



Rev. R. W. Stewart



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Our Indebtedness to Ulster Presbyterianism.

REV. THOMAS WHYTE, D. D.

Pastor, Third Reformed Presbyterian Church,
Philadelphia, Pennsylvania.

On one of the far-famed lakes of northern Italy there is an island called Isola Bella—the Beautiful Island. It was originally a barren slate rock; but its owner, Count Borromeo, to gratify his own caprice, had it overlaid with rich soil, and planted with the most luxuriant vegetation, so that today is to be found growing on it almost every species of herb or flower, from the Norwegian pine to the rarest southern blooms. Its gardens are the wonder and admiration of all who visit that charmed spot. Its chateau, built by the same Count, recalls the enchanted palaces with which fairy tales abound. Walking through its flower-wreathed terraces, one can scarcely realize that this delightful retreat was once as bleak and barren as the rocks that gird our New England shores.

The contrast, however, between the original and present condition of that island affords but a faint illustration of the contrast between what America was two hundred years ago, and what she is today. Two centuries have transformed the Amer-

ican Continent from a wilderness into a veritable garden. The unbiased student of history must admit in the light of historical facts that Ulster Presbyterianism was an important factor in the geographical expansion and civilization of our country.

The last half of the seventeenth century, and the first seventy-five years of the eighteenth century, witnessed a tide of emigration from Ulster to America. The causes that contributed to this emigration may be briefly stated:

1663—The English Parliament forbade Irish ships to carry on trade with any part of his Majesty's dominion.

1666—The English Parliament prohibited the importation of Irish cattle into England. In the same year the ecclesiastical courts declared all marriages solemnized by a Presbyterian minister invalid. The children of such union were regarded as illegitimate. Those united in wedlock by a Presbyterian minister were held guilty of fornication.

1698—The English Parliament prohibited the export of wool or woollen garments from Ireland to any part of the world except England. This gave the English manufacturers a monopoly, and ruined the woollen industry in Ireland.

1704—The English Parliament passed the Test Act. No one could hold office unless he took the Sacrament of the Lord's Supper in an Episcopalian Church, according to the rites of that Church. This the Presbyterians conscientiously refused to do.

1711—The bishops leasing their lands in Ulster bound the lessee not to permit the erection of a Presbyterian church. The Episcopalian land owners followed the example of the bishops. If a farm was rented to a Presbyterian, he was charged exorbitant rental.

It will be readily seen that the enactment of these unjust laws aimed at the ruination of the industrial and commercial life of Ireland; and the obliteration of Presbyterianism in Ulster.

For Presbyterians to remain in Ulster and live under these Satanic laws would have been committing suicide. In desperation they resolved to leave the land for which their fathers had fought and died.

The number of Presbyterians who left Ulster from the years 1700 to 1775 and came to America was over 200,000. As these immigrants would marry and have large families, there must have been a large number of Ulster Presbyterians in our country at the time of the Revolutionary War in 1776.

Before the year 1776 there were only a few Catholic emigrants from Ireland in America. During the siege of Limerick,

in 1691, there were 1,000,000 Catholics and 200,000 Protestants in Ireland. One hundred thousand Catholics died at the siege. Immediately after the treaty of Limerick 10,000 Catholics left and went to France. During the next fifty years no fewer than 500,000 Irishmen died in the service of France and Spain. Arthur Young, who visited Ireland in 1776, says, "Emigration was confined to the Presbyterians"—and he adds "Catholics never leave home." These unquestionable historical facts prove conclusively that at the time of our Independence there was only a handful of Irish Roman Catholics in America.

The Ulster Presbyterians settled in Virginia, Maryland, Pennsylvania, New Jersey, Carolina, the New England States, and were the pioneers in opening up the West.

In 1718 Rev. James McGregor, minister of Aghadoey, Derry, who had fought in Derry during the Siege, crossed the Atlantic with his entire congregation, and settled in New Hampshire, founding a town which they called Londonderry, in remembrance of the maiden city they had defended. Some of the members of the Boveedy Church, near Kilrea, came over and joined McGregor's Church. When Rev. McGregor died, an unanimous call was sent to the Rev. Matthew Clark, minister of Boveedy, which he graciously accepted, and became McGregor's successor.

In 1682 Rev. Francis Makemie, a Donegal minister, born in Ramelton, came to Maryland in response to a call. He was sent there by the Presbytery of Laggan. He established churches in different parts of the Colonies, organized the first American Presbytery, and founded the Presbyterian Church in America, which is today the most powerful Presbyterian Church in the world.

In 1716, William Tennent, a County Armagh man, came to America. He founded the "Log College" at Neshaminy. As the demands for higher education increased the college was moved to a better locality. In 1754 Tennent visited Ulster; he told his people how poor the Colonists were, and how much they needed a good college. The Presbyterians in Ulster raised \$2500, and gave it to Tennent. With the aid of this money, the "Log College" became the College of New Jersey, and is known today as Princeton University. Webster says, "To William Tennent, above all others, we owe the prosperity and enlargement of the Presbyterian Church." Francis Makemie was the father of Presbyterianism in America, and William Tennent was the father of Presbyterian colleges in America.

It was the Ulster Presbyterians who were the real pioneers. They pushed the Indians beyond the Mississippi and thus opened up the rich fertile lands of Kentucky, Tennessee and Ohio for settlement.

