastor, a powerful preacher and during his long ministry greatly endeared himself to his congregation and to many of other denominations.

Dr. R. Excell Fry and Dr. William A. Alexander were succeeding pastors, followed by Dr. James B. Carpenter who has been serving Central Church since 1927.

Contributions to the ministry from this church have been: Richard Orme Flinn, John Shaw Foster, William Armistead Christian, Jr.

David Edington is now a student at Theological Seminary, Richmond, preparing to follow in the footsteps of his grandfather, Dr. D. A. Planck.

WOMAN'S WORK

In January, 1871, in the old church on Jackson and St. Michael Streets, a group of faithful women, under the leadership of their pastor, Dr. Edward Palmer, organized the first Ladies' Aid. Mrs. Robert D. Moffatt was elected President and Miss Mary Barkeloo, Secretary. They met every week in the home of Mrs. T. A. Hamilton and later in the parsonage and in the church parlors. This small band of women, enthusiastic and willing, cut and sewed and worked with the greatest zeal. One of the early presidents was Mrs. Caroline M. Cox who, until her death, cut out every apron made in the Society. Another President was Mrs. Peter Hutchinson, followed by Mrs. T. A. Hamilton, and then Mrs. Dan McGill, who held office until her death, beginning her regime at the old Jackson Street Church and continuing in office after its removal to the present location at Dauphin and Ann Streets. Mrs. George Taylor and Mrs. J. A. Pettus were also able workers at this time.

In those days there was no parliamentary law—only the law of love for their church. Entertainments were given, operettas, bazaars, plays, the Spring Shop, all as a means to an end—raising of the budget.

After the church moved to its present location, Dauphin and Ann Streets, the Ladies' Aid grew and flourished, broadening its field of work and assisting very materially with the finances of the church, helping to pay the choir and contributing generously to Benevolences.

Some of the Presidents who ably served during later years are: Mrs. Tom Turner, Mrs. Peter J. Hamilton, Mrs. Peyton R. Tunstall, Mrs. John Harvey, Mrs. Charles E. Vincent, and Mrs. W. B. Crane.

The Woman's Auxiliary was not organized until after the Ladies' Aid Society had celebrated its Golden Jubilee. This anniversary was celebrated in a beautiful manner, with Mrs. T. A. Hamilton, a charter member, as "honor guest," on January 19, 1921. Immediately thereafter, assisted by Reverend R. Excell Fry, pastor, plans were made for a Woman's Auxiliary, which was duly organized. The first Executive Board meeting was held March 7, 1921, and the Auxiliary really began to function April 8, 1921. Mrs. C. E. Vincent was its first President and those succeeding her were: Mrs. Ernest Planck, Mrs. J. Clancy Baker, Miss Bernice Stiggins, Mrs. D. H. Edington, Mrs. Sarah Minhinette, Mrs. Morris Hamilton and Mrs. C. L. Smith.

Central Church has three Women's Bible Classes: The Janet Moffatt Bible Class, bearing the name of its founder; the Bible Study Class, organized 1925 under the leadership of Mrs. James W. Marshall, and now taught by Mrs. Ernest H. Planck; and a Young Women's Bible Class, taught by Miss Louise Goldsby and now under the leadership of Mrs. D. H. Edington.

Up to the present time the women have played a noble part in the history of this church, now one of the largest in Mobile Presbytery.

CITRONELLE

This church was first organized under the name of the State Street Presbyterian Church of Citronelle, on September 20, 1896, in the building of the Southern Baptist Church of the same place. Dr. D. A. Planck of the Central Presbyterian Church in Mobile, preached the organization sermon from Romans 12:17. Reverend R. A. Mickle, pastor of Franklin Street

Church, Mobile, presided and Mr. Neander Crane, elder, completed the commission appointed by East Alabama Presbytery for this work. There were eleven charter members, as follows: Mrs. George Byrum, Mrs. David Edington, Miss Nellie Edington, Mr. and Mrs. Albert W. Ellyson, Mr. Jester Hedge, Mr. R. A. Mickle, Mr. and Mrs. Milton Williams, Mr. and Mrs. Newton Williams. Ruling Elders elected were: Mr. R. A. Mickle and Mr. Milton Williams, and Mr. Newton Williams, Deacon.

When the church made its first report to the General Assembly in May, 1897, it showed a substantial growth, as there were thirty-three members, three elders and three deacons on the roll.

Reverend R. A. Mickle acted as Stated Supply for some months, carrying on the work in connection with his pastorate in Mobile. Reverend J. R. Brown served as Stated Supply from 1898 until his death January 2, 1900. These were very strenuous years, not only because the church was a child, feeling its growing pains, but also because of the great effort put forth by the congregation to raise enough money for a church building. When the church was first organized the membership used the Episcopal Church building for some time and also the Baptist Church. But in December, 1897, a lot having been secured, a congregational meeting was called for the purpose of discussing the feasibility of building a church home. A committee was appointed, Mr. R. A. Mickle acting as chairman and the work was soon under way. In the spring of 1911, the building was completed, an organ, pulpit, and seats secured and services held in the new building. At no time during the building operations did the church go beyond its means and it was dedicated **free of debt**. A commodious Sunday School room has since been added to the original building.

In the fall of 1900, Reverend K. P. Simmons was installed as pastor and served until 1902. During his pastorate the church tripled its membership. During these years, a number of people came from the North to make Citronelle their home and even today, the congregation is made up largely of Northern people attracted by the mild and healthful climate.

In 1903 the church had no pastor and the report to General Assembly shows a striking decrease in membership from eighty-five in 1902 to fifty-nine in 1904. About this time Reverend J. P. McMillan was called and served until 1909. During his pastorate the church maintained a steady growth, almost reaching the hundred mark. It was also during his term of service that the present splendid and commodious manse was built and the two-room Sunday School addition to the church was erected.

Reverend W. H. Rowe served Citronelle Church for nine years with marked success. He did a great work within the church and was also very popular with the people of the community and had a great influence for good outside of the church—being much loved as Scout Master by the young boys. Mr. Rowe enlisted as Chaplain in the World War but died before reaching France.

After the passing of Mr. Rowe, Reverend R. G. McClelland became pastor in 1919 and served twelve years. He brought to the task before him the benefits of a ripe scholarship, long and varied experience, and a gentle and saintly spirit. In 1921, the church reached a high water mark in membership, reporting one hundred and ninety-one on the roll. Since that time, however, although a normal number have been added each year, because of

an unusual number of deaths and removals, there has been a decline of fifty members. But there is much to encourage the present pastor, Reverend S. K. Dodson. The courageous faith, the splendid spirit of unity, and the wonderful loyalty of the congregation are an inspiration to any leader. The church has gravely weathered the trying years of the depression and under the Providence of God, is hopefully looking forward to a bright and happy future.

WOMAN'S WORK

The Ladies Aid of the Citronelle Presbyterian Church was organized at the home of Mrs. David Edington, October 5, 1896, just fifteen days after the organization of the church. The ladies at once manifested a zeal for the work which has characterized them ever since. There were only six charter members: Mrs. Sallie Byrum, Mrs. David Edington, Mrs. A. W. Elyson, Mrs. Milton Williams, and Mrs. Newton Williams. Mrs. Milton Williams was the first President. Within a few months the Aid had grown until there were almost three dozen women enrolled.

Twenty-four meetings were held the first year. Their activities took various forms, such as oyster suppers, birthday parties, ice cream socials, quilting bees, flower festivals, plays, bazaars, selling aprons, lunches, etc. They even secured an income from the rent of a coffee pot. What great times and what fun they must have had in those days! Yet, a reader of the records is impressed with the deep earnestness with which they went about their work. In the first three months of the Society's existence, these few earnest women made the sum of \$67.65. However, not all of their energy went into financial goals. They had their devotional programs visitation of the sick and strangers, and other similar activities.

In the summer of 1897 they decided to undertake the editing of the Thanksgiving number of the Citronelle Times.

The records of the Society show that the Ladies Aid helped to secure from Bishop Wilmer the use of the Episcopal Church building. On September 2, 1897, an arrangement was made to use the Baptist Church for six months, the ladies to pay for half of the running expenses. On December 9, 1897, it was reported that \$100.00 had been paid for a lot. Shortly afterward this lot was sold at a sacrifice and a more desirable one secured. One of the elders, Mr. R. A. Mickle, was chairman of the building committee and pushed the work to an early completion. The Ladies pledged \$50.00 a year toward the pastor's salary, selected a pulpit and ordered seats. About this time they began contributing to the Foreign Missionary work.

Though securing the bulk of their funds from their own efforts, they were fortunate in receiving gifts from some outside friends—notable among these, a beautiful communion set in memory of her husband, from Mrs. Scott, of Jacksonville, Illinois. This splendid communion set is still in use today.

The records plainly show that these women were in truth an Aid—helping to build the large and comfortable manse in 1905 and the commodious Sunday School room in 1906. They were forced, at one time, to give a mortgage but this was burned in 1911.

The Ladies always met their budget in full, often oversubscribing it. Just recently they were asked to raise \$100.00 toward painting and repair-

ing the church. In just a few weeks time the money was in and the church is now receiving a new coat of paint.

At one time the Aid became the Women's Auxiliary for two years only—and they were years of splendid programs, widespread interest in both Home and Foreign Missions and activities along many lines. They must have been homesick for they soon took back their "maiden name" and are as of old, **The Ladies Aid**.

Presidents have been: Mrs. Milton Williams, Mrs. Sallie Byrum, Mrs. R. R. Chambers, Mrs. J. Wallace, Mrs. W. F. Brown, Mrs. A. W. Ellyson, Mrs. Crouse, Mrs. Wells, Mrs. Jennie McLeod, Mrs. E. H. Herbel, Mrs. Louie Laird, Mrs. Brush, Mrs. Gilmer, Mrs. R. G. McClelland, Mrs. G. E. Emery, Mrs. M. B. Caruthers.

EVERGREEN

Evergreen Presbyterian Church was organized the second Sunday in May, 1867, by Reverend G. W. Boggs, and Reverend William Neil. Ruling Elders were A. W. Nicholson and Thomas H. Green.

Worship was held in the homes of the members for many years. No church building was owned prior to 1880, when C. A. Newton and Leonard Bellingrath were elected Ruling Elders and John W. Davidson was named Deacon. These three and Dr. A. A. McKittrick (first Presbyterian in this section) were appointed to secure a church building. However, something must have prevented—this was never done as the church used the old Methodist building for many years and later the Protestant Church on Main Street and still later holding worship in the home of Mrs. Fannie Sneed. About 1897, a frame church was built on the corner of Cemetery and Park Streets and was used as a house of worship until it was demolished by a storm in 1917. Since then the Episcopal Church has been used by this small group of Presbyterians, an organization that has helped to build and strengthen this community from a religious standpoint.

WOMAN'S WORK

Founded by the first woman Presbyterian in Evergreen, the Woman's Auxiliary of that denomination has lived through the years, imbued with the indomitable spirit of its founder, Mrs. M. R. McKittrick, who, soon after moving to Evergreen in 1881, started active work. For many years she was the **only Presbyterian woman**. Other Presbyterians moved to Evergreen and a Ladies Aid was established. It grew slowly in numbers, but marvelously in enthusiasm and service. This small group of women aided materially in the purchase of a lot and building the first church. They also helped to furnish the church, purchasing the benches one at a time!

In 1914 the Woman's Auxiliary of the Presbyterian Church was established as an outgrowth of the old Ladies Aid Society, with Mrs. A. H. Donald as President. It gradually increased in membership, contributing regularly to all Church causes. The Auxiliary has been of great value, not only to the Church, but has aligned itself with the city's progress and has helped wherever and whenever it could further the welfare of the community.

FOLEY

The Foley Presbyterian Church was organized October 7, 1923, after a meeting conducted by Reverend A. T. Taylor and Reverend J. W. Roseborough, Sr. There were twenty-five charter members. Harry Spindler and Robert W. Richardson were elected Ruling Elders.

Reverend A. T. Taylor was first pastor, serving until April, 1926. He was succeeded by Reverend J. B. Vail who remained two years. Reverend A. R. Cates then assumed the pastorate, later moving to Jackson and Reverend Geo. F. Johnson coming to Foley in an exchange of pulpits.

Foley Presbyterians have no church building but worship in the Masonic Temple, holding services the first and third Sundays, and Sunday School every Sunday.

WOMAN'S WORK

The Woman's Auxiliary of Foley has furnished two Presbyterial officers, namely: Mrs. A. R. Cates and Mrs. Zarura Burghart. Prominent in the work have been also Mrs. M. B. Hall and Mrs. J. F. Ebert. With a very limited membership the work has been carried on. Obstacles have been overcome and much good has been accomplished in the way of assisting with the pastor's salary, caring for an orphan at the Presbyterian Home, White Cross Work and church benevolences.

GOVERNMENT STREET

Prior to 1813 when Mobile was still a Spanish colony, the Roman Catholic was the only church in town. Shortly after the acquisition of this territory by the United States, many Protestants migrated to Mobile and vicinity.

Among these was John B. Warren, a licentiate of Salem Association of Massachusetts, who was sent to Alabama in the winter of 1822 by the New York Evangelical Society of young men. He immediately set about raising funds for a Presbyterian Church. For nine long years he strove—handicapped by two epidemics of yellow fever during this period. A man of less faith and courage would have given up—but not Mr. Warren! In 1829 he sold his own home and personal effects and with the proceeds completed his church, and in May of that year, preached the dedication sermon in the new church. However, there was no formal organization until March 3, 1831. There were more than twenty charter members of whom fifteen were females. Alanson Knapp and Willis Roberts were elected elders. Mr. Roberts declined to serve and on April 11, two additional elders, C. P. Van Houten and T. H. N. Dixon were chosen to serve with Mr. Knapp.

Reverend James Johnston, of New York, was the first regular preacher after its organization. He was succeeded, after a brief term of one year, by Reverend William T. Hamilton, a man of unusual eloquence and ability, who gave twenty years of service. The membership outgrew the church building and the beautiful and commodious edifice (still in use today) was erected at Government and Jackson Streets, at a cost of \$60,000.00. Reverend Henry Mandeville followed Dr. Hamilton and after his death, Dr. James Ralston Burgett began a ministry which lasted forty years.

Dr. A. F. Carr came to the pulpit in 1901, Dr. Henry Wade DuBose in 1914, Dr. W. Taliferro Thompson in 1919, succeeded by Dr. Dunbar H. Ogden, who held the pastorate ten years. Dr. Warner DuBose, the present pastor, greatly beloved by all, is seeking to lead the congregation into a deeply consecrated prayer life.

From the portals of this, the Mother Church, many sons and daughters have gone forth to labor in the vineyard, some at home and others upon the foreign field, following in the footsteps of Mrs. Mary Horton Stuart, who "blazed the trail" many years ago.

Among these may be mentioned her own three fine sons, Leighton, David, and Warren Stuart; Walter Dolive, C. M. Erickson, Miss Elizabeth Gordon, Mr. Latoff, Miss Florence Dolphy, Mrs. Grover Taylor, Mrs. E. L. Russell, Miss Fannie Robbins, Miss Caro Mickle, Miss Daisy Southerland, Miss Ophelia Heiter, Dunbar Ogden, Jr., Augustus Cox, Gladys Sinclair, Mina Higbee, Leila Dulaney, Elizabeth Ogden, Esther Knudsen, Leighton McMillan, David Burr Gregory, William T. Riviere, Murdock Murphy, Earl Curtis, and Otto Buschgen.

Robert Smith, Warner DuBose, and Franklin Taylor have elected to study for the ministry and are now in training.

SOUTH FRANKLIN STREET CHURCH

It is impossible to tell the story of Government Street Church without making some reference to her most heroic daughter who began life as Warren Chapel in 1860, but assuming a more independent existence in 1873, became South Franklin Church. She still retains that name though she has again become a mission of the Mother Church, following a radical change in population in her neighborhood.

The history of South Franklin Street Church begins—1873—after a three weeks revival, led by Dr. Witherspoon of the Seamen's Bethel. Thirty valuable members were sent out from the Mother Church to give strength to the infant organization. Among them were Elders Duffee and McBryde and Mr. Marshal Vass, who was made an elder in the new Church. There were other noble names among these charter members, and those who bore them lived to do yeoman service in the years that were to follow. But chief among the number stands Mr. T. C. McBryde, who literally poured out his life and substance for the upbuilding of the Church of his adoption. He still lives, in Dalton, Georgia, in the home of his son-in-law, Rev. Frank Sims, and is bringing forth fruit in old age, having passed his ninetieth birthday.

Among those whose pastorates were outstanding in the history of the Church are Rev. Mr. Richardson, Dr. Walden, Rev. W. H. Thompson, 1883-97, and Rev. F. K. Sims, 1897-1906. There has always been a fine spirituality characterizing the work of that Church that has left its impress on the generations as they come and go.

Mary Horton, who did much to foster the mission in its early stages of development, married Rev. J. L. Stuart and sailed for China in 1874, but she had already branded the little Church for Christ and Foreign Missions and her influence lived on through her sisters and her two sons who later grew to Junior College age in the Church.

Many noble women of culture, who knew little about organization, but much about the constraining love of Christ, consecrated their lives to a most Christ-like service that has brought forth fruit to the second and third generations.

The mention of a few names is intended as a tribute to many others who shared in years of noble service. There was Mrs. Carrie Holmes Donaldson, who with Miss Mary Horton was among the pioneers, Mrs. Hamilton Holmes—a gifted cousin of Matthew and Edwin Arnold; Mrs. McBryde, Mrs. Duffee, Mrs. William Tucker, Mrs. Ed Bailey, Miss Rachel Harris, Mrs. William H. Thompson, wife of the pastor, 1883-97; Miss Ophelia Heiter and Mrs. Winter, whose daughters and granddaughters are still serving, and others whom we would love to name did space permit.

The first Christian Endeavor Society in the city was organized by Rev. W. H. Thompson, following a visit to his old home in New England in 1885.

Eight ministers and missionaries have gone out from this little Church, whose last act as an independent organization was to pay the traveling expenses of Maria Fearing and Lillian Thomas back to the Congo. This was made possible by a small legacy left to the Church, for Foreign Missions, by a friend of Mrs. Thompson's, Mrs. Robert Edmunds, of Lebanon, Kentucky.

Though without a pastor, this brave little group is still carrying on a fine Sunday School and Young People's work, with assistance from the Mother Church and are also rendering service in a newer mission at **Three Notches**.

ALEATHEA T. COBBS.

SOME WOMEN WHO HAVE WORKED IN GOVERNMENT STREET CHURCH 1822-1935

A large slab of Green Mountain marble, in the old Church Street Cemetery, Mobile, marks the grave of Caroline Atwood, wife of Rev. John B. Warren, builder of the first Presbyterian Church in Mobile, located on Government Street, one door from Conception. Therefore she ranks as the first as well as one of the noblest ladies of this historic Church.

Mrs. Warren had come to the little town over which the French, English, Spanish and American flags had waved, in succession, only four years previously. She and her sister, Harriet Newel, had been born and educated in the little town of Bradford, N. H., attending the famous academy there, 1811-1813. While there a revival and a wave of missionary fervor swept New England, following the epochal Hay Stack Prayer Meeting. Their pure souls were caught in the first onrush and Harriet married Rev. John Newell and sailed for India.

Soon thereafter, the Rev. John Warren, of the Layman's Missionary Society, New York, offered to the younger sister a life of service in a wild, seaport town where no protestant minister had ever been settled. She accepted it as a call from Heaven and, after the marriage, they set sail for Mobile in 1823. Suffice it to say that she found no lack of opportunities for missionary service. She was much alone, in a Godless community while her husband was traveling through the wilds of the "up country," trying to

collect funds from planters and settlers, to build a protestant church in their rapidly growing seaport.

Two children were born during these trying years, also epidemics and fires devastated the community. It is written of her "that she gave her life to ministering to the sick and the needy." The sacrifice and suffering involved in that simple statement we can never know; but we are told that following one such period of disaster, Mr. Warren plodded home, worn and weary, to find that his saintly wife was sleeping in the Church Street Cemetery, with her baby in her arms. The bereaved husband took the remaining child back to relatives in New England, **on horseback**, where she died soon after. Then he returned and sold his home and household effects that he might dedicate the Church, **free of debt**. (For there was no Ladies Aid in those days).

Organization. The Church was not formally organized until 1831. Rev. James R. Johnson, of New York, who had been rescued from the ship Pulaski on Tartugas Shoals, (Mobile Register, Sept. 28, 1830) to serve the congregation for one year, drew together a little group whom we now know as "Charter members" of Government Street Church. There were seventeen "females" and ten "males," a normal proportion for that day and this. Their names are immortalized in Church records. They are as follows: Lucy Holt, Elizabeth Holt, Mary Ann Holt, Sarah Pryor, Sarah Hogan, Lydia Rolston, Sophia Elliot, Mary King, Ann Hitchcock, Phoebe Vincent, Eliza Casey, Hannah Chamberlain, Catherine Van Rensaler, Schyler Hale, Sarah Howse, Margaret Elliot, Janet Edwards, Thomas Reed, John Shepherd, William Fisk, Miles Treat, Alanson Knapp, Willis Roberts, C. P. Van Hoote, T. H. N. Dixon.

No tradition comes down to us of woman's work during this early period, but we may well believe that Mrs. Hale, who was beloved as a secular and a religious teacher for more than two generations, was not idle at this time. May we here insert a word concerning this notable woman? Prior to her marriage she was a Miss Schuyler, a cousin of Mrs. Alexander Hamilton, in whose family she was reared. When the writer knew her, in the latter part of her long life, she was a quaint little old lady, living in the home of Mr. Miles Treat—a rose-embowered house of white Spanish architecture, on Government and Hamilton Streets. She was affectionately called "Aunt Hale" by old friends and pupils. She was not only a teacher of note but the author of several books. Her close friend, Mrs. Treat, was also a diminutive but stately old lady who wore the airs and graces of Olde Connecticut though she had weathered two wars, in the South.

The women of Government Street, at this time, were largely engaged in obeying the Biblical command to increase and multiply. The well-known family of Steeles was a case in point. There were said to have been thirteen children to trail up and down the winding stairway of their Joachim Street mansion, besides a walled-in back yard full of slaves for whose conduct Mrs. Steele was responsible, to say nothing of the much larger number on the plantation near Claiborne, from whence they had come.

As a family they were said to have been unflinching in their Church attendance, where, at last Mrs. Steele was smitten with a fatal illness. She

whispered to one of her children, "Stay here, I am going." Words that proved to be prophetic, for she died soon after, but her children, to the third generation, (McMillans and Aldridges) have retained their place in the Church as loyal members and supporters.

Another family who have left a precious heritage to the Church, in their descendants, were the Tarletons, whose latest representatives are Mrs. E. L. Russell and Mrs. Robert Smith and her children, daughters of Mrs. Jennie Tarleton Billups, while Mrs. D. P. Bestor, lately deceased, has written her name in letters of gold on the Church she so dearly loved. * * *

One loves to visualize those sweet-faced voluminous dames of the long ago, as their lordly husbands ushered them into the Church on the Sabbath day with their children while the carriage drivers and nurses repaired to the "Slaves' Gallery." There was an air of finality about the closing of the heavy mahogany pew door, when the family was gathered in, as though the owner, in a devout and patriarchal spirit was saying, "Here am I and the children thou gavest me," adding, with a lift of his eyes to the gallery, "and the servants of my household." History tells us that these pews were sold at public auction to the highest bidder which perhaps added to the sense of security and ownership, akin to Noah's feeling when the door of the Ark shut him in with his children.

1834-54. These dates cover the period of the ministry of Dr. William T. Hamilton, the first two years of which were characterized by a historic revival (possibly under the preaching of Rev. Daniel Baker), which necessitated the construction of the present edifice in all its classic purity and snowy finish. It also marked an epoch in the architectural, social and religious life in Mobile. * * * Substantial families were pouring in from the Carolinas, Virginias and farther north, as well as from Mother England. There were largely Calvinistic and served to swell the membership of the new Church and to stimulate the work to the point of enthusiasm. * * * The basement of the Church was the place where much city missionary work was conceived and carried out by the women whose names are preserved to us by tradition. They taught in a colored Sunday School (in the basement) on Sunday afternoons and participated in the four missions and in the work at the Seamen's Bethel. * * *

About midway in his ministry Dr. Hamilton went on a romantic pilgrimage to the Near East, with the expressed purpose of discovering the burial place of Moses. While he did not succeed in finding that hidden place he did acquire ample material for a book which he called "The Friend of Moses," and which was published in unabridged style soon thereafter.

His home-coming was the occasion of a notable celebration, sponsored by the women. The Church put on its holiday attire of flowers and printed words of welcome on banners across the auditorium. Mrs. Gustavus Horton, late of Boston, wrote an appropriate hymn which was sung by the choir whose names have not been preserved (unless Miss Freeman, a niece of Mrs. Williams, a soprano at that time). The verses were found in an old family Bible, owned by Mrs. Henry Lee Richards, and are as follows:

“Welcome pastor! Welcome here,
 Thou to all our hearts are dear.
 For thy safety we would raise
 Sacred songs of grateful praise.
 Swift the wing of time has sped
 Since the parting tear was shed.
 Now thy toils and dangers o’er,
 Glad we greet thee here once more.

“Welcome pastor, Welcome home,
 Here to dwell, henceforth thou art come,
 With us live and with us die,
 With us rise above the sky.
 When God’s bar we shall surround,
 May our souls in Christ be found.
 With Him dwell in endless love,
 Jewels in thy crown above.”

The author of the above verses was a worthy matriarch of old Mobile. She and her husband, Judge Gustavus Horton, came from Boston in the early thirties. * * * They were a Godly couple, of Puritan stamp, and reared a family of ten worthy sons and daughters, some of which have made an indelible impress on the Church and the world. * * * Their daughter, **Mary**, married Rev. J. L. Stuart, of Hanchow, China, and gave fifty years of splendid service to that country. * * * There still linger traditions of the noble service rendered by Mary Horton, while still a girl in Mobile, as a teacher, city missionary and an angel of the epidemics that periodically swept Mobile in the fifties and later. These virtues were enhanced by the fact that she was beautiful and admired by the other sex.

Mrs. Hamilton. The historian is indebted to Judge Gaillard Hamilton for a beautiful sketch of his grandmother, Mrs. William T. Hamilton, the wife of the first ordained pastor of Government Street Church. Judge Campbell, of the United States Supreme Court, is the author of the biography from which the following quotations are taken:

* * * “She was the model pastor’s wife, the ministering angel to the bereaved, the sick and wearied spirit. The watchful, unwearied friend of the orphan and always caused the widow’s heart to sing for joy. * * * Many will remember the awful pestilence of 1839, when one and another were cast upon her care and she was forced prominently before the public as one of the founders of the Protestant Orphan Asylum. During that season of sorrow, sickness, desolation and death, she was actively engaged in nursing the sick, relieving the destitute and comforting the widow and gathering together the bereaved and penniless orphans. At one time she had as many as thirty under her care and protection. * * * Many will remember her zeal for missions and the contribution boxes she sent to different stations, to aid and encourage the missionaries in their toils. For years, the Government Street ladies would meet at her home and like Lydias and Dorcas of old, work and pray for the extension of the Redeemer’s Kingdom.

“Mrs. Hamilton was born and married in Chesterfield, Derbyshire, England, * * * she died in Mobile, July 24, 1854.”

Dr. Manderville's ministry was brief but blessed. In 1858 he laid down his life in a terrible yellow fever scourge.

1860-1900. Then came the golden age of Dr. Burgett, which however, was ushered in by the horrors of the Civil War and followed by the more trying days of the reconstruction period. * * * But God brought good out of evil, for it is recorded that a quiet revival went on all during the dark days of the war, and women who had been keepers at home or society queens now came together in the basement of the Church to pray and to sew for the soldiers and their orphans. Out of this grew a more solid support for the Protestant Orphans Home and the Presbyterian Orphanage at Tuskegee. Associated with this enterprise are the honorable names of Ketchum and Crawford, Mrs. Morris, the mother and grandmother of the St. Johns, who was always mindful of the stranger; Mrs. Lethe Ann Harrison, the mother of Mr. Thad Harrison and Mrs. Fowlkes, also fits into this picture of Godly women who led in noble work during the most difficult period of the Church's history.

Working Together. * * * Then came sewing classes and mission activities of various kinds, in the southern part of the city. Mainly under the direction of Mrs. Carrie Donaldson and Miss Carrie Marshal, afterwards Mrs. Alfred R. Murray, whose husband was a gifted elder and lay preacher in the Church. These activities laid the foundation of Warren Chapel or **South Franklin Street Church**, which it was afterward called, and which was the scene in later years of much Christ-like work, in which women from the Mother Church were ever in the forefront. * * *

The Ladies Aid stands out on the pages of history as the first organized work in the Church. It came into being after the throes of reconstruction had weakened and impoverished the congregation. * * * It is hard to be exact here concerning names and dates, as the minute books were destroyed by one of the secretaries during an annual house cleaning. But, according to the oldest inhabitants, Mrs. Byrum seems to have been the first president, Mrs. Daniel Wheeler the second, and Mrs. Lyman Dorgan the third. Somewhere about this time, May, 1882, the ladies presented the session with \$7,000, which included a bequest from Mrs. Tarleton and one from Mrs. Lyon. In thanking the ladies Mr. Sage (Clerk of Session) said that "It would furnish to future generations an example of what ladies can do in helping the cause of Christ and freeing the Church from a long-standing burden." His letter, which had been read in the congregation, was later sent to Mrs. W. A. Smith and Mrs. James F. Lyon.

Mrs. Rhett Goode became president about this time and continued to preside over the organization until she left Mobile some years later when she was succeeded by Mrs. Albert Bush who was its head until it was absorbed into the Auxiliary. * * *

It was the Ladies Aid who removed the doors from the pews that seemed to keep the stranger out (about 1900), that replaced the old-fashioned square-paned glass with stained glass windows (alas!), who put new carpet on the floors, an iron fence around the Church and many other changes that would not have been possible without their assistance.

Memory loves to dwell on those ladies of a past generation. There was something rare and sweet about them—a hint of lavender and old lace.

They had never learned to lift their voice in public, but excelled in feminine virtues and were famous housekeepers.

If one, in fancy, reverts to the Friday luncheon table, faces seen on earth no more, rise up to view. There was Mrs. D. P. Bestor, who, as the years ripened her character, we loved to call the "great lady of the Church." Beside her sits her younger sister, Mrs. Billups, she of the merry heart and the twinkling eye. Mrs. William Gordon, Mrs. J. C. Wilson, Mrs. Henry McMillan and Mrs. William Barnwell, with the stamp of old Mobile on their lovely faces. Mrs. Grace St. John McMahan who always had a jest to start the laughter ringing around the table. Mrs. Shawhan, of Indiana, practical, thorough-going and indispensable in executive matters. But how can we name them all? Mrs. Dan Burgess, Mrs. Lyman Dorgan, Mrs. Charles Hopkins, Mrs. William Mastin and Mrs. Thomas McMillan, these last two still abide with us and scatter sunshine and helpfulness as they go.

Leonard. It is impossible to think of the Ladies' Aid without also recalling Leonard, the faithful janitor, who regarded the ladies of this society as the *creme de la creme* of the congregation and would permit no intrusion into their sacred precincts by those of less assured social position. * * *

Missionary Education. While devout women in the Church took an interest in the missionary enterprise from earliest times, as we have seen, the first organized missionary society of which we have a written record, dates back to 1846. Its roster of names, inscribed in a careful, clerical hand by one Gustavus Horton, Jr., includes many of the outstanding names of old Mobile. There were Wheelers, Schuylers, Sheffields, Ketchums, Treats, Carters, Holts, Hortons and others—a noble array, out of which were to spring ministers, missionaries, statesmen, social and business leaders for generations yet to come. History does not record the name of the leader of that group, but it is safe to infer that Mrs. Hamilton and Mrs. Hale were both concerned in that noble enterprise.

The Busy Bees. The next missionary "society" in the Church seems to have been inaugurated by one Mrs. Abernathy, but Mrs. Guy Crampton, from Ohio, brought it up to a high state of efficiency in the early eighties. Many from other Churches were attracted by her inspirational programs, so that the basement rooms were quite filled on Friday afternoons. Another of the large families of Government Street Church was represented in the Busy Bees by the proud mother and **fourteen little Browns**. I say little because they remained diminutive, even when fully grown. Following Mrs. Crampton's lamented death, Lina Tucker (later Mrs. Joe Miller, of Camden), carried it on successfully for some time, after which it passed from sight and no organization of like character has taken its place. The missionary instruction, from that time to the present being taken care of in Sunday School classes and Young Peoples Societies, which head up splendidly on Children's Day. The high water mark having been fourteen hundred dollars and some cents.

The King's Daughters. Tradition accords to Mrs. W. J. Hudson and Miss Helen George the honor of having founded this beautiful order in Mobile. Each member wore a silver cross and pledged themselves to carry help and comfort wherever there was a cry of need. Mrs. Rowland and Mrs. Fowlkes were instrumental in bringing Mrs. Charles Isabel Davis, Mrs. Mary Horton Foster and Mrs. Battome here to awaken interest. Miss Sophia

Wright, beloved because of her philanthropic work in New Orleans, organized the Mobile branch.

Grace Bestor (Mrs. Wm. Inge), Stella Burgett (Mrs. Camp) and Mabel Wheeler were some of the presidents. While Margaret (Mrs. Adams) and Ella (Mrs. Hill) Blacksher and Camile D'Olive are remembered as having fostered a Christmas tree at the County Farm and the Maternity Home, which is still actively carried on after twenty years. The Tubercular Home having been added to the list and other leaders taken on. * * *

A New Era. Dr. Burgett's beautiful life closed with the century. The erection of the Burgett Memorial Building, in his honor, and the coming of a new and younger pastor, brought about many changes, but none so great as the character of woman's work in the Church. The new educational building afforded opportunity for the development for a greater Sunday School and allowed greater scope for the women in their increasing activities.

Carr Extension Work. This was an expression, on the part of the Church, of its new sense of obligation to the downtown masses. Miss Jennie Moffatt and Miss Mary Harris first had charge of the room in the basement, where young business women were invited to come and eat their lunches and rest at the noon hour in a protected environment. Miss Marie Savage has been at the head of this work for a number of years and is much beloved by the girls.

The Fannie Woodcock Missionary named for its first honored president, began their work shortly before the close of Dr. Burgett's ministry. It lived a long and useful life and only passed from existence when it flowed into the larger stream of the Auxiliary. Mrs. Helga Hansen and Mrs. D. B. Cobbs were leaders of a Mission Study Class which was an important educational feature and prepared the way for more advanced movements. * * *

The Mobile Missionary Union. Mrs. T. M. McMillan was the leading spirit in that movement which followed her visit to the Ecumenical Council in New York. She was also its first president and had much to do in developing a wide interest in the work.

