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**Advocate**

MARCH 1943

A MONTHLY MAGAZINE FOR  
CHRIST'S CROWN AND COVENANT

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# THE REFORMED PRESBYTERIAN ADVOCATE

"Stand fast in the faith, quit you like men, be strong."

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Published each month by the General Synod

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**VOL. LXXVII**

**MARCH**

**No. 3**

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The readers of the Advocate will notice that we have started to publish a brief history of General Synod. It is our aim to draw from all the information we can get from the meagre data available, from the organization of the Reformed Presbyterian Church in North America, up to 1888; and then, from that time on, draw from our own personal knowledge of the working of Synod, showing its opportunities, successes and reverses, and our responsibilities for these successes and reverses.

There are many things to be recorded that are not at all a credit to us as a denomination; as well as many things over which it seemed that we had no control.

There are causes for all things, and it may be that we as individuals have been personally or collectively the cause of our own misfortunes. For many years we grew larger, and when it seemed that the way was open for more rapid growth, we actually grew smaller; and the question has often been asked, why is this the case? Indeed many do not understand it at all, and seem to come to wrong conclusions on these points of interest. Possibly before we are through we will all have a clearer view of the situation and do our part better for the future.

The Editor has just prepared an Autobiography, which makes a neat little volume, that is not only entertaining, but reveals some of the experiences in life that may be profitable to others who have passed through, or are passing through similar experiences. Quite a number of copies have been spoken for already; no doubt you will want one.

There are only a few more weeks now remaining until we will (God willing) be meeting at General Synod. Are we getting ready? This should be the best meeting in many years, and will be, if we all do our part in preparing for it. How about our missionary contributions; our reports for the past year, and our new plans for aggressive work for the coming year?

The Fairview congregation is making preparations on their part for the success of the meeting, and we must not disappoint them by failing to do our part. We look forward to spending the Sabbath with them, and the service should be a time of refreshing in spiritual life, such as we have not enjoyed in many years.

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### AMONG THE CHURCHES

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#### HOUSTON, KY.

Houston, Kentucky, March 1, 1943.

Dear Friends:—

More opportunities are ours for service. More problems come that are difficult of solution. More prayers—yours and ours—are needed to awaken this people to accept “the riches of grace in Christ Jesus” for them.

There are more children in the dormitory now and the school is reaching a wider field of influence. People from a larger territory are coming for medical treatment. Dr. Taylor makes long trips in the snow and zero weather. Visits that keep him up till midnight, or, it may be a call when he only gets a little beauty sleep and loses the rest of the night, or, it may be a very early hour when it is “so much nicer to stay in bed.” He is making contacts with other physicians and pastors which extend the reach of the mission service.

Our pastors and the elders have inaugurated the taking up of an offering each Sabbath as a part of the worship.

The oldest boy in the dormitory quarreled with the Mission farmer, called him names and told him he would kill him. We were much troubled as to their relationship as time passed. After a day of fasting and prayer, with some counsel, he went with his brother one evening after dark and called the man from his home and told him he was sorry what what he said. The farmer is trying to help the boys. Two or three little girls who have only been here two months are singing songs and saying Bible verses, and we pray that they will sing these songs and repeat these Bible verses for their people at home. This month will see the close of the school year when all will scatter

to their homes to share with their folks the lessons they have learned. Since the free (public) school closed a month ago a Bible class has been started in the homes of some of the pupils continuing the Bible studies given in the school. This class will just be held a short time as their spring gardening and the planting of crops on the steep hillsides calls for all hands to the hoe and the plow. So many fathers and brothers are gone that the mothers and daughters will have to try to meet the Government's demands for larger crops to feed our army and our allies as well as "those who keep the home fires burning."

The rationing of canned vegetables and fruit does not trouble the people here so much, as they grow their own vegetables and can them. There is a good deal of wild fruit and apple, pear and peach trees are planted, each home canning their own fruit. They butcher their own hogs, render the lard for their own use and can their own meat and cure it.

During the winter months the people have time for reading (the women make quilts). Most of them like to read although we find a few who cannot read. They do not take magazines so we have been giving them books. Many books are published. What shall we choose? There are excellent ones for children and the homes. The old classics and more recent publications, "Sugar Creek Gang" series; "Fireside Tales," "Pats of Righteousness," and other character building stories; "Don Fendler," "God Runs My Business," "Sinking of the Zamzam," "The Amazing Story of Repeal," "The Home Beautiful" (An old man while reading this book said, "I wish my boy could read this." His one son is in the army. His father writes to him to trust in the Lord. The boy does not drink, smoke, or use bad language.) "More Stately Mansions."