Bancroft, the historian of the United States, says, "The first public voice in America for dissolving all connections with England came, not from the Puritans of New England, nor the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians." It was a colony of Ulster Presbyterians in Mecklenburg County, North Carolina, that first proclaimed the doctrine of American Independence, and Thomas Jefferson, of Virginia, reduced it to writing in Philadelphia.

The first blow that the English armies sustained during the Revolutionary War was the defeat and surrender of General Burgoyne at Saratoga in 1777. There the Ulster Scots had a leading part.

At Valley Forge, Washington's army was naked. Suffering from cold and hunger many soldiers deserted him, others grumbled and complained. But the Ulster Presbyterians endured every privation without a murmur.

One of the greatest episodes of the war was the victory of the Cowpens. The hero of the battle was Daniel Morgan, an Elder in the Presbyterian Church. Morgan was born at Ballinascreen, County Londonderry. With his Ulster Scotch Presbyterians he defeated twice the number of English troops.

The General next to Washington was Henry Knox, the son of a Donegal Presbyterian. He organized Washington's Artillery, and fought in every battle under him.

The town of Londonderry in New Hampshire, founded by the Rev. McGregor and his congregation from Aghadoey, sent more soldiers to Washington's aid than any other town in the whole country.

When the British army had overrun Georgia and South Carolina, and were in the act of reducing North Carolina to submission, the backwoods Ulster Presbyterians organized themselves (in 1780) under five Colonels, all of whom were Elders in the Presbyterian Church, and won the dramatic battle of King Mountain. This was the first decisive victory in the South, and one of the decisive battles of the Revolution. Its immediate effect was to cause Cornwallis to retreat from North Carolina. It was the first step towards his capture at Yorktown, and thus led to the final defeat of England.

Anthony Wayne, a general in Washington's army, was born

of Ulster Presbyterian parents in Pennsylvania. At Yorktown the charge of Wayne and the bayonets of his men, were irresistible. His greatest achievements was storming and capturing Stony Point on the Hudson. This fortress was considered impregnable. Wayne proposed to take it by storm. Can you do it? asked Washington. "I will storm hell if you only plan it," replied Wayne. Such was the daring of these Ulster Presbyterians that nothing could withstand them.

Summing up our indebtedness to Ulster Presbyterianism, let me remind you.

1. That it was Ulster Presbyterians who pushed their way westward fighting wild beasts and Indians, levelling forests, that opened up the rich fertile lands of the West, and extended our territory from the Atlantic to the Pacific.

2. It was Ulster Presbyterianism that founded the Presbyterian Church in America.

3. It was Ulster Presbyterianism that founded our institutions of higher learning.

4. It was Ulster Presbyterianism that gave birth to our Independence—fought for it—won it.

Religiously, educationally and civilly, we owe a debt of gratitude to Ulster Presbyterianism that we can never repay.

When the Ulster Scot arrives in America, he is not an alien or a stranger. He is simply coming to the land for whose liberty, democracy and institutions his fathers fought, bled and died. In other words the Ulster Scot in America is simply a citizen born away from home.

FROM CLAY CENTER

Mrs. A. H. McGonigle, and daughter Heien, of Philadelphia, have been visiting with Rev. Benson and family. They are the wife and daughter of Mrs. Benson's brother.

Mrs. A. B. McMillan of the Bethel congregation, Sparta, Illinois, has been visiting her sister, Mrs. G. W. Hanna, of Clay Center. She will also visit other relatives in Newton, Kan., before returning home.

Mr. and Mrs. W. G. Henry, and Mr. and Mrs. W. H. Lawrance of Kansas City were the guests of A. J. Henry's recently.

Miss Jean Rundle, and Mr. A. W. Benson, son of Rev. Benson, were married at the Rundle home, August 6, 1930. Rev. Benson, officiating. The bride is a graduate of the Kansas State Agricultural College with the degree of B. S. The groom is a graduate of the same college with the degrees of B. S. and M. A. and has taught Science and Agriculture in the Eureka High School last year and will return for another year with an increased salary.

LETTERS FROM INDIA

Landour, Mussoorie, U. P. India, July 30, 1930.

Dear Friends:

Dr. Taylor's sister, who is also a missionary in India, has been spending her holiday with us in Landour, and as this was my chance to go to the Plains to help make the load a little lighter for Dr. Taylor, I went down to Roorkee for nearly three weeks, leaving the children in charge of "Auntie Belle."

It was very hot in the Plains and I was glad to get back here with Gordon Ramsey, as the little time we were there was enough to make him lose quite a bit in weight and he is now suffering from boils which began with mosquito bites he got while in Roorkee. We took Gordon with us as I am teaching him myself this year.

Besides helping Dr. Taylor with his work, I had a Mission Study Class for the women on our Compound and the school girls who are home for vacation now. We studied the lives and work of such missionaries as Pandita Ramabai, Miss Mary Reed and Nehemiah Goreh, these of India; Sadhu Sundar Singh and Dr. Susie Ringhart of Tibet, Robert Morrison, Charles Gutzlaff and Dr. Mary Stone, of China. We were especially interested in Pandita Ramabai and those who have done so much for their own country. All in all, I think the women and girls received a great inspiration from the study of these missionaries and their work, and will be better fitted for their parts in carrying the Gospel Message to the people of their own country. One of the girls is in her last year of teachers' training in Ambala; another is a Bible woman in the A. P. Mission in Saharanpur, and several of the women who came to the classes have helped me in Bible women's work, and I am sure when they go back to their work they will often be encouraged when they think of the trials and privations these missionaries endured in order to bring to these neglected people the Message that alone can bring to

mankind the Way of Salvation.