The Jubilee 1911. * * * Mrs. J. J. Bartee, of this Church, sponsored the meetings that were held in various Churches in the city and had much to do in ushering in the new era of Woman's Organized Work in the Southern Presbyterian Church.

The Synodical Union of Alabama was organized in Government Street Church in 1909. Our women had been prompt to respond to the call for a state organization and supplied officers for it from the beginning. Mrs. W. C. Winsborough visited Mobile early in her campaign and was the guest of Mrs. T. M. McMillan. She found the women of Government Street Church in sympathy with the plan and ready to advance as light came to them.

Local Auxiliary. When Dr. Henry Wade BuBose organized the Woman's Auxiliary in Government Street Church, the historian was made president, with duties clearly assigned, of dissolving the lines of the old societies and re-shaping the whole according to the pattern showed her in the Mount (Montreat). This was found to be about as feasible as for Shylock to have taken a pound of flesh without a drop of blood, so a compromise was effected whereby a federation of the societies brought them into closer union and enabled them to work harmoniously until clear light shown upon their

way. Some neighborhood circles were formed for acquaintanceship and tri-yearly public meetings were held where the assembly causes were magnified.

It was while **Dr. Talliaferra Thompson** was with us for a short but blessed ministry of seven months, that he re-shaped the Auxiliary more perfectly, according to the plan, and Mrs. Charles Shawhan, vice-president, succeeded Mrs. Cobbs as president (1916-1920). Her distinct contribution to the work was a training in parliamentary procedure and knowledge of Auxiliary methods. In 1920 Mrs. E. O. Fowlkes succeeded her, administering the organization in a thorough and forcible manner, and, incidentally, proving how much life was in the fine old wood of the Church.

In the Sunday School. The history of Woman's Work in Government Street Church would indeed be incomplete if it did not include their faithful and loving service in the Bible School. * * * From the earliest traditions of the Sunday afternoon school for Mulattoes in the basement, in which the Misses Carter and Mrs. Andrews were prominent and the regular school in the basement which included such beloved teachers as Mrs. William Mastin, Mrs. Hudson and others, down to its larger development in the Burgett Memorial Building, under the able management of Mr. R. O. Harris and others, the school has ever been the scene of devoted Bible instruction in which women have been prominent.

Organized Bible classes have and do still contribute largely to the strength of the Church. Miss Maud Simpson, for years, taught a class of young men, who today rise up and call her blessed. Miss Grace Bestor's Class of young girls who followed her adoringly, Margaret (Mrs. Russell) and Saida (Mrs. Smith) Billups' classes, Mrs. Crocker's group who still hold her memory sacred, the Cobbs class of women functioning bravely after twenty years, the Mothers and Teachers Class, that grew out of it and the Grace Durant class of Younger women. Then the Cradle Roll where babies are caught in the net, even before baptism seals them for God and the Church, the infant classes, the Junior and the Intermediate, with their winsome teachers who are leading the children along the King's Highway—all of these represent a band of noble women whose record is written in the hearts and lives of the on-coming generation.

NAMES OF PRESIDENTS OF THE WOMAN'S AUXILIARY 1912-1936

Mrs. Daniel Boone Cobbs, (1912-1916); Mrs. Charles Shawhan, (1916-1920); Mrs. Joseph St. George Tucker, (1920-1921); Mrs. Julius T. Wright, (1920-1922); Mrs. Charles Shawhan, (1922-1924); Mrs. Edward Oliver Fowlkes (1924-1926); Mrs. W. H. Fitzpatrick, (1926-1928); Mrs. Rittenhouse Smith, (1928-1930); Mrs. Warren Cox, (1930-1932); Mrs. Henri Aldridge, (1932-1934); Mrs. R. V. Taylor, Jr., (1934-1936).

GENERAL OFFICERS FOR WOMAN'S AUXILIARY 1935-1936

President, Mrs. R. V. Taylor, Jr.; Vice-President, Mrs. R. H. Smith; Second Vice-President, Mrs. Robert Horn; Secretary, Mrs. G. O. Segrest; Treasurer, Mrs. George Stone; Historian, Mrs. A. J. Terrell; Parliamentarian, Mrs. Narcissa Shawhan.

Cause Secretaries

Home Missions, Mrs. A. W. Hyndman; Foreign Missions, Mrs. H. H. Mashmeyer; Synodical and Presbyterial Missions, Mrs. J. B. Waterman; Spiritual Life, Mrs. Harry Fountain; Religious Education, Mrs. Tom Moore; Literature, Mrs. W. W. Cleveland; Pastor's Aid, Mrs. J. F. Malone; Social Service, Mrs. Warner DuBose; Social Activities, Mrs. G. B. Thames, Mrs. C. E. Sellers Presbyterian Home, Mrs. William March; Christian Education and Ministerial Relief, Mrs. Harry T. McBroom; Stewardship, Mrs. J. J. Peterson; Blessing Boxes, Mrs. Burton Butler.

Standing Committees

Church Decoration, Mrs. Mark Lyons; Finance, Mrs. W. B. Rowland; Publicity, Mrs. Jack Roberts; Attendance, Mrs. J. S. McConaghy; Automobiles, Mrs. J. W. Willis.

Circle Chairmen

Mrs. W. H. Fitzpatrick, Mrs. H. A. Dunigan, Mrs. Gamble McLean, Mrs. J. F. Hogan, Mrs. H. H. Wefel, III., Mrs. H. C. Hamilton, Mrs. Alice Vredenburg, Mrs. John Mason, Mrs. W. O. Lott, Mrs. Claud Grayson, Mrs. N. C. VanDevander, Mrs. G. W. Dodge, Miss Pellie Erwin, Mrs. Wesley Langford.

BIBLE TEACHER, TRAVELLER, AUTHOR,**MRS. E. L. RUSSELL**

Some of us who have known Mrs. Russell as Margaret Billups, remember her first as a Sunday School teacher in Government Street Church with

a large class of adoring girls about her, to whom she was giving clear and definite instruction in Bible truth and leading them out into simple forms of Christian service.

From this center her life has expanded. During her short married life to a railroad president, her opportunities for service were enlarged but her mind was never divorced from her early purpose to "teach the Word."

In the early days of Woman's Work, according to the "new plan" Mrs. Russell gave of her time, without stint in visiting among the Churches of Mobile Presbyterial and the Synodical, helping to clarify the minds of the women.

At Montreat in 1912 Mrs. Winsborough recognized in her the possibility for great usefulness and, under the Foreign Mission Committee, sent her out, more widely, to help the women to a more systematic study of Missions and its relation to the "new plan."

At Moody Institute, 1914-1916, Mrs. Russell was preparing more definitely for her great life work. Then followed almost seven years of teaching the Bible from Maine to California and from Canada to the Gulf.

Richmond Training School claimed her services in 1922. Which institution she still represents as Field Secretary and Bible Teacher. Her outstanding work, in this capacity, has been to develop a systematic plan of study through Circles, Auxiliaries at Summer Schools and other Conferences. During this period she has taught in thirty states and held classes in each of our sixteen Synods. One year of this time was spent in study at Princeton Seminary.

The lure of far land has been felt by Mrs. Russell and the result has greatly enriched her teaching and enlarged her sphere of influence. She has studied and taught on four continents, visiting our mission stations in China, Korea, Japan and Mexico.

She has travelled and studied in Palestine and Egypt. Many pictures were taken of scenes in Bible lands, from which colored slides have been made and illustrated lectures given in 102 Churches and Auxiliaries.

After twenty years of ceaseless activity, Mrs. Russell is in more demand than ever and is now giving additional permanence to her teaching by the preparation of **books on Bible study**, to be used in classes and Auxiliaries. The latest is one on **The Holy Spirit in the Holy Scriptures**. This is done in co-laboration with Dr. Robinson of Decatur Seminary.

She says of herself: "I have tried, in a feeble way, to share with others, the truths that have been helpful to me and to awaken interest among indifferent people to the vital facts of Christianity, so that we can live and work more acceptably and be used increasingly for God's glory."

Government Street Church, Mobile Presbyterial and the Synodical of Alabama are proud to claim this gifted Bible teacher as their own.

MRS. NARCISSA TAYLOE SHAWHAN

This well known lecturer, writer, club woman and Auxiliary parliamentarian might well declare with the Apostle Paul, "This one thing I do," for though, during the last score of years the record of her professional accomplishments, activities and travels would fill more than one volume and be both varied and colorful, yet the incidents would be as the changes rung



MRS. NARCISSA TAYLOE SHAWHAN,
Parliamentarian

upon a single theme, so that she has been called by those who know the oneness of her purpose ..Parliamentary Narcissa."

By nature orderly, systematic and enterprising many interests claimed her attention before Parliamentary Law entered her life as a dominant force. Co-incident with that period came a desire, from her deepening life, to "Give of her best to the Master," following this inner urge she entered the work of the Auxiliary in Government Street Church, giving of her time and talents wherever most needed. From being president of the local Auxiliary she became Presbyterial President but was soon in such demand at Montreat as a member of the faculty and throughout the Southern Assembly as a teacher in Summer Schools and in local Auxiliaries that official tasks

were put aside. Thus her life has swung out into ever deepening channels which includes the authorship of many text books which are in demand wherever her classes are taught, whether by herself or those who have been under her instruction.

In 1936 she was made Honorary Life Parliamentarian of the Auxiliary of the Synod of Alabama, thus expressing their love for a daughter of the State.

HOPEWELL (Lower Peach Tree)

Black's Bend Church was organized April 6, 1848. Ruling Elders, Alex McLeod and William H. Fleming. This church was moved to Lower Peach Tree February 18, 1854, and was called Hopewell Presbyterian Church, with Reverend W. F. McRee as pastor and Alex McLeod and William Fleming continuing as Ruling Elders.

Some others who have served Hopewell Church are: H. W. Wallace, F. M. Grissett, W. G. Greenlees and George F. Johnson.

This is one of the most picturesque of little churches in the entire Presbytery. It has been aptly referred to as "The Little Church in the Wild-wood."

WOMAN'S WORK

In 1900 a Ladies' Aid Society was organized and functioned until it was discontinued after the storm of 1913.

In May, (1924) the women of Hopewell Church met at the home of Mrs. Mary Bibb Irby and banded themselves into an Auxiliary affiliated with the Mobile Presbyterial, and having a part in every phase of the work.

JACKSON

Jackson Presbyterian Church was organized in 1873 with eighteen members, two of whom are still resident members of the church. In its first years the congregation worshiped in a small building owned jointly with a Baptist congregation. The present church building was erected in 1896. Rev. T. S. Clyce, afterwards President of Austin College and Moderator of the General Assembly, was first resident pastor for four years.

Some other pastors who have served Jackson Church are Rev. P. H. Hensley, Sr., F. M. Grissett, W. G. Greenlees, George F. Johnson and A. R. Cates, now in charge.

WOMAN'S WORK

The first Woman's Work in this church functioned as the Pastor's Aid Society which continued under this name for almost twenty-five years and did remarkably good work under the inspired leadership of Mrs. J. Loranz. It was in April, 1929, that the Pastor's Aid Society by unanimous vote of its members became the Women's Auxiliary organized along lines established by the Committee on Woman's Work in the Southern Presbyterian Church.

Mrs. J. Loranz was elected to the office of President. She was succeeded by Mrs. W. C. May who moved away and Mrs. W. A. Calhoun filled the office until the present time. Mrs. A. R. Cates is now serving. Mrs. J. Lo-

ranz, an active worker for thirty-five years, has recently moved to Birmingham.

The women have been actively interested in all church projects, assisting with the pastor's salary, painting the church and planting shrubbery, aiding in a most substantial way, the per capita gifts ranging from \$17 to \$20.

LOXLEY

In October 1922, Rev. James W. Marshall, Superintendent of Home Missions of Mobile Presbytery, began holding religious services, once a month in the Baptist Church.

In the Spring of 1923, a group of Presbyterians, living in and near Loxley, petitioned Mobile Presbytery for permission to organize a church. This was granted and the church organized by Rev. J. W. Marshall June 10, 1923 with twenty-four members.

Rev. Marshall with the assistance of Seminary Students, Roy Wilkie, and Dunbar Ogden, Jr., supplied until May 1926 when Rev. John B. Vail was called as a regular pastor. He worked faithfully and well for two years, later going to the foreign field being stationed in Korea. In December, 1928, this church was fortunate in securing Rev. A. R. Cates as pastor. The struggles and vicissitudes of the years have served to draw the members of Loxley Church closer together until they seem like one big family, united in purpose—and their goal, "Service for the Master!"

WOMAN'S WORK

When the Church was organized a Woman's Auxiliary was formed with Mrs. Gail Latimer as President. The Group Conference was entertained in 1926.

The Auxiliary has furnished one Presbyterial Officer—Mrs. Carl Schlich, Secretary of Spiritual Life.

Through untiring effort, a Communion Set has been purchased and the windows and doors for the Church building. Mrs. C. L. Schlich is now serving as President, succeeding Mrs. A. W. Saxe.

MONROEVILLE

The original minute book of the session of Monroeville Presbyterian Church was destroyed when Judge W. G. McCorvey's home was burned, so this summary of the past has been gathered mostly by word of mouth, here and there.

There were members of the Presbyterian faith in and around Monroeville since its pioneer days. Some of her Missionaries helped to blaze the way for our present day civilization and many an Indian learned of the only true and living God at their hands.

The McCalls, McCorveys, McWilliams, McMillans, Gaillards, Hybarts, Davidsons, McConicas, McCanquodales, McCaskills, McDuffies, and Salters were early settlers, all or most of whom were Presbyterians. Traditions establishes the first gathering for worship about the year 1830. There

were only a few Presbyterians living here and they would meet regularly in their rude school houses or in their homes to worship their God.

In 1845 Neil McCorvey gave the lot on which the church was first located, to the Presbyterians and Masons jointly. In 1853 a two story frame building was erected, the lower story being the church and the upper story used by the Masons for their lodge. Formal organization was not until 1870.

In 1914 the Presbyterians purchased the interest of the Masons and became sole owners, the deed being made to W. G. McCorvey, J. D. Ratcliffe, T. L. Roberts, Dr. T. E. Dennis and their successors as trustees, and recorded in Probate Office of Monroe County.

Soon thereafter, the upper story was taken off and the church put in better shape—by Luther Link, pastor. The first permanent pastor was Horatio Smith who taught school in old Scotland and preached on Sunday. Other pastors were Rev. William C. Smith, Hadden Salter, Arch McFadden, W. W. Sence, Neander Crane, Wm. McCauley, who had been a Missionary to Calcutta, India.

Many school teachers were Presbyterian ministers in these days. Presbyterianism and an educated ministry!

Next came Rev. J. E. Sturgeon, P. C. Marton, Luther Link, O. C. Dolphy, Neil B. Keahey who was instrumental in having the manse built. Rev. McIntosh, Morrow, Thompson, Anderson, Boyd, E. A. Smith and Ford. Rev. Dolphy again served this church, Dr. D. A. Planck, W. H. Wallace, Geo. W. Johnson, Roseborough, W. H. Tenny, McCutcheon and T. C. Delaney who was a great help to the church and community.

About this time the old church was sold and a lot purchased in a better location, about one block from the Court House on the highway leading from Monroeville to Camden. With the aid of the Woman's Auxiliary and contributions from members and friends, especially Mr. John Frye of Birmingham whose Mother and Father were members, the present church was built in 1930 and dedicated in December of that year. Rev. E. D. Wood is pastor at this time.

It is interesting to note that Rev. J. W. Marshall for many years Superintendent of Home Missions in Mobile Presbytery is a product of Monroeville Church.

That the Mother of Rev. Finley Grissett, Missionary to Africa was a member, as was also Congressman John McDuffie, now holding the office of Federal Judge in Mobile. There are nearly one hundred members on the church roll today and they worship in a well built, modern and most attractive brick and stone building.

WOMAN'S WORK

The Ladies Aid was organized in the year 1912 with a very small membership. Mrs. Kitchen and Mrs. Anderson, two very old members of this church were instrumental in this organization—also Mrs. T. M. McMillan, Mrs. J. M. Coxwell, and Mrs. E. L. Bagette. This little band of workers struggled on for a number of years.

In 1920, the Ladies Aid was changed to Woman's Auxiliary and became known as the Celia Anderson Auxiliary in honor of one of the oldest members who had passed away. At that time there were twelve members.

There are now twenty-seven, divided into Circles and functioning according to the accepted plan for Woman's Work. The women worked untiringly, contributing to all Benevolences and also helping to fianance the church.

Other Presidents have been Mrs. W. A. Lovett, Mrs. L. L. Hendrix, Mrs. Charles Finklea, Mrs. G. H. Harper, Mrs. Robert Dennis and Mrs. A. V. Culpepper.

It was during Mrs. Dennis' term that the church was built and the Woman's Auxiliary bought and paid for the pews.

STOCKTON

For two years before the organization of the Baldwin Presbyterian Church, the Reverend Robert Nall, of the Second Presbyterian Church in Mobile, with members of his session, visited Baldwin County, and for a time the few scattered Presbyterians whom he visited were added to the membership of his church in Mobile.

Finally it became apparent that the cause of Presbyterianism would be promoted by a church organization at Stockton. Accordingly, in the course of a protracted meeting held by Mr. Nall, due notice of the organization of the church was given, and on August 7, 1847, the organization was completed, and by authority of the Presbytery of South Alabama, the new church came into being under the name of "Baldwin Presbyterian Church." The first membership consisted of thirty-three persons. Patrick Byrne, M. M. McMillan, and Benjamin Campbell were duly elected and ordained as Ruling Elders, Benjamin Campbell being made first stated clerk of the session. The minutes of the first session closed thus: "Truly the Lord hath done great things for us, whereof we are glad."

For many years the Presbyterians worshipped with other denominations in a Union Church, but feeling the need of a building of their own, they raised funds and a building was erected, which was dedicated by Reverend R. A. Mickle, on January 25, 1903. The Baldwin and Brewton churches were grouped together and served by the same pastor, but finally Stockton was grouped with Bay Minette, under the Pastorate of Reverend P. S. Van Dyke, and they have remained together until the present time.

Ruling Elders who have served the church since its beginning in 1847, are: Patrick Byrne, Benjamin Campbell, M. M. McMillan, Edward Robinson, B. S. Woodcock, G. W. Robinson, W. J. S. Kitchen, W. W. McMillan, B. F. McMillan, J. H. Smith, P. W. Crosby, P. M. Hudgson, John McMillan, M. H. Roach, T. M. McMillan, A. B. Crosby, Wallace Killcrease, J. H. Hastie.

Clerks of Sessions have been: Benjamin Campbell, 1847-1854; M. M. McMillan, 1854-1887; B. F. McMillan, 1887-1914; John McMillan, 1914 to date.

The pulpit has been filled in succession, as stated supply, by the following ministers: Reverend David Kelly, J. D. Porter, E. Anderson, W. H. McAuley, W. O. Stephen, R. A. Mickle, W. F. Harris, R. A. Mickle for second time, and E. A. Smith.

Reverend J. D. Keith in 1912 was the first regularly ordained and installed pastor. He was followed in turn, by Reverend J. F. Ford, P. S. Van Dyke, G. Hunter Norwood, and J. E. Cook present pastor.

WOMAN'S WORK

In all instructions from the Synodical as to the history of Woman's Work in our church, the Historian is urged to go back to the earliest records of the churches, and to list the names of those women who then played prominent parts in the work. This is a difficult thing to do among Presbyterians, and particularly so among Stockton Presbyterians, for as a rule, they have always held a deep-rooted aversion to allowing their women to participate, nominally, in church affairs. Very willingly they allowed the women to do the work; but in looking over the earlier records of the Stockton Church, the names of scarcely a woman—except where listed as a church member—or of a woman's organization, is to be found. Consequently, a history of their work is compelled to be a matter of memory, come down as tales told to their descendants.

It would be an interesting story if an authentic record could have been kept of the early struggles of the little band which then functioned under the name of "Ladies Aid". At first it was a joint affair; consisting of both Methodists and Presbyterians, for both denominations worshipped together in the old Union Church, built with its slave gallery, quaint relic of a bygone day, many years before the war between the States.

Some names, wives of elders and deacons, stand out. Mrs. Celia Ann McMillan, wife of Murphy M. McMillan, one of the first ruling elders of the church. These two were practically grandparents of the present church, as they really were of a large part of its present membership. Mrs. G. W. Robinson, Mrs. Dan Williams, Mrs. B. F. McMillan, Mrs. Bettie McMillan, Mrs. D. W. Murphy, Mrs. E. M. Richerson, are others. No record of Stockton Church would be complete, however, without mention of the name of Mrs. Sue Plowman, who, though not herself a Presbyterian in name, so completely identified herself with Presbyterian in Stockton, that for many years she remained head and front of all of the church work.

A band of women, small in number, but great in spirit, kept the work going bravely onward. Without them, Stockton Church no doubt would long since have ceased to function.

In later years, when need arose for a new and larger church building, the session yielded to necessity, and three women from the Ladies Aid were appointed on the building committee. These three were Mrs. B. F. McMillan, Mrs. D. W. Murphy, and Mrs. E. M. Richerson. And how they did work! Money was scarce in those days. When it gave out, work on the building stopped until the Ladies' Aid could devise ways and means to raise it. The present Stockton Presbyterian Church was a good many years in building.

And then, in turn, the day of the Ladies' Aid passed away. Organized Woman's Work had come to take its place. For a long time Stockton resisted this; for a Stockton characteristic is a steadfast clinging to her old established customs. But outside pressure was too strong. In the autumn of 1919, Mrs. J. F. Ford, wife of a former pastor who was just then going to a new field, came to visit the church. Mrs. Ford was an officer in the Mobile Presbyterial, which was then itself not nearly so strong as it is today. During her visit, in the home of Mrs. M. M. McMillan, the present Presbyterial auxiliary had its birth. Mrs. G. A. Robinson was elected first President of the new organization, Mrs. John McMillan, Secretary and Treasurer.

During the first few years of its existence, Stockton Auxiliary owes its spiritual inspiration directly to the work of one of its most valued members, Mrs. T. M. McMillan, then living in Stockton, now removed to Mobile, but still, and always a member of Stockton Auxiliary. Not one of the early auxiliary members can ever lose out of her life, the things that came to her through association with Mrs. McMillan in its meetings.

Out of the beginning the Auxiliary has gone steadily forward, ever growing in deeds, if not in numbers. In the nearly eleven years of its existence, five presidents have served it: Mrs. G. A. Robinson, Mrs. W. F. Hodges, Mrs. John McMillan, Mrs. J. H. Hastie, Mrs. Murphy McMillan. So far, it has never taken a backward step.

SWIFT (Miflin)

To write the history of Swift Presbyterian Church without mentioning Miss Cornelia Miriam Roberts would be an impossibility. About 1906 she took up her abode at the little Post Office of Swift, Ala. Out in the piney woods, five miles southeast of Foley, on the banks of Wolf Creek, near Perdido Bay. Having been a faithful member of Government Street Presbyterian Church in Mobile, for many years, she missed the services to which she had been accustomed, and so conceived the idea of building a church at Swift. Friends tried to dissuade her but with a heart full of love and faith she held steadfastly to her purpose.

Dr. A. F. Carr, pastor of Government Street Church, came to Swift several times to conduct public worship. Rev. O. C. Dolphy first preached here in 1907. In 1908 Mr. Eugene Crosby, a candidate for the ministry served the congregation three months.

Meanwhile, Miss Roberts had been busy collecting funds for a church building. Mr. C. A. Swift donated a building site and also gave and delivered the necessary lumber. Finally, after many delays, the house of worship was completed.

On Dec. 4, 1910 Rev. E. A. Smith of Brewton effected the formal organization, Mr. C. A. Swift and Dr. E. A. Moore, Ruling Elders, and Miss C. M. Roberts, Deaconess! The name chosen was Swift Church in honor of Mr. C. A. Swift.

One foreign missionary, Rev. Vernon A. Anderson, has gone out from this little church.

In addition to those already mentioned the following have served as pastor or supply: Rev. Murdoch Murphy, W. F. Harris, E. D. Curtis, A. F. Fogartie, Paul S. VanDyke, E. T. Austin, A. T. Taylor, J. B. Vail, A. R. Cates and Geo. F. Johnson, the present pastor.

WOMAN'S WORK

In 1908 a Ladies Aid Society, consisting of eight members, with Mrs. J. B. McGrew as its first President, was organized.

This organization has been active in promoting the welfare of the Church at all times. Mrs. McGrew served only a short time, and was succeeded by Miss Roberts who held that office for eighteen years.

In October, 1924, the form of the Society's organization was changed and it became the Miriam Roberts Auxiliary.

The Busy Bee Society organized by Miss Roberts in 1908 was merged into a Christian Endeavor Society organized July 6, 1924 with Miss Margaret McGrew as its first President. It is now operating as Young People's Society using our Presbyterian Literature.

The Church grounds were plotted by E. N. Rogers, county engineer, during the fall of 1930 and through the efforts of the Woman's Auxiliary many ornamental trees and shrubs planted.

Miss Cornelia Miriam Roberts passed to her reward March 3, 1926, leaving a vacancy in the hearts of the congregation that can never be filled. Her remains were interred in Mobile. Soon after, in May 1930, Mrs. J. B. McGrew, beloved President of Miriam Roberts Auxiliary, was laid to rest and Mrs. J. A. Pilgrim succeeded to the Presidency and is now serving.

An interesting little story of the building of the River Ridge Church by a granddaughter of the honoree. Jane Smith of Scotland Church had studied and sat under the preaching of one Rev. Smith. At the tender age of sixteen she married Mr. Rutherford and removed to River Ridge where there was no Church. Her pastor and teacher was so troubled about the situation that he sent his slaves over to River Ridge with lumber and by co-operation with the young husband who tendered the use of his slaves a Church was built which stands to this day.

This story was given to me by Mrs. Herman Wefel III.

AN INTERESTING GROUP OF SMALLER CHURCHES

ROCK HILL, RIVER RIDGE, REPTON, URIAH, DAWES, FULTON

ROCK HILL

Rock Hill Presbyterian Church is located near Brewton, Alabama, and was organized in 1915, by Reverend A. J. Ford, then Pastor of Brewton Church.

It has a membership of sixty-two and three Elders.

RIVER RIDGE

River Ridge, with Franklin, Alabama, as its Post Office, is one of the older churches. Its organization dates back to June 10, 1855. It now has only one Elder and eight resident members—no other active organizations.

Between June 4, 1921 and September 1, 1929, a number of small churches were organized by Reverend J. W. Marshall. Among these were Repton, Uriah, Dawes and Fulton.

REPTON

Repton Church was organized in 1921, with seven charter members. It now has two Elders, two Deacons, and twenty-five members. No active Woman's organization.

URIAH

Uriah Church was organized in 1922. It has two Elders and sixteen members but no church building and no Woman's organization.

DAWES

Dawes Church was organized December 28, 1924, with nine charter members. Mr. S. E. Aikenhead was elected Ruling Elder, and Fred M. Kroner and John Pruitt, Deacons.

FULTON

Fulton Church was organized in 1929. It now has one Elder, one Deacon, and sixteen members, who worship in a community building, one Sunday a month.

PRESBYTERIAL PRESIDENTS IN THE ORDER OF THEIR SERVICE

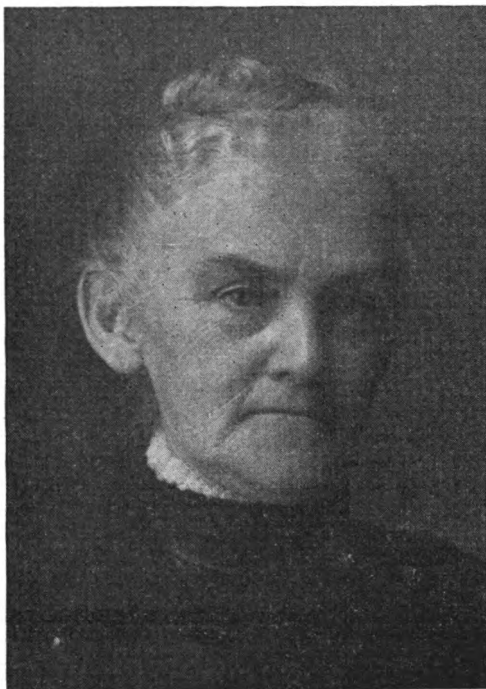
Mrs. T. M. McMillan.....1905- 6	Miss Margaret Cumming.....1920-22
Mrs. R. O. Harris.....1906	Mrs. Charles Shawhan.....1923-26
Mrs. T. M. McMillan.....1907- 9	Mrs. Arnold Cook.....1926-28
Mrs. G. A. Riviere.....1905-11	(Mrs. S. A. Y. Dahlberg.....1928-30
Mrs. D. B. Cobbs.....1911-14	Mrs. David Edington.....1930-33
Mrs. Rhett Goode.....1914-19	Mrs. Ort Ertzinger.....1933
Mrs. Joseph St. George Tucker.....1920-23	



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**EARLY CRUSADERS FOR MISSIONS
IN NORTH ALABAMA**

By **MRS. W. W. ROBINSON, Historian**
Anniston, Alabama



MRS. JAMES LAPSLEY,
Founder of North Alabama Presbyterial,
Anniston, Alabama

SARAH PRATT LAPSLEY
Honorary Life President of the Auxiliary of the Synod of Alabama

Mrs. James Wood Lapsley was a daughter of the manse. Her parents **Rev. Horace Southworth Pratt** and **Isabel Drysdale** were of Connecticut origin but spent the larger part of their lives in Georgia and Alabama, the former occupying the chair of *Belles Lettres* at the University of Alabama at the time of his death.

Early in life she was married to **James Wood Lapsley**, of Selma but later of Anniston where he was a distinguished lawyer and Judge of the Civil and City Court.

Their union resulted from a romantic attachment which strengthened as the years went by. Their home was one where love, work, worship and play, well balanced, safe-guarded a family of twelve children, nine of whom

reached maturity. Three were ministers of the Gospel—Robert, James and Samuel, who laid the foundation of our mission in Africa and whose grave by the Congo became the seed bed for missionaries who followed in his train. Four grandsons are now in the ministry, two grand daughters on the foreign field and one a home missionary and one daughter, Isabel, the wife of a minister.

It is not presuming too much to say that like the mother of J. Campbell White and John R. Mott, the home of Sarah Pratt Lapsley was a center of influence that reached around the world.

Truly her "Own works praise her in the gates" as is testified by her husband whose dedication to her in the "Life and Letters of Samuel Norville Lapsley" is as follows,—

"This is inscribed
To the dear little Mother
From whom our boy
Learned his earliest lessons of entire
Devotion to God and duty;
Whose beautiful life and gentle
And wise words were as an inspiration
Ever inciting and guiding him
In that life of consecration
Some pictures from which
These pages seek
To portray."

Mrs. Lapsley was the founder of the Presbyterial of North Alabama. It is good to know that she lived to see the Presbyterial grow from a small beginning of six federated societies in 1894, to an organization numbering hundreds; from a penny a day mite boxes to gifts now amounting to thousands of dollars; from a low-ebbed spiritual state to a high-tide of deepened prayer-life.

"Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her."

From notes made by Mrs. John B. Knox.

EARLY CRUSADERS FOR MISSIONS IN NORTH ALABAMA

Mrs. James W. Lapsley of Anniston has lovingly been called the mother of North Alabama Presbyterial Auxiliary. Fired with a zeal for missions through the death of her gifted son, Samuel Lapsley, first missionary of our Southern Presbyterian Church to the Congo in Africa, Mrs. Lapsley was one of the first women in the state to see the need of a better organization and to recognize the power that would result thereby.

When she received a letter from Dr. A. L. Phillips, pastor of South Highland Church, Birmingham, urging the organization of a Missionary Union in North Alabama such as he had known in North Carolina, Mrs. Lapsley responded promptly and wholeheartedly to the appeal.

When the consent of Presbytery had been gained, after meetings held in Anniston and Birmingham, the North Alabama Foreign Missionary Union was organized one afternoon in October, 1892, at the First Presbyterian Church of Birmingham.

Mrs. James A. Montgomery, historian of First Church, one of the group present, gives the names of some of the women particularly interested in the organization: Mrs. Harriet Waddell, Mrs. George Thomas, Sr., Mrs. W. H. Jeffries, Mrs. William Hardie, Mrs. Waldo Allen, Mrs. James Going, Mrs. Joseph H. McLester, Mrs. W. A. Sellers, Mrs. F. G. Sheppard, and Miss Lizzie Johnson, all of Birmingham. To this list might be added the names of Mrs. James W. Lapsley and Mrs. John B. Knox of Anniston, Mrs. Garret Hale Smith of Florence, and Mrs. John L. Dodson of Oxford.

Mrs. Joseph McLester in giving an account of the meeting spoke of the fact that as they entered the church that gloomy afternoon each was wondering if this new step in Woman's Work was wise. "Then as plans



MRS. HARRIET WADDELL,
Birmingham, 1893

for the new organization were formulated the clouds disappeared and the sunlight flooded the table around which the women were working." Time has proved this to have been a good omen.

Officers elected were: President, Mrs. James W. Lapsley, Anniston; First Vice-President, Mrs. George Thomas, Birmingham; Second Vice-President, Mrs. John L. Dodson, Oxford; Secretary-Treasurer, Mrs. J. W. Frank-

lin, Anniston; Mrs. Franklin did not serve, however, and Mrs. John B. Knox was elected in 1893 and reelected each year until 1903.

All plans were completed for an organization and to the women of the churches of North Alabama they sent the invitation that Moses gave to Hobab: "Come thou with us and we will do thee good." Numbers 10:29.

Six churches answered to their call and the following year, October, 1893, the first meeting of North Alabama Foreign Missionary Union was formally held in the First Presbyterian Church, Anniston, from whose sacred portals Samuel Lapsley had gone out "to give light to them that sit in darkness and in the shadow of death." The churches represented were: First Church, Birmingham, South Highlands, Birmingham, Bessemer, Oxford, Florence, and Anniston. The program consisted of reports from the Missionary Societies, the discussion of best methods, plans for future growth, and addresses by officers of East Hanover, Virginia, and Wilmington, North Carolina, the two first Missionary Unions organized. Mrs. Knox, in speaking of this gathering said, "After two days of inspirational talks and earnest prayers for guidance we felt that North Alabama Union was launched for a specific and fruitful work for our Glorious Cause." Florence First Church through Mrs. Garret Hale Smith, one of our beloved pioneers, extended an invitation to the Union to meet with them in 1894, which was warmly accepted.

