

# Sketch

Of

Woman's Missionary Society

Methodist Episcopal Church

New Bern, N. C.

Elizabeth Hendren Auxiliary







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Committee on History:

EMMA HENDERSON DUNN

MARY HENDREN VANCE





## **Sketch of Woman's Missionary Society, M. E. Church, New Bern, N. C., Elizabeth Hendren Auxiliary**

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By MARY HENDREN VANCE

The Woman's Foreign Missionary Society was the first organized work for women authorized by the General Conference of the Methodist Episcopal Church, South. This organization was effected May 23, 1878. The original objects proposed to be accomplished were "gathering funds, and sending women missionaries and teachers to heathen lands to work for women and children." Ten cents a month or one dollar a year was the fee for membership. Conference and auxiliary societies were ordered organized. Delegates from auxiliaries were to compose Conference Societies and the Corresponding Secretaries of each Conference Society would form, in connection with the Executive Committee appointed by the College of Bishops a legislative body to be known as the General Executive Association; afterwards this became the Woman's Board of Foreign Missions. Fifty-four were enrolled at the first meeting. These pioneer women in missionary endeavor started with enthusiasm—the task of organizing the women in our church in the new movement of "woman's work for women."

It is a matter of real pride that the women of Centenary Church, New Bern, caught the inspiration of this work early in its history. In 1880, just

two years after the authorization of this work by the General Conference, this auxiliary was organized.

At the regular monthly meeting of September 1904 in resolutions concerning the death of Mrs. Pauline Brooks, drafted by Mrs. J. A. Meadows, Mrs. C. A. Bangert and Mrs. George Henderson, to Mrs. Brooks is given the honor of organizing this auxiliary. However upon a recent visit to this city Mrs. F. D. Swindell told the writer of this sketch that she organized this auxiliary in the old church on New street.

It is regrettable that the loss of the first twelve years' minutes of this auxiliary makes it difficult to settle exactly who did organize the society. In the face of the records of 1904 signed by such responsible women as Mrs. Meadows, Mrs. Bangert and Mrs. Henderson and in view of Mrs. Swindell's statement, this may be the way the society was organized. Possibly Mrs. Brooks, wife of our pastor, invited Mrs. Swindell to come and help organize the society and the truth may be that both these good women are entitled to the honor of organizing this auxiliary. Some one has wisely said that one can do a lot of good in this world if credit for the individual is not insisted upon.

In the first recorded annual report of the President, April 1895, on the 15th anniversary of the society, she refers to the interest with which she had recently been reading the early records. The first roll of membership which she found, and this



probably was from the beginning in 1880, for she refers to the "first two years," the following were the members:

MRS. J. R. BROOKS  
MRS. JOHN BELL  
MISS HARRIET COLE  
MRS. ALEX MILLER  
MRS. J. E. MORRIS  
MRS. W. P. LORCH  
MRS. JULIA HANCOCK  
MRS. ANN HOWARD  
MRS. EDWARDS  
MRS. JULIA HOWARD  
MRS. HARRIET ROBINSON  
MRS. MARY E. MAYHEW  
MRS. CHARITY COOPER  
MRS. A. B. POWELL  
MRS. CAROLINE BANGERT  
MRS. A. B. FEREBEE  
MRS. L. H. CUTLER  
MRS. T. A. GREEN  
MISS MARY HAY  
MISS FANNIE HAY  
MRS. MARGARET HOLLAND  
MRS. GEO. HENDERSON  
MISS CARRIE MAYHEW  
MRS. M. A. MOORE  
MRS. J. A. MEADOWS  
MRS. N. S. RICHARDSON  
MRS. JACOB TAYLOR  
MRS. F. ULRICH

MRS. SARAH SMITH  
MRS. SAMUEL PARSONS  
MRS. HENRIETTA HAY  
MRS. ELIZABETH W. PEARCE  
MRS. VIRGINIA HARRISON  
MRS. NELSON WHITFORD  
MRS. SUE WILLIAMS  
MISS MAGGIE HOLLAND

Mrs. L. H. Cutler, Sr., and Mrs. A. B. Powell are the only remaining members of this honor roll.