A great deal of our work during these days was with the budget and in every possible way cutting and slashing the expenses of the various departments of service. Two of our preachers have been asked to go on self-support work, i. e., they will try to make a living by doing farming or teaching and do preaching work as voluntary service without pay.

We have refused to take quite a number of children in our Boys' Hostel this year, and have written to some to not send their girls to school this year as we cannot pay for their school fees. A number of bright boys from one of our villages have been keen to come to Roorkee to attend school as they have gone beyond what they can get in their village. We have tried for several years to get these boys to come but their parents have up to this time held back and just now they have given their consent, and we planned to take them in but when we received word of the "cut" of our budget one-fifth we had to send word out to them not to come. This, of course, makes our hearts very heavy. We wish we could give these children a chance at an education but under the condition forced upon us at present it is impossible.

We pray that during these days of political crisis out here the Church of Christ may be found true to her Lord. We need your prayers more than ever, so we may be given wisdom and strength from on High to be a help to these people about us in this crisis of the Church of Christ in India.

Greetings to all the Churches in America from your missionaries on the Field.

Sincerely,

ELIZABETH TAYLOR.

Fairview Cottage, August 13, 1930.

To the Readers of the Advocate:

Dear Folks:

I met a little boy the other day I thought you'd like to know. He looked to be about eight years of age, just a little brown chap with nothing on but somebody's old shirt all in rags and tatters. He was toting on his back a wicker basket almost as big as he was. I spoke to him, and he answered with such a cheerful smile and bright salaam that I couldn't resist the desire to know him better. So I asked him his age. He said he was about eleven. I doubted it, but said nothing. I asked him what that basket was for on his back. "To carry your packages in, sir," and he wanted me to let him carry something for me. "But," I said, "You're too small to carry packages. Why you're no bigger than your

basket." "Oh, but, Mister, I'm very strong," he told me. I asked him how much he got for carrying people's packages. He said, "Sometimes six cents, sometimes ten cents."

Then I got to thinking, he had been so nice in telling me all about himself, I wonder if the Lord didn't intend me to use this opening to tell him about Jesus. So I began asking him about his home and his folks and his religion. I was quite surprised to discover he was away from home living with an uncle. His own parents were dead, and his real home away off towards the snow peaks. As to his religion he said he had no God. All his people worshiped the mountain. They called themselves Hindus, but I have discovered you can believe almost anything and still be a Hindu. So here was this little village of mountain people just worshiping the mountain back of their village and in that mountain looking for God. I couldn't restrain my astonishment. The mountains are grand enough, and sometimes make us think of God, and God's greatness, but to put a mountain in the place of our loving Heavenly Father, and to pray to it, and look to it for help in our fight against sin and temptation—how dark such life must be.

I then told that little boy the best I could in a simple boy's language the story of Jesus who loved us and died for us and lived for us that we might come to know His Father, our Heavenly Father. I asked him to pray to that Father and not just to the mountain He had made, and to take the name of Jesus in his prayer. It was only a word, for our ways soon parted. He promised me he would do as I asked him to. I hope and pray he may, and even with this much light find Him who is the source of all Light and who does not desire that any should perish, but that all should call upon Him and be saved. Will you remember that boy, too, and thousands of others like him?

With my kindest regards to all of you,

M. R. ANDERSON.

LETTERS FROM KENTUCKY

Houston, Kentucky, September 9, 1930.

Dear Friends:

How I wish you could be with us to enjoy Kentucky. At this time of the year the mountains are just beautiful. The leaves on the trees are turning all colors and the weather is ideal. At night the moonlight is enchanting. This is my first trip to Kentucky and I certainly am enjoying the work. I love to ride horse-

back among the mountains. It is so quiet and peaceful that it makes one feel so much closer to God.

On Friday evening, August 22, we had a young people's social. Between forty-five and fifty came. We played games and served cookies and cold tea for refreshments. We had planned to have lemonade instead of tea, but the lemons ordered did not come. Everyone seemed to have a good time and said they wanted more socials.

A Sabbath School Convention was held at Long's Creek on August 21st. We had seventeen delegates and were the best represented Sabbath School there, aside from Long's Creek. We won the prize for having the most points in a Bible memory contest. The prize was a Christian flag. We are to keep it until next year.

On September 1 we reorganized our Sabbath School. The following officers were elected: Superintendent, Mr. Henely McIntosh; Assistant Superintendent, Miss Susan Cunningham; Treasurer, Mrs. Felix McIntosh and Secretary, Miss Ida Mae Turner.

The Rev. Mr. Tenny spent over a week with us recently. He has accepted a call to Brownsville, Ohio, and came back to move his furniture.

Nearly two weeks ago one of our little boys fell off of the walk and broke both bones in his left arm. Mr. Henely McIntosh and Rev. Tenny set and bandaged it. The boy is getting along fine and hopes to be in school again soon. I don't know what the school would do without Henely. He is always ready and willing to help us.

The Rev. Dr. Benson, of Clay Center, Kansas, has offered eighteen dollars in prizes for the best all-around students this year. Five, three and one dollar prizes for the boys and the same for the girls. This is an incentive to good work and is appreciated by both teachers and pupils.

We wish to acknowledge a gift of five dollars from a friend for a scholarship.