It is significant to record here the service rendered to the women of North Alabama by Dr. A. L. Phillips for his foresight in calling the women together for organization—he who it may be recalled, made an inestimable contribution to the church at large as Superintendent of Sunday Schools, Leader of Young Peoples Work, and as founder of our Assembly's Training School at Richmond, Virginia, in 1914.

Mrs. L. S. Handley, one of the trail blazers of North Alabama, in an article appearing in the Gulf States Presbyterian, November, 1910, tells of the meeting of North Alabama Foreign Missionary Union, 1894, at Florence when Miss Belle Smith of Columbiana, a missionary of the Southern Presbyterian Church to China, home on a furlough, was present and gave testimony of the needs of the great field she served. Moved by her touching plea, Union voted to undertake the raising of the then staggering sum of \$600.00, just double the amount contributed the year before.

"The work being new to Presbyterian women," wrote Mrs. Handley, "it was hard to get things systematized, especially in giving money through any channel other than the regular church collection. At first contributions were small, but by degrees the women and the men, too, realized the possibilities of Woman's Organization, so specific work was planned."

The chief interest at first and the purpose for which Union was organized being Foreign Missions it was not until 1905 that Home Missions were incorporated.

Mrs. James W. Bruce, Mrs. Harriet Waddell, and Mrs. H. W. Flinn served as an organization committee for many years, going out into the country districts, the byways and hedges to organize foreign missionary societies. Faithfully and loyally these women gave time, talents and prayers in those formative days. Mrs. Knox, in an address before North Alabama Presbyterian in 1920 paid the following tribute to them, "This committee with

infinite tact and the desire to serve the best interests of the church, received highest commendation from the ministers and not a few women who were unwilling to try new methods."

In 1907 Miss Alice Daly took up the work of this committee as Presbyterian Visitor for North Alabama Union, carrying into many lonely places the glad tidings and organizing new societies in many country districts. Her spirituality, tact, and keen insight into human nature made her beloved throughout the field. In writing of her work Miss Daly told of the man who said he supposed she had heard the cry come over into "Makedona" and she had come.

The Union had been growing rapidly and by 1907 a larger and a more effective organization was urgent. Mrs. John B. Knox, Mrs. Joseph Mc-Lester, and Mrs. James Bruce were appointed by Mrs. Lapsley to confer with the other Unions as to the advisability of forming a Synodical. North Alabama furnished many of the prime movers in the work of organizing Synodical and when the first meeting was held the following year in Mobile on February 8th, Mrs. Lapsley was made Honorary Life Presdeint and Mrs. Knox, President.

North Alabama Union took a forward step in 1909 when it determined to support the Ensley Italian Mission, the responsibility of the hour in North Alabama Presbytery.

Mrs. Lapsley was a leader that women were proud to acclaim and all ways delighted to follow. To them her words were golden and were prized as are the words of few. In her appeals for service there was a love and tenderness that ever proved an inspiration to her hearers. She had been reelected president of Union from year to year until her removal to Richmond, Virginia in 1910, when she was made Honorary Life President. Her work, undertaken from a heart ripened by sorrow, has served as a shining example and the story of the years under her capable management is a story of continuous growth, vision, and service. From a beginning of six societies, isolated units, there were forty united into a bond of fellowship in 1910. Contributions had increased in proportion: From \$300.00 the first year to \$2,978.95 in 1909 as reported by the efficient treasurer, Mrs. James Bruce. Many prayer bands, a Presbyterian Visitor, and a Secretary of Literature were accomplishments to be noted. But greatest of the achievements was that the progress of Woman's Work had been recognized by General Assembly.

But if there were reasons for rejoicing there was also cause for sadness. For as early as 1910 many of the saintly women "laborers together with God" and working for His Glory had gone to join the "Choir Invisible." Chief among these were Mrs. Waddell and Mrs. Flinn whose lives had been a benediction.

"Born into beauty, and born into bloom
Victors immortal o'er terror and tomb,
Fast fall our footsteps, we follow from afar
Love's flight leads Heavenward, from gates left ajar."

Frances Willard.

North Alabama could not have made a better choice than Mrs. Leman S. Handley, of Birmingham, upon whom Mrs. Lapsley's mantle fell.

Thoroughly familiar with the work she filled the office with honor. Hers was an important term of service as president of Union for it was at this time that an advanced step took place in Woman's Work.

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

North Alabama officially endorsed the Overture to General Assembly asking for a general secretary of Woman's Work at the spring meeting 1912. It is noteworthy that the name of the organization was changed from North Alabama Missionary Union to North Alabama Presbyterial Auxiliary this same year.

At the spring meeting of Presbyterial when Mrs. James Bruce was president, Mrs. W. C. Winsborough, new Superintendent of Woman's Work, was present and addressed the body. Her words were wonderfully clear and forceful and made a profound impression on her audience. Mrs. Bruce had served as secretary-treasurer of the organization from 1897 and had a working knowledge of every phase of Presbyterial. Her keen, active mind, and her practical, Christian character were a great blessing in meeting the needs of her office.

Contributions were increasing. The report for the year 1915 when Mrs. Frank Turner of Birmingham was the efficient president showed a total of \$7,424.90, a per capita donation of \$7.00. At that time the Presbyterial was composed of 37 adult societies and 10 young people's—a total of 47 societies. The same year Presbytery elected Dr. David Park of Fairfield as its chairman of Woman's Work to advise and to aid Presbyterial.

At the 1916 meeting of Presbyterial at Huntsville about three fourths of the societies were represented. The resignation of Mrs. Turner was regretfully accepted and Mrs. J. F. Witherspoon of Birmingham was elected to take her place, serving with zeal and energy. A special feature of the program that year was an address by Mrs. Nesbitt of Korea and an illuminating discussion of Assembly Home Missions by Miss Barbara Lambdin of Atlanta.

The following year Mrs. J. W. Johnson of Tusculumbia was made president and North Alabama was fortunate in having this capable woman as leader. Mrs. Johnson gave unselfishly of her talents and unsparingly of her time for four years, 1917, 1918, 1919 and 1920. Her regime was a time of transition when the Auxiliary Plan was gradually taking the place of the Ladies Aid and Missionary Societies. By the close of her term as president there were only three churches retaining the older organization.

Mrs. Fred Hunt of Decatur was the next president of Presbyterial (1921-1922). As a challenge to the spiritual life of the organization a new Standard of Excellence was assigned the Woman's Auxiliary in 1921 and in 1922 the first Birthday Party celebrating the tenth anniversary of the founding of Woman's Auxiliary was generally observed throughout the churches belonging to Presbyterial. Presbyterial also pledged itself to support and encourage a Young Peoples Conference.

At the 1923 meeting of Presbyterial held in Gadsden, Mrs. R. G. Hershey of Birmingham was elected president. The organization listened to a splendid talk on Stillman Institute, Its History and Its Needs given by Mrs.

Snedecor. Moved by her earnest plea for aid, Presbyterial voted to establish a hundred-dollar scholarship in the School for Colored Girls. The secretary Mrs. S. W. Irwin, reported 35 Auxiliaries in North Alabama, eight having been added during the year. Pratt City, Thirty-Fifth Avenue, Birmingham, Brighton, Wylam, Corona, Goodwater, Huntsville, Anniston Second, Athens, Belle Mina, Columbiana, Fairfield, and Jasper having disbanded. Mrs. Hunt, the retiring president, made her final report, leaving behind her a fine record of fidelity and efficiency.

In 1924 the plan of Group Conferences was inaugurated with success in North Alabama giving a new impetus and a fresh enthusiasm to local Auxiliaries. This work was under the direction of Mrs. Frank M. Jones of Birmingham, first chairman. The watchwords of the gathering that year were "Service" and "Evangelism."

The thirty-second annual meeting of Presbyterial convened in the Woodlawn Church, Birmingham, April 15th, 1925. The president, Mrs. Hershey, presided. This year marks another mile stone in the history of North Alabama Presbyterial. The Minutes of that year give the following account of the meeting:

"Mrs. Hershey, as Synodical President, explained the division of North Alabama Presbyterial, she being empowered by Mrs. W. C. Winsborough, Superintendent of Woman's Work, to divide the body at this meeting. With a few appropriate words, the division was made, the territory divided into two parts, each taking the name of the Presbytery of which it is an auxiliary. They now stand as Woman's Presbyterial Auxiliary of the Presbytery of North Alabama and Woman's Presbyterial Auxiliary of the Presbytery of Birmingham."

North Alabama Presbyterial now included the following counties: Lauderdale, Colbert, Morgan, Marshall, Madison, Dekalb, Etowah, Calhoun, Talladega, Franklin, Coosa, Lawrence, Cullman, Blount, St. Clair, Cherokee, Cleburne, Clay, and Randolph.

After election of officers was held, Mrs. Hershey installed them in an impressive manner. A short business session followed of the Presbyterials meeting in separate groups. The following auxiliaries were included in North Alabama: Anniston First, Anniston Central, Atalla, Courtland, Decatur, Florence, Gadsden, North Gadsden, Goodwater, Gunterville, Hartselle, Huntsville, Jacksonville, Madison, Oxford, Sheffield, Sylacauga, Talladega, Tusculumbia, and Valley Head. Mrs. Hershey was an indefatigable and earnest worker. This gifted woman was called to a larger field as President of Synodical.

Mrs. Paul Speake of Huntsville, newly chosen president of Presbyterial, immediately took over her duties, carrying forward the work in the beauty of love and the spirit of the Master. Her earnest efforts were rewarded by the report the following spring of three new auxiliaries added: West Huntsville, Collinsville, and Fort Payne were cordially welcomed as members into the Presbyterial family. Rev. A. S. Maxwell, missionary to Brazil, Rev. C. G. Partridge, chairman of Home Missions in North Alabama Presbytery, and Miss Sue Haley of Atlanta, representing Assembly's Home Missions, presented vivid pictures of our Southern Presbyterian Church, and the great need in the home and foreign fields.

At the 1927 annual meeting held at Sheffield, the president, Mrs. Speake, reported the organization of three more Auxiliaries, Anniston South Quintard, Hatchet Creek, and Limestone at Athens having joined the ranks during the year. The report of Group Conferences revealed that this branch of Presbyterian work had passed out of the experiment stage and had become an established institution. Attendance had more than doubled, and additional churches had been represented.

The First Presbyterian Church of Talladega was hostess for the annual meeting of Presbyterian in 1928. The meeting was called to order by the president, Mrs. Shaler Houser of Anniston. A survey of the year's work afforded gratifying reports: an increase in family altars, Auxiliary membership, Tithers, and Stewardship Classes, and a spirit on the part of the larger auxiliaries to "Big Sister" the smaller ones. Three more auxiliaries has been organized—Russellville, Piedmont, and Carmel. Hartselle had disbanded.

The thirty-sixth annual assembly of North Alabama Presbyterian was held in the historic First Church at Huntsville with Mrs. Houser again presiding. While there was no gain in number of Auxiliaries the increase in membership was encouraging, from 885 to 1,116, due to Mrs. Houser's zeal in promoting the work, her unusual ability and her consecrated spirit.

The next two years, 1930 and 1931, under the leadership of Mrs. James Roberts of Florence, distinguished for her piety and noble bearing, who presided over the conference both years with dignity and distinction, we find that two more auxiliaries were added. A pleasing feature of the meeting at Anniston in 1930 was a message from the foreign field brought by Miss Edmonia Martin of Brazil, and of the meeting at Gadsden in 1931, an address by Miss Virginia Halladay of Lubondia, Africa. Grounds for rejoicing was the addition of North Gadsden, East Gadsden, and Weogulfka as Auxiliaries.

Mrs. Ross Blackmon of Anniston, a young woman of marked intellectual gifts, held the office of president in 1932 and 1933. Mrs. Blackmon is a forceful speaker, a thorough student of parliamentary law, an untiring worker in the Kingdom, and it is not surprising that much was achieved during those years, although economic conditions retarded the progress of the work. Another auxiliary was added in 1932, Soco Patoy at Kellyton.

Of the forty churches in North Alabama Presbytery twenty-seven now has organized auxiliaries with a membership of 1,448. Christian Social Service was especially stressed. Many auxiliaries in North Alabama aided the Red Cross, Community Chest, and other agencies for the relief of suffering and poverty due to the Depression.

Mrs. Robert Burns of Lincoln followed Mrs. Blackmon as president, serving in 1933 and 1934. Reviewing these years we find that the atmosphere of Presbyterian was deeply spiritual and there was a sense of God's spirit in all the work accomplished. Mrs. Burns' calm and dignified bearing, her singularly sweet voice, and her gracious manner impressed her co-workers.

At the earnest plea of Presbyterian Mrs. James Roberts again accepted the presidency at the spring meeting in 1935 at Tuscombua and it is with

gratitude that the group pledges its hearty cooperation to this consecrated woman.

As we briefly trace the story of the past we rejoice in the strong organization we have today. Beginning as isolated units, loosely joined together, we have a close relationship between Presbyterial and local Auxiliaries. In a sketch of such brevity that every sentence must contain a fact it is not possible to record any but prime truths. Thus the names of many who worked with fidelity are not here disclosed. From its inception North Alabama has been singularly blessed in having gifted women as leaders. While it is regrettable that there is not space to list the names of those who have given so sacrificially of loving, loyal, service to their King, we know that "To honor God, to benefit mankind, to serve with lofty gifts the lowly needs of the poor race for which the God-man died, and do it all for love—ah! this is great—and she who does this well wins a name, not only great but good." All honor to these noble women. Let us keep their memory sweet. May the remembrance of their service inspire us to a renewed consecration and even higher standards of efficiency and spirituality. For we depend upon the promises as given in Act 20:22: "The word of His grace which is able to build them up, and to give them an inheritance among all them which are sanctified."

During these years we have had many shadows from the wings of sorrow. Only recently, one whom we loved and honored, whose broad vision of usefulness enhanced every phase of Christian service, Mrs. John B. Knox, finished her earthly task and was called from our midst.

"Out of the shadow land into the sunshine
Cloudless, eternal, that fades not away."

The light of Life Eternal lifts us above fleeting, earth-cast shadows. We return thanks for success achieved and continue in earnest prayer that God will shape our work along lines that will speedily advance His Kingdom.

"The captive's oar may pause upon the galley,
The soldier sleep beneath his plumed crest,
And Peace may fold her wings o'er hill and valley,
But thou, oh Christian, must not take thy rest."

The women of North Alabama are pressing forward to the upbuilding of the Kingdom, for their feet are firm, and their hearts are assured that

"Behind the dim unknown,
Standeth God, within the shadow, keeping watch upon His own."

It was during the administration of Mrs. J. F. Witherspoon, as president of North Alabama Presbyterial that many ladies Aid and Missionary Societies were organized into Women's Auxiliaries, this, of course, necessitated educating the ladies and members to appreciate the value and importance of the Woman's Auxiliary of the Southern Presbyterial church. It was during this formative period that Mrs. Winsborough attended the Annual Meeting of Presbyterial held in the South Highland Presbyterial church of Birmingham April 4, 1917. Mrs. Winsborough's message at this time was

an explanation of the organization of the Woman's Auxiliary of the Southern Presbyterian church. She also gave in detail, the plan for the Local Auxiliary organization. This was a most timely message, since it was difficult to convince many leaders and members that the welding of the two societies into one was the best plan.

One of the most outstanding events of this Presbyterian meeting was the attendance of all of the ministers of the Birmingham District, for at



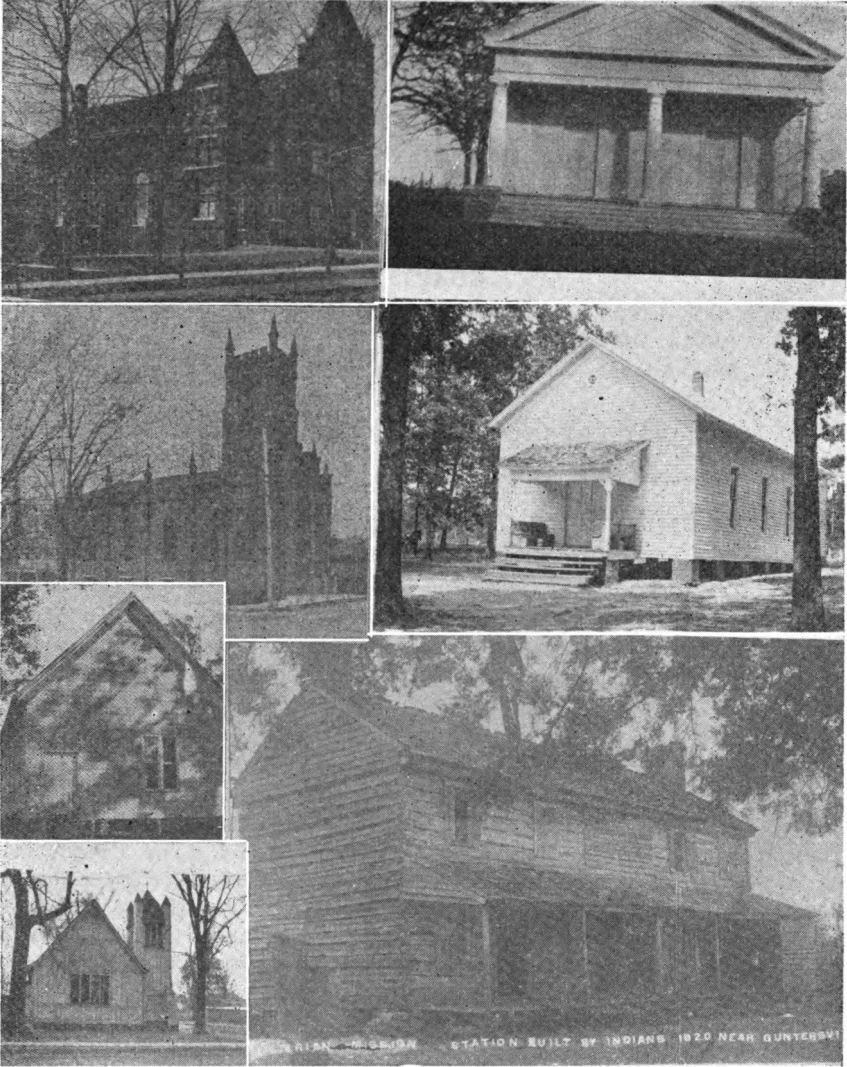
MRS. HORTENSE WITHERSPOON,
Synodical Historian, Secretary of As-
sembly's Home Mission, President of
Birmingham Presbyterial.

this time the ministers had not all been wedded to this new plan of the Woman's work.

Much constructive work was done during Mrs. Witherspoon's term of office.

The duties of the officers and Secretaries of Causes was new to all and much helpful instructions had to be given.

History of North Alabama Presbyterial 1916 and 1917.



FLORENCE PRESBYTERIAN CHURCH
NEWBERN PRESBYTERIAN CHURCH
HUNTSVILLE CHURCH
LIMESTONE PRESBYTERIAN CHURCH
OLD HATCHETT CREEK CHURCH AS IT STANDS TODAY
NORTH ALABAMA PRESBYTERIAL—ATTALLA
INDIAN MISSION—GUNTERSVILLE

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THE MOTHER CHURCH AND SOME OF HER CHILDREN

By *Mrs. W. W. ROBINSON, of Anniston*

CHAPTER 1.

MOTHER CHURCH AND SOME OF HER CHILDREN

SOME CENTENARIANS—Huntsville, Courtland, Tuscumbia, Florence, Hatchett Creek, Talladega, Carmel, and Jacksonville.

Other churches in order of dates of founding

CHAPTER 2

MISSIONARY AWAKENING IN NORTH ALABAMA

A. Indian Mission-Cherokee

B. Miss Augusta Bradford. Talladega, Missionary to Oklahoma.

THE FIRST PRESBYTERIAN CHURCH OF HUNTSVILLE

Organized 1818, by Rev. Gideon Blackburn

THE MOTHER CHURCH AND SOME OF HER CHILDREN

1. SOME CENTENARIANS

The history of eight churches in North Alabama, go back a hundred years or more and cover a period from the settlement of the State. These early churches founded in a spirit of Christian Fellowship and willingness to share burdens, have handed down a heritage of character and faith.

HUNTSVILLE—1818

It was in the beautiful and historic city, of Huntsville that the foundation of Presbyterianism in North Alabama was laid. The First Presbyterian Church of Huntsville was organized on June 15, 1818. On that day Reverend Gideon Blackburn of Tennessee gathered together a few of the pioneers of the little settlement and formed them into a church. This, the mother church of North Alabama, has been a beacon light, making bright the way for one hundred and seventeen years.

Through the untiring efforts of ruling Elders William Leech and John Adams, ordained in 1818, and John Lorange, ordained in 1819, a building, commodious and appropriate, was erected and the dedication service held on October 12, 1822. For thirty-eight years the Presbyterians of Huntsville worshiped in this building during the pastorates of the following ministers: Reverend John Allen, (1823-1843), buried in Maple Hill Cemetery, Huntsville; Reverend Conway P. Wing (1848-1849); Reverend John Zivley (1850-1852); Reverend John W. Hall (1852-1854), and Reverend Frederick A. Ross (1855-1875).

While Dr. Ross was pastor, the congregation replaced the original shelter with the present building at a cost of \$35,000.00. Through the able management of the treasurer, Robert Cozby Smith, the large debt on the new building was paid. This new house of worship was dedicated on May

18, 1860, during the meeting of the United Synods of the Presbyterian Church, U. S., afterwards the General Assembly of the United States, then in session at the Huntsville Church.

After the resignation of Dr. Ross, the following pastors served the Huntsville Church: John De Whitt Burkhead (1876-1879); John H. Bryson (1882-1897); G. L. Bitzer (1898-1902); Francis Tappey (1903-1918); H. M. Moffett (1918-1921); and the present pastor, Neill G. Stevens (1922-).

MISSION WORK—WEST HUNTSVILLE CHURCH

During the pastorate of Dr. Bitzer, a church was built in Merrimac Village as a memorial to Dr. Bryson and named Bryson Chapel. The parent church endowed the chapel with a bell, an organ, and a communion service.

Miss Jessie House was placed in charge of the mission work. The chapel was soon moved to West Huntsville, a wider field of service, where Miss House and Miss Virginia McCormick carried forward the work in a splendid way among the cotton mill operatives. Religious services were held each Sabbath afternoon by the pastor of First Church until the way was opened to secure a pastor for this mission work.

WOMAN'S WORK IN HUNTSVILLE CHURCH

Although there was no organized work among women until 1885, the quiet influence of women has always been felt in this church, as in most. As John Ruskin tells us, "The soul's armor is never well set to the heart unless a woman's hand has braced it, and it is only when she braces it lightly that the honor of manhood fails." Through the stormy days of the War between the States, when the men were away, the women nobly served the church, giving temporal and spiritual assistance whenever needed.

Miss Helen D. Smith, historian of First Church, Huntsville, wrote the following account of woman's work in the Huntsville church in 1930.

"There is no record showing any organized work among women prior to April 27, 1885, when a society called "The Ladies Aid Society of Huntsville, Alabama," was organized with Mrs. S. J. Mayhew as President.

The Home and Foreign Missionary Society was organized by Dr. Bryson on November 26, 1888, with Mrs. S. H. Buck as President.

The records give very little about the Ladies Benevolent Society, but the minutes of the Missionary Society show the faithful service of the few who carried on the work for a number of years.

On September 10, 1896, at a meeting of the Missionary Society, upon the suggestion of Miss Kate Erskine, who had recently returned home from a visit to another state, where she had seen a plan effectively used in a church there, it was decided to call all the women of the Church together for the purpose of organizing a society of this kind, to be known as "The Saturday Market" where home-made bread, cakes, etc., would be on sale. This market afterwards became the Ladies Aid Society, with Mrs. John Mathews as President. For a number of years the woman's work of the

church was carried on through the Ladies Aid and Missionary Societies alone.

In April, 1919, during the pastorate of Reverend H. M. Moffett, the Missionary Society and the Ladies Aid were united under the name of "The Church Workers". This organization was controlled by an Executive Board consisting of three women and a chairman for each department of church work. The three women who served jointly at this time were: Mrs. Paul Davis, Mrs. Annie Anglin, and Mrs. Charles Shaver.

At the beginning of the church year, April, 1920, "The Church Workers Society" was organized under the "Circle Plan" as laid down by the Assembly, and the name was changed to the "Woman's Auxiliary", with Mrs. W. I. Wellman as President, but this organization did not enter the Presbyterian at this time.

In April, 1923 with Mrs. Paul Speake as President, the Woman's Auxiliary became a member of the North Alabama Presbyterial. "To Mrs. Speake's earnest faith, wise council and tactful guidance as our leader, may be attributed much of our success during the first few years of our connection with Presbyterial," writes Miss Smith.

As we review the growth and development of the woman's work down through the years we find that each new organization proved to be a step forward. When considering the small number of women who carried on the work for so many years, in contrast to the large number reached through the Auxiliary of the present day, one is reminded of our Savior's parable where a little leaven leaveth the whole. Just so the influence and interest of this little band of organized workers who launched out in the Master's work in 1885, has been the leaven at work until now, when we have a splendid Auxiliary contributing to all the Assembly's causes and under whose fostering influence the women are being led to a deeper spiritual life.

In addition to the woman's work just mentioned, there were several other societies which did effective work. The records of these organizations are incomplete, and the facts herein given are largely from memory.

The King's Daughters Society was organized by Mrs. George P. Turner during the pastorate of Dr. Bryson, and the membership was composed of the young women of the church.

The Orphan's Home Society also had its beginning while Dr. Bryson was with us. It continued under this name until 1908 when the name was changed to the Florence Smith Memorial Orphan's Home Society in memory of Florence Cowles Smith, one of its faithful members, who had recently been called to her Heavenly home.

During the pastorate of Reverend Francis Tappey, "The Westminster Circle" was organized by Mrs. Tappey.

Mrs. Frank E. Murphey organized the first Children's Mission Band about the time the King's Daughters came into existence.

When Reverend Francis Tappey was pastor, Mrs. Tappey organized the second Mission Band, called for Reverend S. M. Erickson, the Foreign Mission pastor of this church.

Miss Margery Mayhew Speake of this church volunteered for the Foreign Field.

The first Christian Endeavor Society in Huntsville Church was organized by Mrs. P. W. Lowndes while Dr. Bryson was pastor, and was still active during the pastorate of Reverend G. L. Bitzer. While the latter was pastor, Misses Ramelle Anderson and Helen Burbank organized a Junior Christian Endeavor Society.

During the pastorate of Reverend Francis Tappey, Miss Carrie Matthews and Mrs. May McCowan organized a Christian Endeavor Society.

In the fall of 1922 a few weeks after Reverend Neill G. Stevens began his work in our midst, an Intermediate Christian Endeavor Society was organized and did a splendid work for several years. It is still being successfully carried on by Mr. and Mrs. W. B. Whitfield.

The early records of the Sunday School are lost. There has always been a Sunday School in the Huntsville First Church so far as is known. Among those who have served as superintendents the following are recalled by the historian: Mr. W. H. Raymond, Major Joseph H. Sloss, Judge Paul Speake, Mr. David Grayson, Mr. J. D. Peeler, Mr. E. W. Baker, Mr. M. U. Griffin, and Mr. W. B. Whitfield.

After more than a century of life, the congregation is large, and under the enthusiastic leadership of the present pastor, Dr. Neill S. Stevens, looks forward to an active, prosperous future. It has always stood for that which is high and noble in both the material and spiritual realms. We pray that its influence may be perpetuated throughout the ages.



CHAPTER II

MISSIONARY AWAKENING IN NORTH ALABAMA CHEROKEE INDIAN MISSION

Over one hundred years ago, as far back as March, 1820, the Presbyterians, under the auspices of the American Board of Commissioners for Foreign Missions, established a Cherokee Mission School at the place known as Missionary Station, at Cross Roads, near Steele's Ford on Big Spring Creek, about three miles from the present city of Guntersville.

The first teacher in this school was the Rev. Daniel S. Buttrick. In June, 1820, Catherine Brown, a native Indian girl, was put in charge of the female school at the same place.

In the spring of 1821, Mr. Buttrick and Catherine Brown were succeeded by Reverend William Potter and his wife, and they remained in charge of the school until it was broken up by the removal of the Cherokee Indians to the west in 1837.

This old station served as a residence until a few years ago when it was destroyed by fire. It was the first house built in that part of the reservation in Marshall County. Judge Wyeth and his wife were living there when their son, John Allan Wyeth, later a distinguished surgeon in New York City, was born.

(Information about the mission was sent to the Presbyterial historian by Mrs. Lusk of Guntersville).

"At one time the Presbytery of North Alabama was a part of the Synod of Tennessee. It employed Home Missionaries, missions were established among the Indians, and two or three of their men were trained and licensed to preach to their own people. Gideon Blackburn, of Tennessee, labored under the direction of the Philadelphia Board of Missions, preaching and establishing schools for the Indians within our bounds and elsewhere."

(See minutes of Presbytery of North Alabama, 1926, Reverend W. C. Clark, of Sheffield, historian).

MISS AUGUSTA BRADFORD

"In 1862, Miss Augusta Bradford, a member of the First Presbyterian Church of Talladega, Alabama, responded to the call of the committee of the Southern Assembly for teachers to the Indians in Oklahoma.

"To her is accorded the honor of being the first Foreign Missionary sent out by the Southern Presbyterian Church. The work among the Indians was for several years under the care and direction of the committee of Foreign Missions of the Southern Presbyterian Church. This work, which was started in Goodland, Oklahoma, was later transferred to Home Missions, and is now in a flourishing condition, having outgrown its bounds."

(Information given by the late Miss Lillie Wood of the Talladega Church).

FIRST PRESBYTERIAN CHURCH OF ANNISTON

The First Presbyterian Church of Anniston was founded on March 9, 1884, by Reverend W. H. Clagett, D.D., Evangelist of the Synod of Alabama. The meeting at which the organization was effected was held in the First



MRS. SAM P. KENNEDY,
First President Auxiliary First Presby-
terian Church, Anniston, Alabama

Methodist Church, then located on the northwest corner of Twelfth and Noble Streets, where the Alabama Hotel now stands.

The twenty-six charter members, of which five were baptized non-communing members, were as follows: W. H. Williams, Nellie Williams, Howard Williams, Mrs. Mary Williams, Sadie Williams, Dr. Harry Mabbett, Mrs. Leila Mabbett, N. McPherson, Mrs. Eliza McPherson, John J. McPherson, C. Ringgold Snyder, Mrs. Kate V. Snyder, Miss Bessie Snyder, Mrs. Sallie Goodwin, James Harrison, Hugh Stevenson, Mrs. Mary Earl, R. L. Cater, Mrs. N. E. Thompson, Miss Mary Thompson and Evalina Thompson.

On profession of faith in Christ: Miss Emma Earl, Mr. John Johns, Miss Eva Harrison, and Mr. Thomas Ponder. To this number is added the name of Miss Mittie McDonald, who at an early date united with the church. Of the original members only two are residents of Anniston today—Mrs. Sadie Williams Cater and Mr. R. L. Cater.

Among the early members were the following families: Mr. and Mrs. John M. Caldwell, Mr. and Mrs. G. H. Norwood, Mr. and Mrs. E. L. Turner, Mr. and Mrs. S. P. Kennedy, Mr. and Mrs. Alfred H. Smith, Mr. and Mrs. C. J. Houser, Mr. and Mrs. E. E. Elam, Mr. and Mrs. Stephen Nunnally, Mr. and Mrs. W. H. Weatherly, Mr. and Mrs. Joseph Carthel, Mr. and Mrs.

Samuel McClanahan, Mr. and Mrs. Forbes, Mr. and Mrs. D. B. Cater, Mrs. M. A. Frye and family, Judge and Mrs. W. F. Johnston, Judge and Mrs. Thomas W. Coleman, and Mr. and Mrs. John B. Knox, Judge and Mrs. James Lapsley, Mr. Tom and Joseph Aderhold, Mr. J. C. Sproull, and Mr. and Mrs. Kline. In 1893 Judge James W. Lapsley was the first layman to be Moderator of the General Assembly of the Southern Presbyterian Church.

The Church conducted services for three years in the Knights of Pythias Hall, which was located on the corner of Eleventh and Noble Streets. In April, 1887, the church occupied the chapel on the present site, Tenth Street and Quintard Avenue. It was not until May, 1896, that the main auditorium of the church was completed and dedicated. It was mainly through the efforts of the building committee, composed of Mr. J. C. Sproull, Mr. John B. Knox, Mr. E. L. Turner and Mr. John H. Frye, that the church was completed. Mr. Jim Goodwin made a generous contribution towards the Building Fund. The Manse, facing Tenth Street, adjoining the Church, was built in 1889.

The following ministers have served the Anniston First Church: Reverend James Dunning McLean (1884-1887); Reverend R. M. DuBose (1887-1891); Reverend Donald MacQueen (1892-1903); Reverend D. N. McLaughlin (1903-1906); Reverend J. G. Anderson (1906-1909); Reverend S. E. Hodges (1910-1931); Reverend Neal L. Anderson, Stated Supply three months (1931); Reverend Melton Clark (1932).

Anniston First Church has been unusually fortunate in its choice of pastors. The historian recalls with great pleasure the noble work of Dr. Hodges, who occupied the pulpit for twenty-one years. His long term of service endeared him not only to Presbyterians, but to the whole city. Although Dr. Neal Anderson was with this church for only three months before his death in 1932, yet his memory is cherished. The Anniston Star said of him: "Never has Anniston known a man of sublimer faith than that which he exemplified in the eternal verities of the religion he professed, nor one who taught more understandingly the immortality of the human soul as revealed in the Book of Books." Those who know Dr. Melton Clark, the present pastor, can appreciate the charm, the beauty, and the clearness of his teachings. His ministry in this church is being wonderfully blessed. A thinker of unusual depth Dr. Clark is well known and esteemed throughout the Southern Presbyterian Church.

SABBATH SCHOOL

In 1920, while Dr. S. E. Hodges was pastor, a modern Sabbath School building was erected on Quintard Avenue between Tenth and Ninth Streets. This building was completed and dedicated on May 23, 1920.

The Sabbath School was organized two weeks after the church organization was effected. Mr. W. H. Williams was the first superintendent and he served for twelve years, resigning in December, 1895.

