



Woman's Work



HOME MISSIONS

Please send all communications for this Department to Mrs. R. O. Burton, Raleigh, N. C.

Officers of the W. H. M. S., of the N. C. Conference, 1908-'09.

President—Mrs. R. B. John, Raleigh, N. C.
 First Vice-President—Mrs. T. W. Costen, Gates, N. C.
 Second Vice-President—Mrs. J. C. Angier, Durham, N. C.
 Third Vice-President—Mrs. J. A. Spiers, Selma, N. C.
 Recording Secretary—Mrs. B. N. Mann, Durham, N. C.
 Corresponding Secretary—Mrs. S. H. Scott, New Bern, N. C.
 Treasurer—Mrs. N. E. Edgerton, Selma, N. C.
 Superintendent of Supplies—Mrs. I. T. Wilkins, Weldon, N. C.
 Superintendent of Press Work—Mrs. R. C. Craven, Henderson, N. C.
 Editor of Column in Raleigh Christian Advocate—Mrs. R. O. Burton.

District Secretaries.

Raleigh District—Mrs. W. H. Call, Selma, N. C.
 Durham District—Miss Lillie Duke, Durham, N. C.
 Fayetteville District—Miss Florence Parker, Salemburg, N. C.
 Rockingham District—Mrs. J. E. Underwood, Rockingham, N. C.
 Wilmington District—Mrs. Edgar L. Hart, Wilmington, N. C.
 New Bern District—Mrs. W. H. Trueman, New Bern, N. C.
 Warrenton District—Mrs. Lee Johnson, Weldon, N. C.
 Elizabeth City District—Mrs. Lee Morgan, Corapeake, N. C.
 Washington District—Mrs. J. W. Parker, Farmville, N. C.

WOMAN'S POSITION

In the Protestant Churches of America.

It is not generally known even to Methodists themselves that Southern Methodist women have fewer legal rights in their own Church than the women of any Protestant church in America.

Episcopal Church.

In the Episcopal church women vote on elections of local officers and on the calling of preachers, though these laws are made by each diocese for its own government.

Baptist Church.

In the Baptist church women vote on the calling of preachers, election of officials and also on admission of members.

Dr. John E. White, pastor Second Baptist Church, Atlanta, Ga., says: "There is absolutely no right enjoyed by the male member which under Baptist law is not enjoyed by the female member. In a word, there is no discrimination. Each soul is treated as an independent individual entity in a perfect democracy."

Mrs. S. A. Hollensbe, of Mississippi, says: "Baptist women are sent as delegates to Baptist State Conventions on equal terms with male delegates." She also gives the names of eight women who were members of the last State Convention of Mississippi.

Presbyterian Church.

In the Presbyterian Church women vote on elections of local officers and on the calling of preachers.

Rev. W. L. Lingle, pastor of the First Presbyterian Church, Atlanta, Ga., says: "All men, women, and children who are members of the church may take part in the legal proceedings of the church. This is the most unlimited election law on earth with which I have any acquaintance. I trust the women of your church will get what they are work-

ing for. To a Presbyterian outsider, it seems reasonable."

Christian Church.

In the Christian church women not only vote but also hold office. In the State and National Conventions of the Christian Church there are many women delegates.

Rev. Bernard P. Smith, pastor of the West End Christian Church, Atlanta, Ga., says: "The women of our church have all the rights and privileges of the men. The church will send a woman delegate to any convention as readily as they would send a man. Our women not only have representation in the local churches, but also in the State and National Conventions. The best organized and safest managed Board in the Christian church to-day is the Christian Woman's Board of Missions which makes fewer mistakes than any board of our church."

Congregational Church.

Every member of the Congregational church has exactly the same legal standing in the church, without any limitations because of sex. Every woman has same relation to the government of the church that the men have.

M. E. Church.

The M. E. Church granted laity rights to the women sixteen years ago.

Dr. H. K. Carroll, the church statistician of the United States Census Bureau, also Secretary of the Methodist Board of Missions, says in press report in Atlanta Constitution, February 20th:

"The General Conference of the Methodist Episcopal Church, South, will do wisely to give the women what they ask. Our own General Conference placed women practically on a level with men in the matter of voting sixteen years ago, and only good has resulted. Women not only vote for delegates to the General Conference, but are eligible themselves to serve in that capacity. They are not eligible to the Annual Conference for the simple reason that this Conference is composed exclusively of clergymen. They are represented in the Quarterly Conferences and by various officials of their own sex, such as Epworth League Presidents, the Presidents of Ladies' Aid Societies, and others."

M. E. Church, South.

The women of the M. E. Church, South, have no legal status in the church whatever, as they have no vote in any of the conferences of the Church. They have no representation in the General Conference and no voice in creating that body which has control of their work and can change or abolish their organizations at will. So far as we know, ours is the only church which has in its Book of Government definite discrimination because of sex. (See paragraphs 675 and 653 of Book of Discipline, 1906.)