The school work has made splendid progress since it started and I feel sure we will have a fruitful year. I know you will continue to remember us, both in your prayers and gifts.

Sincerely,

MRS. HAZEL BIRNBACH.

CEDARVILLE COLLEGE

Cedarville College, Cedarville, Ohio, opened its thirty-seventh year, September 10. The devotions were conducted by

President McChesney. They were as follows:

Psalm 46—Audience.

Scripture Lesson—Rev. H. C. Gunnett, D. D.

Invocation—Rev. R. A. Jamieson, D. D.

The program following the devotions was:

Ave Maria—Mrs. Walter Corry; Violin Obligato, Prof. Otto W. Kuehrmann.

Address—Mr. Frank B. McMillin, President of the Ohio Chamber of Commerce.

Piano Trio—Mary Margaret McMillan, Ruth Kimball, Carma Hostetler.

Welcome by the President of the College.

Mr. McMillin's subject was "A Call to the Colors." He stressed the need of maintaining true Christian homes, pure social relations, respect for law, integrity in business, and the maintenance of the true doctrines of Christianity. It was a timely and helpful address given in choice words and with force and was well received.

A large audience was present. The senior class of the local high school was among the visitors.

The present business depression has lowered the attendance. However, a good Freshman class entered and most of last year's students returned. Cedarville College gave up its normal school and that decreased its attendance. The Normal School cannot be restored until Cedarville College has at least \$500,000 of an endowment. The present endowment is \$245,000. There is immediate need of \$255,000 additional to the endowment. Many friends of our church are contributing now. We are grateful to them. We are facing a year of good prospects and may we ask your prayers and continued generous and liberal support.

Yours sincerely,

W. R. McCHESNEY,
President.

PRESBYTERIAL REPORT

The Forty-third Annual Meeting of the Woman's Western Presbyterial was held in Sparta, Ill., August 28. An interesting program was presided over by Mrs. Robert S. Stewart.

The children of Sparta Mission Band and Merideth Wasson, of Coulterville, are worthy of special mention for their part on the program. It is very gratifying to see the youth taking an active part in such meetings, for ere long there will be needed recruits, and how essential that they will have had such training.

The letters from Miss Cunningham, of Houston, and Miss

Ramsey, of Los Angeles, were very interesting and encouraging and such as to inspire us to be more constant in prayer and more liberal with time and means for the support of the work in these fields.

Mrs. Lathrop's paper on "The Power of Prayer" brought to us very precious and strengthening thoughts.

The importance of "Local Evangelistic Work" was emphasized by Rev. Duncan and Rev. Stewart.

Miss Margaret Smiley conducted a very impressive Thank-offering service in connection with which she turned over to the treasurer more than fifty dollars, with instructions that it be divided equally between Home and Foreign Missions.

Rev. Stewart presented a plea in behalf of the Foreign Mission debt which we have been brought to face. He said he would like to see the five hundred dollar note coming due in January paid off, rather than renewed.

It is to be regretted that the ears of the delegates to General Synod have been so dull of hearing these past years to the reports of the Treasurer of the Foreign Mission Board as to allow such a debt to accumulate. It should have been nipped in the bud and could have been done and then our Missionaries' Budget would not have had to be cut, the missionaries disappointed and discouraged, the work hindered and we laymen disheartened because of the carelessness of our leaders. The captain and officers of a vessel who watch carefully against the little leaks do not have to face the panic and catastrophe of those who esteem them lightly.

Rev. Stewart's plea was well received and no doubt will bring productive results by January 1.

Action was taken "To continue our contribution, this year, of one hundred dollars toward the support of Miss Ramsey as S. S. Missionary in Los Angeles."

The newly-elected officers are: President, Mrs. Sidney Munford, Coulterville; Vice President, Mrs. Henry Dickey, Sparta; Recording Secretary, Mrs. Clarence Baird, Sparta; Corresponding Secretary, Mrs. D. M. Reid, Sparta; Treasurer, Mrs. Paul W. Duncan, Coulterville.

An invitation was extended, and accepted, to hold our next meeting in Coulterville.

MRS. S. A. MUNFORD, Corresponding Secretary.

RESOLUTIONS

WHEREAS, by the loving care of our Heavenly Father we have been brought together for the Forty-third Annual Meeting

of the Women's Presbyterian Missionary Society of Western Presbytery, in Sparta, Ill., August 28, 1930, Be it

RESOLVED, first, That we give thanks to God for His care and protection, and for all the blessings of life that He hath given us since our last meeting, and that we continue to go forward in the work of the Kingdom with a greater interest.

RESOLVED, second, That we give thanks to God for the accomplished work of our missionaries the past year, and pray that He will increase and bless our efforts in spreading the Gospel in home and foreign fields, and we urge each member that they feel their responsibility of being as liberal as possible in their contributions to the Foreign Mission Board, due to the debt now resting upon us;

RESOLVED, third, That the members of the Los Angeles Sabbath School and congregation mentioned by Miss Ramsey as having undergone suffering and affliction might be commended to Him who alone is able to help and uphold, and who has said, "My grace is sufficient for thee, for my strength is made perfect in weakness."