Miss Fannie Hay was the first President and Mrs. Alex. Miller the first Recording Secretary. This annual report of 1895 states that for the first two years the record showed that the same six names occur without fail monthly in faithful and devoted attendance upon the meetings. Unfortunately the names of these six are not given. But we know Miss Fannie Hay and Mrs. Miller were two of the six and it would not be very difficult to name the others, judging from their loyalty to this society throughout the years.

This was the seed-time. It is difficult for us to realize what courage, what persistence and what faith it took to carry on in those early days. The entire question of foreign missions was on trial. Many good people thought it unwise and largely wasted effort. Selfishness and narrowness of outlook even in high places in the church advised against it. The Christ-like vision of the brotherhood of man was confined to a few men and these devoted women

of the missionary societies of the church. And for women to have separate organizations and work independent of men was a new thought.

In Mrs. Butler's admirable History of the Woman's Foreign Missionary Society we find that the first memorial to the General Conference of 1874, begging the men of the church to allow women to organize was not even given the courtesy of a reply. However in four years the light dawned on high authorities in the church and a second memorial in 1878 was granted.

The first country which engaged the attention of the Woman's Missionary Society was China. The first woman as representative of the new organization was Miss Lochie Rankin, who sailed for China in October 1878. Miss Rankin possessed the rare combination of linguistic ability, pleasing personality, youth and devotion to the cause. She began teaching English in the Clopton school, ably assisting Mrs. Lambeth, wife of Rev. J. W. Lambeth, a missionary to China. Mrs. Lambeth, who was the mother of Bishop Lambeth, had been working to build up this school for twenty years. Thus Miss Rankin was the pioneer representative of a society that was destined to penetrate the heart of the church and to extend its beneficent influence into China, Brazil, Mexico, Korea, Japan, and Cuba. Miss Rankin still lives in China in honorable retirement after a life spent in the service of Christian ideals.

It is interesting to dwell in memory upon those



first years here in New Bern. Some of us recall the first President, Miss Fannie Hay in the charming setting of her old-fashioned parlor on the occasion of a regular monthly meeting. Her voluminous black silk skirt, high-waisted tight-fitting basque, soft fichu and lace cap added old-fashioned charm to the well known intelligence and piety of "Miss Fannie." These early meetings were characterized by impressive solemnity and fervent prayer. Indeed they were largely prayer meetings. The business, as we know it today, was a small part of the proceedings. Hymns, prayers, Bible reading and exposition, reading leaflets and communications from leaders higher up in authority consumed the time. About the only worldly happening was the payment of dues. Otherwise the meeting was a season of withdrawal from earthly things. These women met, prayed and waited "in infinite expectation of the dawn." Poets sum up in few words the truth that the rest of us vainly strive to express in ordinary language. "More things are wrought by prayer," says Tennyson, "than this world dreams of." The foundations thus deeply laid in prayer we find the auxiliary growing in numbers and the work expanding in many directions.

Miss Fannie Hay was president from the beginning in 1880 until 1885 when Mrs. Caroline Bangert succeeded her. Mrs. Bangert served with consistent devotion and marked intelligence until 1887 when Mrs. L. W. Crawford, the wife of the pastor, was elected to direct the society as president. It was



customary in those days for the minister's wife, if qualified and willing, to be president of the missionary society. In Mrs. Crawford this society had the rare good fortune to secure a woman of unexcelled intelligence and the best of training for leadership. She is a graduate of Vassar College. Not only do we find at this time the women of this society "feeling their way to God but thinking their way to God." During Mrs. Crawford's presidency in 1888 the first annual meeting of the Conference Society met in New Bern. New inspiration and enlarged information concerning mission work resulted from the meetings and the personal contacts with conference and general leaders. Mrs. Crawford served as president until the expiration of her husband's pastorate here in 1889.