Pray that the children in their homes this summer will fulfill the promise, "A little child shall lead them," and bring their parents to accept Christ. Pray that the Bible studies in the homes with the books they are reading will be for the establishment of Christian homes, the children, "the heritage of the Lord," being trained in the "fear of the Lord."

Yours sincerely,

MARY R. ADAMS.

The coming meeting of the Philadelphia Presbytery will be held in the Fifth Church, the first Tuesday in May — May 4th— at 7:30 p. m. There will be a public meeting following.

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**COULTERVILLE**

The Faithful Workers Sunday School class gave a waffle supper in the church basement on Friday night, Feb. 26.

The Ladies' Missionary society met at the parsonage on March 3. The day was spent in quilting. They met again on March 5 to quilt.

The Alpha and Cavalier classes held their regular monthly meeting on Tuesday night, March 2. After the business meetings a lunch consisting of sandwiches, pickles, fruit salad, cookies and coffee was served to about ten members.

Our congregation sustained the loss of one of its elders, Mr. William Fullerton, on Feb. 17.

**DUANESBURG**

This has been a very severe winter in Duanesburg. The ground has been frozen and snow covered ever since Thanksgiving, with the thermometer ranging anywhere from zero to 30 degrees below. In spite of this, there has been relatively little illness and we have been able to have church services regular-

ly very Sunday. God has indeed been good to us.

A few weeks ago Rev. Fiole, a returned missionary from India, visited our church and showed some very interesting colored pictures of his work among the Indians. We all enjoyed his talk and visit, and hope he will return to us again sometime.

The Helping Hand society held a nickel cafeteria chicken supper in the school house this past month. About 8 o'clock a free entertainment began to enroll. This consisted of a colored minstrel group, songs by the choir, some piano solos and readings. Mrs. Everett Baker, president of the society, gave a very interesting historical account of the organization of the society. Everything was very informal; everyone seemed to have a good time, and we cleared over fifty dollars.

The Bible Readers met in the manse this past month. It was decided that pop corn and dish cloths would be purchased and sold at the cafeteria supper of the Helping Hand society. This was done and about ten dollars was taken in. Next month the group will meet at the home of Waldo and Allen Chesnut.

The Helping Hand society met at the home of Mrs. Knowles. Due to bad weather, the attendance was rather small, only ten being present. Mrs. Baker was the leader; the topic being "Transfusion." A delicious luncheon was served. Next meeting will be held at the home of Mr. and Mrs. Nathan Fidler.

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### THE FORM OF CHRIST

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Professor Schaff says that "none of the Evangelists, not even the beloved disciple and bosom friend of Jesus, has given us the least hint of his countenance and stature. In this respect our instincts of natural affection have been overruled. He is the Saviour of all, and the perfect exemplar of humanity should not be identified with the particular lineaments of one race or nationality. We should cling to the Christ in the Spirit and in glory, rather than to the Christ in the flesh. Nevertheless, there must have been an overawing majesty and irresistible charm even in His personal appearance to the spiritual eye, to account for the readiness with which the disciples forsaking all things followed Him in reverence and boundless devotion. He had not the physiognomy of a sinner. He reflected from His eye and countenance the serene peace and celestial beauty of a sinless soul in blessed harmony with God. Nay, more, He was God manifest in the flesh."

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 THE OAK OF THE FOREST
 

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Thou oak of the forest! whose dark branches sway  
 O'er the wild lonely paths of my weed tangled way;  
 Proud oak of the forest! O hear me complain,  
 That the journey of life is a journey of pain.

Where the pilgrim of sadness his hard burden bears,  
 Where the fond child of sentiment hopes and despairs;  
 Where pleasures, succeeded full soon by disgust,  
 Remind us that man is but heir of the dust!

Ah! would that like thee I might safely defy  
 All the tempests that sweep o'er the world's fickle sky;  
 Ah! would that like thee I could calmly behold  
 The murderous whirlwind its terrors unfold.

For thou, with thy brethren, wilt flourishing grow,  
 When this bosom is cold, and this head is laid low;  
 In the fresh gale of spring shall thy green honors wave,  
 When I shall be dust in the mouldering grave.

Each summer that comes will thy foliage restore,  
 When I shall be withered to flourish no more;  
 But behold! there is hope, there is comfort for me,  
 Mid the darkness of sorrow, rich dawns I see.