RESOLVED, fourth, That, realizing the Providence of Almighty God in calling from us our faithful co-workers of the Women's Missionary Society of Coulterville since we last met together, we extend our sympathy to the sorrowing loved ones, and pray that the great Comforter may give them peace and the rich consolation of His grace;

RESOLVED, fifth, That continued vigilance be exercised in regard to Temperance and Sabbath observation;

RESOLVED, sixth, That we tender our thanks to the officers, the various committees and to those who have so willingly taken part on the program;

RESOLVED, seventh, That we as a Presbyterian thank the ladies of Sparta Missionary Society for their splendid hospitality.

Respectfully submitted,

MRS. PAUL DUNCAN,

MRS. CLARENCE BAIRD,

MISS MARY SMILEY,

MISS NANCY GALLAGHER,

Committee.

ANATH HOME—THEN AND NOW

When Miss Foster and I came to Turkey Creek, Ky., twenty-three years ago next October the spot where Anath Home now stands was just a bare hillside with the exception of some

shrubs and weeds. Dr. Edward O. Guerrant, founder of the Cumberland Mountain Missions, helped us locate our mission. We immediately went to see the owner of the land, Mr. John Griffith, of Cane Creek. We walked twenty-seven miles in three days, secured the land (he donated about half an acre) and began work.

We had a school building put up first, that fall, and rented a room nearby to live in. The next summer we built a cottage, the first Anath Home. We girls chose the site on the hillside and dug the first shovelfuls of earth. It was finished and occupied just one year after our arrival. We called it "Anath Home," which means "Answer to Prayer." God heard and marvelously answered our prayers. The first winter we kept five children in our cottage. The home proved inadequate to our need so our Mission Board built an addition 34 feet by 26 feet and two stories high. This was in 1910.

Anath Home now consists of a living room, dining room, office or radio room, kitchen, pantry and eleven bedrooms. A large attic providing a store room. A basement 54 feet by 14 feet (the length of the building) provides furnace room, wash room and room for storing fruit, vegetables, etc. For a number of years we used coal oil lamps and stoves. Several times we barely escaped serious loss by fire. A furnace was installed in 1921 when Rev. Duncan was here. An electric light plant was installed when Rev. Stewart was here in 1925. The walls have been covered with wall board and nicely papered. Miss Elizabeth and I papered three rooms this summer. We have a rug in the radio room, also a nice large desk and victrola. We have had as many as twenty-eight in our dormitory. The number varies. At present there are only eight of us. We expect more later.

Every one who comes says it is so homelike here. We enjoy it and we wish you all could visit us. Nearly every child in the dormitory will return thanks at the table and take part in prayers. We have family prayers morning and evening. Sabbath evening we read several chapters from the Bible, reading alternately, and all take part in prayer. We sometimes have devotional singing and sometimes a Bible game. We appreciate what our friends have done to make Anath Home comfortable and happy. We are thankful to God for His abiding presence. He has promised to be always with us, and that our labor shall not be in vain, I Cor. 15: 58.

Wishing you God's blessing in all of your efforts, I am
Sincerely yours, SUSAN J. CUNNINGHAM.

TO THE W. P. M. S. TO MEET IN SPARTA,

AUGUST 28, 1930

Dear Sisters:

I am informed that the Presbyterial is to meet the 28th of this month in Sparta; and that another report from me is desired: so I must get busy and get it ready. I have spent another busy year in the Master's service since my last report.

It has been a very happy year, and I am still thankful for this field of labor, and that the Master is still pleased to use me, even in a small way, in His service.

I am also thankful for the health and strength He is giving father and I; and that He has enabled us to keep up the services regularly in our little church during the past year. The Sabbath School has met regularly every Sabbath, and father has preached most of the Sabbaths. He only missed three or four last winter, when it was rainy, or he was not feeling well.

He is taking a rest this month, and does not expect to preach during August. I am, also, taking a partial rest during August, and not going into the city during the week, but go in every Sabbath. I did not want to take any vacation, but father and some of the members insisted that I should. I hope to take up the work again with renewed energy the first of September.

The enrollment in all departments of the School is eighty-six, about the same as last year. The average monthly attendance for 1930 has been higher than in 1929.

Our highest attendance this year was fifty-six, the first Sabbath of June—Children's Day.

In the kind of a school that we have, where the children move so much, it requires constant and hard work to keep the school up to the average. So many of the new scholars we find have to take the place of those who have moved away instead of increasing our enrollment.

I go around with my auto every Sabbath morning between 9.30 and 10.00 o'clock and gather up children and bring them to the church—those who live too far away to walk, others who are just starting and some little ones, whose mothers do not want to come along. There has been quite an epidemic of infantile paralysis in Los Angeles this summer. We are thankful to say none of our children have had it. In July we were fearful the health authorities might order all the Sabbath Schools closed; but they decided it was safer for the children to be in Sabbath School than many other places they were going. The disease

seems to be abating now, and we trust it may soon disappear. The last Sabbath of January we started a Bible reading contest in the school. I promised a reward to each one who would read the Bible every day to the close of the year. We also have an Honor Roll. Each month I place Bible seals on it after the names of those who have read every day during the month.

We have five classes in the School: Beginners, Primary, Junior, Girls' Intermediate and Boys' Intermediate. Our Beginners' Class is the largest at present, their enrollment is sixteen.

The first of October is our time to promote those who are ready to be promoted, rearrange the classes, and start on another year's work.

I will have a good deal of planning to do between this and October 1.