Mrs. Bangert was again elected president for we find in the minutes of 1892, the first available official records of this society, in the secretary's annual report the following: "Mrs. Bangert, the President, has attended every meeting but one when she was quite sick. She has served faithfully and done all in her power to advance the cause." Later, quoting from the same report, "Mrs. Bangert read an interesting sketch of the Society since its organization in 1880 and stated that she thought it best to resign her position as President."

When we come to the minutes of 1892 we find in the carefully compiled annual report of the Recording Secretary, Mrs. Miller, the outstanding events of the year. This annual meeting was held

in the church. The treasurer's report showed \$243.04 all money raised during the year. The various items are of interest, giving some hint of the work in those days: Dues \$74.05, Mite Boxes \$32.67, Scarrit Bible and Training School \$72.00, Contingent Fund \$5.45, Self-Denial \$41.77, Delegates expenses to Durham \$7.10. The \$41.77 listed under Self-Denial is a significant item. When we consider how few women had control of much money in those early days, a sum like this indicates sacrificial self-denial. The membership had increased in twelve years to sixty-four. Twenty-three of these subscribed to the Missionary Advocate, now the Missionary Voice.

Mrs. R. A. Willis, wife of the pastor, was elected president, April 1892, and served most acceptably until the close of her husband's pastorate here, December 1893. The First Vice-President, Mrs. L. M. Hendren filled out the unexpired term of Mrs. Willis and in April 1894 was elected president of the auxiliary.

The record of September 1893 tells of the resignation of Mrs. Alex. Miller on account of leaving the city. Mrs. Miller had been Recording Secretary for thirteen years and the society felt this loss keenly. A gold pen was presented Mrs. Miller as a slight token of appreciation of her services and resolutions were adopted expressing the high esteem in which she was held.

Mrs. S. H. Scott succeeded Mrs. Miller as Record-



ing Secretary and served in this capacity for twenty-six years until her health compelled her to resign. In Mrs. Scott the society discovered an earnest untiring worker. Her interest in missionary work grew rapidly and in 1903 she was made Corresponding Secretary of the Conference Society, a position of prominence and responsibility. At the present time Mrs. Scott holds the office of Conference Superintendent of Literature.

Of compelling interest is the record of strong personalities revealed by a close study of the minutes. Few have impressed themselves upon this auxiliary as did Mrs. George Henderson, Sr. "In her early womanhood and before the Methodist Church had undertaken the organic co-ordination of the children into Bright Jewel bands, Mrs. Henderson saw the necessity of early child training for the Master's work, and must have seen a vision of the far reaching results which would be obtained by beginning with children to lay the foundations for efficient service." She organized in 1883, just three years after the organization of this auxiliary, a band of local children into what was known as "Little Helpers" and though an invalid most of the time she manifested much skill in holding and interesting these children in church work. These children are today grown up workers. The President of this auxiliary at the present time, Mrs. J. T. Hollister, was one of Mrs. Henderson's band of children who learned under her leadership to work for the church and to love it. When the new church was built those

who had been her "Little Helpers" placed the beautiful Baptismal Font in the altar.

In the Missionary Society Mrs. Henderson was notably active and helpful from the beginning until her death. Gifted with social graces it was always her pleasure to take leading parts in this phase of the work. Her home and her heart were ever open to entertainments for raising money for the missionary society and also spreading joy and happiness to all. It is a rather strange notion that many good people appear to entertain that monotonous gloom and heaviness of spirit is the acceptable way to serve the cause of the Master of Joy and Light. Possibly Mrs. Henderson's outstanding contribution to the cause of church work was the note of happiness, and the exercise of the graces of life in all things, which she exemplified in her own person, and sought to spread not only to those immediately around her, but to all the peoples of the earth. Her constant aim was to improve the "quality of the day" which is perhaps just another way of extending the Kingdom of Heaven. There is a beautiful light over the communion table in the altar placed there to be used on the occasion of Holy Communion. The following significant words are inscribed upon this light:

"In memory of Mrs. George Henderson, Superintendent of Juvenile Work, Centenary Church, in loving appreciation of her faithful and zealous work for the cause of missions."