The following have served as superintendents since his resignation: John M. Caldwell (1896-1899); John H. Frye (1899-1902); H. L. Cater (1902-1904); George E. Cater (1904-1908); Alex Sutherland (1909); George Cater (1909); S. A. Russell (1910-1924); H. H. Booth (1924-1925); Phil Whiteside (1926); J. B. Holman (1927-1930); Percy A. Quinn (1930); W. H. Steele, Jr. (1931-1933); Thomas M. Fowler (1933-34-35).

Among the early workers of the Sabbath School, which has always been the Training School for the Church, were: Judge W. F. Johnston, Judge James Lapsley, Mr. G. H. Norwood, Mr. Gordon Jones, Mrs. James Lapsley, Mrs. Samuel McClanahan, Mr. H. B. Glover, Mrs. W. H. Williams, Mrs. C. C. Huckabee, Mrs. Jim Goodwin, Mrs. John B. Knox, Mrs. M. A. Frye, Miss Alberta Moss, Miss Minnie Allen, Miss Betty Forbes, Miss Isabel Lapsley, Mrs. Daisy Walsh, Miss Virgie Cater, Mrs. J. W. McPherson.

Tribute is due to the memory of the late pastor, Dr. Hodges, for his fine work in directing the departments of the Sabbath School. He was without exception the finest kind of Sunday School pastor. Praise is also due his splendid wife, Mrs. Margaret Hodges, who far an equal number of years rendered faithful and loving service as a teacher in the Sabbath School. S. A. Russell, Superintendent Emeritus, is known throughout the state for his work and able management and direction of the Sunday School during his long term of office.

Today the Sabbath School is well organized and splendidly equipped. It has an especially strong body of officers and teachers.

The First Church is proud to claim the following Ministers as sons of the Church: Thomas Ponder, S. Hunter Norwood, Hugh Smith and Wade Cothran Smith, Samuel W. Lapsley, missionary to Africa. To these is added the name of Howard S. Williams, well known lay evangelist.

The church is deeply appreciative of several splendid gifts. The first of these is a Memorial Window to Samuel Lapsley presented by the Young Ladies Missionary Society. Soon after the founding of the church Judge James Lapsley moved his family to Anniston from Selma, just previous to the completion of Young Samuel Lapsley's Theological training. Samuel and his brother, Robert, editor for many years of the Earnest Worker at Richmond, Virginia, returned to Anniston in the summer from the Seminary and worked in the Mission Churches, established by the First Presbyterian Church. Therefore it was from the First Presbyterian Church of Anniston that Samuel Norvell Lapsley went out to his great work in Africa. This beautiful stained glass window on the west side of the main auditorium is a constant reminder of his glorious life and sacrificial death.

The church was greatly in need of hymn books and the Houser family generously donated the money and authorized Dr. Hodges, the pastor, to purchase them.

Another gift is the Pulpit Bible presented to the church by Mrs. A. J. Goodwin. Mrs. A. J. Goodwin also gave the handsome Baptismal Font of lovely design.

Two years ago Mrs. Melton Clark, had a complete set of acousticians installed in the church. This gift has brought joy to some ten members who were unable formerly to take a part in the services of the church.

When Anniston First Church celebrated its Semi-Centennial in 1934 an invitation was sent to Mrs. Charles L. Taylor, of Pittsburgh, Pa., by Mrs. Ed Smith, a member of this church. Mrs. Taylor replied to the invitation by a check for \$100.00. It was decided to use this money for the purchase of a communion table with the hope that later a complete set of pulpit furniture would be bought. Whereupon, the Woman's Auxiliary under



FIRST CHURCH, ANNISTON, ALABAMA

MRS. ANNIE C. BLACKBURN, ATHENS, ALABAMA

**MRS. MEMORY PRYOR PEEBLES,
First President of Ladies Auxiliary, Limestone First Presbyterian Church,
Athens, Alabama**

MRS. G. H. SMITH, FLORENCE, ALABAMA

DR. MELTON CLARK, PASTOR FIRST CHURCH, ANNISTON



the leadership of Mrs. Horace Miller, gave over four hundred dollars and the pulpit furniture was secured at once.

YOUNG PEOPLES SOCIETIES OF THE CHURCH

The Westminster League, organized by Mr. John M. Caldwell in 1895, was the beginning of young peoples work in the church. In 1903 the organization changed its name to Christian Endeavor Society. Since that time the Christian Endeavor Society has grown and broadened its scope. Today the Young People of the church have a Junior and Senior Society, and are actively at work. Several ministers of the Gospel were trained under the care of the Young Peoples Societies of the First Presbyterian Church of Anniston. Among these are: Vernor Anderson, Missionary to Africa; A. F. Fogatie, Luther Blackwelder, Edward Nesbitt, C. U. Leach, Claude Partridge, Hubert Carlton, Stewart Hotchkiss, Robert Liston, John Martin, J. W. Wilcox, and Samuel P. Lapsley.

CENTRAL PRESBYTERIAN CHURCH HISTORY ANNISTON, ALABAMA

In the fall of 1887, the Central Presbyterian Church had an inauspicious beginning. Two missionary spirited men, Mr. W. H. Williams and Judge Johnson, were walking out West Sixteenth Street one October Sunday afternoon, and saw the need of a mission Sunday School for the community. The following week these two saintly men purchased a lot on the corner of Sixteenth Street and Brown Avenue, and on the following Sunday conducted their first Sunday School class on a pile of lumber. A small wooden building was soon erected to house the little Mission Sunday School.

After one year of continued growth as a Mission Sunday School, under the direction of the session of the First Presbyterian Church, the time ripened for a permanent organization; accordingly a handful of faithful and fearless men and women were organized by a commission appointed by North Alabama Presbytery into a Home Mission Church, to be known as the West Anniston Presbyterian Church, and later known as Second Presbyterian Church. Presbytery's Commission consisted of Reverend John Morton, Presbytery's Evangelist, Reverend Thomas Ponder, Reverend James McLain and Ruling Elders, whose names cannot be obtained.

The new organization was effected with the following persons as charter members: Mrs. Emma Beavers, Mr. Edwin Carr, Mr. S. Y. Cater, Mrs. Grace Chapman, Mrs. Ella Hardee, Mr. W. P. Jewell, Mrs. W. P. Jewell, Mr. A. C. Saye, Mrs. A. C. Saye, Mr. John A. Summers, Mrs. Jno. A. Summers, Mrs. Thompson, Mrs. Lucy Tyner and Mrs. Mary Watt.

The following officers were elected: Mr. S. Y. Cater, Mr. W. P. Jewell and Mr. A. C. Saye as Ruling Elders; Mr. John A. Summers and Mr. Edwin Carr as Deacons.

This organization was effected largely by Hon. James W. Lapsley, who poured out his life in the faithful service and devotion to the new Presbyterian organization in Anniston, giving generously of his means and filling the pulpit every Sunday morning for three years.

Reverend Robert A. Lapsley, son of Hon. James W. Lapsley, now editor of the Sunday School periodicals of the Southern Presbyterian Church of Richmond, Virginia, was the first pastor of the church. He was ably assisted for several years by his brother, Reverend Samuel N. Lapsley.

By 1890 the Church and Sunday School had outgrown its equipment. Under the leadership of the first pastor, a new site was secured, and the building was moved and re-located on the corner of Fifteenth Street and Brown Avenue. Improvements were made and the basement equipped for Sunday School purposes. The church made gradual progress through the years, growing as the town grew and developed eastward. After the church was moved to this location the following ministers served as pastor: (It is impossible to give dates) Rev. James Lapsley, and Reverend Wood, Reverend Clyde Sheltman, Reverend R. E. Henderlit, Reverend W. A. Daniel, Reverend J. Frank Turner.

On May 1, 1912, during the services of Reverend J. Frank Turner as pastor, a congregational meeting was held and committee was elected and instructed to sell the property and secure a location where a new building could be erected and more room enjoyed.

The committee selected and purchased two most attractive lots on the corner of Eighteenth Street and Gurnee Avenue. A new two-story brick building was started, the present modern Sunday School building completed at a cost of \$12,000.00, having an auditorium with seating capacity of one hundred and fifty, fourteen separate classrooms conveniently arranged.

Reverend R. E. Henderlite was again called to the pastorate. After him came Reverend Jas. E. Bird and Reverend R. B. Gardien.

In July, 1922, Reverend J. E. Coker was called as pastor. The church property was in need of repair and Mr. Coker's first efforts were to remedy this. The interior of the Sunday School building was refinished and comfortable seats purchased.

The next step toward improvement was the erection of the main auditorium for church worship. This was begun during the summer of 1923, and hurried to completion under the faithful and untiring leadership of Reverend J. E. Coker. The new auditorium had a seating capacity of three hundred.

In 1923, at the fall meeting of North Alabama Presbytery, by request of the congregation, the name was changed to the Central Presbyterian Church.

In November, 1928, Reverend Mr. Coker left Central Presbyterian Church to accept a call to the First Presbyterian Church, Aberdeen, Mississippi. The spiritual and material growth of the church in the past few years is due to the efficient leadership and untiring efforts of Mr. Coker; combining in an unusual degree deep spirituality and fine business judgment.

On May 5th, 1929, the present pastor, Reverend J. Edison Stauffer, formerly pastor of the First Presbyterian Church, Cape Charles, Virginia, began his work at Central Church. During his ministry the church has grown both numerically and spiritually. Central Church is today a working church, with men and women and young people well organized to carry on the work of the Kingdom.

Such activities of the church as may be considered or classed Home Mission work began with the organization of the West Anniston Presbyterian

Church, under the direction of the first pastors of the church, assisted by its officers and officers of the First Presbyterian Church.

Other home missionary activities of the church consisted of weekly cottage prayer meetings held during a number of years in the early life of the church in the western part of the City of Anniston; for a number of years a thriving Sunday School organization was carried on in a building located eight or ten blocks southwest of the church. This work, under the leadership of a number of successive pastors of the church, and its officers, continued up to the time of the removal to the present location of the church under its present name, Central Presbyterian Church of Anniston.

AUXILIARY CENTRAL PRESBYTERIAN CHURCH

The Woman's Auxiliary was organized in the fall of 1923, under the leadership of Reverend Mr. Coker, and is today a well organized society, with four circles, and the majority of the women of the church taking an active part in the work.

Miss Lois Carson, historian of Central Church for 1932, reported that the Auxiliary was composed of six circles holding regular meetings throughout the year.

During the year 1934-1935, under the wonderful leadership of the president, Miss Seale, and the pastor, Mr. J. E. Stauffer, the Woman's Auxiliary accomplished much, making a total of one hundred percent on the efficiency chart. But with all of the accomplishments there were failures, and through these failures the Auxiliary at Central hopes to accomplish much more during the coming years.

BEGINNING OF WOMAN'S WORK

Three weeks before the church was organized in 1884, a little group of women met together daily in prayer. Soon after the church was organized and the coming of the first pastor, Reverend J. D. McLean, these consecrated women were organized as a Ladies Aid Society, with Mrs. W. H. Williams, wife of one of the first elders, as the president. At first their prayers were only a few words timidly spoken, but with experience the group grew bolder, voicing deep, earnest petitions for God's blessing upon the new church.

Not only did the women pray, but they also worked, visiting the sick, helping the poor, welcoming strangers, and in every way possible assisting the pastor.

Strawberry festivals and ice cream suppers brought money into the treasury of the Ladies Aid. When the Manse was built in 1889, the Ladies Aid Society decorated the interior.

In 1890, Reverend R. M. DuBose reorganized the women of the church under a definite plan used in many churches of General Assembly. Mrs. John B. Knox was elected first president, Mrs. G. W. Smith, secretary, Mrs. E. E. Elam, treasurer. In 1891 there were forty-three members. The women worked to lay by money for the new church and to support an orphan at the Tuskegee Home.

The Ladies Aid sponsored musicals, lectures and suppers for the church fund.

Another undertaking was the annual flower show sponsored by the Ladies Aid for the benefit of the Orphans Home at Tuskegee. Among those who served as officers and leaders were: Mrs. John B. Knox, Mrs. Harry Mabbett, Mrs. G. W. Smith, Mrs. E. E. Elam, Mrs. R. D. Crusoe, Mrs. John M. Caldwell, Mrs. W. F. Johnston, Mrs. J. B. Goodwin, Mrs. S. P. Kennedy and Mrs. J. D. O'Bryant and Mrs. George Cater.

Other leaders in this group during the twenty-five years or more of its existence were: Mrs. J. C. Sproull, Mrs. W. H. Weatherly, Mrs. E. L. Turner, Mrs. T. O. Ordway, Mrs. W. A. Wilcox, Mrs. Henry A. Young, Mrs. S. A. Russell, Mrs. Frank Snow, Mrs. L. G. Jones, Mrs. L. C. Hussey, Mrs. Horace Miller, Mrs. A. J. Goodwin, Mrs. Gordon Jones, Mrs. Hence Carter, Mrs. Wade H. Elam and Mrs. W. L. Little.

FOREIGN MISSIONARY SOCIETY

In 1891, Mrs. James Lapsley organized the Foreign Missionary Society for the definite and systematic study of Missions. Mrs. Lapsley chose as the motto of the Society "Put First Things First." Her wonderful Christian influence and remarkable personality was a guiding spirit in the church. Through her efforts and those of her co-workers she fired the church with a zeal for Foreign Missions. Mrs. G. H. Norwood, a deeply consecrated leader, took her place as president of the Missionary Society, serving for four consecutive years. She was followed in turn by Mrs. A. H. Smith, another able leader, who served as president until the societies were merged and formed the Woman's Auxiliary.

"THE LORD GIVETH THE WORD; THE WOMEN THAT PUBLISH THE GOOD TIDINGS ARE A GREAT HOST"

In estimating the spiritual force of any church, the women's organizations must be taken into account, and the Woman's Auxiliary of the First Presbyterian Church of Anniston is no exception to this rule, for it is one of the largest and strongest women's groups in North Alabama.

The Woman's Auxiliary was organized in 1916 according to the Auxiliary Plan of the General Assembly by Mrs. S. P. Kennedy, whose gifted leadership was a great blessing to the church. Mrs. Kennedy inaugurated the plan and ably directed the Auxiliary for several years (1916-1919).

The following deeply spiritual, splendid leaders have served as presidents of the Auxiliary since Mrs. Kennedy's occupancy: Mrs. H. L. Cater (1920-1921); Mrs. G. H. Norwood (1922-1923); Mrs. Henry A. Young (1924-1925); Mrs. George E. Cater (1926-1927); Mrs. S. A. Russell (1928-1929); Mrs. L. C. Hussey (1930); Mrs. Alex Sutherland (1931-1932); Mrs. Horace Miller (1933-1934); and Mrs. Austin Cater (1935).

In 1917 the organization was as follows: "The Woman's Auxiliary," Mrs. S. P. Kennedy, president; "The Sarah Lapsley Missionary Society," Mrs. John B. Knox, president; "The Young Woman's Missionary Society," Miss Mary Read Smith, president; "The Pastor's Aid," Mrs. J. C. Sproull, president; "The Junior Auxiliary," Mrs. E. L. Turner, president.

In 1918 the Auxiliary had a membership of seventy-seven.

In 1921, when the "Standard of Excellence" was approved by the Woman's Advisory Committee, the "Circle Plan" was immediately put into effect in the Anniston First Church Auxiliary.

The circles of the church meet on the first Monday in each month at the home of the members. Each circle is a complete unit, transacting business, engaging in social service, making gifts, studying missions, holding devotional programs, and offering prayers. Each circle is a prayer band.

The business meeting of the Auxiliary is held on the second Monday in each month at the church. At this time the circles make their report.

The inspirational meetings of the Auxiliary are held on the third Monday in each month. Splendid devotionals are given and many earnest prayers offered. Often the Secretaries of Causes present programs at these meetings.

On the fourth Monday the Executive Board meets. At this time plans are discussed and the work of the Auxiliary outlined for the next month. Bible Classes taught by our pastor, Dr. Melton Clark, for the past three years, have had an excellent attendance.

The women of the Auxiliary of First Church, Anniston, do a large amount of charity work. The local Community Chest has always been a beneficiary. During the depression the circles met on different days in the kitchen of the Sunday School Building, at which time cans of vegetables were prepared.

The Auxiliary buys the Mission Study books each year, the members read them, and they are then turned over to smaller churches.

A deep interest is taken in the Home at Talladega, and each year boxes of clothing and gifts of money are sent there. The Home is visited regularly by the Auxiliary members and programs are often given by the children of the Home at the Anniston Church.

From the beginning of organized work, the women have beautified the grounds and done much towards improving the church building and keeping it in good repair. One of the first projects undertaken by the women was placing the Memorial Window to Samuel Lapsley in the Church. Another was the building of a primary room on the grounds before the present Sunday School building was erected. A third was redecorating the main church auditorium. In recent years the parlors of the church, now used by the Men's Bible Class, have been furnished by the Auxiliary and a handsome rug and a beautiful table were bought. Just recently the Auxiliary purchased new pulpit furniture.

Each year the Auxiliary pays the expenses of delegates to Shocco to the Young People's Conference. A banquet is given for the young people at Christmas time each year when they return from College for the holidays.

Under the leadership of a group of gifted, consecrated women, the Auxiliary has gone forward from a small organization to a group of over two hundred members. Where gifts amounted to hundreds, they now total nearly two thousand annually.

Great interest is manifest in missions, prayer bands, stewardship and tithing. One of the important objectives of the Auxiliary is to train the young women for active work in the organization. Another objective is the establishment of more family altars. As a result of united prayer, there were

thirteen additional tithers and thirty family altars among the Auxiliary members the past year.

The death of Mrs. John B. Knox this year has deeply saddened the Auxiliary, for she gave unselfishly of her talents, unsparingly of her time, more than generously of her loving heart. The Auxiliary pays tribute of love, devotion and loyalty to her. "She has gone from our midst but not from our memory."

The present officers of the Auxiliary are: Mrs. Austin Cater, president; Mrs. Alfred Coleman, vice-president; Mrs. Melton Clark, secretary; Mrs. L. C. Hussey, treasurer, and Mrs. Walter Wade Robinson, historian.

OUR AIM

"To be spiritual in tone,
Ambitious in knowledge,
Increasing in gifts,
Social in intercourse,
Growing in numbers,
Prompt in business."

COURTLAND CHURCH—1821

The second oldest church in North Alabama Presbytery is the Courtland Church, founded in 1821 by Reverend John Allen. This interesting old church has a history dating from the time its pioneer members selected the portion of the Tennessee Valley in the vicinity of Courtland, Wheeler, Hillsboro, Town Creek, and Leighton for homes.

On April 8, 1825, the Synod of Tennessee, through its representatives, set up the Presbytery of North Alabama in Nazareth Church, Courtland, Alabama. (See minutes of North Alabama Presbytery 1926, Clark). At this meeting, extracts from the minutes show that there were eight ministers and seven ruling elders present: Andrew K. Davis, John Allen, Hugh Barr, Joseph Wood, Alex A. Campbell, William Porter, Robert M. Cunningham and James Sloss were the ministers. The elders were John Clopper (Courtland), William Smith, Arthur Beattie (Tuscumbia), George Shields (Muscle Shoals), Thomas Morrow (New Providence), and Patrick White.

A record begun in 1821 in the original handwriting of her chartered members is a treasured possession of the church today. Originally "The Church of the Nazareth" its name was changed to "Courtland Presbyterian Church" in 1833.

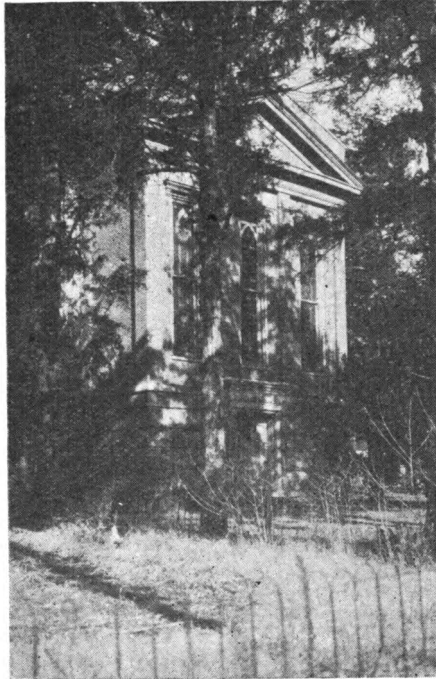
Mrs. Robert H. Tweety of Courtland wrote the following description of this church: "The old Courtland Presbyterian Church, as it stands today, surrounded by ancient cedars, with its spire towering above the residences of the little community, is regal in appearance.

"As one approaches this building, he is impressed by the architecture. As he observes its great height, and the tapering lines of its belfry and spire, he realizes that its designer was a student of the cathedrals of Europe, and has succeeded in giving to this edifice some of the more marked characteristics of those buildings. One is impressed by a feeling of solemnity and reverence as he approaches the wide doors, on an ancient crown brick walk. He enters a small vestibule, from which he ascends one of the two winding

stairs that lead to the second floor. Here he finds himself in another vestibule, at the rear of which are large double doors opening into the auditorium of the church.

“The prevailing air of solemnity and antiquity is fully realized here. The high ceilinged room is flooded with mellow light from its tall stained glass windows. In the rear is a quaint old balcony originally intended for slaves.”

The first building was a frame one, which stood where the manse now stands. From the records in Moulton, the County Seat of Lawrence County, one finds that the church property was purchased in 1830 for \$10.00, and



COURTLAND CHURCH

that the trustees were Reverend Hugh Barr, first installed pastor of the church, Alexander Austin, Nathan Gregg, James Pearsall, John Hughston, and David Smith, elders.

This building burned, and for a time the members worshipped with the Baptists. However, during the “fabulous fifties” when King Cotton was bringing unprecedented wealth to the settlers of the Tennessee Valley, the Presbyterians decided to build an edifice of worship which would parallel the handsome residences of this period. The foundations were laid just before the War Between the States, but the work was suspended during the war and not resumed until after its close. In 1868, when the building was completed, a bell was hung in the belfry, and the tone of this bell was unusual-

ly sweet and clear due to the fact that twenty-five silver dollars had been moulded into it.

Money was raised for the completion of the building and the furnishings through church entertainments given by the women. Among the most popular of these functions were quilting parties. The ladies assembled and sewed during the afternoons, and were joined by the gentlemen for dinner, after which games and other forms of entertainment were enjoyed. Pink teas were popular, and bazaars and Thanksgiving dinners, at which some of the wealthy members gave as much as \$10.00 and \$25.00 for their plates.

The first musical instrument in the church was a melodeon, owned and played by Mr. J. C. Baker and his daughter, Miss Emma Baker. Next there was a small foot pedalled organ, then a pipe organ, pumped by hand. During this time there were two faithful and beloved organists, Mrs. E. O. Campbell (Nee Miss Emma Baker) and Mrs. J. Harvey Gilchrist. Today, supplied with an electric motor, and played by Miss Annie Campbell, daughter of Mrs. Campbell and granddaughter of Mr. Baker, the organ affords music for the church services.

The following are some of the families who have been prominent in the church annals of Courtland Presbyterian Church: The MacMahons, Austins, Davis, Cloppers, Greegs, Pearsalls, Smith, Gilchrists, Bentleys, Bakers, Morrisies, Cunninghams, Turners, Ashfords, Chardovoynes, Newsoms, Martins, Rebmans, Egglestons, Campbells, Swoops, Tweedys, Garths and Usserys.

"The average number of communicants through the years," writes Mrs. Tweedy, "has been about a hundred members. The Sabbath School has had an average number of fifty in attendance, with about forty pupils and six teachers.

This majestic old church stands as a memorial to her members who have written her history, thus far by their devotion and fidelity; and as an inspiration to those whose privilege it will be to bear her standards in the future.

ATTALLA

The Presbyterian Church at Attalla was founded on October 18th, 1888, by Mrs. Julia C. DuPre, Mr. and Mrs. Dunn, and Mr. and Mrs. R. H. Britton. In 1890, Mr. and Mrs. R. H. Middleton and Mr. and Mrs. Charles Prickett became members. The same year the church building was erected by the sturdy, but small band of Christians. Mrs. Julia DuPre, of sainted memory, was the organizer of the Ladies Foreign Missionary Society, she was the spiritual advisor, the strong, substantial friend of the church, whose bright smile and cordial handclasp warmed the heart of the stranger within the gates, and endeared her to her friends. Even today the memory of her well rounded, beautiful life is fresh in the hearts of the congregation and the principles for which she stood abide. An active Auxiliary in a community where industrial plants have been closed, membership scattered, unable to finance a pastor is testimony to the faith and the consecration of the women of this church.

FLORENCE FIRST CHURCH—1824

As the Tennessee Valley was settled largely by Scotch-Irish Presbyterians, it is easily understood why the third church organized in North Alabama was also located in this rich valley.

The exact date of the founding of Florence First Church has not been determined, but an old bill in the possession of Mr. J. W. Milner, an elder of this church, dated July 16, 1824, for "lumber furnished by General John Coffee for the Presbyterian meeting house," clearly establishes the fact that the present edifice was erected in the summer of 1824.

As the early records of the church have been lost, it is not known who were the regular, installed ministers of Florence Church prior to the coming of Dr. J. L. Sloss in 1830. Dr. Sloss served this church until his death in 1841.

The panic of 1833 sadly affected the fortunes of Florence Church, but through the wise management of Governor Robert M. Patton, elder of this church, superintendent of the Sabbath School, and later a leading trustee of Florence Synodical Female College, the church was saved from financial disaster. Records in the office of the Judge of Probate, Lauderdale County, state that the Presbyterians of Florence were established as a sorporate body in 1837, and set forth the articles of government and creed of faith. The signers of the act of incorporation were: John McKinley, James Irvine, John Simpson, Robert M. Patton and Dr. Neal Rowel. Countersigned by Neal Rowel, president, and Harry Bragg, secretary.

In a sketch, "Woman's Part in Work of First Presbyterian Church 1824-1924," Mrs. Susan Kirkman Vaughn tells of the early Florence Church:

"If we could see a moving picture of Ante-Bellum days of Florence, Sunday morning in the year of our Lord, 1824, or, for that matter, any year up to 1863, we should have for our setting a little town of a few hundred inhabitants, with broad streets, many vacant lots filled with forest trees, a few houses scattered here and there, and a red brick church, severely plain and stiff, with a wooden steeple painted white, rising from the middle of the front, for all the world like churches in the old time toy villages. Time for service approaching, and handsome carriages drawn by pairs of well groomed horses, handled skillfully by negro drivers, trot up to the church gate in a manner worthy of the dignity and station of the occupants. From these carriages emerge ladies in voluminous skirts and flower bedecked bonnets, followed by boys and girls, so many that you wonder how the carriages could hold them.

"The men, who by the way, were not so diligent in attending church as were their wives, would in all probability, prefer horseback to the already too crowded carriage. Within the church are three rows of pews with high backs and high seats upholstered with mattress-like cushions, long foot rests, and doors to close the entrance once the family were seated.

"Some families must needs have two pews to accommodate the large number of children. The Pattons and the Simpsons each had a pew of double size with a seat for the children facing the parents. Of course, the children's backs were toward the preacher, but that did not seem a serious objection. There was a gallery running around three sides of the church. In

the gallery, facing the pulpit, is the organ loft; on the east side sit the negro slaves; on the west when the church is crowded, sit the young men. The gallery is supported by a pillar on each side, which so obstructs the entrance to the pew beneath, that the ladies with their voluminous hoop skirts find it hard to enter them, so these pews are reserved for bachelors; one for Dr. Hargraves, and the other for Captain Robert McFarland, until his marriage made it unsuitable.

"Let us now take a look at the occupants of these pews. On the west side are the Rowels, the Kirkmans, the Simpsons, the Irvines, and Dr. Hargraves in his bachelor pew. On the east side are the Keys, the Colliers, the Brahans, the Pattons, the Milners, the Porters and Captain McFarland in his bachelor pew. In the amen corner on the east side sit the Synodical College girls, dressed in uniform, and carefully guarded by Mrs. Susan Leigh, lest they cast roguish eyes at the boys. In the center pews, down which runs a partition, are the Coffees, the Slosses, the Jacksons, the Glens, the Thomp-sons, the Poseys, the Bedfords, the Lesters, the Collins, the Mitchells, and the Burtwells. Most of these families are represented in the Presbyterian Church today by the descendants of the fourth and fifth generations."

The following pastors served Florence Church before and during the War Between the States: Reverend A. A. Campbell (Supply Pastor) 1829; Dr. James L. Sloss (1830-1841); Reverend E. Slack (1843-1844); Reverend Alexander Van Court (1845); Reverend Japha Harris (1847-1849); Dr. William H. Mitchell (1851-71). Of these pastors, Dr. William Mitchell, of beloved memory, is recalled by a few of the present members. A man of brilliant intellect and much force, Dr. Mitchell was keenly interested in the founding of Synodical College for Women at Florence. He became its President in 1856, serving in this capacity until his death in 1871.

Mrs. Vaughn, in speaking of this period of the history of Florence Church, said:

"There is little to tell of the church life of the women, for in those days women were not expected to do active work outside the home, and the church societies did not exist. Yet I know enough of human nature to feel sure that it was the women of the church who kept the men faithful, who gave religious training to the children, who had a church built for the negro slaves, and who taught them the Bible. And I suspect that many a turkey, many a roast pig, and many a ham found its way to the pastor's larder from the overflowing abundance of the plantation, through the loving thoughtfulness of its mistress."

It is interesting to note that of the women of this church a few had the following distinction: Mrs. Mitchell was the wife of a minister and the mother of an elder. Mrs. R. T. Simpson, Mrs. William Simpson, and Mrs. William P. Campbell were the wives and mothers of elders. And Mrs. Susan Collins Bliss had the honor of being the mother of a Presbyterian Minister, the late Dr. John Bliss, of New York.

From Mrs. Mary Coffee Campbell, I have the following story of her mother, Mrs. Anne Eliza Coffee:

"Before the War Between the States, General Sam Weakley, Mr. James Martin and Mr. Alex Coffee built a cotton factory on Cypress Creek. Mrs. Coffee felt the workmen must have a church, so she gave a dinner to the

gentlemen who owned the factory. After they had dined sumptuously, she broached the subject of a factory church, and the church was built. Then around the church Mrs. Coffee planted a garden of beautiful flowers that these people might have some beauty in their lives. In her settlement work she was assisted by her young friends, Mary Kirkman, Madge Simpson, Sarah Mitchell and Anne Mitchell.

In the early days Mrs. Caroline Lee Hentz was a teacher and writer of some note. On leaving Florence she wrote a touching farewell poem. In one stanza she bade farewell to the Presbyterian Church:

"Farewell to the Temple of God where my soul first gird
Itself for Eternity's goal.

And the prayers of the saint, who there slumbers in death,
Still float 'round the walls like the censor's
Rich breath."

"The saint referred to in these lines was her former pastor, Dr. Sloss, at that time buried in the church yard."

WAR BETWEEN THE STATES

The peaceful village of Florence was to learn the sad lesson of war. At the call of duty, the brave women of the church emerged from the seclusion, formed sewing societies for the soldiers and nursed them when they returned wounded.

Every Sunday morning Dr. Mitchell would pray for Jefferson Davis and the Southern Confederacy. One Sabbath in July, 1862, when the Federals were in Florence, some Yankee officers entered the church and took a seat near the back. Dr. Mitchell offered his usual prayer for Jefferson Davis and the Confederacy. When he had finished the officers advanced to the pulpit and arrested him. Dr. Mitchell was imprisoned at Alton, Illinois, and the women of the church were left to carry on as best they could.

RECONSTRUCTION DAYS

After the war, life had to be readjusted to meet new conditions and economics took the place of lavishness and plenty. Mrs. Vaughn, in her sketch of this church tells of these lean years. "Mrs. J. C. Conner has told me of a sewing society to which she belonged at this time. The dues were fifty cents a member and there were seven members. The dues and the money added by selling the articles made were to go towards building a Manse. Mrs. Conner was talking enthusiastically of her society when Dr. Hargraves asked, 'What do you expect to do with the money?' 'Why, we are going to build a Manse,' she replied. 'Well, he said, 'let me give \$100.00.' 'Let me give you \$50.00,' added Dr. Conner. \$153.50. The Manse was already in sight."

BEGINNING OF WOMAN'S ORGANIZED WORK

The first church society called a "Ladies Aid Society" was organized in May, 1889, during the pastorate of Dr. John Preston. Mrs. John Milner, a woman well known for her piety and faithfulness, was unanimously chosen president. The constitution of the society furnishes interesting reading. It began: "The ladies of the Presbyterian Church of Florence, Alabama, de-

siring to promote the spiritual welfare of our church, and recognizing the importance of concentrated and systematic effort, do hereby agree to adopt for government the following . . . The duties of the president: The president shall preserve order . . . She shall prevent any member from deviating from the subject, or more than one speaking at a time, and shall prevent members from leaving the society without excuse."

The amount of contributions to the society was to be optional, but each member was expected to give something. The initiation fee was twenty-five cents, and a fee of ten cents was to be given at each meeting. The work of the society may be seen by the committees formed on membership, entertainment, to visit the sick and poor, to visit strangers. The society pledged itself to give forty dollars a year to the Orphan's Home at Talladega and \$10.00 to foreign missions. On March 28, 1890, new business was to transport officers to a mission Sunday School at Sweetwater. Just at this time many new members were added on account of what was known as the "boom" in Florence. Conspicuous among the newcomers were Mrs. Garritt Hale Smith, president of the Ladies Aid Society for eleven years, whose good works still speak for her; and Mrs. N. C. Elting, whose earnest Christian spirit combined with strength of character and social charm made a rare personality that gave itself freely to good works. At the time of her death in 1905, Mrs. Elting was president of the society. Many other lovely women, now departed, gave freely of service. Among these were: Mrs. Elizabeth Rowel Thompson, Mrs. William Coffee, Mrs. Bettie Key Stewart, Mrs. Cornelia Hood, Mrs. Lottie Key Watson, Mrs. Rachel Morgan, Miss Mary Posey, Mrs. Mollie Weakley, Mrs. Mamie Chapin White, Mrs. Mattie Collier Simpson, Mrs. Annie Rowell Morgan, Mrs. Isabel Burnett, Mrs. Margaret Milner, Mrs. Elizabeth Lester Rice, Mrs. Beulah Ware Patrick, Mrs. Margaret Thompson Brock, Miss Janie Thompson, Miss Emily Thompson, Mrs. Rebecca Bayless, Mrs. Laura Frierson, Mrs. George Young, Mrs. Lizzie Rice Norvell, Mrs. Celestine Martin Mitchell, Mrs. Ella Perry Dabney, and Mrs. Kate Glenn Perry."

The "Ladies Aid Society," though the oldest, was not the only church society, there were the "Workers," the "Gleaners" and the little "Reapers."