Thus it will be seen that the Southern Methodist Church stands alone among all the great denominations of America in the attitude towards its women. Her women have no part in planning for the development of the church. Until 1866 the entire government of the church was in the

hands of the clergy. In that year the laymen of the church asked for representation in the legislative bodies and their request was granted.

Now the Woman's Board of Home Missions is asking that the women also be allowed to share in planning and developing the work of the church to which they have given their love and time and service.

Surely it is no radical or dangerous thing that the Woman's Board of Home Missions is asking for the women of the church, when it asks for them to be permitted to stand, not with the apostles (the ministry), but with their lay brethren that together they may walk carrying the knowledge of the love of Christ to the ends of the earth!

MRS. LUKE JOHNSON.

WITH OUR CHARMING AND GRACIOUS ELIZABETH CITY SISTERS.

Dear Mrs. Burton:—I regretted very much that in the Elizabeth City Edition of the Advocate of recent issue there was no mention made of the meeting of the Conference of the Woman's Home Mission Society which was held in that city March 22-25 inclusive. Understanding that this may have been unavoidable, when another week's edition reached us and the Home Mission page contained no reference to the meeting, I am puzzled to know the cause. I shall not undertake to report the meeting, feeling sure that our faithful and efficient Secretary will do this later.

There are some points, however, on which I wish to express our enjoyment and appreciation, viz: the hearty welcome extended; the cordial greetings of the people of the city; the strong and appropriate sermon by the pastor of the first church, Rev. J. D. Bundy; the beautiful music by the choir, the entertainment by the children, and the reception given—all were full of love and interest in the work and in us as its representatives in the Conference.

There was quite a large attendance, and an advance was reported along all lines of the work. Mrs. R. B. John, our President, presided with grace and dignity. There were questions of importance discussed and Brother Bundy publicly referred to the spiritual atmosphere which pervaded the entire session. Miss Nell Rogers, deaconess, who is now employed by W. Market Street Church, Greensboro, N. C., stated that she literally belonged to Greensboro, whenever there is need of her services, but she can safely say the women who were at Elizabeth City, belong to her, so pleased were they with her personality and beautiful talk on the call to service and the deaconess work.

It was our privilege to have with us Mrs. R. E. Willis, Conference President of the Woman's Foreign Missionary Society, and Mrs. L. B. Hendren, of Newbern, Superintendent of Juvenile Work, who conducted the noontide prayer service each day.

A pleasing episode was the introduction of little four-months-old Miriam Elizabeth Bundy, who with her sweet cooing smile captured the ladies who voted at once to make

her a life member of the Society. There were two others made life members at this meeting.

Another circumstance which was much appreciated was that the Young Ladies' Society of Elizabeth City, instead of presenting the visitors with souvenirs of the occasion, presented the society with a purse of \$25 for our Brevard School. We adjourned at noon on Friday to meet in Raleigh next year, after a cordial invitation to return to Elizabeth City for another session.

Very sincerely,
 IDA T. WILKINS.

I am very glad to give this entertaining account of our delightful meeting and thank Mrs. Wilkins for it. She, doubtless, would have sent it earlier if she could have done so, but a little delay does not lessen our interest. I was denied the privilege of attending and, therefore, have been dependent on others for notes.

A WORD OF EXPLANATION TO OUR WRITERS.

Because of unusual press of matter, Dr. Ivey can only give us space fortnightly and sometimes your valued contributions must be delayed.

What a day it will be when this mortal puts on immortality! When the barriers are down and time and physical restrictions are no more, when the boundless liberty of God is ours, when frailties of the flesh have vanished as the darkness goes out at the dawn, when sorrow ends, when pain is no more, when there are no final farewells! Is it not worth waiting for? Can we not bear the pressure of the night and the faint glimmer of the stars when we know that the peaks of life are already beginning to glow with the glory of the morning? Be not impatient, child of God! There is rest beyond the river, and with every dip of the oars the coast line draws nearer.—United Presbyterian.

A lady rang a door-bell and waited. Meanwhile she heard a musical voice evidently from the cellar ringing forth in a rollicking song, accompanied by a noise as of shoveling. She rang again. A youth came to the door and laughed, saying: "You must have been highly entertained." "I did enjoy your music, truly," she replied. The singer explained: "You see, I don't like to shovel ashes one bit, so I always tune up when it has to be done. It seems to make the job shorter or easier, some way."

Wasn't that good philosophy? It is very adjustable philosophy, too; can be made to fit many situations. It is also guaranteed to work altogether better than sighs and frowns and sharp words when one has to do an unpleasant bit of work. Try it.—Anon.

What does your anxiety do? It does not empty tomorrow, brother, of its sorrows; but oh! it empties today of its strength.—Ian Maclaren.

Nothing endures but the eternal commonplace; and if one departs from that, it is to run the most perilous risks.—Charles Wagner.