It is difficult to find oftentimes the very beginnings



of new purposes, larger impulses and expanding vision in organized work. Like the tiny unobserved brook which starts in the hills and gradually widens and grows until it reveals itself as a bold stream in the valley below, is the impulse we find manifest in the society about the year 1894. The reading and exposition of the parts of the Bible bearing not only upon the authority and obligation for the extension of the gospel in heathen lands, but upon living and thinking upon high levels here at home and now was the unvarying custom of the President, Mrs. Hendren. In the midst of much activity for the cause the idea that after all "the soul of improvement is the improvement of the soul" is evidenced in these talks by the President preliminary to the business.

In addition to this there are unmistakable evidences in the records of the translation of the "truth of feeling into the truth of intelligence." A Missionary Scrap Book which was started in 1892 is more prominently mentioned at the meetings. A committee on the Scrap Book was appointed each month and all sorts of interesting articles on every phase of mission work were gathered and placed in this Scrap Book. What a pity for the records as well as for sentimental reasons, that this Scrap Book cannot be found.

The annual week of prayer which included Thanksgiving Day, was a season of spiritual refreshing to the members of this society. When the envelopes with the money representing a Thank Offering were handed in on Thanksgiving, many ex-

pressions of religious experience were made. The first meeting of this week of prayer was held for many years with Miss Fannie Hay. The Thanksgiving Day meeting was invariably led by Miss Lucy Rishton, whose culture of mind and spirit were of a fine and rare quality.

In addition to observing the annual week of prayer which was and is the custom of all missionary societies, for many years this auxiliary, usually on the Friday night following, held an annual social event. At this time some form of entertainment was devised for which a fee was charged and refreshments sold. In this way much extra money was secured for the ever increasing requests for money from those who were directing the mission work. One of the earliest records of this entertainment is of 1895 at the home of Mrs. J. A. Meadows. "An Evening in China" was the special feature on this occasion. Ladies dressed in native costumes, occupying booths appropriately decorated, sold articles and refreshments. The record shows the use of maps, dialogues and all manner of devices used at these annual social affairs for the information as well as the entertainment of the society and their friends.

At the regular monthly meetings special articles stressing home and foreign work were often read. The constant use of maps must have given clearer ideas of places and locations of the schools, hospitals and churches rapidly appearing in the fields of work. We note also the emphasis of the mission work in



foreign lands reflected in the minutes of the local society. Much about this time is recorded of Soochow Hospital and Soochow University. Experience in foreign countries was revealing that the road to the hearts of the heathen oftentimes was not direct but circuitous. It became evident that the spiritual interests of men are powerfully affected by outward circumstance. The local records also reveal emphasis upon the truth that through schools and hospitals can the missionaries best reach those they were striving to help. "God's equilateral triangle of body, soul and spirit" was coming into intelligent notice.

The President constantly laid before the society the growing needs of the work; we find persistent calls for greater sacrifice, if need be, to increase yearly the financial side of the work. All sorts of new funds, outside dues are mentioned. Missionary Candidate Fund, Conference Pledge Fund, and the 20th Century Fund are the prominent ones. The latter was a fund especially for the enlarged plans of education undertaken by the church. Also continued effort was exerted for a larger number of subscribers to the Woman's Missionary Advocate, the official organ of the society, and a mine of information on mission work at home and abroad. The annual reports of the Conference Societies and also the Board of Missions were studied. The annual pilgrimage of the delegates to these Conference meetings was the source of much inspiration and of a more intelligent grasp of the work. At intervals of five or six

years the Conference Society met here in New Bern and every time exceptional interest was the result. All sorts of schemes to add freshness and renewed interest at the monthly meetings were used. The names of missionaries were often given out to certain members one month to be the subject of special prayer and a report was requested at the following meeting. Who can calculate the good not only to the individual in such definite prayers, but doubtless these prayers were contributing causes for the expanding work in China, Brazil, Japan, and Korea as these countries in turn were prayed for!

Searching the Bible for passages throwing light on such key words as faith, love, work, etc., was encouraged by requesting the members to answer roll call with these passages of Scripture. A missionary library was started. Book-cases were bought and this source of pleasure and profit was added. Special articles on different mission fields were prepared and read from month to month.