On March 17, 1899, during the pastorate of Dr. Horace Lacy, the "Woman's Foreign Missionary Society" was formed in recognition of the growing interest in foreign missions. As the work of the women grew broader in scope it was deemed wise to organize all of the societies into "Woman's Auxiliary" consisting of a number of circles. This was done under the pastorate of Reverend G. F. Bell, D.D.

Mrs. Garritt Hale Smith, the present historian of Florence Church, writes:

"Dr. Hollingsworth is our shepherd and guide. There have been many changes in the session and the T. V. A. has brought a number of families (valuable) to unite with us in the work of our Master. Mrs. Staats Burnet is president of the Auxiliary, Mrs. Morrison Paxton, vice-president; Mrs. E. E. Beck, secretary; Mrs. Sidney Cromwell, treasurer; Mrs. J. M. Sarget, corresponding secretary, and Mrs. G. H. Smith, historian. Eight circle leaders and twelve secretaries of causes make a goodly number of women who took the solemn vows of service for 1935. In addition to regular monthly

meetings, as scheduled, several of our members are teaching in Mission Sunday Schools. We are deeply interested in the work of Reverend James M. Appleby now at Maxton, North Carolina, beloved one of our church. Not only has he natural gifts, but he has had rare advantages in travel and study in Scotland, the Holy Land and in the countries of the Mediterranean. The Auxiliary and Ladies Bible Class raised \$600.00 and invested in a Loan Scholarship, naming it the Edith Burnet Smith Scholarship."

In mentioning the women of Florence Church, the name of Mrs. Camille Coffee should be included. In memory of her daughter, herself a beloved member of this church, Mrs. Coffee completed the interior of the present Sunday School room, and endowed the "Elizabeth Coffee Hospital." In addition to these benevolences she gave freely to the building of the Coffee High School, named in honor of her husband, Alexander Donelson Coffee.

Much praise is also due to the many fine women of the present church. May God guide and bless their work.

EAST GADSDEN—1930

One of the most recent churches to be organized in North Alabama is the East Gadsden Church. Mrs. Myrtle Hood, historian of this church, has prepared a rather complete history which for the sake of brevity is here given in substance.

"The Eastside Presbyterian Church is strictly a work of faith. Early in 1929 the Presbytery of North Alabama decided to enter the field in East Gadsden, in the name and for the sake of Christ. This was during the erection of the Goodyear Tire and Rubber Company plant.

"A committee, composed of Reverend C. G. Partridge, Superintendent of Home Missions. Reverend Ivan H. Truseller, pastor of the First Church, Gadsden, and Mr. W. M. Foreman, of Springville, Alabama, treasurer of the Home Missions committee, were appointed to secure a lot and to proceed with a suitable house of worship.

"The next step of faith was to borrow enough money from the Assembly's Home Mission Committee of Atlanta to build the church. Mr. Camper O'Neal, of Montgomery, Alabama, a student for the ministry, doing Y. M. C. A. work at Davidson College, was engaged to work in the East Side Church at Gadsden for three months. He rendered invaluable service during the erection of the building that summer and especially in visiting in the community, in organizing the Sunday School, in getting people interested in the church. In the fall of that year Mr. O'Neal returned to his work at Davidson, and Reverend C. G. Partridge assumed full charge of the work at Eastside.

A revival and Bible School was conducted during the summer of 1930, and at the close of the revival, the Eastside Presbyterian Church was formally organized on July 17th, 1930, with thirty-one charter members, three elders and deacons. The first elders were Mr. E. R. Perdue, Mr. L. L. Thigpen, and Mr. J. W. Johnson. The first deacons were Mr. W. D. Parsons, Mr. M. E. Parnell, and Mr. Vassar Hamilton. Mr. Parsons has passed to his eternal reward and Mr. Jackson has moved to Jackson, Mississippi.

Reverend S. N. Cramer served as supply pastor during the summer and fall of 1931, while Reverend C. G. Partridge was engaged in putting on his annual evangelistic campaign throughout the Presbytery of North Alabama, thus rendering a valuable service. Reverend Cramer was ordained as an evangelist while at the Eastside Church, representatives of the North Alabama Presbytery being called for the purpose while a revival was being conducted here. Mr. D. P. McDirmiad, Mr. H. A. Wood, and Mr. A. H. Lee, new elders ordained and Mr. Joe Johnson and Mr. T. J. Green, and Mr. A. H. Lee deacons. Another revival was held in the Eastside Church in the summer of 1932 by Mr. Howard Williams, lay evangelist. Mrs. Williams accompanied Mr. Williams to Gadsden and taught a morning Bible Class for the ladies while Reverend Partridge and Mr. Nelson, supply pastor, had charge of the Daily Vacation Bible School held here at the same time. The Sunday School and church membership showed a marked increase.

"When Reverend Partridge accepted a call to the McIlwain Memorial Church at Pensacola, Florida, in 1933, Reverend T. E. Nelson, of Fayette, Tennessee, the present pastor, was called to the Eastside Church. Before the departure of Reverend Partridge, Mr. J. B. Leach and Mr. L. C. Touzeau were made elders and Mr. W. A. Robinson and Mr. Jim Hudson were made deacons.

"Again in 1933 and in 1934, revivals were held in the Eastside Church, the one in 1933 being conducted by Reverend Ivan Trusseler of Gadsden First Church. At the close of these services results were unusually good, many inactive members became active and have since been regular in attendance. In 1934, Reverend Calcote, C. A., was secured for the revival. A "Bring-Them-In" club was organized for the young people and a great work was accomplished. During the revival in 1934 the laying of the cornerstone by the deacons of the church was in order.

"In the fall of 1934 the session of the church met to approve plans to go forward with the building of an annex for the Sunday School. Today the building stands complete. It is gratifying to know that the two-story building was built by the men of the church. Numbering among the membership were carpenters, plumbers, electricians, brickmasons, roofers, and these men volunteered their services which have been a blessing in having a part in building the House of God.

"The Eastside Presbyterian Church has prospered, and as we lift up our voice in praise and adoration to our Father, from whom all blessings flow, we are cognizant of the fact that every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

WOMAN'S WORK

In the spring of 1930 the Woman's Auxiliary was organized. Reverend C. G. Partridge was instrumental in organizing this branch of woman's work. The charter members were: Mesdames C. G. Partridge, L. L. Thigpen, E. R. Perdue, Frank Wilson, W. H. Kerns, and Vassar Hamilton. At the second meeting Mesdames G. W. Maddox, J. E. Hedgepetch, W. L. Green and Dan Sanford joined the Auxiliary.

During the latter part of October, 1934, a District Conference of North Alabama Presbyterial met at the Eastside Church. Mrs. John Lusk, of Gunnersville, district chairman, presided. A special blessing was received by the members of the Auxiliary.

The Ladies Auxiliary of the Eastside Church entertained the North Alabama Presbytery at the fall meeting of 1933. Entertaining the Presbytery did much for the church members, "many of whom," writes Mrs. Hood, "came from other denominations and hence are not well versed in the forms of Presbyterian Government." Our church is a mission church and much has been done recently in the development of character, and bringing about religious order in the homes.

HATCHET CREEK CHURCH—1832

In the year 1832 a little group of Scotch-Irish folk from the foothills of the lower Appalachian Mountains settled in the southern edge of what is now Clay County, Alabama.

This little settlement came to be known as Brownville, named for a prominent family of this pioneer group.

"Among the first efforts of this band," writes Mrs. W. P. McKay, historian of Hatchet Creek Church, "was to organize a Presbyterian Church and to erect a log structure for the public service of worship. This was built in the Brownville community and given the official name 'Hatchet Creek' Church. Hatchet Creek is named for a beautiful mountain stream which flows through this community."

In the course of time a new structure was needed and it was built about one and one-half miles to the north. The third building, erected about thirty-five years ago, is in good repair at the present time. Each of these three buildings has been a one-room structure.

"The development of camp meetings gained proportions which approached the spectacular during the ministry of Reverend Paul C. Morton. The early days of this phase of the work were characterized by the spirit of sacrifice and intense earnestness on the part of the leaders of the community. The farmers united in the building of a fence designed to enclose the beasts of burden (which included horses, mules and oxen), their own and their neighbors, and to this enclosure hauled a quantity of foodstuff from their meager supply. Some twenty-five cottages, consisting of four rooms and a hall, were built by individual families to be occupied by themselves and their hosts of friends during the series of meetings. Outstanding preachers were attracted to this annual event. As the interest grew and the crowds increased, a large arbor was constructed beside the church building. In this arbor services were held for many years. This arbor is still standing.

"These meetings were characterized by soul stirring experiences long to be remembered by multitudes of people who came under the spell of the occasions. But along with this group of earnest worshipers came also many people with ignoble ideals and evil purposes. Though commercial establishments were not allowed on the church grounds, they sprang up in the immediate vicinity. With these people came also horse-swapping, drunkenness,

and other abuses, which follow in the wake of such things, resulting in the necessity of abandoning the camp meetings and the substitution of the annual protracted meeting."

Mrs. McKay, in her sketch, gives a list of the ministers and elders who have served this church during the century. "Few of them would be called great as the world judges greatness, but when judged by the fruit of their labors they deserve recognition as significant leaders in the development of sturdiness of character in the lives of the sons and daughters of this historic church."

Ministers: Holman, Robert (1835-1839); McAlpine, Robert (1843-1854); Huston, R. A. (1856); Morrison, Wm. (1857-1860); McClure, D. M. (1862-1863); McLean, J. M. (1866-1869); Swift, W. (1872-1880); Briggs, E. H. (1882-1883); Nall, Robert (1883-1885); Morton, Paul C. (1884-1894); McClure, H. E. (1895); Smith, Newton (1896-1902); Marston, Frank (1903-1906); Pharr, J. F. (1908-1910); Ponder, J. T. (1910-1916); Warren, J. A. (1917-1920); Davis, B. W. (1920-1921); Rogers, C. H. (1922-1927); McJunkin, J. C. (1927-1931); McQueen, Mack C. (1932).

Elders: Brown, J. B. (1835-1861); Brown, Duncan (1835-1853); Campbell, J. A. (1837-1847); Graham, Thomas B. (1837-1845); Patterson, G. D. (1837-1858); Morrison, Daniel (1848-1880); Bull, M. T. (1856-1869); McNair, J. (1848-1868); Jones, J. C. (1858-1868); McDarmid, D. (1868-1882); McPhail, J. M. (1868-1924); McPhail, Malcom (1882-1904); Carmichael, J. C. (1882-1896); McKay, J. A. (1889-1910); Ross, C. A. (1887-1911); Evans, J. J. (1899-1904); Carmichael, W. C. (1899); Patterson, J. C. (1905); Partridge, C. G. (1914); Slaughter, Dr. Jap (1914); McKay, W. P. (1914); Fulton, W. F. (1920).

In addition to those names which have been included in the list of elders, mention should be made of the following families: Bruce, House, Howard, Jacobs, Johnson, Evans, Leach, McNeil, McMillan, Reynolds, Swindall, Rogers, Watts and Williams, because of their definite contribution to development of the community life and upbuilding of the church.

"I believe it is safe to say," writes Mrs. McKay, "that this old church never had a membership in excess of two hundred and fifty at any one time, and that the average membership is perhaps scarcely one hundred throughout the century. The present membership is fifty. Situated in a poor farming section, the people of the community have known little more than the necessities of life and have been compelled to content themselves with only one preaching Sunday, for the most part, each month. Much of the time it has been necessary for the Home Missions Committee to supplement their contributions in order that the minister might be secured for this part of his time. But out of such a situation there has been definite evidences of progress. Some seventy-five men and women from this old church have had college and university training. Out of these have come teachers, lawyers, physicians, ministers, school administrators, business men and women, and child welfare workers. It is significant that seven of her sons have become ministers of the Gospel. Six of these are active in our church and four of her daughters mistresses of the Manse.

"Reverend Doderidge McPhail, Dr. Henry Carmichael, Reverend Robert Carmichael, C. G. Partridge, Morton Partridge, C. D. Patterson and Tom

Watts have gone out from the church into the ministry. Dr. Patrick Henry Carmichael, for many years pastor of the church at Montevallo and teacher of Religious Education at Montevallo College, is now a teacher in the Columbia Theological Seminary at Decatur. Dr. Oliver Carmichael, Rhodes Scholar, formerly Dean and President of Montevallo College, now President of Vanderbilt.

"Space permits reference to but one individual whose service is inseparable from the development of this church. Scores revere the memory of Mr. J. M. McPhail, affectionately known as Uncle John, who was for nearly sixty years the superintendent of the Sunday School. His economic status consisted of a modest little farm from which he was able to secure only the necessities of life, but he was a devout Christian. He could stir the heart of any one who listened sympathetically to him as he read the Scriptures or led a group of worshipers in prayer. At times, when the unity of the congregation was threatened, he would journey to his neighbors, sometimes seven or eight miles, to talk over the problems involved and to pray with and for them. More often, we think, he lifted the whole community to the throne of Grace in prayer for God's blessing. Often, on his way to the grist mill, he would hitch his horse to a tree in the church yard and lead his two small sons into the church, there to kneel and intercede for the church, and the community. This bit of insight into the life of 'Uncle John' was communicated to me by one of his sons only a few years ago. I do not believe it was known to many of those who were closest to him in life. Here, I believe, is one of the main currents of influence, which combined with others, is a significant contribution in the development of a sturdy group of sons and daughters of the community."

WOMAN'S WORK

In 1912 while Reverend J. T. Ponder was pastor, the ladies of Hatchet Creek were organized into a Ladies Aid Society, with Mrs. J. H. Evans as president. Charter members were Misses Bessie Carmichael, Pearl Evans, Blanche Evans, Sara Patterson, Kate Partridge, Ruth Swindall, Mesdames D. M. Carmichael, L. C. Watts, J. H. Evans, Lubell Franklin, and Pat Crane.

In 1923 the Auxiliary was organized when Reverend C. H. Rogers was pastor.

In 1928 when Reverend J. C. McJunkin was pastor of Hatchet Creek and Goodwater Churches, the ladies of Goodwater Auxiliary and Mrs. Shaler Houser, of Anniston, Presbyterian President, met with the ladies of Hatchet Creek and organized a Goodwater-Hatchet Creek Auxiliary, which has been meeting ever since that time, jointly, once a month, using Inspirational Auxiliary programs. Each group has separate circle meetings.

The charter members of the Hatchet Creek Circle were: Mesdames W. P. McKay, L. C. Watts, Will Fulton, B. B. Bruce, John Rogers, Kell Howard J. A. Johnston, W. A. Johnston, Miss Pearl Evans, and Miss Mae Carmichael.

Gray beautifully expresses in his Elegy the happy lot of the countryman when he says:

“Far from the maddening crowds ignoble strife,
 Their sober wishes never learned to stray;
 Along the cool sequestered vale of life,
 They kept the noiseless tenor of their way.”

LEBANON

There is a little country church, in Talladega County, situated a few miles south of Oxford, which is known at the present time as “New Lebanon” but was formerly called “Old Lebanon.” Just when it was organized, or who were the charter members is not known, for the records were destroyed. But it is certain that the first church building was located a few miles from the present site and that it was the year 1853 that the location was changed. The deed of the church property where the present church stands is signed by Wiley W. Mattison and wife. The elders in 1853 were: Hance Hendrick and William Y. Hendrick. The pastor was Reverend Coiley. The original church is said to have been a strong one, numbering among its members many of the finest settlers of that part of Talladega County. This church lost many of its strongest members when a Presbyterian Church was organized at Munford, Alabama. There were thirty-six members in 1894.

Mr. and Mrs. Hugh Wilson and family, Mr. and Mrs. John Weatherly and family, Mr. Judd Weatherly, the Cater family, the Craigs, Gannaways, Orrs, McKibbons, Halls and Hendricks, many of these have been prominent in the annals of the church in Alabama.

Elders and deacons of this church has been: Elders, W. L. Gannaway, J. J. Sims, C. A. Armentrout, T. A. Gannaway, J. D. Orr, deacon, and T. A. Gannaway, deacon. Mr. W. A. Orr, elder of the Dodson Memorial Church at Oxford, and Mr. W. H. Weatherly and Mr. George Cater, elders of the First Church, Anniston, were reared in the Lebanon Church.

Reverend J. M. McLean and Reverend Word served this church previous to 1894. Other pastors of this church have been: R. B. Morrow, W. B. Sinnott, J. L. R. Walker, Reverend George Dunglinson, supply pastor, Reverend W. E. McIlwain, Reverend W. C. Stephens, and the present pastor, Reverend E. B. Robinson.

Mr. Oscar Hall and Mr. Willie Hall, brothers, joined this church in their youth and both became Presbyterian ministers.

The church today has a small membership of about ten.

PIEDMONT PRESBYTERIAN CHURCH—1890

The Presbyterian Church at Piedmont, Alabama, was organized on the 18th day of April, 1890, by Reverend B. F. Bedinger, Presbyterial Evangelist. There were sixteen charter members, many of them drawn from the “Carmel” church. They met in private homes before a church was built. The church building was built and dedicated in June 1891. The first pastor was Reverend J. E. McLean, followed by Reverend N. I. Sinnott, who made his home in Piedmont, serving the Piedmont church jointly with the Carmel Church. Others who have served this church as pastors are: Reverend R. L. Liston, N. I. Sinnott (second Pastorate), Dr. W. H. Darnell, J. P. Stevenson,

W. E. Coker, W. E. Daniel, W. O. Stephens, Reverend T. D. Cartledge, Reverend Roy R. Craig, Reverend Claude A. Calcote, and the present pastor, Reverend W. P. Penny, who came to the church from Henderson, N. C.

"Piedmont has doubled its membership in recent years, developed a Sunday School of a regular attendance, organized a prosperous Christian Endeavor, and is still growing in every department. New life pervades the entire organization, and it is now abounding in encouragement over the prospect of a new building to adequately care for the growing numbers in Sunday School and Church. The young people going out of this church into needy places of the world service will in time suffice to remind us of the worthiness of this work." ("Growing Mission Work in Alabama," by Reverend Calcote in Presbyterian Survey, July, 1931).

WOMAN'S WORK

Mrs. S. D. Savage, historian of the Piedmont Church, tells of the Auxiliary of this church.

"Our first Auxiliary was organized in 1922 by Mrs. S. P. Kennedy and Mrs. A. H. Smith of Anniston First Church. Mrs. R. T. Liston was the first president of our Auxiliary. The members were mostly teachers in our high school, and to our sorrow, when school was ended our Auxiliary died.

"On October 12, 1927, Mrs. John B. Knox and others from Anniston First Church, organized another Auxiliary, consisting of members of the Piedmont Church and Carmel. There were seventeen members enrolled. Mrs. S. D. Savage was made president, and Mrs. W. B. Savage, vice-president, Mrs. R. N. Aderhold, secretary; Mrs. J. L. Aderhold, treasurer, and Mrs. G. K. Stewart, corresponding secretary.

"The Auxiliary has been meeting twice a month ever since its organization. One in Piedmont and the other at Carmel. We now have twenty active members and we have given something each year to the different causes. God has richly blessed our work."

Mrs. Dewey Fagan is now president, Miss May Julia Kimberly, secretary of the Piedmont-Carmel Auxiliary.

TALLADEGA—1834

The First Presbyterian Church of Talladega held its centennial celebration on November 24th and 25th of last year, when one hundred years of interesting church history was reviewed in a series of inspiring services. On this occasion a sketch of this historic old church, written by the late Miss Lillie Wood, was given by Reverend William Crow, Jr., pastor of the Talladega Church.

Miss Wood gave the following account of the organization of Talladega Presbyterian Church:

"The organization of the First Presbyterian Church of Talladega occurred on Saturday, November 29th, 1834, in a log house, situated near our large town spring, the building them being used as a court house and place for public meetings." Reverend Robert Holman and Reverend Field Bradshaw were authorized by the South Alabama Presbytery to organize this church. There were fourteen members (charter): Charles Miller and wife,

George Miller and Wife, Patrick Johnson and wife, William Caruthers and wife, Harper Johnson and wife, Robert Nett Chapman, Dr. Henry McKenzie, Miss Amanda Talmage, and George Watkins. William Caruthers, Patrick Johnson, Charles Miller and Robert H. Chapman were elected and ordained elders on the day of the organization. In 1835 Dr. James Croll Knox settled in Talladega, and soon after his coming was made an elder in the church, serving for over forty years.

On the day of the founding of this church, or rather the next day, Sunday, November 30th, 1834, the Sacrament of the Lord's Supper was celebrated. "As a fact of incidental interest," wrote Miss Wood, "it may be stated, in the absence of any written record of the date of the organization, the certain exact day is known, because of its association with a most notable solar eclipse, which occurred on Sunday, November 30th, 1834. It was a total eclipse and made a deep impression on the minds and memories of those who witnessed it. This fact is referred to because by it the exact date of the organization of the church is established through the testimony of one of the original fourteen members present that day."

In the latter part of 1834, Reverend Robert Holman bought a lot for the church at public auction and a part of this lot is the ground on which the present building stands. A portion of the original lot was sold to procure funds with which to build the church. The following year a frame building 30x40 feet was erected by George and Charles Miller, contractors.

In 1859 the congregation decided to erect a more commodious house of worship and between ten and eleven thousand dollars was raised by subscription for this purpose. War clouds were hanging heavy over the country and some of the members doubted the advisability of building at this time. After much discussion it was decided to go forward with the building, and this conclusion proved to be a wise one. Work was started on the structure in 1861. The old wooden building was torn down to make room for the new church and the congregation in the meantime worshipped in the Chapel of the Synodical Female Institute at Talladega.

The new building was not completed until 1868, due to the vicissitudes of war, and was dedicated on October 18, 1868, while East Alabama Presbytery was in session in Talladega. Reverend G. W. H. Petrie, D.D., preached the dedicatory sermon from Luke 12: 5 and 6.

On October 21st, 1868, the Synod of Alabama met in this church. The opening sermon was preached by Reverend Rice, of Mobile, and the Sacrament of the Lord's Supper was administered for the first time in the new building.

M. H. Cruikshank and B. W. Toole were deacons who served the church many years.

PASTORS

Reverend Richard Cater took charge of the church as State Supply in the latter part of 1838 and early part of 1839. Reverend Robert Hett Chapman succeeded him, serving until late in the year 1844. In March 1845, Reverend A. B. McConkle, of Rockbridge, Va., giving half of his time to the Talladega church and half to the Marble Springs church. In 1871, Reverend F. L. Ewing, of Huntsville, was installed as pastor, and after a pastorate of

thirteen years he resigned. Dr. J. M. Otts was next pastor (1884-1889); Reverend William Houston, of Virginia, was Stated Supply of the Talladega Church until his death in 1891. He was followed by Joseph Skinner, D.D., of Paris, Texas, and he in turn by the Reverend Lynn R. Walker. During his pastorate the Christian Endeavor was organized. Reverend F. B. Webb, D. D., was with the Talladega church from 1902 to 1920, and Reverend A. C. Ormond from 1920 to 1929. Reverend William Crow, IV, the present pastor, was installed in 1929, and since the beginning of his pastorate many new members have been added to the church, his goal being every member a working member, working unitedly for the upbuilding of the church.

Talladega Church has reason to be proud of the many noble men and women who have gone out from the church. Miss Augusta Bradford, first missionary sent out by Southern Church to the Indians in Oklahoma; Pauline McAlpine Dubose, Reverend Robert McAlpine, missionary to Japan, and Reverend Dwight Winn. Two negro missionaries to Africa, the wife of W. H. Shepherd and Lillian Mary Thomas; Reverend Warren Wolfe, Reverend William McConkle, Reverend William Golden, Reverend Julius Walden, Reverend John McAlpine. Reverend Joseph Dungenlson, D.D., of Danville, Va., was reared in the Talladega church and entered the ministry from here.

Reverend Lynn Walker, of Hamlet, N. C., is the only living former pastor of the Talladega Church.

WOMAN'S WORK

Miss Lillie Wood gave the following account of woman's work in the church at Talladega:

"No exact record of the date when women were organized is available. In 1872, under the pastorate of Dr. F. L. Ewing, the Ladies Aid and Missionary Societies were regularly organized, adopted a constitution, elected officers, and worked under the direction and cooperation of the session of the church. Mrs. Ewing organized the children of the church. This group was known as "The Willing Workers." Some years afterward the young women took the name of "The Vennie Walker Society" in memory of the lovely and much loved wife of Reverend Lynn Walker.

These two societies, realizing they could do more effective work for the Master by getting all of the women of the church to work in one body, on February 3, 1922, the Ladies Aid and Missionary Society met with the Vennie Walker society to discuss combining the two organizations into one. The vote to unite was unanimous. The name of the group (new) to be known as the "Woman's Auxiliary of the First Presbyterian Church of Talladega." The Auxiliary was organized by Mrs. C. C. Whitson, every church member a member of this society. The officers elected were as named: President, Mrs. C. C. Whitson; vice-president, Mrs. T. R. Williams; second vice-president, Mrs. A. C. Ormond; secretary, Mrs. R. H. McMillan; treasurer, Miss Alice McMillan.

The Auxiliary adopted the constitution used by all the Presbyterian churches. The first budget was \$800, \$500 to be given to benevolences based on the Assembly's plan of percentage, keeping three hundred dollars for the local church work. The treasurer's yearly reports show a decided gain in contributions since that year—1922. This gain is due in a great measure

to the consecrated and interested officers. Those women who have served as presidents since organizing as Auxiliary to present date are: Mrs. C. C. Whitson, Mrs. Alice Johnson, Mrs. Richard Hiene, Mrs. J. C. Cowan, Mrs. B. H. Harris, Mrs. Caroline Remson, and Mrs. W. H. Lane.

The Auxiliary plan has developed a stronger leadership among the members. Many women are willing to lead in prayer and every circle is a prayer band. In making use of Auxiliary literature and in the study of mission books, the women have a more comprehensive knowledge of the needs of the church at home and in the foreign field. Although much has been accomplished, the members feel that there is much to be done yet. They are striving that each succeeding year may be more fruitful than the preceding one.

"Let no man think that sudden, in a minute
All is accomplished and the work is done
Though with thine earliest dawn thou begin it
Scarce were it ended in thy setting sun."

TUSCUMBIA—1824

The First Presbyterian Church of Tuscumbia was organized in 1824 by Dr. Blackburn, of Frankfort, Ky., evidently the same man that organized the Huntsville church 1818. The first meeting was held in a large frame house on the hill near the spring which is in the rear of the Masonic building at Tuscumbia. Reverend Alexander A. Campbell was its first installed pastor. Ruling Elders, Arthur Beatty and James Elliot were the members of the first session. The other charter members were: Mesdames Susan Winston, Elizabeth Johnston, Ann Beatty, Isabelle Mitchell, Woolridge, and Misses Eliza, Sarah, Isabelle and Christiana Mitchell; Dr. W. A. Mitchell and Edward Pearsall.

The Tuscumbia Church building, still in use, was erected in 1828. An interesting feature was a bell weighing 195 pounds, placed in the steeple.

At first the Sabbath School was held in the home of Miss C. Franklin, but beginning April 4, 1830, it met in the church.

Reverend Daniel Baker of Texas held two revivals there in the early days, the first in 1839 and the second in 1842. The spring following the second revival the Presbytery of North Alabama met in the Tuscumbia church and in 1872 the Synod of Memphis, of which Tuscumbia was a member, held its session there.

Some of the early families, members of Tuscumbia Church, were the Beattys, Wharins, Elliotts, Leinricks, Morrows, Stoddards, Harringtons, Christians, Hustons, Thorntons, Johnsons, Newsoms, Sherrods, Merrills, Flournays, Turners, Dills, and Kellars. The foremost duty in the minds of these pioneer members was to keep the church orthodox in spirit and observance. Church discipline was firm and "suspension as a method of discipline for the good of the individual and for the purity and peace of the church, which takes from the individual the privilege of voting and partaking of the Lord's Supper" was the rule.

Dr. J. W. and Reverend Sam Jones held meetings at the church in the early eighties and the congregations were much stirred by their sermons.

The church was incorporated on March 1st, 1891, as the First Presbyterian Church of Tuscumbia, in the office of the Probate Judge at Tuscumbia, and a record of the incorporation is there preserved. The trustees were: T. T. Rowland, L. B. Thornton, A. H. Keller, L. G. Lane, H. S. Dill, B. W. Sherood, L. B. Cooper, J. D. Rather, Sr., and W. H. Sawtelle.

The following ministers served the Tuscumbia Church prior to 1901: Reverend Alex Campbell, G. W. Ashbridge (1827); I. M. Arnell (1830); James Weatherly (1831); J. O. Steadham (1837); N. A. Penland (1848); C. F. Williams (1852); A. L. Kline (1856); B. N. Sawtelle (1861); H. C. Brown (1872); H. P. Smith (1873); J. G. Lane (1878); R. J. Beattie (1896) and J. D. Wallace (1899).

The church building was repaired and improved in 1888. Soon after this, a former resident of Tuscumbia, John F. Wilson, gave the church a new bell weighing 985 pounds. The name of his friend, Laura Thornton, was molded into the bell.

1901-1935. Wilson F. Trump came to uscumbia in the early fall of 1892. For fourteen years he served as superintendent of the City Schools. In 1903 he was ordained as a minister by North Alabama Presbytery. The church at Tuscumbia thereupon extended a call which was accepted. Mr. Trump was pastor from 1903 until his death in 1926. He was not only a devoted pastor, but took a keen interest in civic affairs. He is especially remembered by the people of Tuscumbia for his work among the colored people. One of the scholarships for the ministry established in the Southern Church bears his name.

The present pastor, Reverend Charles F. McRae, is much beloved by his congregation.

WOMAN'S WORK

Mrs. Newman Smith, historian of Tuscumbia Church, tells of the first project of the Ladies Aid Society. "On June 19th, 1879, the Ladies Aid Society purchased for a mense, lots 342 and 266, known as the Female Academy Lots, from Mr. and Mrs. William Cooper. The Manse was erected soon after."

A list of women's societies of Tuscumbia Church was published in a small manual of the church during the pastorate of Dr. James D. Wallace in 1902.

1. Ladies Missionary Society of which Mrs. M. J. Russell was president, Miss Ethel Sawtelle, vice-president; Miss Florence Penn, secretary, and Mrs. Ella Newsom, treasurer. This society had fourteen members and gave \$70.00 to foreign missions in 1901.

2. Ladies Aid Society: President, Mrs. W. H. Sawtelle; vice-president, Miss Lou Guy; secretary, Mrs. C. R. Palmer; treasurer, Mrs. Frank Julian. This society had thirty members. It supported an orphan in our Home in Talladega.

3. Earnest Workers: Mrs. Elizabeth Lassiter, president; Miss Leta Weatherlow, secretary-treasurer. The Earnest Workers had seven members and raised \$10.00 that year for improving the church property.

4. Junior Missionary Band: Mrs. Neely Orme, president; Miss Della Kneenan, vice-president; Miss Mary Orme, secretary, and Miss Willie Rowland, treasurer. The Junior Band gave \$35.00 to foreign missions in 1901.

WOMAN'S AUXILIARY

The minutes of North Alabama Presbyterial in the year 1915 show that the women of Tuscumbia had organized under the Auxiliary plan, as directed by the Southern Presbyterian Church (Department of Woman's Work). The women of North Alabama are indebted to Tuscumbia Church for furnishing the fine president of Presbyterial, Mrs. John W. Johnston, who served three years, and the secretary-treasurer, Miss Mary Wallace Kirk, who served for a number of years. Many others have given freely of service to the Master's work. Among these are: Mrs. E. G. Gregory, Mrs. Newman Smith, Mrs. P. L. Braden, Miss Bessie Rather, Miss Francis Cooper, Mrs. Laura Wall, Miss Charlotte Jackson, Mrs. B. F. Little, Mrs. Anna Burt, Mrs. Sydney Anderson, Mrs. H. C. McGregor, Mrs. J. F. M. Harris, Mrs. S. J. Hall, Mrs. J. B. McWilliams, Mrs. Z. C. Reed, Mrs. Americus Mitchell, Mrs. J. T. Kirk, Miss Lula Rowland and Mrs. James Jackson.

DECATUR

The First Presbyterian Church at Decatur, Alabama, was founded before the War Between the States, but the exact date is not known. During the war, while the town was in possession of the Federal Army, the first church building was destroyed. In later years the government paid a full claim for its loss. Of the history of this church before 1886 there is no available data.

Mrs. John D. Wyker, historian of Decatur Church, wrote the following sketch from the year that she became a member:

"The name of Samuel Lapsley, our first martyred missionary to Africa, is lovingly enshrined in the memories of this church where he served as stated supply prior to 1887, when the historian became a member.

Reverend Brownlee served the church in 1887, 1888, 1889, and the outstanding feature of Mr. Brownlee's service was the building of a new Manse, on subscriptions secured by the ladies. Another achievement was the addition to the church building, which was done with money borrowed from the committee in Atlanta, half of which was repaid by the ladies and the other half given by the committee as church extension.

For two years there was no pastor. Then in 1891 the first called pastor was installed, Dr. T. S. Clyce. Previous to that time the congregation had been served by what they called Stated Supplies.

The first Missionary Society was organized during the ministry of Dr. Clyce, and Mrs. Wyker was elected secretary. This society was always a great force in the work of the church, first as the Missionary Society, then with its co-worker, the Ladies Aid, and then as the Auxiliary. A beautiful window in the church built in 1904, the third building, shows that at this time the societies were merged, having been united the year before.

Reverend DuBose followed Dr. Clyce for one year, 1892. T. H. Allison was pastor from 1893 to 1896. During his pastorate a Christian Endeavor was organized. A window in the new church with the monogram CE memorializes this organization which now has a senior and junior division.

Stephen M. Tucker followed Dr. Allison in 1896, when the latter left the fold to become a Baptist preacher. Reverend Edward N. Barr filled

the pulpit for a short time, dying in 1898 after an illness of a few hours, leaving a young wife and the congregation to mourn his untimely death.

Reverend John Samuel Park was the next pastor. He served the church for ten years, when he was called to his reward. The new church building erected during his ministry stands as a monument to his faith and courage. At the beginning of his efforts to get up a subscription he was encouraged by a bequest of one thousand dollars left by Green P. Orendorff. "The Good Shepherd" window from the Berry Bible Class bears his name in appreciation of this bequest.

After the death of Dr. Park, Dr. Kegley served the church for a while, leaving it to become editor of *The Gulf States Presbyterian*.

Reverend William Scholl was called next, being allowed a vacation to serve as Chaplain in training camps during the World War. After his return he accepted a call to Texas.