Miss Caskey, the teacher of our Girls' Intermediate Class, met with quite a serious accident last March. She fell off the curb on the street and broke her hip. For ten weeks she lay with both limbs in a cast. She is now able to walk some around the house with crutches, but it will be some time before she is able to get out or do much. She belongs to the Covenanter congregation, but has been teaching in our school for many years, and has been very faithful and helpful to us.

Another lady from their church is kindly taking her place in the school. I have tried to get her class of girls to feel that this is a special opportunity of service for them; and that it is their duty and privilege, in view of all she has done for them, to do all they can to cheer her, and help her through this hard place.

I have tried to go and see her every week or two; and often take some of the girls with me. She lives about six miles from the church. I can come that way on my way home.

About the middle of April, during the spring vacation, we fixed a basket of cheer for her. One of the girls covered and decorated a basket very prettily with white and green paper. We tied up thirty-one different packages in white and colored paper and dated them to be opened every day during the month. A little message went with each package. Some were Bible verses, some personal messages from those who contributed, and from the different classes in Sabbath School and the Mission Band. Some of the things we put in the packages were apples, oranges, grape fruit, canned fruits and jellies, prunes, eggs, cookies, candies, money to buy ice cream each week, bath salts, a book, entitled "Streams in the Desert," by Mrs. Cowman; a box of writing paper and a pair of embroidered pillow slips. The Missionary Society, Mission Band and Sabbath School all helped,

but we let her girls do most of the work. They bought a lily to go with the basket and, as many of them as could, went with me and took the things to her.

It was truly a basket of cheer to her, and those who cared for her, and gave us a great deal of pleasure fixing it for her. At Thanksgiving time the Mission Band covered a number of baskets with crepe paper in the Thanksgiving colors, and filled them with fresh and canned fruits, jellies and nuts, and took them to the sick. The Sabbath School also gave a lot of eatables to a poor family that had just moved into our neighborhood. They helped the same family, and also another one at the holiday season.

The Mission Band meets every other Saturday. They have been making a lot of scrap books this year; some to send to India, and some to give to poor children in the hospitals at the holiday season.

One little girl, ten years old, is knitting a scarf for our missionary box, which we hope to send Mrs. Taylor in October. I entertained the Mission Band at our home here in Sierra Madre the first Saturday of August. Eight girls came out from the city on the 10 A. M. car and stayed till 5 P. M. I served them a picnic lunch on our porch. They seemed to thoroughly enjoy the day. We still have our weekly prayer meeting, and Bible study class Thursday afternoons, and our Missionary Society the first Thursday of the month. Our ladies have been busy making jackets for the babies in India; also sewing bags and other things for our missionary box.

At our Thursday meetings we study the international lesson given in the Home Department quarterly the first forty-five minutes, and then take a special Bible lesson the last forty-five. We are taking Old Testament history now. We have studied the book of Genesis and expect to take up Exodus when we commence our meetings again in September. We are having a fair attendance at these meetings. We would like to get many more of the mothers interested in them, but are thankful for the few who do come; and expect to keep trying hard to get others.

I think I have spoken, once or twice in my reports, of an elderly couple, who, with their son, have lived just next door to the church for a number of years. The mother started to come to our Thursday meetings about two years ago; she seemed quite interested, and asked many questions about the Bible. I was glad to have her do so, as I felt it showed her interest, and I wanted to help her in every way I could. She kept on attending the meetings as regularly as she could and last holidays she

came to our New Year exercises in the Sabbath School; but never seemed to have time to come in to the preaching service. Her excuse was that her husband was sick, and she could not get through with her work in time to come. She took sick last spring and has been confined to the house ever since, and in bed a good part of the time. I have visited her twice a week most of the time she has been sick, and read the Bible and pray with her.

Her husband died quite suddenly three or four months ago; now she is very low, not likely to live many days longer. I had a very satisfactory talk with her not long ago. She asked me to read and pray with her, and told me she knew she was going to her Heavenly Home soon and would meet me there, and that she was trusting in Christ as her Saviour. I was so thankful for these expressions, and know you will be, too.

Several times she has told me what a blessing our little church has been in her life. Once when they were talking of moving, she said she did not want to move from that neighborhood, as the little church had meant so much to her. If our meetings have helped her to get right with God they surely have been worth while.

Another mother whom I have written about before, who lives about seven miles from the church, and has been sick for a number of years, is still sick, and on my list for monthly visits. She seems to always look forward to these, as she is not able to get out to church any. Her affliction has changed her life entirely. She is a real Christian now, and spends much time reading and studying the Bible. She has had a great deal of trouble in her home during the past year; but it seems the more trouble she has the more tightly she clings to the promises of God.

A very sad accident occurred in one of our families the first Thursday of August. The little eight-year-old daughter was run over by an auto and killed almost instantly. It is a very trying Providence, and one we cannot explain; but we know our Heavenly Father makes no mistakes in His dealings with His children. The family used to live quite near the church and the children started to our Sabbath School. About five years ago they moved twelve miles nearer the beach. So, of course, the children could not come to our school then, but changed to a nearer one. The mother still kept her membership with us and comes to our communions as often as she can. Tuesday this week I went down to see her and drove sixty-two miles. Although it is vacation time, and I am not making many calls, I felt it was my duty to go and see her. I had a very nice talk with her. From what she

told me about Ruby I think she was a beautiful flower the Father wished to transplant to the Heavenly garden. Her affections seemed to be on things above and not on things below.