In 1893 the local band of Bright Jewels was organized under proper authority from the church at large and many who now take part in mission work received in this organization their first knowledge and interest in missions. The President of this society, Mrs. Hendren, served eighteen years as Conference Superintendent of Bright Jewels.

As one reads of these activities and many more not mentioned here, one is impressed with the fact that throughout the years the women of this society



have been busy indeed about the business of their Lord.

Another step forward in this regime of enlarged information was in the definite study of certain books relating to the ever expanding subject of missions. In January 1901 we find the first mention of the book *Via Christi*, and a suggestion from the President that the society should take up the regular systematic study of the same. But the idea of real study was slow to grow. The President adroitly led the society to this plan of studying by assigning chapters from this book to be read outside and reported upon briefly at the following meeting. Many became so interested that a regular study circle was started and continuing for twenty-five years book after book has been thus taken up and studied.

Regular written examinations are now held upon the completion of a book and those passing are awarded certificates from the Conference Society. Upon the occasion of the last award of these certificates Mrs. Hendren, though 88 years of age, received three of these certificates.

The year 1903 which marked the 25th anniversary of the woman's organized missionary work in the Methodist Church, South, was the occasion of rejoicing among the women. It was celebrated as the Silver Jubilee everywhere throughout the connection. The record taken from Mrs. Butler's *History of the Woman's Foreign Missionary Society* is astonishing and heartening.

"This year ending April 1903, rounded up with a collection that was gratifying to every church (\$112,458.78), and in the 25 years bring to the Silver Jubilee a report of \$1,612,665.52. The property owned by the Woman's Board is valued at \$292,591, exclusive of the Scarrit Bible and Training School. At this time there were 66 missionaries representing the Woman's Board in China, Korea, Brazil, Mexico, Cuba."

In China there were four boarding schools with one hundred fifty-one pupils, of whom fifty-seven were Christians, and twenty-seven day schools with seven hundred eleven pupils, fifty-nine of whom were Christians. Two Bible colleges with forty-five Bible women visiting from home to home. The work of the two hospitals in China can never be calculated. In Brazil there were seven stations conducted by fifteen missionaries with eight assistants. There were four boarding schools with one hundred seventy-nine pupils, and six day schools with one hundred fifty-two kindergartens and four Bible women. In Mexico there were seven stations with nineteen missionaries and eighty-five assistants. Seven boarding schools and fourteen day schools with one thousand one hundred fifty, one thousand of whom are members of the Sunday Schools, and four hundred twenty members of the Church. There were four kindergartens and altogether four thousand two hundred twenty women and children under instruction. In addition nineteen Bible women were going from house to house, visiting and showing the poor and



obscure the way of life. In Korea there were three stations, six missionaries and five Bible women, while the wives of six missionaries gave assistance. Two boarding schools had forty-six pupils, and two day schools, including the women at the three stations number twelve hundred persons that are receiving instruction.

In view of such truly remarkable progress in the first twenty-five years is it any wonder that enthusiasm for missions spread throughout the Church? In 1928, just three years from the present time, the Woman's Missionary Society of the Methodist Episcopal Church, South, will celebrate the fiftieth anniversary of its organization. This Golden Jubilee will be a time of great rejoicing for the progress made in the second twenty-five years has been greater in every respect than the first twenty-five years.

The local auxiliaries also celebrated this Silver Jubilee. In the annual report of the Recording Secretary we read, "The President's annual message to the auxiliary sounded a note of praise and thanksgiving for progress made, also words of encouragement inciting us to a renewal of energy and zeal that the work of this auxiliary might go forward."

The death of the first president of this auxiliary, Miss Fannie Hay, and of her sister, Miss Mary Hay, shortly after, was the occasion for founding the "Frances and Mary Hay Scholarship" in the Lucy Cunningham Home and School in Korea. This scholarship was entirely supported by this auxiliary.

The President, Mrs. Hendren, always with an eye to increasing the collections, introduced the birthday box. This is not only the occasion of much good fun at the meetings, when members drop in pennies, one for each year of her life, but the treasury is substantially increased thereby.