Dr. James Wallace, the present pastor, has served the Decatur Church for some fifteen years, and during his ministry a beautiful Sunday School room has been built, and the Minister's Annuity Fund has been pledged.

MISSION WORK OF THE CHURCH

In 1905, soon after the dedication of the church, Dr. Revis made a visit, and the Forward Movement was taken up. Dr. Forsythe was given the church as its share of this movement, as Missionary to Korea. Dr. Forsythe told the historian that in his work in the far off land, the knowledge that at every service his name was always remembered in Dr. Park's prayers, was a great comfort to him. Dr. Forsythe served in Korea until a malady contracted there sent him to his home in Kentucky, from where he was called to his reward.

Miss Margaret Liston, from the Decatur Church, is now in Africa, and her name is invariably remembered in the prayers of Dr. Wallace. A church in the Carolinas shares in her support. Miss Liston is a trained nurse.

Members of the Decatur church are prominent in the work of our Community House, serving on the Board and Sunday School as Home Mission work. A memorial room to Reverend John Samuel Park is maintained at the Benevolent Hospital. The Home at Talladega is on the regular budget of the Auxiliary each year.

The Woman's Auxiliary in 1931 and 1932 was under the leadership of Mrs. H. C. McRee. A Bible Class for the colored women was kept up by members appointed by the president. Two beautiful pageants were presented by the Auxiliary during the year 1932.

In 1933 the Auxiliary enjoyed an interesting and profitable year. The removal of Dr. and Mrs. McRee to Opelika deprived the Auxiliary of a fine president. A farewell party was given Mrs. McRee and a handsome piece of silver was presented to her as a parting gift. Mrs. T. G. Morrow much beloved by the members, took her place as president. This year three pageants were given under the direction of Miss Marie Ballas. The inspirational meetings were well attended and enjoyed. The circle meetings were kept up and made interesting by the study of the Survey. The fortieth annual meeting of the Woman's Auxiliary of North Alabama Presbytery was

held in the auditorium of the Decatur Church with Mrs. Ross Blackmon presiding, on April 17, 18 and 19 of that year.

Mrs. Morrow continued her efficient service as president of the Auxiliary in 1934. In April, the Auxiliary paid forty-two dollars for repairs on the organ of the church. This year Dr. Carson held Evangelistic services at the church which were a great blessing to the Auxiliary. In August, the Auxiliary gave an "Over and Above" offering of \$150.00 to the Deacons of the Church. In August of last year a delightful tea was given for Miss Margaret Liston, Missionary nurse in Africa, home on a furlough.

Mrs. Philip Pointer is the president of the Auxiliary this year. Other officers are: Mrs. J. W. Clopton, vice-president; Mrs. James Godfrey, secretary; Mrs. Owen Watson, treasurer, and Mrs. John Wyker, historian. Those who are especially active in the Auxiliary this year, in addition to the officers, are Mrs. H. L. Thornton, Mrs. F. H. Kirby, Mrs. W. M. Voorhies, Miss Elizabeth Wallace, Mrs. J. H. Calvin, Mrs. T. G. Morrow, Mrs. Fred Hunt, Mrs. C. B. Bartee, Mrs. E. R. Wolfe, Mrs. Ferrow Hines, Mrs. Earl Calvin, and Miss Harriet Irwin.

A blessed spirit of unity has prevailed among all the members of the Auxiliary through the years of fellowship in His service.

FORT PAYNE

Amidset the sunlit and mist-crowned mountains of northern Alabama is located the little church at Fort Payne, Alabama. This church was originally a Cumberland Presbyterian Church, and as such dates back before the War Between the States. Among the ministers who served the Cumberland Church were the Rev. C. C. Russell and Rev. Harry Hinech. During the controversy between the Cumberland and commissioners of the Presbyterian Church, U. S. A., there was a period of about four years when no services were held and the members of the Cumberland Church worshipped with the Methodist and Baptist Churches.

In 1914, the Chautauqua and Summer Assembly was held at Fort Payne, when such fine speakers as Dr. James I. Vance of the Southern Presbyterian Church were on the program.

On January 11, 1921, the Gadsden Presbytery of the Presbyterian Church, U. S. A., to whom the Fort Payne Church belonged, transferred the church to the North Alabama Presbytery. The charter members were: Mr. and Mrs. Frank Cunningham, the members of the Callan family, Judge W. W. Harrolson and Mrs. Harrolson, Mr. and Mrs. G. W. Pharr and their son, L. C. Pharr, Mrs. C. H. Landstreet, Early Landstreet, Chevis Landstreet, Henry Wedgeworth, Mr. and Mrs. Dooley, Fannie Parish, Mr. and Mrs. W. W. Russell and Miss Nellie Russell.

The ministers who have served the Church since 1921 are: Rev. E. B. Robinson, Rev. C. G. Partridge, who supplies the Fort Payne Church at intervals, and Rev. C. C. LeMotte, who was called to this church in 1925, and who served until 1929, and Rev. F. H. Bayles, who served a group of churches in North Alabama Presbytery beginning in 1929.

WOMAN'S WORK

Woman's Auxiliary work was organized in 1926, during the pastorate of Rev. C. C. LeMotte. Mrs. F. C. High was the first president. The following were charter members: Mrs. G. E. Hill, Mrs. W. W. Russell, Mrs. C. H. Landstreet, Mrs. F. V. High and Mrs. Sarah Braswell.

The following women have served as president: Mrs. W. W. Russell, Mrs. F. V. High, Mrs. C. H. Landstreet, Mrs. Sarah Brazwell, Mrs. A. J. Wheeler and Mrs. G. E. Hill.

SOCOPATTOY AT KELLEYTON

Socopatoy at Kellyton is the youngest of the Auxiliaries in North Alabama. It was organized by Mrs. Ross Blackmon in 1932. This church is located near the Hatchet Creek and Goodwater churches and is supplied by the same pastor, Rev. Mack McQueen. Mrs. T. E. Lauderdale, of Goodwater, Mrs. C. N. Livingston, Mrs. D. L. Buzbee, Mrs. Pearl Forbus, Mrs. J. E. Robbins, Miss Eva Kitchens, Mrs. W. A. Graham, Mrs. Scott Corley, Miss Willodine Robbins, Mrs. I. E. Ward, Mrs. T. A. Wall and Mrs. J. P. McElrea'h and Mrs. L. K. Carlton, are members of this Auxiliary who are giving active, consecrated service to the church at this time.

SHEFFIELD—1910

The First Presbyterian Church of Sheffield is one of the younger churches in North Alabama. While the Presbyterian Churches in the neighboring towns of Tuscumbia and Florence have already celebrated their hundredth anniversary the church at Sheffield was organized in 1910 and erected its present building of worship in 1915. It was through the efforts of certain friends from the Tuscumbia church and by the influence and help of the pastors of the Tuscumbia and Florence churches that an organization was secured.

Rev. W. C. Clark, while pastor of the Tuscumbia church in 1925, wrote an article about the Sheffield church in which he gives some of the doctrines and characteristics of this church.

"This church belongs to the great historical body which traces its lineage back to Apostolic days when there were elders in every church and when ministers were ordained 'by laying on of hands of the Presbytery' as Timothy was. This church accepts the Westminster confession of faith, in its plain and historical meaning, as setting forth that system of truth taught in the Holy Scriptures. It holds that the best way to help the colored people is to help them to help themselves by training their ministry to teach and guide them in their efforts to build up an organization of their own in which they must bear the responsibility of determining the policy and of directing the work they are to do."

Miss Mattie Lindsey, historian of the Sheffield church has given the following data about this church: "The church at Sheffield has had but few regular pastors but has been served at times by the following ministers: Messrs. DuBose, Hawley, Stafford, Collins, Price, Rogers, Martin and Clark. The church has received into its communion a good number of earnest and

efficient people, many of whom have since moved to other places, some have gone "on high," others are still members, while others have come in to carry on the work.

In 1924 a manse was bought, a pastor's study built on, and a Sunday School addition made. The Sheffield church owns two lots on Nashville Avenue and Fifth Street on which it hopes at some time to erect a larger house of worship, adjoining the present building which can then be used for Sabbath School purposes.

On March 20th, 1927, Dr. W. C. Clark died. A fitting memorial service was conducted in connection with the funeral held at the church in which he had served for eight years, Dr. Hollingsworth of the Florence Church officiating. Dr. Clark was loved not only by the members of his own church but by the people of Sheffield, it matters not of what denomination.

Dr. Paul M. Watson was ordained pastor of the church on July 3rd, 1927, and served until October 1930. Since that time the church has had no pastor. The Sunday School and Auxiliary are, however, in a flourishing condition.

Miss Lindsay writes: "Our Auxiliary meetings are well attended and the programs assigned the different members have been faithfully carried out, each having been instructive and enjoyable. Our Auxiliary contributes to all the causes and our pledges have been fulfilled. We are divided into circles, one and two, but during the past year the circles have met together.

Not having a minister is, of course, a great handicap, in all of our activities. For the past two summers, a young man, Allan Cabiness, a student at the Louisville Theological Seminary, has preached for us. He is a young man of great promise and is most likable.

JACKSONVILLE CHURCH

The Presbyterian Church at Jacksonville, Alabama, was organized during the third decade of the nineteenth century. As a result of a fire that destroyed a large portion of the business section of the town many years ago, the early records of the Presbyterian Church, which were kept in the office of one of the members, were destroyed. Therefore, it is impossible to tell the exact time of organization, or the names of the charter members.

Mrs. Clara Adams Dunlap, age ninety-one, one of the pioneer members, now living in Georgia, recalls some interesting facts about the church of her childhood which are here incorporated.

Two buildings have been used since its organization. The first one was a wooden structure located near the southeast corner of the old plan of Jacksonville, just back of the Caldwell home. This building was torn away just prior to the War Between the States, and the present brick building was erected just four blocks north. Mrs. Thomas Alvin Walker, one of the pioneer members of some means, was largely responsible for the building of the second edifice. The erection began about 1859 or 1860 and due to the perseverance of its devoted membership, was completed immediately following the war. Mr. Southers, a ruling elder, supervised the carving and woodwork of the new church. The bricks were no doubt made by slave labor.

From the papers of James Crow, an early member, preserved by his grandson, Ross Liston Crow, ruling elder of the present church, we find that the following pioneer families were members of this church: The Caldwelles, Walkers, Clarks, Southers, Crows, Fosters, Sprills, Haines, Hendricks, Hurts, Adams, Aderholds, Alexanders and Williams, Glovers, Pelhams, Hubbards, Findleys, McAuleys, Bushes and Keiths.

The pastors of the pre-war period were, as well as can be traced: Reverend McAlpine, Ware, Houston and D. F. Smith. Reverend Smith not only served the Presbyterian church as pastor, but taught school in Jacksonville at the same time.

During the War Between the States, the Presbyterian church was used as a temporary hospital.

The older members of the congregation experienced great delight in conversing with the younger generation concerning the loyalty and devotedness of those officials who back through the years served the Master in a most excellent way. The names of Elders found in the records of the session dating from 1860 are: Dr. C. J. Clark, Dr. John Y. Nisbet, Mr. J. C. McAuley, Mr. Gillam Southers, Dr. Wiley Glover, Mr. Thomas Keith, Dr. William Nisbet, Captain William Hames, Mr. John M. Caldwell, Mr. John H. Hall and Mr. H. F. Montgomery.

The Deacons were Mr. A. L. Stewart, John Hall and Melvin Carpenter. Mr. Stewart is still a Deacon of the Jacksonville church. The other two have departed this life for their eternal reward.

According to the Sessional Records, the membership was at its peak in 1860 to 1870 when it ranged from one hundred to one hundred and twenty-five members.

WOMAN'S WORK

In the early days the women of the church were not organized, but as zealous "Mothers in Israel", are remembered for their good works. It is regretted only the names of a few of these noble women have been preserved to us. Mrs. Anne Robinson, wife of James R. Robinson, who moved to Jacksonville from Anderson, Ga., in 1835, must have been one of the charter members of the Jacksonville church, dying at the age of seventy-one years in 1859 (Jacksonville Republican 1859). Mrs. Jane Glover, the mother of Dr. Wyly Glover, who was an elder in the church for many years, is remembered for her piety, died in 1859. Mrs. Sarah Weir, wife of David Weir, was a valuable member. Mrs. Ann Wyly, wife of Major Benjamin Wyly, was distinguished for her kindness of heart. Mrs. Sarah Hampton McAuley, wife of J. C. McAuley, was a women of great consecration. Mrs. Sarah McGehee Walker, wife of Judge T. A. Walker, was a woman of force of character and a great blessing to the church. Mrs. Martha McGehee Pelham, wife of Dr. Atkinson Pelham, mother of Gallant Pelham, was beloved by all. Mrs. Mary. D. Caldwell, wife of Colonel John H. Caldwell, was distinguished for her genuine sympathy, intellectual ability and christian graces. This fine woman was principal of the Jacksonville Female Academy during the period just prior to the War Between The States. She was known and beloved throughout her long and useful life as a Sunday School teacher. Mrs. Ellen Clark Adams was a valuable member.

The Ladies Aid and Missionary Society were organized while Reverend Patton was pastor. The history of the Ladies Aid and Missionary Societies and Auxiliary to date are not in hand, save for the past two years, but from the Presbyterian Minutes it has been gleaned that the following women have been faithful and loyal members of the Auxiliary of the church for many years: Mesdames E. L. Renick, C. E. Bondurant Miss Evie Currier, Mesdames C. F. Watts, George Ide, H. B. Fitz, James Crow, John Nisbett, W. C. Sargant, C. R. Stewart, R. R. Craig, Mrs. W. C. Penny, wife of the pastor, is also an active member of the Auxiliary.

The Auxiliary has helped to meet the payments of the Manse (new), provided clothing for the poor, and worked among the colored people, Bible classes have been held, and a spirit of harmony and cooperation pervades the active membership of the Auxiliary.

In 1875 there was a big reduction in numbers due to the establishment of a new church at Weavers, Alabama, and known as the Cave Creek church. The following members withdrew in 1874 for the purpose of establishing the new church: Wiley Glover, W. A. Glover, W. T. Glover, E. F. Glover, J. M. Glover, Henry B. Glover, Angeline S. Glover, Nathan White, Jane White, Jane Douglass, Atkinson Pelham, Martha Pelham, William Pelham, Elizabeth Bush, Thomas V. Findley, C. A. Sprague, Tabitha Spragin, Frances McAuley, Robert McAuley, Elizabeth Huges, Anna Hubbard, James Hubbard, nad Walter Hubbard, Alice and Ella Hubbard.

Reverend J. M. McLean, J. H. Patton, R. A. Bowman, R. T. Liston, Claude A. Calcote and William B. Penny are some of the pastors who have served the church from 1870 to the present.

Many of the descendants of the early members of the Jacksonville church have remained within the sound of the old church bell throughout ten decades. Of the descendants who are on our church roll at the present time are the following: Mrs. E. L. Renick, Organist, descendant of the Adams family; John B. Nisbet, Ruling Elder, and Sunday School superintendent for over twenty years, Col. E. G. Caldwell, member of the choir during his younger days; Mrs. C. R. Stewart, descendant of the Spruill family. "The Jacksonville Presbyterian Church of the Nineteenth Century". . Ross Liston Crow.

The present church has a membership of about eighty. A few years ago a new and modern manse was built here, the buildnig costing approximately \$5000.00.

Reverend J. P. Stevenson, D. D., pastor of the First Presbyterian Church of Plattsburg, Mo., is a son of the Jacksonville Church. During the course of his ministry he has wrought a wonderful work for his Master and he is still a great power for the cause of righteousness.

OLD CARMEL—1835

As far as any one knows, the first church ever organized in Cherokee County, Alabama, was that composed of a body of Presbyterian pioneers who had migrated to Northwest Alabama from Georgia, the Carolinas, Tennessee, Virginia, and even far away Ireland. This church was organized at the home of Andrew Burns, who lived about one mile Northwest of

the present church location, by a commission appointed by North Alabama Presbytery, sometime during the year 1835.

Carmel celebrated its hundred anniversary on August 11, 1935. On that occasion the following history was prepared by Miss Alice Craig and read by Miss Edith Salmen.

"Tradition has it that during the early part of the year 1835, a few settlers from Morgan County, Georgia, brought with them a charter of the church which they organized here, and gave it the name of the same church of which they had been members in Morgan County, Georgia, viz: Carmel. A number of names on the monuments in the cemetery bear out this tradition.

Charter members of this newly organized church were Thomas Stewart and wife, Margaret Stewart, grandparents of Mrs. Lizzie Ezzelle, and great grandparents of Mrs. Eula Savage, and her brother, Mr. Tom Stewart, Mr. John Amberson, Sr., father-in-law of Mrs. Emma Amberson, James Amberson, father of the late Dave Amberson, Samuel Amberson, uncle of Dave Amberson, Joseph Amberson, Matthew Amberson and wife, Fannie Amberson, Andrew Burns and wife, Margaret, grandparents of Jack Burns, Spring Garden, Alabama, John Aikens and wife, Rebecca, Archibald Stewart and wife, Rachel Oliver Stewart Sr., Gilbert Christian Craig and wife, Eliza Swan, David Hood and wife, Jane Swan.

Soon after the organization of Carmel Church its members decided to erect a building in which to worship. This was done without unnecessary delay and the completed structure, being a low flat church, built of small round logs, stood at the foot of the hill on which stands the home of Mr. Jack Burns. Here the Presbyterians of Northern Benten, now Calhoun County and Cherokee County met to worship. Among them the Aikens, Ambersons, Burns, Craigs, Hoods, Naughters, Moores, Services, Savages.

When these people had hewn down the forests, cleared their lands, and were building their homes, they determined to have a better church, one more in keeping with their circumstances. The first building was torn down, a finer one for that day, was built of hewn logs, above the old one on the hill, facing the north. These logs were indeed from the 'Forest Primeval.' Immense in size, they were hewn down to an average thickness with an edge adz. Two well finished logs were the share of each member of the congregation. On a certain day the men came together and almost as by magic, the new building sprang up. In this building some of the finest ministers in pioneer Presbyterianism came and preached to this congregation.

According to tradition, an arbor and tents were erected on the grounds of this church not far from the church building, and were used for camp meetings by the Yankee soldiers during the year 1865.

About the year 1850, this last log building was replaced by another of sawed material on the crest of the hill, but facing south. This is the church known and beloved by the men and women now seventy and eighty years old, their children and grandchildren, and called Old Carmel. This tall, frame building, ceilinged with boards, hand planned, twelve inches wide, stands straight, plain, and unassuming, symbolizing the character of the men who built it. Being the oldest church in the country, it was for

many years the center of religious affairs for miles around. Here in camp meeting times would come the early settlers with their families and tents if they were not fortunate enough to own cabins. During this season would come men famous in Presbyterianism to preach not only salvation, but the doctrinal principles of their church. Long were these sermons and hard to understand by young people and children. Hundreds of people of all denominations worshipped with the Presbyterians here. From the Atlantic to the Pacific, and from Canada to the Gulf, there are men and women who hold this church in sacred memory. Their fathers and mothers, relatives and friends, lie there quietly awaiting the resurrection morning.

On July 28th, 1924, workmen had just finished a new roof on the familiar old church when fire, fanned by a strong wind, burst from beneath and soon the old church building was gone. The present house, standing and facing just where the third one stood, was immediately constructed by subscriptions from far and near, thus illustrating the affectionate regard its people had for the church at Carmel.

The ministers who have served Carmel, either as pastor or supply, are as follows: J. G. Larkins, (1836-1837); Robert McAlpine (1838-1841); Charles R. Smith, (1844-1857); D. F. Smith (1860-1865); Nathaniel Hood (1866-1873); Joseph C. McAuley (1874-1878); W. H. Richardson (1878-1879); George W. Boggs (1879-1881); G. W. Maxam (1885-1887); J. K. Spence (1887-1888); DuBose (1889-1891); W. I. Sinnott (1891-1893); R. T. Liston (1894-1895); W. H. Darnell (1894-1900); W. I. Sinnott (1900-1904); J. P. Stevenson (1904-1905); J. E. Cooker (1905-1906); W. A. Daniel (1906-1907); William Carmichael (1907); W. O. Stevens (1910-1917); Claude A. Calcote (1927-1932); William B. Penny (1932-).

Those who have served the church as elders from the beginning to present time are : G. W. King, Archibald Stewart, Andrew Burns, James Strain, Thomas Stewart, D. R. Hood, William A. Aikin, G. C. Craig, Jr., J. C. Stewart, C. I. Sharpe, John Davis, J. N. Swann, F. M. Savage, J. C. Woolfe, T. F. Stewart, W. B. Williams, S. M. Amberson, A. D. Casey, B. F. Savage, P. H. Savage, J. D. Amberson, J. T. Ezzelle, J. T. Vanderford, Curtis Savage, J. S. Amberson, Robert Naugher, Sr.

The deacons have been as follows: William H. Hood, A. Aiken, Alexander Amberson, J. C. Woolfe, P. A. Westbrook, John Turk, John T. Amberson, Samuel J. Burns, J. N. Swann, Ross Burns, John T. Amberson, R. H. Savage, Raleigh Savage, Curtis Savage, Robert Naugher, Furgenson Formby, Neal Aderhold, Marion Formby, W. L. Sanford, and Robert Savage.

On October 12, 1927, the ladies of Carmel Church met with the ladies of Piedmont Church and organized a joint Auxiliary. Of the two meetings held each month, one takes place at Carmel. Miss Mildred Amberson is vice-president, Miss Edith Amberson, treasurer, Miss Emma Amberson, historian of the Piedmont-Carmel Auxiliary this year."

LIMESTONE AT ATHENS—1891

The First Presbyterian Church, Athens, Alabama, Route 2, was organized September 27, 1891, at the home of Mr. E. A. Blackburn by the

authority of the Presbytery of North Alabama, the commission being Robert A. Lapsley, State Evangelist.

The charter members were: Mr. and Mrs. W. M. Kilgore, Frank M. Kilgore, Ernest B. Kilgore, Mrs. Mary George, Minnie F. Kilgore, and Nellie May Thompson.

This church has given one young man to the ministry, John Nelson Blackburn. Another young man became a minister, J. W. Carroll, after he had moved away from this locality.

The first building was erected in 1893 under the supervision of Mr. James R. Thompson, and with the help of all of the members of the church and friends in the community.

The following is a list of the pastors and supplies of this church since its organization: R. A. Lapsley, Evangelist, J. H. Hammett (1892); C. C. Epperson (1894); C. B. Rachford, (1898); R. M. DuBose (1899); R. D. Carmichael (1903); B. Graham (1907); J. F. Pharr (1911); O. C. Dopy (1912); J. P. Stevenson (1917); E. L. Renick (1920); R. T. Liston (1923); C. D. Patterson (1923-1931). Supplies: Claude G. Partridge, James Phipps, William Dendie, James Jackson.

SUNDAY SCHOOL

The Sunday School of Limestone Church was organized September 24th, 1893, with twenty-four members. Mr. W. R. Bailey was elected first superintendent, with Mr. James R. Thompson as assistant superintendent, Miss Nellie Thompson, secretary, Mr. James H. Buauchamp, librarian, Miss Ethel Tennant, treasurer, and Mr. William M. Kilgore as teacher of the Bible class.

WOMAN'S WORK

Mrs. Edward M. Blackburn, historian of Limestone Church, gave the following account of woman's work at Limestone Church.

"The Mission work of the Ladies Missionary Society of Limestone First Church was organized by Mrs. Waddell and Mrs. Flinn May, 1898. Mrs. Memory Peebles was elected first president, Mrs. Annie C. Blackburn, vice-president, Miss Gertrude secretary-treasurer. At first the society devoted six months to Home and Foreign Missions, and six months to Ladies Aid. The average membership has been ten.

In the years past we have clothed one orphan boy, another boy and girl for a year, expended \$243.25 for such things as carpet for the church, contributions to Foreign Missions, Durant College, Italian Mission at Ensley. Up to 1910 our gifts amounted to \$410.10.

When Mrs. Memory Peebles was forced to give up her work on account of her health after laboring long and faithfully, giving of her time and means unselfishly from the time the society was organized, the organization disbanded. Then Mrs. Peebles requested that we reorganize. This we did, electing Mrs. Walter Evans, president, Mrs. Rodger Thompson, vice-president, Mrs. Edward Blackburn, secretary-terasurer. Mrs. Peebles was made honorary life president and the Auxiliary was named in her honor.

Since reorganizing, we have contributed each year to Home and Foreign Missions, and to the Home at Talladega, and in addition we have

bought a communion set for the church and some shades. We have observed Auxiliary birthdays, used Blessing Boxes, studied the Mission Books, but we are resolved to do more. May the Lord continue to bless our humble efforts."

Limestone Auxiliary now has ten members, seven of these being regular attendants of meetings. The Auxiliary is not divided into circles, but is faithful in following out the Auxiliary plan, contributing to the different causes as outlined by the Southern Presbyterian Church.

The loss of Mrs. Annie C. Blackburn, who passed away on March 10th, 1933, age eighty years, was greatly felt by the Limestone church. She had been a faithful member of the Ladies Aid and Auxiliary from its organization in 1898, and she was always interested and attended regularly until about two months before her death.

OXFORD PRESBYTERIAN CHURCH 1857 NEW DODSON MEMORIAL CHURCH

Among the private records of the late John L. Dodson, L.L.D., president of Oxford College for many years, was found a brief sketch of the organization of the Presbyterian Church at Oxford, Alabama. This history was prepared by a committee appointed for the purpose who submitted their report to the session of the church April 6, 1870. It was adopted and approved by Presbytery at Camden, Alabama, April 23, 1870. This sketch was sent to the Presbyterian historian by Mrs. William A. Orr, historian of the church at Oxford.

"The Oxford Presbyterian Church, located in Oxford, Calhoun County, Alabama, constructed of wood, cost about \$2500.00, 1857, organized in the spring with eleven members. Commission unknown except R. A. Houston. Presbytery unknown Records burned or lost to April 6, 1870. The original elders were: Henry Brownlee, John M. Forbes, F. Alexander Craig, and Dr. J. S. Smart. Pastors and stated supplies: Reverend William Hall, 1858 to 1864, when he resigned and moved to Kentucky; Reverend R. A. Houston, December, 1868, to March, 1869, removed by death. Reverend James M. McLean, stated supply 1869."

Records from April 5, 1870, to April 14, 1879, were kept in one book and all records were approved by Presbytery, signed by W. H. Richardson, Moderator at Mobile, Alabama. John L. Dodson was clerk of the session of the Oxford church and signed the records. Dr. Dodson served as clerk of the session from 1867 to 1900.

Reverend James M. McLean served the Oxford Church as stated supply from 1869 to 1884, and was then installed as pastor on June 29th, 1884, serving in that capacity to April 16, 1889, when he resigned on account of an affliction affecting his speech. He died April 10, 1890. "Blessed are the dead who die in the Lord."

Reverend John H. Patton was installed as pastor on November 3rd, 1889, and resigned on October 15, 1891.

William A. Hall, licentiate, by request of the session, served from October 17, 1891, to October 20, 1892, when he entered the Theological Seminary in Virginia.

Reverend P. P. Winn filled the pulpit for three months, 1892-1893, and Reverend R. B. Morrow served as stated supply from August 6, 1893 to June, 1894.

Reverend D. M. Armentrout filled the pulpit three months during the summer of 1894, and Reverend R. T. Liston was stated supply from May, 1895 to November, 1899, when Reverend F. P. Ramsey came to the Oxford Church as stated supply, serving from August, 1900, to June, 1901.

Others serving either as stated supply or as installed pastor to 1909 were: Reverend R. E. Henderlite, stated supply from October, 1901 to October, 1902; Reverend R. T. Liston unanimously elected and called with view of establishing pastoral relations, installed pastor February, 1903 to November, 1905 when he resigned; Reverend R. B. Carmichael, stated supply from February, 1907 to April, 1909.

Reverend W. O. Stephen served the Oxford Church faithfully for almost twenty years as pastor. He died on December 29, 1928, while pastor of the Oxford Church. His loss was deeply felt by his congregation whom he served so long and who loved him so well.

"His life was gentle and the elements
So mixed in him that Nature might stand up
And say to all the world, 'This was a man'."

Since the death of this Godly man, Reverend E. B. Robinson, Superintendent of Our Home at Talladega, Alabama, has served the Oxford Church, preaching three Sabbaths a month at the eleven o'clock service. Reverend Robinson has endeared himself to this congregation and continues most acceptably by vote of the congregation from January, 1929 to the present time.

The following were elders ordained and installed in the Oxford Church: Henry Brownlee, John Forbes, F. Alexander Craig, Dr. Smart, John Spencer, John L. Dodson, Captain Robert McKibbon, James A. Gladden, William A. Orr, Robert McKibbon, Jr., Dr. T. C. Hill, who later moved to Uniontown, Dr. J. C. McDairmid, who removed to the Hatchet Creek Church, William A. Hall, R. T. Pinson, John H. Hall. From Jacksonville Church: Charles A. Armentrout, Christopher Alonza Orr, John H. Wilson, formerly elder at Munford, Alabama, Dr. T. J. Patton and B. S. Russell. Dr. Dodson died on September 27, 1911, James A. Gladden on March 17, 1889. Charles A. Armentrout in 1922, Christopher A. Orr in 1925, R. P. Pinson, February 20, 1930, and Mr. John Hall recently. These fine men served as elders of the Oxford Church until their death. Dr. Dodson served as clerk of the session for twenty-three years, and Mr. John H. Hall served from 1900 until his death.

Those serving as deacons have been: Robert McKibbon, Jr., William A. Orr, John Clardy, John D. McCain, S. G. Armentrout, Frank Carey, Charles A. Armentrout, James McClurkin, B. S. Russell, D. E. Little, C. Worth Whiteside, Dr. T. J. Patton, Joseph Lister Whiteside, Willie M. Orr, Eben T. Hall, Thomas L. Smith, Walter W. Stephen. Deceased deacons

while in office have been: Mr. John Clardy, Mr. John S. McCain, James B. McClurkin, Joseph Lister Whiteside and Thomas L. Smith.

The Dodson Memorial Church has faithfully kept up the regular mid-week service of prayer, and Sabbath School conducted by her elders and other members of the church through the years.

The name of the Oxford Presbyterian Church was changed to Dodson Memorial Presbyterian Church on April 10th, 1919.

WOMAN'S WORK IN THE OXFORD CHURCH

The earliest records found of woman's work in the Oxford church are in the fall of 1869 when the women met for Bible study and prayer.

Mrs. Orr gives the following account of woman's work in her church:

"The nucleus from which the woman's work in this church had its origin was a band of Godly women who met in the early fall of 1869 at the home of Reverend James M. McLean and his wife, Julia Chester McLean, for Bible study and prayer, with an earnest desire to be more useful in the Master's Vineyard. Mrs. McLean was an invalid through her consecrated, christian life, but was an inspiration and benediction to all who knew her. Mrs. Lizzie Parker, widowed sister of Mrs. McLean, also a devout Christian, was selected director of this band. By request this band met once a week in the McLean home. Their motto was "Not slothful in business, fervent in spirit serving the Lord." Their aim was to be spiritual in tone, ambitious in knowledge, increasing in gifts, social in intercourse, growing in numbers, and prompt in business. Gifts accompanied by prayers, nursing of the sick, caring for the poor, ministering to those in distress and comforting the sorrowing, were some of the good works of this group. Mrs. McLean's death was a great sorrow to this band and her sister, Mrs. Parker, returned to her home in Mississippi. The band seemed broken up, though later, encouraged by success and personal benefit, was an incentive to these women to press forward with tried plans.

Miss Fannie Gladden was chosen leader and teacher, and Miss Mary Scott, assistant. Meetings once a week were held at the homes of members and free will offerings were given.

In 1879 the "Busy Bee Society" was organized with fourteen members. Miss Fannie Gladden was elected president, Miss Mary Scott, vice-president, Miss Ida McLean, treasurer, and Miss Ella King, secretary. Being encouraged by recruits from the young ladies of the church, the society soon increased in numbers and activities, through the influence of Miss Anna Saford, then missionary to China, Foreign Missions were incorporated. The vice-president, of the Busy Bees, had been an inmate of the Orphans Home at Tuskegee, knew the needs of our Orphans Home so that as a result of her influence, Home Missions were an added responsibility of the society. The membership increased to twenty-four, an orphan was adopted, boxes of clothing and other supplies were donated. Interest grew and all worked, Jew or Gentile. An influential family of Jews assisted in sewing and quilting and in financial contributions to the Presbyterian society.

In 1889, the Young Peoples Senior and Junior Willing Workers were united under the faithful direction of Miss Mary and Miss Sue Hall. The children's Mission Band was under Miss Eula Beatty.

When the church building was remodeled in 1890, the Busy Bee Society contributed several hundred dollars towards building fund and also paid for a new carpet, new organ, new pews, and new chandeliers for the church. There was great rejoicing when all the indebtedness was paid.

Dr. W. E. McIlwain conducted protracted meeting here about 1893 and the result was a spiritual blessing to the entire community. There were several additions of membership to the Presbyterian church, and also to the other denominations of the town. Dr. McIlwain encouraged the Busy Bee Society and suggested a Manse, donating \$5.00 towards the fund to the president of the society, Mrs. John L. Dodson. This was the beginning of the manse fund. Church membership and the Busy Bee Society worked diligently and the fund grew slowly but surely.

In 1895 the name of the society was changed to the Ladies Aid and Missionary Society. For a short time the Society was divided into circles, but efforts were unsuccessful and the society soon returned to former plan.

The King's Daughters, organized in 1895 by Mrs. Liston, was of short life. Christian Endeavor Senior and Junior Societies were organized by Reverend Liston. The directors were E. E. Gordon, J. E. James, Arthur Wrenn, Miss Eula Beatty, and the Misses Pinson and Hall, assisted by the young people of the church.

The different organizations decreased in membership and became discouraged, and the Ladies Aid and Missionary Societies membership was twelve at this time, 1901.

The Christian Endeavor took on new life about 1907. Reverend R. D. Carmichael and his brothers, Oliver and Fitzhugh, assisted in this work. Also Misses Pinson, Hall and Bagley. In 1910, the Christian Endeavor leaders were Walter W. Steven, Oscar Stephen, Misses Pinson, Armentrout and Hall.

The Woman's Auxiliary, which took the place of the Ladies Aid and Missionary Societies, has been especially active since its organization. Mrs. Walter Steven, Mrs. J. W. Cunningham, Mrs. Eben Hall, Mrs. T. J. Patton, Mrs. C. E. Wilson, Mrs. W. A. Orr, Mrs. J. H. Harwood and Mrs. Ed Mellon were leaders in this organization. This group has contributed to all causes of the Auxiliary, entertained group conferences, sent boxes to the Home at Talladega, supported the Church School of Missions for Young People, and sent delegates to the Young Peoples Conference at Shocco each year.