Last fall we were very much encouraged to have five unite with us at our communion. One was a young man who used to attend our school when a boy about ten years of age. The family moved away from our neighborhood for some time, and then returned and Glen came back to the church. The other four were a father, a mother, and two daughters—young girls in their teens. The father and mother and one of the girls were members of the United Presbyterian congregation at Riverside, but when that congregation introduced hymns into their worship they asked for their certificates. They are great lovers of the Psalms and felt it was not right for them to use hymns in God's worship. They are a fine family and we feel will be a great strength to us. We only wish they lived in, or near, Los Angeles, so they could be with us every Sabbath, but their home is in Riverside, which is about sixty miles from Los Angeles. They have a cottage at one of the beaches, and frequently go down there for week-ends, and drive up from there Sabbath morning. They try to be with us about once a month.

Father had two weddings in June. One on our porch here in Sierra Madre among the live oak trees. The groom was a neighbor boy in Los Angeles. He was about seven years old when we moved on Santee street, and he and his father and mother lived next door to us all the twenty-five years we were there. They are not church-going people but have always been good friends, and he wanted father to marry him. We appreciated this very much.

The other bride was one of our girls, who came into our Sabbath School when about four years old. She grew up with us, father baptized her, and received her into the church, and she taught in the Sabbath School a number of years. Her father died four years ago, and that made quite a change in the home. She and her mother moved to another part of the city, near the University, where she was working, so she has not been with us a great deal during the past four years, but her name is still on our membership roll. The groom's mother belongs to our congregation, and they first met in our little church. They seemed quite anxious to have father marry them, but wanted to be married near the University, which was a thirty-mile drive from here. It was quite an undertaking for father, but he consented to try it, and got along fine. I feel he had special strength given him

for the occasion. The wedding was at 7.30 P. M., so we had a sixty-mile drive that evening and did not reach home until 10.45. Of course father was tired the next day, but was none the worse after he rested.

We give away a great many Bibles and Testaments in our school. So many of the children do not have any.

Mr. Imbrie has kindly sent me money a number of times from the Bible fund, and I buy cheap Bibles and Testaments, and give to all new scholars who haven't one. We ask them to bring them with them every Sabbath. They receive a credit for doing so, and another credit if they read every day. We encourage them to earn a better Bible by regular attendance or bringing in new scholars. They return the cheaper Bibles when they earn better ones. I have told you some of the special things which have occurred in our work during the past year. I wish I could take you into the different homes as I go around making calls and introduce you to the children and their parents. We have many bright, interesting children, who have great possibilities wrapped up in their lives. I do want so much to make our school one that will be a real blessing to them, and help them to get the right start in life; a school that will bring much honor and glory to the Master, and one in which the Holy Spirit can work freely.

I certainly thank you, dear ladies, for your continued interest and prayers and the financial help you have so cheerfully given, without which the work here could not have been carried on as long as it has been.

I am asking the Heavenly Father to make it possible to keep our little congregation and Sabbath School just as long as He has a work for them to do in Los Angeles, and His Name can be honored and glorified through the work that is done.

Since the last Presbyterial, through your treasurer, Mrs. Charles Hood I received \$25 for the last quarter of 1929, making a total of \$200 for last year, and this year I have received to date \$89.

I trust you may have a fine Presbyterial meeting on the 28th, and that you may be abundantly blessed in all your work for the Master, and that each one of you may have in your own hearts the joy that comes through serving Him.

Again thanking you for your kind interest and help,
Sincerely your friend and fellow-worker,

MARTHA J. RAMSEY.

August 21, 1930.

THE POWER OF PRAYER

By Mrs. Fred Lathrop.

"Prayer is an offering up of our desires unto God for things agreeable to His will, with confession of our sins, and thankful acknowledgment of all His mercies." As music is the language of the soul, so prayer is the breath of the soul. When God created man he breathed into him the breath of life and man became a living soul. Every soul that is true to its maker breathes out in communion with God. A true, earnest, believing follower of God naturally depends on Him and proves that dependence by often pouring out his soul in prayer.

The power of prayer does not center in flowery, constructive language nor in long-drawn-out sentences. High-powered machines are often recognized by the noise they make. Power in prayer does not consist in sound or display. Christ taught His disciples to pray in a simple way, using simple language, and expressly forbid them to make a public display in praying. "When ye pray, pray in secret and your Father who seeth in secret will reward thee openly."

Neither is power in prayer revealed in the length of time it requires for an answer. We offer our prayers to God for things agreeable to His will. We may receive an answer in a day, a month, a year, ten years. We may not receive an answer while we live in this life. The time of the answer does not defeat the power of the prayer. Earnest Christian workers prayed for years, yes, decades, for the abolishment of the liquor traffic, and spent their lives in an effort to cause its downfall, and during the World War the prayer of years' standing uttered by thousands of earnest workers was answered, and the liquor traffic was overwhelmingly overthrown.