In addition to its regular work this Society collected and donated \$1,000 to the building fund of the present church. In March 1905 this amount was turned over, and there being \$76.05 over the \$1,000 promised, the women with this began furnishing the Ladies Parlor. In this same year, 1905, the impressive installation service for officers of the society was used at the annual meeting for the first time.

Again we face a blank in the records. The minutes from December 1906 to January 1916 are missing. When we turn to the records of January 1916 we find evidences of much progress, perfection in organization and expansion in home as well as foreign work.

An important officer is the Superintendent of Mission Study and Publicity, also there is a Superintendent of Social Service who looks after local needs, the 2nd Vice-President has charge of all Junior missionary work. The yearly report of the treasurer is interesting, showing as it does the larger contributions to missions. She reported a grand total of \$846.25 sent to the Conference Treasurer for the year 1915. The membership had increased to 89. The business of the society had so increased that



extra meetings were held during the month for devotional and literary purposes.

The influence of the World War is noteworthy at this point in the records. While never swerving from the original objects of missionary work at home and in foreign lands the members were deeply stirred by the great disaster. By co-operation with the Red Cross, communication by letter and in other ways with our soldiers and sailors, and with constant prayers for the coming of peace, they did what they could.

The death of Mrs. J. A. Meadows in June 1919, was a stunning blow to the town, this church, and particularly to this auxiliary. For thirty-nine years Mrs. Meadows had been connected with this auxiliary, being one of its charter members. While always shrinking from prominence and publicity, she filled most acceptably many offices of importance in this society. She was organist for the entire period of the life of the society up to the time of her death, also Corresponding Secretary for many years. The minutes are full of records of her untiring efficient work. It would be interesting to know how many informing and inspiring articles she selected and read at the meetings throughout the years. She had charge of the annual bazaar. Everybody was eager to work on any of the bazaar committees. The financial returns were always encouraging and the social feature was an outstanding event in the entire church. So skillfully and quietly did Mrs. Meadows plan and execute all her missionary undertakings

that unusual success always crowned her efforts. Words are as usual inadequate to put in permanent form the joy and delight of a personality of the gentle charm and outstanding worth of Mrs. Meadows. Blessed with wealth she always gave liberally to the causes that engaged her sympathy. In making her gifts she literally carried out in spirit and letter the injunction concerning allowing one's left hand to know what one's right hand does. The Publican who prayed to be seen of men and gave that all men might know of his liberality must have been peculiarly repugnant to Mrs. Meadows. All of her giving, which was large and generous, and all of her service, which was intelligent, forceful and timely, were done in the spirit of Christ, Himself.

The records of March 20, 1920, contain the pleasant manner in which this auxiliary changed its name. "Mrs. Whit Gaskins presented in a most pleasing manner the changing of the name of the society from the Woman's Missionary Society to the Elizabeth Hendren Missionary Society, as a mark of our love and appreciation of her who has been our devoted President for 28 years. A lovely basket of jonquils was presented to Mrs. Hendren by Mrs. C. W. Munger on this occasion. Mrs. Hendren responded to this act of the auxiliary with most appropriate and inspiring remarks which entered deeply into the hearts of those present."

About this time it appeared to many in the society that the young women were not joining the missionary society as they should, and it was sug-



gested that if they could have a society all of their own they could be interested. The happy idea of naming this new society for Mrs. Jane K. Meadows as a token of the love and appreciation of the church for her and also as an inspiration to the young women was carried out. The original plan was that after serving a reasonable number of years in the Jane K. Meadows Society its members would gradually transfer into the Elizabeth Hendren Society and thus an unbroken line of missionary work appropriate to every age in the church would be sustained. Unfortunately this clever scheme has not worked as intended and this auxiliary faces right now a problem vital to its continued existence. It needs no explanation to show that an organization receiving no new fresh young life will inevitably perish. Quite soon either the original idea must be worked out and at set times the older workers in the Jane K. Meadows Society must graduate and come into the Elizabeth Hendren Society or the two auxiliaries must agree to abandon the original idea and both must compete in a friendly rivalry for new members of all ages. It would seem that whatever will be best for the good of the whole work of woman's missionary work in Centenary Church can be agreed upon. Prompt action is necessary in the opinion of the best informed in this matter.