A special work of the organization was the placing of a marker on the church grounds to the memory of Mr. W. O. Stephen.

GOODWATER—1868

Mrs. W. P. McKay, of Hollins, Alabama, and Mrs. Louis Crew of Goodwater, furnished the following information about the history of Goodwater Church:

"The people of Northeast Coosa, or within the bounds of the Hatchet Creek congregation, felt the need of a church. This in a measure was due to the soul striving revivals at camp meetings. Hence a petition was presented to the Presbytery of East Alabama, which met at Talladega on Sat-

urday, December 5th, 1868, asking for a church. The petition was granted. Reverend G. R. Foster, Reverend J. M. McLean and Ruling Elder Roderick McKinnon were appointed to organize the church.

They met the following Saturday, December 12th, and organized the church which was called Corinth. The following were charter members: Elisha D. Crew, Henry Martin Evans, Barlett H. Ford, James Hanna, John Calvin Jones, J. C. Lauderdale, John Lauderdale, Joseph P. Lauderdale, Matthew Moore, John Patton McElrath, William McElrath, J. McNair, John Bunyon McNair, Dugal Baker McNair, Robert William Palmer, C. C. Sinclair, John Story, Noah Turner, Amina Lock, Martha Glenn McElrath, Mary An McElrath, Ellen Amayon McElrath Webb, Mary McNair, Sara McNair, Catherine McNair, Nancy Jane Palmer, Drusilla Purdy, Francis Purdy, Catherine Sinclair, Mary Ann Sinclair, Margaret Sinclair, Catherine Joan Baker, Ann Crawford, Isabella Evans, Margaret Evans, Mary E. Evans, Ala D. Ford, Margaret Findleson, May M. Graham, Catherine U. Graham, Angeline Jones, Laura Jones, Margaret Kelly, Mary Bell Kelly, Loveday Jane Kelly, Elizabeth Ann Lauderdale, Elizabeth Matilda Lauderdale, Rebecca Lauderdale, Levina Lauderdale, Dellilah Lauderdale, Amanda Lauderdale, Mary Ann Skelton, Valinda Story, Lorena D. Slaughter, Martha Story, and Mary Jane Turner.

Ruling Elders at the time of organization were: John Calvin Jones, Japheth McNair, Joseph Cowan Lauderdale; Deacons were: Robert William Palmer, Bartlet H. Ford and Joseph P. Lauderdale.

The Corinth church was moved to Goodwater in 1882, and known as Goodwater Presbyterian church. Elder J. N. Slaughter was appointed to purchase lumber for the church building from Trammell Lumber Company at Jackson Gap and had it hauled twenty miles by team.

B. F. Ford, John Lauderdale, J. C. Carmichael and John Slaughter served as ruling elders for over twenty-five years. John C. Crew served as deacon for twenty-five years.

Other ruling elders, in addition to those already given have been: A. K. McLeod, Z. T. Batson, C. S. Robbins, C. A. Ross, J. H. Bohannon, J. A. Evans, R. L. Chealhan, Lofton Thomas and Tom Stewart.

The ministers of this church have been as follows: W. Swift (1872-1880); E. H. Briggs (1882-1883); Robert Wall (1883-1885); Paul C. Morton (1884-1894); H. E. McClure (1895); Newton Smith (1896-1902); Frank Marston (1903-1906); J. F. Pharr (1908-1910); J. T. Ponder (1910-1916); J. A. Warren (1917-1920); B. W. Davis (1920-1921); C. H. Rodgers (1922-1927); J. C. McJunkin (1928-1931); and Mack C. McQueen (1932-).

In the year 1896 the manse was purchased. It was improved several times, but later sold and a new building erected. In 1934, under the leadership of our devout Christina scholarly pastor, the young peoples work was reorganized, the men of the church organized, and many new members added.

In 1890 the ladies of the Presbyterian Church at Goodwater met at Mrs. R. H. Smith's and orgnaized a "Ladies Aid Society." Mrs. R. H. Smith was elected president. Miss Mamie Shepperd, a visitor, donated a dollar to start the treasury. To aid church work, to improve the church building and to build a manse, were the objectives.

The charter members were: Mesdames W. Staples, W. O. Davis, Zack Batson, Eliza Crew, Ada Nolen and R. H. Smith. Mesdames R. H. Smith, J. A. Evans, J. H. Pharr, J. H. Evans, J. C. Carmichael, J. C. Crew and Elbert Robinson served as presidents. Mrs. E. Robinson served faithfully as president sixteen years.

In 1894 Mrs. Zadie Gamble McPhail assisted in reorganizing the work which was continued under the earnest work of Mrs. J. H. Pharr.

Mrs. J. C. Carmichael, Mrs. J. O. Davis, Mrs. Ellen McElrath Webb, Mrs. J. N. Slaughter, Mrs. A. K. McLeod and Mrs. Z. T. Batson were loyal pioneers, constantly striving with their co-workers to reach the desired objectives.

In 1912 while Reverend J. T. Ponder was pastor the ladies of Hatchett Creek were organized into Ladies Aid Society with Mrs. J. H. Evans as president, charter members were Misses Bessie Carmichael, Pearl Evans, Blanch Evans, Sara Patterson, Kate Partridge, Ruth Swindall, Mesdames D. M. Carmichael, L. C. Watts, J. H. Evans, Lubell Franklin, and Pat Crane.

A joint Auxiliary for Goodwater and Hatchett Creek Churches was discussed in 1923 while Reverend C. H. Rodgers was pastor.

In November 1928, while Reverend J. C. McJunkin was pastor of the two churches, the ladies of Goodwater Auxiliary and Mrs. Shaler Houser, Presbyterian President, met with the ladies of Hatchett Creek and organized a Goodwater-Hatchett Creek Auxiliary, which met once a month, using Inspirational Auxiliary programs, and each group having individual circle meeting. The charter members of Hatchett Creek Circle were Mesdames W. P. McKay, L. C. Watts, Will Fulton, B. B. Bruce, John Rodgers, Kell Howard, J. A. Johnston, W. A. Johnston, Miss Pearl Evans and Miss Mae Carmichael.

The members of the Goodwater Circle were Mesdames J. T. Swindall, Fitzhugh Swindall, C. S. Robbins, D. S. Brown, P. P. Salter, J. C. McJunkin, Will Gilliland, C. H. Gilliland, E. Louis Crew and Elbert Robinson.

The Goodwater-Hatchett Creek Auxiliary presidents have been Mrs. E. Robinson, Mrs. W. P. McKay, Mrs. E. Louis Crew and Miss Annie Carmichael.

GADSDEN FIRST CHURCH

No data is available at this time concerning the general history of the Gadsden Presbyterian Church, but from the reports of Mrs. Annette Crocheron, historian in 1930, Mrs. Joseph Balfour, historian in 1932, Mrs. J. D. Mosteller, historian in 1933, Mrs. Annie Shropshire, historian in 1934, a short sketch of Woman's work in the First Presbyterian Church at Gadsden has been prepared.

Almost half a century ago the Ladies Foreign Missionary Society of the First Presbyterian Church at Gadsden was organized, under the direction of Reverend Frank McMurray, who was supply pastor of the church at that time. The names of the twenty charter members were: Mrs. Martha Morrow, Mrs. Manthe Mayne, Mrs. M. B. McMurray, Mrs. D. F. Standifer, Mrs. A. G. Disque, Mrs. B. M. Pogue, Mrs. Annie L. Heath, Mrs. M. A. Crocheron, Mrs. H. P. Crocheron, S. M. Pearson, Mrs. DuPre, Mrs. R. A.

Thompkins, and Miss Charlotte M. McMurray, Miss Libbie Crocheron, Miss Addie Crocheron, Miss Ada Standifer, Miss Mary Heddleston, Miss Florence Heddleston, Miss Emma Morrow, and Miss Annie Morrow, Mrs. S. P. Pearson was president and Miss C. E. McMurray was secretary-treasurer.

During the thirty-one years of its history this society had only five presidents: Mrs. S. M. Pearson, Mrs. B. M. Pogue, Mrs. Robert McAlpine, Mrs. Martha Morrow, and Mrs. Eugene Pentecost, the late president of the Ladies Foreign Missionary Society and the first president of the Woman's Auxiliary.

The work of the society was along the usual Foreign Missionary lines until the fall of 1906 when the study and support of Home Missions was begun. The main sources of information were "The Missionary" and leaflets published by the executive committee. Articles were read as at first the members were too timid to make original talks. The dues, which were only ten cents a month, were supplemented by free-will offerings and mite-boxes. Though the methods used were those of that day, yet the wonderful spirit of consecration and zeal for the Master's work won the loving respect of others and caused many to become active workers for missions.

In 1897 and again in 1902 the Woman's Foreign Missionary Union of North Alabama met in the First Presbyterian Church of Gadsden. At the latter meeting an address of welcome was made by Mrs. T. M. Cassels and one of the principal speakers was Mrs. Hampden C. DuBose of China.

The early minutes of the Ladies Aid have been lost, but the first record that has been preserved is for the year 1895, when Mrs. J. P. McDuffie was president, and Mrs. T. M. Cassels was secretary. It was the custom of this society to support a child in the Orphan's Home, to do local charity work, to assist the pastor, the church, and the Manse in repair. In 1931 when a program was given "Reminiscences" the work of the women throughout the history of the local church was presented. A tribute was paid to motherhood when three mothers of the Auxiliary, Mrs. L. E. Line, Mrs. S. F. Cumming and Mrs. J. E. Black, whose years numbered more than three score, were escorted to the platform and given seats of honor. Three charter members of the Missionary Society were also present, Mrs. C. A. Heath, Mrs. Joseph Balfour and Mrs. Emma Morrow. Mrs. Balfour, who by reckoning years of membership was in 1931 the oldest member of the First Presbyterian Church, gave an interesting sketch of the early church. "Captain Barret and Judge Disque, who were the officers of the church in the early days, each left a daughter who is active in the work of the church today, Miss Emma Barret and Mrs. Ella Lee Hughes. Mrs. Liddell, who was the first president of the Ladies Aid, was the grandmother of two members of the Auxiliary, Mrs. King Riddle, and Mrs. Gordon Hood." Mrs. Balfour also commented on the faithfulness of the twenty members who composed the church in the late seventies.

The first Monday in April, 1919, is a never-to-be-forgotten date, for on that day the Ladies Aid and the Missionary Society in joint session met and studied and discussed Mrs. Winsborough's plan for a Woman's Auxiliary. At that time there were three missionary societies in the church; the Ladies Aid, the Ladies Home and Foreign Missionary Society and the Young Ladies Auxiliary, in reality a Ladies Aid composed of young women. After

considering the matter of changing to the Auxiliary Plan, the ladies finally decided to merge the three societies into a Woman's Auxiliary, and the following officers were elected: Mrs. Eugene Pentecost, president; Mrs. T. S. McDairmid, vice-president; Miss Mabel Crocheron, secretary, and Mrs. Howard Thomas, treasurer. The Ladies Aid and the Young Ladies Auxiliary continued as Circles of the Auxiliary and to these were added another circle composed of the business women of the church. That year gifts to Foreign Missions were doubled.

It was not until April, 1922, that the local Auxiliary, numbering twenty-two members, adopted the plan of yearly changing the membership of circles as laid down in the constitution. The Reverend Frank P. Anderson was pastor of the church then and Mrs. Clyde VerBeck was president of the Auxiliary. In 1922 the women helped the young people to entertain the state Christian Endeavor Society convention, the women serving a banquet. They bought a piano for the Primary Department of the church. In 1926, they helped the Sunday School with its first Daily Vacation Bible School. They have assisted in giving banquets for the young people going away to college, do quite a bit of local charity work, and pay a part of the salary of a Bible teacher in the public school in Gadsden.

The Auxiliary has done much for the North Gadsden Church where the First Church established a mission and built a church. In earlier days they furnished the dinner for the annual Sunday School picnic, gave the money for the Christmas tree, and aided in meeting the expense of the annual Vacation Daily Bible School.

In 1927-28, the silver seal was obtained, the greatest deficiency being lack of family altars.

Each year the Auxiliary sends Christmas cards or gift of money to a Home Missionary, comfort bags to Seaman's Bethel in New Orleans, and several times it has sent a colored woman to the conferences at Stillman. The business circle supports a Korean girl in a mission school.

In 1930, a request was made to help finance the new Presbyterian Church in East Gadsden. Gifts from individuals and from the treasurer of the Auxiliary brought the amount to \$75.00. Mrs. Eugene Wharton was the president that year, and Mrs. William Byrd, treasurer. The Auxiliary motto was "Not slothful in business."

In 1931 the Gadsden First Church was hostess for the North Alabama Presbyterial. Two delegates were sent to Montgomery to the training school, and two young people were sent to Shocco. Interest in the Home at Talladega was pushed, boxes of clothing and food were sent. The Christian Social Service secretary, the late Mrs. A. C. Adams, was given \$6.00 monthly to use as she saw fit. She was very busy and did a noble work. The church was given a thorough cleaning, painting and calsomining was done and kitchen furnished.

At the beginning of the church year 1932, the members of the Gadsden Church were holding meetings in the Masonic Temple while the church was rebuilt and remodeled on account of a fire on March 8, 1932.

The officers for the year were: Mrs. Paul Hofferbert, president; Mrs. E. M. Christenson, vice-president; Mrs. Charles Moody, treasurer; Mrs. F. F.

Beckert, secretary. Outstanding achievements of this year were the cause of the Presbyterian Home for children was presented monthly four large boxes of clothing mailed in the fall. The business women sent a large donation of groceries. The ladies of the Auxiliary furnished thirty lunches to the children at the time of the Hansel and Gretel performance at the High school. Mrs. Neiderhauser, of the Gadsden Church, was secretary of Orphans Home Work for North Alabama.

In January, 1933, a committee was appointed to make changes in the organization of the Auxiliary work. These changes were approved at a called meeting of the Auxiliary in February, when the Auxiliary was divided into two circles instead of four as it had been. The circles now meet at the church, going to separate rooms for the business meetings and afterward meeting together for Bible study. Four ladies from each circle alternately act as hostess for the social hour which follows the Bible study.

During the year 1933, the Auxiliary lost by removal some faithful members, among them Mrs. Davis Riddle, Mrs. Black, Mrs. Christenson, Mrs. T. K. Ballard and Mrs. M. E. Ballard. The Auxiliary also gained some new and valuable members who have taken hold with heart and hand.

In 1934 and 1935, fine Bible classes were held by the Auxiliary. Most of the Auxiliary leaders put time and thought on their programs, and were rewarded by increasing interest and enthusiasm.

Those who have served as president of the Auxiliary are: Mrs. Clyde VerBeck (1922-24); Mrs. T. M. Cassells (1924-1925); Mrs. B. V. Whorton (1925-26); Mrs. W. B. Connally, Mrs. David Riddle finishing the year (1926-1927); Mrs. Morgan McCall (1927-1928); Mrs. Howard Thomas (1928-1930); Mrs. Eugene Whorton (1930-1932); Mrs. Paul Hofferbert (1932-1934); and Mrs. Edgar Morrow (1935).

There is great rejoicing over things achieved, great cause for thanking that God has guided and blessed every sincere effort to serve Him.

GUNTERSVILLE CHURCH—1890

The Presbyterian Church at Guntersville was organized in 1890 by Reverend B. F. Bedinger, a Presbyterian Evangelist sent to this town by the North Alabama Presbytery.

Mrs. Leila Fearn Lusk, historian of the Guntersville church, has prepared a complete history of this church, which is here condensed for the sake of brevity.

Mrs. Lusk writes that the Guntersville Church was organized on the 25th day of June, 1890, following a series of meetings held in Guntersville by Mr. Bedinger, beginning on the 15th of June. "The Guntersville Church was organized at the residence of Mr. Robert Reeves, with the following five members: Three from Huntsville by letter, Mrs. Mary Wyeth Carlisle, Mrs. Louisa Wyeth Todd, and Mrs. Leila Fearn Lusk; one from the Marble Springs Church, Talladega, by letter, Mrs. Lyda M. Reives; and Mrs. Louis Wyeth upon a renewal of her profession of faith in Christ, made many years ago in Huntsville, during the pastorate of her father, the Reverend John Allan, first pastor of the church there, her membership having been removed to the Presbyterian Church organized at Guntersville before the War Between the States, and discontinued as a result of it."

The earlier church, which was founded at Guntersville many years ago, was organized by Reverend Mr. Penland of Madison County. The services were then conducted in the school located back of the business section of the town, which was burned during the War Between the States. Besides Mrs. Wyeth, the charter members of the earlier church were: Judge Wyeth and their baptised children, Mary, Louisa and John Allan, and the wife, son and daughter of Reverend Mr. Root, a Presbyterian minister who preached there occasionally.

Of the charter members of the church organized in 1890, the names of Mrs. Todd's three baptised children, Louis Wyeth, Mary Carlisle, and John Allan, should be included; and also Robert Fearn Lusk, the son of Mrs. Leila Fearn Lusk.

In August, 1890, the Reverend A. L. Phillips, of Birmingham, held services at the Cumberland church, which was kindly tendered for regular services for a week. At this meeting, Miss Mary Carlisle Todd and Mr. Robert Reives were admitted to membership on confession of faith, and Mr. John A. Lusk was received by letter from the Methodist Episcopal Church South.

With this small beginning the church at once took steps to secure regular services. Reverend B. F. Bedinger began his ministry in Guntersville in November, 1890, preaching on the first and third Sabbaths of each month. The interesting and attractive family of Mr. Bedinger made Guntersville their home. His wife and her sister, Miss Allie R. Piatt, of Anchorage, Kentucky, were received by letter from Huntsville. Mrs. Bedinger's letter carried with it the names of the baptised children, Lucas Piatt, Ida Louise, Robert Dabney, Frank Cleveland, and William Rutherford. The second son, Robert Dabney, was in after years ordained for the ministry, and consecrated his life to the cause of Foreign Missions, serving the Lord in this capacity in far away Africa on the Congo River.

"In July, 1891, the Reverend John A. Preston, of Florence, Alabama, held an interesting series of services here, and several members were received. Mrs. E. L. Fearn and Miss Paulin Fearn, to lend assistance to the struggling young church, removed their letters from the First Presbyterian Church at Huntsville to the Guntersville Church."

The first children baptised in the Guntersville Church were Leroy W. May and Gustavus May, Jr., sons of Gustavus and Betty McLeod May, on July 19th, 1891. The first infant baptised was John A. Lusk, Jr., son of John A. and Leila Fearn Lusk, on September 6, 1891.

The first elders were: Mr. Robert M. Reives and Mr. John A. Lusk; and the first deacons were Mr. Thomas L. Farrow and Mr. William F. Eichbaum. The first session of the church met on May 19, 1893, and Mr. John A. Lusk was elected clerk and authorized to order a book of records.

Reverend J. M. Evans, Evangelist, Dr. J. H. Bryson and Reverend W. H. Darnell, conducted services in the Guntersville church on various occasions.

Mr. Bedinger resigned in 1896 and the Reverend J. H. Wood became pastor. Other pastors have been: Reverend Kenneth Alexander Campbell, Reverend J. E. Reverly, Reverend G. C. Alexander, Reverend W. F. Harris, Reverend F. C. Rogers, Reverend H. C. Kegley, Reverend E. F. Griffith, Reverend W. E. Crane, Reverend Louis Yelanjian, Reverend Bayliss, Rev-

erend Hixon, and the present pastor, Reverend Stewart Holderness Long. Mr. Long occupied the pulpit from June 1931-1934. He is an honor graduate of Columbia, and also Davidson College where he received his A. B. degree. Mr. Long is an enthusiastic worker, creating an atmosphere of inspiration and upbuilding for the church. At present there is no pastor.

"It was during the ministry of Reverend J. G. Reverly that the Ladies Aid was organized December 15, 1905. A meeting of the church women was called at the home of Mrs. Charles Fricke, and the following were present: Mrs. Fricke, Mrs. Mattie Kennedy, Mrs. J. G. Reverly, Mrs. John W. Tucker, Mrs. John A. Lusk, Mrs. H. B. Lansden, Mrs. R. M. Huffman, Mrs. W. A. Black was unable to be present, but her name was entered on the roll. Mrs. Charles Fricke was elected president, Mrs. W. A. Black, vice-president; Mrs. John A. Lusk, secretary-treasurer.

Soon after this occasion "The Gleamers", a band of young girls, was organized by Mrs. Lusk to secure funds with which to build the church. Sixty dollars was soon handed in to further its construction."

It was during the ministry of Mr. Harris that the construction of the church was begun, the cornerstone being laid in 1911.

The Ladies Aid Society was disbanded in 1916, and on March 25, 1917, the church society was reorganized as the Woman's Auxiliary, with the following officers: Mrs. Hugh Henderson, president; Mrs. John A. Lusk, vice-president; Mrs. J. W. Tucker, secretary and treasurer, and Mrs. Ben Wooley and Mrs. W. T. Mann as program committee.

The First Presbyterian Church was finished largely through the efforts of the women of the church who gave their best towards this sacred cause. The pillars of the church were given by Dr. John A. Wyeth, of New York City, and the two stained glass windows were the gifts of Mrs. John A. Lusk and her mother, Mrs. Robert Fearn, in memory of Mrs. Fearn's two sons, Thomas and Robert Coles.

The Woman's Auxiliary of the Presbytery of North Alabama met in the Guntersville Church in April, 1927. Mrs. Paul Speake, of Huntsville, was the president at that time and a series of interesting programs was given.

The Auxiliary has been functioning faithfully, and even with an attendance average of only nine members, it has been instrumental in arousing and stimulating church interest and activities. A little girl from the Home in Talladega has been adopted and clothing has been sent for her use.

It is noteworthy that three officers of the North Alabama Presbyterial has been drawn from the Auxiliary of Guntersville Church in the past two years; the secretary of Social Service, the Secretary of Literature and the Secretary of Foreign Missions, Mrs. Knox Yarbrough, Mrs. F. B. Albert and Mrs. John A. Lusk.

VALLEY HEAD—WINSTON MEMORIAL

Valley Head is located near Fort Payne and has been served through the years by practically the same pastors. In 1926 this church was served by Reverend C. Le Motte, who came from the Columbia Seminary to this field. He did a splendid work here and made much progress. Reverend S. E. Hodges of the First Church at Anniston preached here often. (The late

Reverend S. E. Hodge). As there has not been a report from this church, very little of its history is known. Mrs. P. N. Davenport was president of the Auxiliary several years.

In 1925 this church had a membership of forty-two, and Auxiliary membership of seventeen. Mrs. W. B. Thompson was president; Mrs. D. C. Alexander, vice-president; Mrs. P. D. Davenport, secretary, and Mrs. J. B. Holt, treasurer.

SPRINGVILLE

Springville Church is not far from Attalla Church, has a small membership. This little church was supplied by Reverend E. B. Robinson of the Home at Talladega for a while and proved a great inspiration to the members to go forward. Reverend Louis J. Yelanjian served this church in 1926. Reverend C. G. Patridge preached here also. A new manse was erected at Springville in 1927. Mrs. A. L. Bradford is president of the Auxiliary; Mrs. L. V. Coupland, vice-president; Mrs. Iva Perrson, secretary, and Miss Della Scott, treasurer at the present time. Others who have been active in the Auxiliary are: Mrs. Jack Woodall and Mrs. M. W. Forman. No history sent in by Springville).

SYLACAUGA CHURCH—1898

The Sylacauga Presbyterian Church was organized on March 23rd, 1898. The first minister to serve this church was Reverend Marston, who was pastor from 1901 to 1906. Reverend John Milner, the first regular pastor came to the Sylacauga Church in 1908. Reverend J. C. McQueen served from 1923 to 1927.

WOMAN'S WORK

Very little of the history of Sylacauga Church is in hand, but from the Minutes of North Alabama Presbyterial and the report of Mrs. Fred Prather, of Sylacauga, for 1932, we find that Mrs. Eugene Smith was president of the Auxiliary from 1918 to 1923, Mrs. R. Williams, 1923-1924; Mrs. T. P. Johnson, 1925-1926; Mrs. Rex Mathews, 1927-28; Mrs. Lloyd Shin, 1929-1930; Mrs. R. Williams 1931-32; Mrs. Frank Scott, 1933-34; and Mrs. Eugene Smith, 1935.

The Auxiliary of the Sylacauga Church has an active membership composed of fine, consecrated women. In spite of the tornado which swept through the town a few years ago, destroying many of the homes of the members, yet not a meeting was missed, not a duty shirked. Every woman did her part of the work of the Auxiliary, thankful that God's omnipotent hand had sheltered her and hers and that she had the privilege of carrying on in His name.

The Auxiliary has two circles and the Year Book is followed faithfully in the programs. One of the methods used by the Auxiliary to raise funds is by holding "Pantry Sales."

A spirit of cooperation, devotion and loyalty permeated the work, and the members face the future with prayer for greater consecration to Our Master's Cause.

UNITY AT WEOGUEKA—1856

The Unity Church was organized in 1856 by the Lesleys, the Hammonds, the Thompsons, the Townsends, the Hazlets, and the Hughes. The first building was a log structure. The second was of lumber and built into an octagon shape.

The Unity Church has suffered from the loss of members, some of whom have passed away, while others have moved to towns and cities, but the remaining members are true and faithful.

Mrs. L. B. Brazemore, Unity's historian, wrote that the Auxiliary was organized in 1930, on August 24th, by Mrs. J. C. McJunkin, wife of the pastor. The following were officers: President, Mrs. G. C. O'Neal, vice-president, Mrs. J. P. Atkinson; secretary-treasurer, J. P. Rodgers. There were fourteen charter members that met twice a month, one meeting being for study and the other for work. Their first undertaking was piecing a quilt and their dues were five cents each a month. Aside from the dues the members gave eggs that were laid on Sunday, or the chickens raised by one hen during the year. The Auxiliary used some of their funds to paint the church interior and to buy new seats. With the money from the eggs and chickens they bought two dozen new song books for the church and put new locks on the doors. Five dollars was sent to Africa in 1932 for the Birthday gift.

The group Conference met with Unity in 1931, and a large crowd attended. The meeting was inspirational to every one and especially to the Unity Auxiliary.

The Auxiliary deeply felt the loss of its pastor who died on April 3, 1931. A "pantry shower" was given to Reverend W. B. Hood and Mrs. Hood of the Sylacauga Church for their kindness in preaching one Sabbath afternoon a month at Unity Church.

Although the Auxiliary lost approximately \$30.00 in 1932 by a bank failure, they have accomplished many things that were worthwhile. Regular meetings were held twice a month, new members were added to the roll, two quilts were made by the members, and more song books bought for the church. The officers are active and faithful in their work, minutes have been kept carefully, dues paid regularly, the church paper is read by most of the members and attendance has been good.

Mrs. C. H. Boswell is now the president, and Mrs. J. P. Atkinson, vice-president, and Mrs. B. J. Stewart, secretary-treasurer.

THE VALLEY CREEK CHURCH
Organized in 1817

The Mother Church of Presbyterianism in Alabama



VALLEY CREEK CHURCH

**"For simplicity, splendor aged, sweet;
Let me go again to Valley Creek,
Among towering trees, within lofty walls,
Peace, serenity, like a blessing falls."**

From Mrs. Morrison's Scrap Book.

Selma
June 7th, 1935

Historian,
Mrs. R. E. Fulton.

TUSCALOOSA PRESBYTERIAL AUXILIARY

Almost one hundred years ago, the first reference to woman's work in Tuscaloosa Presbytery occurs in the minutes of the Presbytery in 1845, meeting in Greensborough. "It has been found in many parts of the church, that the cooperation of the Female members, through means that lie properly within their own sphere in the church and in society is a most efficient and valuable auxiliary in all enterprises of benevolence. The Committee would advise that their cooperation be particularly solicited in behalf of the objects now under consideration." In 1862 it was recommended "to the ladies of our churches the organization of female weekly prayer-meetings for the church, our soldiers and our country." In 1869, a recommendation to the ladies of the churches to organize societies for the support of the Orphans Home, is found. What volumes of sorrow and anguish can be read between the lines of those brief recommendations, if one notes the dates!

The roots of Tuscaloosa Presbyterial's beginning, as such, lie deep in the early history of the first woman's organization in the Synod of Alabama, the North Alabama Presbyterial Union. The women of the Tuscaloosa Presbyterian Church, always earnest in finding opportunity for service and desiring to reach out beyond their own city, sent the following petition to the Presbytery of Tuscaloosa in Marion Junction, Alabama, in 1895: "The Ladies Missionary Society of Tuscaloosa Presbyterian Church, having heard of the impetus given to the missionary spirit in other places by the formation of Woman's Missionary Unions, respectfully petition the Presbytery of Tuscaloosa to authorize the organization of such a union within its bounds, the object of said union to be the formation of new societies and the spread of missionary zeal and intelligence. Said Union to be under the control of Presbytery, to which it shall send an annual report, the funds to go through the regular channels." In response to this petition the Presbytery's action is recorded: The Presbytery of Tuscaloosa does hereby authorize the organization of a Ladies Missionary Union within its bounds, to be under the care and direction of this Presbytery, and approves of the Constitution and By-Laws proposed for said Union."

Acting upon this authority the Tuscaloosa women sent a delegate from their missionary society to Birmingham to attend the North Alabama Union. This delegate was Miss Annie Stillman, niece of Dr. C. A. Stillman, pastor of the Tuscaloosa Church. So favorable was her report that, primarily through her efforts, a circular letter was sent to all the missionary societies of Tuscaloosa Presbytery, inviting them to send representatives to meet and confer with a view to affecting an organization.

Eight societies responded and in **October 1896 the Tuscaloosa Presbyterial Union was organized** in the First Presbyterian Church of Tuscaloosa. Dr. Russell Cecil of Selma preached an appropriate sermon on the text, "What hast thou in thy hand?" and this became the keynote of that memorable meeting.

The first President of the new Union was Mrs. James H. Somerville of Aliceville, and largely to her earnest efforts is due the survival of the venture. For eight or nine years she gave freely of her time, energy, and means, meeting with very little encouragement and cooperation from either ministers or the women who should have upheld her hands. Among other

names which stand out during those days of pioneering are Mrs. V. H. Rodes of Tuscaloosa, Mrs. John McKinnon, Mrs. C. W. Hooper of Selma, who was a tower of strength, and Mrs. J. G. Snedecor of Tuscaloosa, calm, serene, and wise counselor. It was the faith, courage, and perseverance of the few who realized the importance of the task that kept the work alive through those hard years of struggle. For struggle indeed it was when attending the meetings meant riding many miles in a slow horse-drawn vehicle over rough country roads. And having finally arrived, there was not always the cordial reception, now universally given those who attend presbyterials. Many pastors did not favor the woman's organized work, but fortunately Rev. J. D. Dean of Aliceville seemed to have prophetic vision of the future growth of the woman's work, seeing the Presbyterian reaching out to the limits of the Presbytery, the Synodical formed and the General Assembly upholding the Auxiliary movement as it is today.

The work grew steadily, annual meetings being recorded as held in Selma, Greensboro, York, Marion, Aliceville, and Tuscaloosa. In 1898 in Selma the societies enrolled numbered 18. In 1904, while Mrs. Snedecor was president, Mrs. Handley and Mrs. Bruce of Birmingham were present and spoke in behalf of the Synodical and soon afterwards Tuscaloosa Presbyterian joined that body. At the meeting in Aliceville (1908), Selma made a proposition to divide the Presbyterian, but fortunately it was not carried. By April 1913 the report of Mrs. Alice McCorkle, Secretary of the Woman's Presbyterian Society, indicates that 15 of the churches in the Presbyterian have 18 societies, with membership of 338. Records of Presbytery's stated meeting on October 14, 1913 declare: "It was ordered that a committee on Woman's Work be added to the Permanent Committees of Presbytery." The Committee was: Rev. Chas. M. Boyd, Rev. D. W. Hollingsworth, Rev. E. B. Robinson, and ruling elder L. A. Morgan. An extract from the First Annual Report of the Woman's Auxiliary reveals the fact that Tuscaloosa Presbyterian had become affiliated with the Auxiliary plan from its beginning: "Since the organization of the Auxiliary Plan the following have been visited by the Superintendent, Mrs. Winsborough, several Synodicals and the four Presbyterials of Alabama."

As the work and the vision grew, new departments were added. In 1916 the first plans for a conference for negro women were made. These have developed into a very important and worthwhile feature of the excellent work carried on at Stillman Institute, the Assembly's school for Negroes, located in Tuscaloosa. It is interesting to note in this connection that Tuscaloosa Presbyterian was chosen by Mrs. H. P. Winsborough for the so-called Alabama Experiment, an important project in Inter-Racial Work. A conference for this cause was held in connection with the annual meeting of the Presbyterian in the Tuscaloosa First Church in April 1931.

By the year 1918 the Presbyterian was still not a representative body, for out of fifty or more churches in the Presbytery, only twelve were represented at the meeting in the Tuscaloosa Church, where it had been organized twenty-two years before. In 1923 there were 17 auxiliaries in the Presbyterian.

Mrs. F. L. Cade, who was President from 1925-1927, launched a vigorous and enthusiastic extension plan, and by the end of her term the number of auxiliaries had been increased to 29. The Presbyterian was divided

into districts, and Group Conferences were becoming increasingly important, bringing inspiration and information to the many women who cannot attend meetings of Presbyterial.

Today (1934) Tuscaloosa Presbyterial numbers 31 auxiliaries. As this Presbytery comprizes that portion of the state which was first settled some of the oldest churches are found within its bounds. Those who have passed the centennial mark are: Valley Creek, 1817; New Hope, 1919; Tuscaloosa 1st, 1820; Concord-Stewart, 1823; Mt. Zion-Akron, 1824; Centerville, 1824; Eutaw, 1824; Ebenezer (merged with Eutaw) 1827; Marion, 1832; Livingston, 1833; Pisgah, 1834; Bethel, 1835; Greensboro, 1823; Mt. Pleasant: Hebron, (disolved) 1824, (on land grant from Andrew Jackson).

With gratitude and veneration Tuscaloosa Presbyterial reviews its roster of illustrious women who have given noteworthy service to their church and its great Head.

KATHERINE G. FULTON
Historian Tuscaloosa Presbyterial Auxiliary.