The secret of success in the lives of great men centers in their prayer life; their union with the source of power—Communion with God. Moses was a man of prayer, communed with God on the mountain top. When certain of the Israelites rebelled against God and murmured against Moses and Aaron, Moses prayed and the earth opened her mouth and swallowed up the rebels. "Elijah prayed earnestly and it rained not for the space of three years and six months." David was a praying man, "A man after God's own heart," and his prayers, many of which are preserved in the Psalms, have been the means of leading many an erring soul out of the depths of despair nearer to his Creator and Redeemer. Paul prayed without ceasing and fought the good fight of faith in a winning battle. Daniel refused to stop praying

in compliance with the royal decree of the Medes and Persians and the power of his prayer stopped the mouths of a den of hungry lions. Men and women down through the ages have received their source of strength from "the Giver of every good and perfect gift." Their experiences should be an encouragement to us. Our prayers may not be answered at the very moment we desire, but that does not prove that God does not hear us or does not want to answer them. Surely the all-wise, all powerful Almighty God knows what is best for us even though we like wayward children that we are, desire to walk our own path. We ask and receive not because we ask amiss. Christ says "Hitherto ye have asked nothing in My name. Ask and ye shall receive that your joy may be full." And again "If ye ask anything in My name I will do it." To ask anything in Christ's name is to pray in a spirit of love and humbleness; we have Christ's own example for this; perfect love and faith with confession of our sins and thankfulness to Him. Do we ever pray in an arrogant and defiant way? Do we show an attitude in prayer that rather demands than pleads? Do we show a spirit of impatience rather than a peaceful waiting? In our prayers do we put self in the background and have only a desire to praise Him, thank Him and glorify His name?

"The effectual fervent prayer of a righteous man availeth much."

"More things are wrought by prayer than this world dreams of." Many a boy and girl—young man and young woman, have been kept from the fatal step by mother's prayer. Many a young life has made a decided turn in its wayward course by that same mother's prayer. The workers on the Mission field—souls who have given up home and comforts for the Kingdom of Heaven's sake are depending on prayer to carry them through the work. We in our comfortable homes do not—cannot for one moment comprehend the trials, privations, sacrifices, disappointments endured by the workers in the Mission fields and if you were to ask any of them if there was power in prayer, I know they would answer without the least hesitancy "Yes." O! if we as Christians could just realize the power there is in a true, consecrated faithful prayer life, and had the courage to stand up in the face of world criticism, how much could be accomplished in the evangelization of the world.

"Sweet hour of prayer! Sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known:

In seasons of distress and grief
 My soul has often found relief;
 And oft escaped the tempter's snare
 By thy return, sweet hour of prayer.

Sweet hour of prayer! Sweet hour of prayer!
 Thy wings shall my petitions bear
 To Him whose trust and faithfulness
 Engage the waiting soul to bless:
 And since He bids me seek His face;
 Believe His word and trust His grace;
 Cast on Him my every care,
 And thou art free, sweet hour of prayer."

CHRISTIAN ENDEAVOR TOPICS

October 12, 1930.

Topic: "Marks of a Good Citizen." Jas. 2:1-17.

Comments and Suggestions.

Law-keeping.—If we observe merely the laws we like, we break down respect for all law; and others may break laws they dislike but that we wish kept, like laws protecting private property.

Helpfulness.—See how many dodge jury duty. Only when juries are chosen from among the best citizens can the jury system be saved from criticism.

Honesty.—Society is built on the idea of honesty. If we could not trust one another society would fall to pieces.

Truthfulness.—A community of liars would create a hades on earth. It is because the majority respect truth that civilization can exist. Lying always calls down scorn upon itself.

Practical Questions.

1. How can we make good citizens?
2. What are the duties of a citizen?
3. What does the good citizen do?

October 19, 1930.

Topic: "Christians and the Sabbath." Matt. 12:1-8.

Comments and Suggestions.

There is always danger in narrow interpretation of the Scriptures. We can be sticklers for what we think is right when we are utterly wrong (v. 2).

The Sabbath is not a burden laid on us, but a gracious provision to meet human need (vs. 4, 5).

It is right to do well on the Sabbath (Matt. 12:12). That is the principle to remember. God is never against well-doing (v. 7).

No interpretation of Scripture that disregards human need can be right (v. 7).

Practical Questions.

1. Why do people object to the Puritan Sabbath?
2. How may we know what we may do on the Lord's Day?
3. What kind of work did Jesus Christ do on the Sabbath?

October 26, 1930.

Topic: "Making America Christian." Mark 5:1-20 (Home Missions)

Comments and Suggestions.

Every district has its problems, its people who need help and healing (v. 1).

There are people and institutions which no man can tame. Take the drink traffic. Only conviction and conversion can overcome it (v. 4).

Evil everywhere asks one thing only, to be left alone. That is why vice pays for protection. But Christ cannot let evil alone any more than light can let darkness alone (v. 7).

An amazingly unclean spirit is abroad. We see it in vile literature, in suggestive plays, and in some movies. How cast it out? (v. 8).

Practical Questions.

1. What are the qualifications for a Home Missionary?
2. Why support Home Missions?
3. What is the work of a Home Missionary?

November 2, 1930.

Topic: "Why Support the Eighteenth Amendment?"
Prov. 20:1:23:29—32. (Consecration Meeting).

Comments and Suggestions.

Whatever degrades man is anti-Christian. Booze degrades; therefore it should be fought and banished.

All law must be obeyed, or no laws will be observed. We cannot pick and obey the laws we like and disobey all others. If we do, other people will claim the same privilege, and life itself will not be safe.

Ten years' experience, with only partial enforcement, has shown that prohibition has put America foremost as an economic factor in the world. Much of our prosperity comes from workmen being sober.

The death rate from alcoholism has decreased. More stringent enforcement would reduce it still further. Strong drink is a murderer, a poison.

Practical Questions.

1. Why would modification of prohibition not help us?
2. Why has the State the right to make prohibitory laws?
3. Why is national prohibition better than State or local prohibition?

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