Failing health and the infirmities of age coming upon the President, Mrs. Hendren, the records of July 1920 contain a letter written from her sick bed advising the society of her condition and urging that



the First Vice-President, Mrs. C. M. Willis, be given entire charge of the direction of the affairs of the society. This was done and at the regular time for the election of officers in December Mrs. Hendren, after thirty years of service as President, was made President Emeritus. It may be said at this point that the cause of woman's missionary work for women at home and in foreign lands is the master passion of the life of Mrs. Hendren. To this work she has lavishly given of her extraordinary gifts of mind, body and soul. Though feeble in body at the present time she watches with keenest interest every move in this work, both locally and in the entire world. I, who shouldn't, must say that in spite of her 88 years, she is still the power behind the throne in all the varied work of this society whose activities she has guided throughout the years.

Mrs. Willis, who was elected to succeed Mrs. Hendren as President, long ago caught the large vision of missionary work. She added to this a personality radiating culture both of the head and heart. The records of this society reveal her consistent intelligent service over a period of many years.

In 1920 the present circle plan was introduced. The smaller groups which meet separate from the general meeting, work most efficiently.

Other duties pressing upon her time and strength, Mrs. Willis resigned in 1922 and Mrs. S. H. Scott, a veteran missionary worker, was made President. To this work Mrs. Scott contributed valuable leader-

ship, her detailed knowledge of the work both locally and throughout the connection is unsurpassed. Mrs. Scott has held important Conference offices. She was Conference Corresponding Secretary for six years, Conference Treasurer for five years, and Conference 1st Vice-President for four years. The larger duties incident to her office as Superintendent of Literature in the Conference Society compelled Mrs. Scott to resign the presidency in 1924.

Mrs. J. T. Hollister, who began active organized church work in the years of the "Little Helpers" and who has been ever active and interested in missionary work in the church, in spite of urgent calls from all sorts of civic, historic and philanthropic organizations, was elected President in 1925. Mrs. Hollister ably represents the all round modern woman. She knows organized work in various spheres. Her outstanding work in this society is her most successful chairmanship of the Pledge Committee for twelve years. She has the gift of a charming personality, radiating energy, good will and the joyous side of life.

"Truth is compared in Scripture to a streaming fountain," wrote Milton. "If her waters flow not in perpetual progression they sicken into a muddy pool of conformity and tradition." "What is true of man's ideas is true also of their practical expressions. Methods of work change, methods of service also change or refusing to progress may harden into set forms which a new generation will find inadequate. Many persons of sincere good will are spoiled in their

service because they are behind the times; they lack intelligent grasp on present human needs and on present means available for meeting them'." These forceful words quoted from a prominent religious leader of the present day do not fit the present incumbent of the presidency of this society. Nobody can accuse her of having a belated mind or of being behind the times. On the occasion of her first presiding over this society, which celebrates its forty-fifth anniversary in this year, she said, "Among other things this society needs 'pep'." And having explained to the President Emeritus, who was seated at her left, and who did not at first comprehend the word or its modern meaning, and having received a hearty nod of approval upon grasping the entire intent of the word and the spirit of the new president, Mrs. Hollister began with sincere earnestness to devote herself to the direction of this expanding work.

The following lines seem to me to express beautifully the ideals of service, not only of this organization devoted to spreading "sweetness and light" throughout the entire world, but I am sure they also express the personal ideals of service of all the good women who have from the beginning and throughout the years, even to this present good day labored to make "reason and the will of God prevail"—

"I ask no heaven till earth be Thine;  
No glory crown while work of mine remaineth  
here.



When earth shall shine among the stars,  
Her sins wiped out, her captives free,  
Her voice a music unto Thee,  
For crown, more work give Thou to me—  
Lord, here am I."

O. G. Dunn, Printer, New Bern, N. C.