PAST PRESIDENTS TUSCALOOSA PRESBYTERIAL UNION

Mrs. Jas. H. Somerville Aliceville, 1896-1901	Mrs. J. T. Searcy Tuscaloosa, 1901-1904 Mrs. F. G. Railey Selma, 1909-1912	Mrs. J. G. Snedecor Tuscaloosa, 1904-1909
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PAST PRESIDENTS TUSCALOOSA PRESBYTERIAL AUXILIARY

Mrs. J. E. West Uniontown, 1912-1917	Mrs. J. G. Snedecor Tuscaloosa, 1920-1921	Mrs. F. L. Cade Catherine, 1925-1927
Mrs. J. D. Norwood Demopolis, 1917-1918	Mrs. A. A. Kirk Tuscaloosa, 1921-1923	Mrs. W. W. Duncan Aliceville, 1927-1929
Mrs. Rivers Ross Selma, 1918-1920	Mrs. A. D. Pitts Selma, 1923-1925	Mrs. R. E. Fulton Eutaw, 1929-1931
Mrs. M. V. Waugh Marion Jct., 1931-1933	Mrs. W. D. Johnston, Jr. Boligee, 1933-1935	

A Pioneer Leader
Mrs. C. W. Hooper
President of Synodical Auxiliary-Chairman W. A. C.
Mrs. J. F. Hooper
Selma

The First Presbyterian Church of Selma, Alabama, was organized December 22nd, 1838, by Reverends F. H. Porter and T. S. Witherspoon, of the Presbytery of South Alabama. The names of sixteen members were

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enrolled as follows: Roderick McLeod, Mrs. Mary McLeod, David Hamilton, Mrs. Mary W. Hamilton, Robert A. Nicoll, Mrs. Mary W. Nicoll, David C. Russell, Giles M. Ormand, D. D., James D. Monk, Robert H. W. Bigger, Mrs. Catherine Hunter, Mrs. Martha Lawrence, Mrs. Sara Gant, Mrs. Isabella Talbot, Mrs. Isabella Porter, Jacob, servant of Rev. F. H. Porter.

The infant church remained for eighteen months without a pastor, being supplied from time to time by Reverends F. H. Porter, Robert Nall, and L. B. King. The membership was more than doubled under their ministrations. Reverend William Frederick McKee, a graduate of Princeton Seminary, after supplying the church for a time, was elected pastor on January 4th, 1840.

The Ladies Aid Society was organized in 1851, with Mrs. Isabella Porter as president. Its purpose was to assist the deacons of the church. A history of the women's work in the church in the early years would not be complete without mention of the deeds of mercy in the way of comforts and first aid to those gallant men who wore the Gray. They sewed, knitted, and prepared food for the Confederate Army. After the war, a home for the orphans of the war claimed a large part of the sympathy and funds of the Ladies Aid Society. It was in a great measure responsible for the building of the Orphan's Home in Tuskegee.

Reverend Arthur M. Small was pastor of the church during those trying days and gave his life in the Battle of Selma. All that is mortal of him rests in Live Oak Cemetery, marked with a lovely monument by the Young Ladies Sunday School class of which he was leader. Reverend Arthur Small left a splendid library, and this, with pictures, records, and other things of interest pertaining to the church, have been collected by the Historian of the Woman's Auxiliary for 1932-33, and placed in a room of the church known as the Historical Room of First Presbyterian Church.

In 1865 the society changed its name to Ladies Benevolent and Missionary Society, missions being emphasized in its programs. The Home and Foreign Missionary Society was organized in 1902, with Mrs. A. A. Little as president. The Busy Bees, young people's society, with Mrs. W. M. Scott as president, was organized in 1875. This society was afterwards changed to the Young Ladies Society, with Miss Olive Hooper as president. We united with the Presbyterian Union in 1896. In 1908 we became a charter member of the Synodical Auxiliary, being represented by Mrs. John McKinnon.

In 1913 the Benevolent and Missionary Society, and two other societies, namely, the Ladies Home and Foreign Missionary Society and the Young Ladies Society, all of whom had done faithful and noteworthy service, were merged into the Woman's Society, which was organized in accordance with the plan recommended by our General Assembly. This unifying of the work was not unattended with difficulties, but the loyalty and love of the women was transferred from the old organizations to the new. In 1926 the Woman's Society was divided into circles, and the name was changed to the Woman's Auxiliary, with the following officers: Mrs. J. E. Axford, president; Mrs.

J. G. Wilkins, vice-president; Mrs. R. A. Logan, secretary; Mrs. Ed Rowan, treasurer.

This began a new era in the women's work. Those who have served as President of the Woman's Auxiliary from 1920 to 1934 are: Mrs. J. E. Axford, Mrs. A. D. Pitts, Mrs. Chambliss Keith, Mrs. J. F. Hooper, Mrs. Joe Hull, Mrs. A. D. Pitts, Mrs. R. A. Logan, Miss Annie King.

In the last ten years, many speakers of note have been brought before the Woman's Auxiliary. All the causes of the church have been studied, and a splendid Bible study given by the pastor once a month has developed the Auxiliary spiritually. The Woman's Auxiliary of the First Presbyterian Church has furnished the following notable women: Mrs. J. F. Hooper, Synodical President, and President W. A. C.; Mrs. G. F. Raily, Mrs. R. F. Ross, and Mrs. A. D. Pitts, Presbyterian Presidents; Mrs. W. S. Monk, Mrs. Chambliss Keith, Mrs. J. R. Bell, members of Orphan's Home Board.

As the women of old ministered to our Savior, so the Auxiliary of First Presbyterian Church of Selma has counted it a privilege to serve in His name.

(Mrs. R. A.) Mattie May Barker Lyon
Historian Woman's Auxiliary,
First Presbyterian Church, Selma, Ala.

TUSCALOOSA PRESBYTERIAL-INDIVIDUAL SKETCHES

1. Akron. The Presbyterian Church of Akron grew out of the historic old Mt. Zion Church (1824) in Hale County, about four miles from Akron. The name of Judge T. W. Coleman is outstanding in the history of Mt. Zion. The Akron Church was organized in 1919 with J. F. Bishop and Julian Stephenson as elders. The Woman's Work was organized also in 1919 and the women of Stewart form a circle of the Akron-Stewart Auxiliary. Miss Sue Ellen Moore, Mrs. L. G. Martin, Mrs. J. F. Bishop, Mrs. W. E. Wedgeworth and Mrs. H. C. Moore are among the outstanding leaders of this small but active auxiliary.

2. Alabama Avenue, Selma. The first Woman's Organization of Alabama Avenue Church was known as the Ladies Aid, which numbered among its members Mesdames Gatchell Tavel, Harthan Morrow and Preston. This grew into the Woman's Auxiliary in 1919, which has labored faithfully to keep up the local work and to contribute to all causes. Mrs. O. W. Wardlaw, Mrs. W. C. Whitman, Mrs. G. G. Griffith, Mrs. W. C. Porter and others are among the most active leaders.

3. Aliceville. Aliceville was organized as the Oak Grove Presbyterian Church in 1838, by Rev. Thomas Morrow. The Missionary Society of Oak Grove Presbyterian Church was organized in 1885 with twenty-one charter members. In 1892 a local Missionary Union was organized, embracing Carrollton, Pleasant Ridge, and Oak Grove. In 1896 the society sent two delegates, Mrs. Mary G. Gardner and Mrs. J. H. Somerville to Tuscaloosa to the meeting at which Tuscaloosa Presbyterial came into being and Mrs. J. H. Somerville was chosen the first President. When the town of Alice-



PRESBYTERIAN CHURCH,
Aliceville, Alabama

ville was founded in 1905, a church building was erected, the membership of Oak Grove moving to Aliceville. On the twenty-seventh birthday of Oak Grove Society, the Woman's Auxiliary of the Presbyterian Church, U. S. was born, and a few years later this society changed its name and aims to conform to the Auxiliary plan. Mrs. W. W. Duncan of the Aliceville Auxiliary served as President of Tuscaloosa Presbyterial 1927-29.

4. Bethel First, Sumterville. This was organized in a schoolhouse, August 22, 1835, with twelve members, the Rev. J. M. Carothers officiating as minister in charge. In 1839 a church building was erected three miles west of Sumterville, but in 1897 the church was moved to Sumterville. The church has had twenty installed ministers in its history. Since the founding of the church until 1925 the church records are complete in every detail, showing the faithfulness of its elders. In 1886 "The Ladies Benevolent Society" was organized. This was changed to "The Ladies Aid Society" and in 1927 this became an auxiliary with Mrs. Annie Fulton, Mrs. G. W. Ramsey, Mrs. A. E. Ramsey, Mrs. J. W. Ormond and Mrs. W. J. Wrenn among the officers doing faithful service.

5. Boligee. This Presbyterian Church is the continuation of the old Bethsalem Church, two miles from Boligee, which was organized in 1835. The Boligee Church was organized by a commission of Tuscaloosa Presbytery October 21, 1900, with forty-eight members. The beautiful site of the present church was donated by Mrs. Julia C. McLemore. The Ladies Aid Society was organized in 1904 with Mrs. D. T. Means as President. In 1924 the Auxiliary Plan was adopted with Mrs. W. J. Hester as President. Though small in number this auxiliary stands high in service and it furnished a fine President for Tuscaloosa Presbyterial 1933-35 in the person of Mrs. W. D. Johnston, Jr.

6. Carrolton. Carrolton has an auxiliary which has done much to contribute to local and benevolent causes. Among its outstanding women Mrs.

W. H. Torbert has done a notable work in Christian Social Service, especially aiding in the work for the negro race in Tuscaloosa Presbyterial. At present Mrs. W. B. Loftin is doing much to carry on the local auxiliary work.

7. Catherine. The Catherine Church was organized with twenty-six members on June 4, 1890. The first church meetings were held in a store building until the church was completed. The first communion service was paid for by the "Little Gleaners," a band of children, of which Mrs. W. L. Bruce was the leader. The oldest recollections are of a "Ladies Aid" with the names of Mrs. Bruce, Mrs. J. R. Pharr, Mrs. Sallie Murphy prominently mentioned. In 1916 this became the "Pastor's Aid and Missionary Society", Miss Bernice Bruce, President. The Auxiliary was formed in 1925 and gave Tuscaloosa Presbyterial a splendid president, Mrs. Frank L. Cade, 1925-27.

8. Centerville. A splendid history of Centerville Church and woman's work has been completed by Mrs. James P. Kennedy. The first woman's organization was the Ladies Aid Society, organized by Mrs. W. T. Waller in 1885. The church at Centerville was one of the first to adopt the Auxiliary Plan, and the auxiliary is outstanding in its Christian Social Service under the leadership of Mrs. M. B. Williams, whose work for the negro race is noteworthy.

9. Coatopa. Coatopa has organized its Woman's Work and has among its leaders Mrs. W. B. Carleton, Mrs. J. A. Horn, Mrs. J. T. Harkin and Mrs. Dell Horn.

10. Cuba. Cuba was organized in 1908 and Riderwood merged with Cuba in 1932. It is interesting to note that the Presbyterians and Methodists of Cuba in 1921 joined in organizing a "Ladies Aid," a beautiful example of Christian harmony. In October 1928 Cuba joined the Tuscaloosa Presbyterial Auxiliary. Every year a "spend-the-day" party is held and a quilt is made for our orphans.

11. Demopolis. The Demopolis women have always done much for their church in a financial as well as spiritual way. In 1934 Demopolis Auxiliary was hostess to Tuscaloosa Presbyterial. The names of Spurlin, McPhail, Coats, Kinzer, Caldwell, are prominent in the records. Mrs. J. D. Norwood of Demopolis was Presbyterial President 1917-18.

12. Elizabeth. This little country church in Sumter County was named for in honor of Elizabeth Derby. Though small in number, the loyal women became organized as an auxiliary due to the influence of the Presbyterial President, Mrs. W. D. Johnston, Jr. in 1934.

13. Emmelle (Central). This is a new church, doing excellent work, especially for its young people. The Boyds, Cobbs, Richardsons, Kerrs and Elliotts are among the leading members.

14. Eutaw. This historic church passed its centennial in 1924, having been organized at Mesopotamia in 1824. The present beautiful structure was erected in 1851 and its tapering spire has pointed heavenward while its membership has been a power for the things of God in this lovely town. For over half a century the women have had some form of woman's work. They have been members of Tuscaloosa Presbyterial since 1924. The Presbyterial was entertained in Eutaw in 1929 and it has furnished a Presbyterial President, the pastor's wife, Mrs. R. E. Fulton, serving 1929-1931. Eutaw is also the present home of another former President of this Presbyterial, Mrs. A. D. Pitts who served 1923-1925. One of the daughters of

the Eutaw Church, Miss Margaret Archibald, daughter of Mr. and Mrs. A. E. Archibald is a member of the Faculty of Golden Castle College, Nagoya, Japan.

15. Faunsdale. Faunsdale Presbyterian Church was erected in 1887 and dedicated in May that year by Dr. J. L. Otts of Greensboro. A Ladies Aid Society was organized and this became the Woman's Auxiliary in 1926 and through this band of earnest women splendid work is accomplished for the church. Mrs. M. W. Morgan, Mrs. S. W. Reynolds, Mrs. Geo. McKee, Mrs. D. F. Walker, Mrs. Ollie McKnight, Mrs. F. Chambers and Mrs. F. M. Glass are among the loyal members of this group. Mrs. E. R. Kellersberger, the former Julia Lake Skinner, beloved by many throughout the Southern Presbyterian Church, and now with her husband, Dr. Kellersberger a missionary in the Congo, is a product of the Faunsdale Church.

16. Gordo. This is another new auxiliary, organized during the term of Mrs. W. D. Johnston, Jr., as Presbyterial President.

17. Greensboro. A splendid and complete history of this church is on file with the Historian of Presbyterial. In 1822 Rev. James Hillhouse of South Carolina came to Greensboro and in 1823 he organized a Presbyterian Church called "Carmel." The church, as its present name indicates is in the county seat of Hale County. This church has given the Presbyterian Church one of its most godly Foreign Missionaries, Miss Emma Boardman, who labored so faithfully in China until her recent retirement, when she returned to Greensboro. The Greensboro Auxiliary entertained the meeting of Presbyterial in 1933.

18. Hadden. In 1837 an attempt was made to organize a Presbyterian Church in the town of Payneville, Sumter County. There were seventeen charter members and the church was called "Union Church." Mrs. Elizabeth Knox Elliott and Mrs. Jane Dial Boyd were two charter members and there were never two women more consecrated than these. Their descendants have always been faithful supporters of the church. The first elders were Wm. Calvert and John Greenlees. In 1859 the name was changed to Hadden Church in honor of the pastor, Rev. Isaak Hadden. A new building was erected in 1875. Not until 1927 was an attempt made to organize the women of the church. On March 20, 1927 the Presbyterial President, Mrs. R. E. Fulton, organized twenty women into an auxiliary and Mrs. Fannie Bell Whitfield Boyd was elected President. Although few in numbers, and some members living ten miles from the church, Hadden's Auxiliary is still striving to do great things for the Lord. Mrs. Knox Elliott is the present Treasurer of the Presbyterial, 1935, and Historian of the Hadden Auxiliary.

19. New Hope (Knoxville). This church was founded by immigrants from South Carolina with six charter members. The first pastor was Dr. J. H. Porter. The Knoxes, Archibalds, Pattons, Whites, McGifferts, Kimbroughs, Pierces, Snoddys and Mays were among the loyal supporters of the early church and their work is being devoutly carried on by their descendants. The Aid Society was organized in 1920 and the beautiful spirit and earnest work of the women of this group cannot be too highly praised. One of the best histories in the files of Tuscaloosa Presbyterial is the record of this small country church.



MRS. MINNIE P. ARCHIBALD

20. Linden. The Linden Presbyterian Church has a most interesting record of its early days as told from memory by one of its old-time members, Mrs. Charles Cleveland, nee Lizzie Houston Woolf, whose father, Thomas Jefferson Woolf, was instrumental in having a committee of Tuscaloosa Presbytery organize this church in 1868 or 1869. After a period of decline the church was re-established by request of Dr. W. L. Kimbrough in 1894 by the then evangelist, Rev. E. B. Robinson, now of the Presbyterian Home of Talladega. The present new church building was built in 1924, the lot being a gift of Mrs. B. B. Coats. A beautiful memorial window is a fitting tribute of Mrs. Chas. Cleveland's love for her church and her parents. Another beloved name is that of Miss Emily Oakley to whom the church owes much for her loyalty and liberality.

21. Livingston. Miss Hattie Houston Jones has compiled from old records books, personal recollections, memories and first-hand information a complete history of Livingston Presbyterian Church. The organization took place August 17, 1833, under the name of "Providence", and was effected by Rev. Jacob Richards of Clinton Presbytery. In 1882 mention is made of services held at the jail by a "lady member" of this congregation, and it is of no little interest that this "lady member" was Miss Julia S. Tutwiler, known then as "the Angel of Jail and Prison Reform in Alabama". The minutes of 1890 read thus: "the manse was made more attractive and



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MRS. JAMES HENRY SOMERVILLE,
Charter member of Oak Grove Foreign Missionary Society, afterwards
Aliceville Auxiliary; First President Tuscaloosa Presbyterial

MRS. A. A. KIRK,
Made while President of Tuscaloosa Presbyterial

MRS. W. W. DUNCAN,
Aliceville, Alabama
President Tuscaloosa Presbyterial Auxiliary, 1927-1929

(MRS. M. V.) NANCY RANDALL WAUGH,
President Tuscaloosa Presbyterial, District Chairman First District
Tuscaloosa Presbyterial.

MRS. R. E. FULTON,
President Tuscaloosa Presbyterial Auxiliary 1929-1931, Eutaw Alabama

MRS. SOLON L. COLEMAN
President Tuscaloosa Presbyterial, Uniontown, Alabama

MRS. J. G. SNEDECOR,
Dean Emeritus of Stillman Institute

MRS. ALEX D. PITTS,
President Tuscaloosa Presbyterial, 1923-1925

MRS. R. F. ROSS,
Presbyterial President, 1918; Synodical Secretary of Young
People's Work for five years.



we deem it proper to say that this is due largely to the efforts of our ladies". The Ladies Aid and Missionary Society is now an active Auxiliary and entertained Presbyterian in 1930.

22. Marion. This church is one of the strongest in the Presbytery and its influence has been felt for many years in the Synod also. Its volunteers for life service and full time ministry have distinguished this congregation. The Auxiliary was one of the few who attained the Gold Seal on the old Standard of Excellence. In 1928 Presbyterian met in the Marion Church. The history of this church has been written also.

23. Marion Junction. Marion Junction Church was formerly a Cumberland Presbyterian Church, located at Union Grove. Before the War Between the States this was a very strong country church of the Black Belt, where both master and slave worshiped God together. About forty years ago the church was moved to Marion Junction and became a Presbyterian Church, U. S. The first work of the women was the "Daughters of the King." They now have an active Woman's Auxiliary and one of their number was Presbyterian President, Mrs. W. V. Waugh, 1931-33.

24. Moundville. The earliest record of the Moundville Church is 1839, but it is known that there was a Presbyterian organization about four miles northeast of Carthage or Moundville, known as the New Lebanon Church. The Rev. Robert Cunningham preached there in 1830. We are told that the present church at Moundville was built by slaves of Mr. W. L. Whitfield and still stands as originally built, having the same home-made blinds, pews and pulpit. Through the efforts of the Woman's Auxiliary, reorganized in 1925, the church has been repaired and painted.

25. Newbern. In November 1844 the Presbytery of South Carolina organized the Presbyterian Church at Newbern, Alabama. In 1885 it was transferred to Tuscaloosa Presbytery. The present house of worship is the same that was originally built in 1848, four years after the organization of the church. The roll of charter members shows the name of T. R., Ann, and Elizabeth Borden, William and Eliza Ervin, Absalom and Sarah Hardin, Mrs. Rebecca Hanna, and Mrs. Martha Jenkins. On the oldest registers are found the names of many slaves and the records show that seats were regularly reserved for their attendance upon public worship. The church has never been able to support a full-time pastor, but it loyally "carries on" and its women are banded together in an active Auxiliary.

26. Oxford. Due to a faithful pastor's wife, Mrs. Gardner, the women of Oxford Church were organized into a "Ladies Aid" in 1922, and again through a pastor's wife, Mrs. P. H. Biddle, this same group became an Auxiliary in 1928. The names of Bond, Dial, McElroy, and Wilder are outstanding in the work of this faithful though small auxiliary.

27. Pleasant Ridge. The old church of this community has been a strong influence for many years. It was the seat of the Archibald Presbyterian High School in former years, allusion to it being made in the Presbytery's records in 1897. Mrs. B. Summerville has served as consecrated president of the small but faithful auxiliary.

28. Reform. This Pickens County Church is one of the younger ones in the Presbytery, having been organized in 1898. It was the first church built in Reform, coming into existence when the M. & O. Railroad, the first to enter Pickens County, made Reform a thriving little town. The preaching services were held in the School House until 1899, when the present building was completed. Rev. B. F. Bedinger, Evangelist of Tuscaloosa Presbytery, was instrumental in organizing this church. A very interesting history of this church has been compiled by Mrs. T. C. Borden. (Lillie Spence).

29. Selma First Church (Broad Street). This was organized December 22, 1838, by Rev. F. H. Porter and Rev. T. S. Witherspoon. There were sixteen members enrolled. Three ruling elders, D. C. Russell, G. M. Ormond and Robert A. Nicoll, were elected and installed. The first pastor was a recent Princeton Seminary graduate, Rev. William F. McRee, who was elected pastor January 4, 1840. The first organization of the women of this church was known as the Ladies Benevolent and Foreign Missionary Society and dates back to 1851. In 1924 the women adopted the Auxiliary Plan, at which time Mrs. W. C. Winsborough was the guest of the women of the church. Mrs. J. F. Hooper and Mrs. R. F. Ross and many others gave freely of their time and efforts in unifying the work. Many honors have come to the women of this church. Among the women whose memory is loved and cherished are Mrs. C. W. Hooper and Mrs. Lucy Monk. Mrs. J. F. Hooper served as Synodical President and was Chairman of the Women's Advisory Committee. Mrs. Rivers Ross did outstanding work as Secretary of Young People's Work in connection with the first Young People's Conference held at Magnolia Beach. Mrs. Ross and Mrs. A. D. Pitts are two Presbyterial Presidents which Selma First Church has contributed. Outstanding work has been done with the Sylvan Mission (Colored). Louis DeYampert and his wife served for many years as faithful missionaries among the people of their own race in Africa. De Yampert is now the efficient sexton of Broad Street Church. The Goldsby King Memorial Hospital in China is the gift of the King family in Selma. The Presbyterian Home for children is one of the Selma Auxiliary's most cherished objectives and Mrs. J. R. Bell is a member of the Home's Executive Committee.

30. Thomaston. The Presbyterian Church of Thomaston was organized in October 1903 by Rev. T. R. Best, of Selma, with seventeen members. The first resident pastor was Rev. Jessie Roundtree. Mr. and Mrs. J. P. Hollis were largely responsible, spiritually and financially, for the erection of the comfortable church building. In October 1912 the Emma Boardman Foreign Missionary Society was organized. On November 1, 1928, this was reorganized into the Woman's Auxiliary by Miss Mary Lou Coats, who served the Presbyterial as efficient Treasurer for several years.

31. Tuscaloosa First. This is the largest church in point of membership in Tuscaloosa Presbytery. It was in this church that the Tuscaloosa Presbyterial came into being, largely through the efforts of Miss Annie Stillman. Mrs. J. G. Snedecor is one of the pioneer leaders in the work of Presbyterian women in this Synod. The hospital at Stillman Institute, one of the Auxiliary Birthday Gifts, is named the "Emily Estes Snedecor Me-

morial" in her honor. The women of this church have been organized for over half a century, the Ladies Aid and Missionary Society merging into the Woman's Auxiliary in 1914. Dr. and Mrs. C. M. Boyd, Mrs. Geo. Rau and Mrs. Washington Moody were the committee that wrote the constitution which was later used as a model constitution for the women of the Southern Presbyterian Church. The Tuscaloosa Church was one hundred years old on the sixth of May, 1920. It was originally known by the name "Bethel of Tuscaloosa" and the account of its organization under "Pastor Andrew Brown from Pendleton District, S. C." may be read in the original Minute Book. The first Stated Clerk was David Johnston and there were sixteen members. The present handsome church building, one of the finest in the state, was completed in 1920 and the very large gifts of Mrs. Anna Price Spence made possible the completion of the magnificent structure and the purchase of the wonderful organ.

32. Uniontown. The historian of the Uniontown Auxiliary, Miss Benie Pitts, has compiled a complete and most interesting history of this historic church. The Uniontown Presbyterian Church was organized on December 10, 1848, in accordance with a resolution of South Alabama Presbytery, by Rev. J. B. King. At this same meeting William Lee Davidson and J. H. Davidson were elected the first ruling elders. The church met in the home of Colonel J. H. Davidson and was named "Hopewell" and remained known as such until 1853 when it was changed to "Uniontown Church." The present handsome brick edifice was dedicated in 1923. The Uniontown Auxiliary has given the Presbyterial two presidents, Mrs. J. E. West, 1913-1917, and the present one, Mrs. S. L. Coleman, 1935.

33. Valley Creek. In the year 1816-1817 a colony of nine Scotch Presbyterian families left Mecklenburg, N. C., in search of new homes in the territory of Alabama. They settled three miles north of what is now Selma. Before building their homes they built a log church. Thus was born the mother church of Tuscaloosa Presbytery. The church was organized by Rev. Francis Porter, who also served as their first pastor. The first elders were William Morrison, Robert Morrison, and David Russell. A Ladies Aid Society was organized in 1859 with Mrs. Katie Morrison Glass as President. In 1889 the society was reorganized with Mrs. Robert Morrison as President, and in 1915 the Assembly's plan was adopted. Since that time the women have done valiant work. In 1930 a fund was raised to be known as the Valley Creek Memorial Fund for Christian Education. Two editions of a Historical Sketch of Valley Creek Church have been published. The Centennial of Presbytery was celebrated at the Spring meeting there in 1935.

34. York. This Presbyterian Church in the extreme west portion of Sumter County was organized in 1880. The old church building was destroyed by fire a few years ago, but this disaster may prove a blessing in disguise, for a splendid modern structure is now being erected under the leadership of the pastor, Rev. J. M. Partridge, who is serving in his nineteenth year in this field. The Woman's Auxiliary is the outgrowth of one of the early organizations that opened its doors to the infant Union before of the early organizations that opened its hospitable doors to the infant Union before the Presbyterial came into existence.

A descendant of the original clan, who still loves the Kirk.



(MRS. S. A.) LEILA G. KENNEDY,
Past Secretary Spiritual Life,
Tuscaloosa Presbyterial

MRS. JAMES FULLERTON HOOPER

No woman in the Synod of Alabama, and few in the General Assembly of the Southern Presbyterian Church, has been loved and honored as our own (Mrs. J. F.) Nellie Gary Hooper, of Selma, Alabama. She has been the dominant figure in social, literary and religious circles throughout the state for many years, and her influence has been felt and wise counsel and safe guidance sought both in the Northern and Southern Presbyterian Churches.

Aside from her church activities she has served as president of the Federated Women's Clubs of Alabama, which brings together all creeds for the common good of the womanhood of our great state. She also served as state chairman of the Council of Defense during the World War.

As an expression of their love the women of the Alabama Synodical, of which she is Honorary Life President, and have dedicated a room to her in the Assembly Inn at Montreat, N. C., the mecca of all Southern Presbyterians.

Among the services rendered by Mrs. Hooper we find: Organization of Primary and Junior departments in the local church, president of the Young

Peoples Work, President of the Woman's Auxiliary and president of Inter-racial organization. In Tuscaloosa Presbyterial she held the office of Secretary of Assembly's Home Missions, served as parliamentarian, and now holds the office of Honorary Life President.

In the Synodical her service was varied, as follows: Secretary of Assembly's Home Missions, Vice-President, President, Dean of Training School, Teacher of Methods, Honorary Life President. On the Woman's Advisory Committee she held both the office of Vice-President and President, and as a teacher in the Montreat Training School she taught Auxiliary Methods.

MRS. M. V. WAUGH.

ALABAMA TRAINING SCHOOL

At the 16th Annual Meeting of Synodical, Presbyterian Home, Talladega, Ala., Oct. 10th to 12th, 1923, Mrs. Narcissa Shawhan, President of Mobile Presbyterial, brought the following recommendation from the executive board of that body: "In order that the women may have a more intelligent interest and practical understanding of the Auxiliary work, that they may become better acquainted and that they may be cemented by a closer fellowship; it is hereby recommended that this Synodical follow the example of other States in the establishment of a Woman's School of Missions, to be held annually during the summer."

Mrs. B. H. Cooper moved "that the invitation from the Executive Committee of Mobile Presbyterial to hold a Woman's School of Missions be accepted." Mrs. Frank Jones seconded the motion. A chorus of "ayes" followed. Such was the beginning of an activity so much needed during those early years of the Woman's Auxiliary.

Mrs. W. E. Hines, President of Alabama Synodical, 1923-1924, writes of the first meeting: "We shall never forget the day in August (Aug. 23rd, 1924), when we arrived in Mobile; we were dusty from hours of travel, but the boat ride across the bay to Fairhope, so refreshing, was a veritable thrill to most of us. Mrs. Shawhan, President of Mobile Presbyterial, and Mrs. Frank Jones, Director of School, greeted us upon arrival from Fairhope." So one week of study, Bible, missions, and methods, interspersed with recreation, was enjoyed by 59 representatives and six speakers.

So the "Woman's School of Missions" was launched for a successful sail of nine years, and was a means of growth to the entire body of Presbyterian women of Alabama. The first two sessions were held 1924-1925 at Magnolia Beach, and were directed by Mrs. Frank M. Jones, of Birmingham.

In order to gain a close touch with the women of all sections of the State, the location of the School was made movable, and the third session was held at Alabama College, Montevallo, where classrooms and dormitories added much to its efficiency and comfort. Mrs. J. F. Hooper, Selma, was the director, and writes: "The Alabama School of Missions is a real school, an institution of learning, providing food for the spiritual and intellectual life." Four of the faculty came directly from Montreat, and we note with pride that all were women from Alabama Synodical (Mesdames Shawhan, Russell, Herrin and Hooper). There were ninety-three registrations, with as many visitors. (Banquet at above school for Miss McGaughey).

The fourth year, directed by Mrs. F. L. Cade, of Catherine, July 27, to Aug. 3, 1927, Alabama College, Montevallo, where the attendance reached high tide, with 143 registrations, introduced the credit system. Each year improvement was noted in type of women attending and demand for more credit classes. Directors were ably assisted by Synodical officers, with accredited teachers from various colleges, outstanding speakers sent from the executive offices of General Assembly, and inspiring messages from Home and Foreign missionaries.

One of the most delightful features of the School was the musical evenings, conducted by Mrs. M. M. Paschal, pianist, and Mrs. Henry McCorkle, vocalist, from Uniontown, for five successive sessions.

Directors for the remaining years were Mrs. Hunter Vaughan, Montgomery; Mrs. B. H. Cooper, Birmingham. To attract women from various parts of the state, the school now developed into "Alabama Training School," and removed its quarters to Woman's College (now Huntington College), Montgomery, where it remained until the ninth and closing session, directed by Mrs. Hunter Vaughan, June 22-28, 1932. This was designated as the most "Purposeful School," during the nine years of continuous growth.

The final chapter of this great institution is noted by historian: "Hearing the urgent appeal (1933), shortage of funds for causes of General Assembly, Synodical cancelled plans for Annual State Training School, giving the funds from Synodical and all Auxiliaries designated for support of School to the depleted treasury of General Assembly. The discontinuance of this delightful and improving factor in the development of Presbyterian Women of Alabama, was genuinely regretted, but was regarded as a call from the Great Commander to sacrifice home privileges for the maintenance of those on the firing line.

MARY CADE.

MARIA FEARING

A few miles from Gainesville, Ala., there lives a wonderful woman—Maria Fearing.

Born a slave ninety-six years ago, at Oak Hill, the plantation home of her owner, William Overton Winston, she was for twenty-five years a missionary of the Southern Presbyterian Church at Luebo, Africa.

In her ninety-seventh year, hardly five feet tall, hale, hardy, and in full possession of every faculty, with eyes still as bright as stars shining in her ebony face, she is spending her last days among her own people; and she wishes to be buried when the end comes in the old colored burying ground on the Winston plantation where scores of her relatives and friends lie sleeping their last long sleep.

Born of slave parents, Jesse and Mary Winston, early in childhood she showed signs of unusual ability and was taken into Mr. Winston's home. She was carefully reared and trained by his wife, who, being of staunch Presbyterian ancestry, taught her the Bible, the Shorter Catechism, and the grand old hymns of the church.

In 1860 she united with the Gainesville Presbyterian Church, of which her owner was an officer.

MISS MARGARET CUMMING

Far back in the forties, young Samuel T. Cumming, being of an adventurous spirit, left Baltimore and followed a well-beaten trail into the wilds of Alabama. He settled at Monroeville, established himself in a law practice and married lovely Susan Wiggins. As family and slaves increased he purchased a plantation at Possum Bend, which became a refuge for them during the hectic days of the Civil War when he was on the firing line.

The above incident is of importance because it tells of the founding and preserving of a Christian family who have been a blessing to the Church throughout the state, while "Miss Margaret, the subject of our sketch, has been and still is, a radiant light-bearer of Gospel truth.

Her public activities include the organization of Bible classes, missionary societies and auxiliaries in her native town of Camden; serving as Spiritual Life Secretary in the Young Woman's Christian Association in Birmingham, first Spiritual Life Secretary of the Synodical, seven years Secretary of Home Missions of the Synodical and two years (1919-1922) as "first lady." In the midst of all these activities she has consistently shown the joy of the **victorious life** and has been herself an unflinching source of spiritual blessing to all of those who come within the sphere of her influence.



AN UNOFFICIAL LEADER



MISS EDITH MORGAN,

Miss Edith Morgan, artist, Bible teacher, light-bearer, friend, would be surprised if she knew that a sketch of her was being drawn under the above caption; for if there is anything that her quiet, Quaker soul abhors it is publicity.

She is a Presbyterian, born and bred in Camden, but her Pennsylvania forbears, in grey, branded her long ago with a quiet unobtrusiveness and a deep religious instinct that makes her what she is, a beloved teacher and spiritual advisor.

Seeking nothing for herself, she has followed the **Inner light** and spoken as the Spirit gave her utterance and in so doing she has found an ever-widening circle of influence.

Beginning in her kitchen where she taught her cook to read the New Testament, word by word, her Bible classes now extend throughout the town and county and men and women now serving the Church or country in places of high importance come back to see the gentle woman who taught them, in their early life to give of their best to the Master.

“How far this little candle throws its beams.”

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