O world! where the weary shall endlessly rest,  
 No longer by power or fortune opprest;  
 O realms! where my spirits shall joyously soar,  
 When the oak of the forest shall flourish no more!

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 MANY WAYS OF DENYING CHRIST
 

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Bishop Heber said:—"It is a fatal mistake to suppose that there can be no apostacy from Christ, where we are not absolutely called on deny His name or to burn incense to an idol. We deny our Lord whenever, like Demas, we through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular of fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encourage-

ment and support to those who for God's sake, and for the faithful discharge of their duty, are exposed to persecution and slander."

## LIFE AND WORK

Of ROBERT WALDO CHESNUT, Ph. D.

### An Autobiography

of a country minister who spent more than 50 years in the service of God and His people, of one who found that success followed in the footsteps of perseverance. It reveals lessons in the school of experience. It tells of a life's work among neighbors and friends, of strength in prayer and worship.

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Copies may be obtained by writing the author at Duanesburg, New York.

Price — \$1.25.

Rather let us suffer for speaking the truth, than that the truth should suffer for want of speaking.

A sure mode of never succeeding with your own plans, is to give too much attention to those of other people.



## A HISTORIC SKETCH

## CHAPTER II

After laying down a short and plain statement of the difference between the two divisions of the Reformed Presbyterian bodies, we proceed to record some historic facts relative to the progress and growth of General Synod:

A joint committee of the General Synod, and the Synod of the Reformed Presbyterian Church in North America, met in New York City, May 22, 1872, and after due deliberation, the position of each body was stated as follows:

"1. The position of the Synod of the Reformed Presbyterian Church in North America is, 'That all such civil and political transactions as imply an oath of allegiance to the Constitution and Government of the United States, involve a criminal incorporation with the institutions of the country, which is forbidden by the law of the Church.'

"2. The position of the General Synod is, 'That no connection with the laws, the officers, or order of the State is prohibited by the Church, except what truly involves immorality; and further, that exercising the rights of citizenship does not necessarily involve immorality; and being left to the conscientious convictions of church members, is not made a term of communion in the Reformed Presbyterian Church.'"

(See page 249, Minutes of General Synod, 1872. Committee, John N. McLeod, David Steele, Samuel Moffett.)

This is the most concise statement on the point of difference between the two Synods that we have found anywhere in our Synodic records.

Now with this in our minds we may take up our study of the progress of events in the General Synod. We have no authentic history in our possession, on many important matters for several years. However, in the "Banner of the Covenant," a magazine that was our official paper until about 1868, we have a few historic facts to bridge over the time between the early fifties and 1868-1869.

In 1856 we had seven Presbyteries in American and one in India, viz: the Northern, Eastern, Philadelphia, Pittsburgh, Ohio, Chicago, and Western; and in India the Saharanpur. Our Mission in India was organized in 1834, and was very prosperous under the leadership of Revs. Calderwood, Caldwell and Woodside, and a few others, until the disruption that took place during the George H. Stuart case, in 1868. It is worthy of note,

that in 1856, our regular ministerial delegation to Synod, was 40; and there were as many congregations, and quite a number of mission stations.

In 1858, there were 28 ministers and about as many elders at Synod which met in Eden, near Sparta, Illinois. In the Northern Presbytery there were 11 congregations and stations; in the Eastern Presbytery, 8; Philadelphia Presbytery, 8; Pittsburg Presbytery, 16; Ohio, 9; Western, 9; and Chicago, 11; a total of 73.

Considering the times, this was a fine array of ministers and fields for labor. It seems, however, that all this splendid opportunity for work, and the number of able men, was destined to be stampeded, and the work hindered by the power and influence of one man and those under his influence, because of his wealth and standing in the church councils. He was none other than Mr. George H. Stuart, of the First Reformed Presbyterian Church of Philadelphia.

These were the days of Union agitation among the Presbyterian bodies, and people seemed to get excited and do many things that they under different circumstances would not have done. Mr. Stuart, being a little more liberal minded than many others, on the subject of Psalmody and possibly some other things, although orthodox in his theological views, had broken the established order of the church in singing unauthorized hymns in divine worship, and when called to account by his brethren, resented their interference with all his might. This, of course, led to unwise words on both sides of the question, and others took up the contention, just when wisdom would have led them to hold their peace. The whole matter got into the church courts, and while it might have been settled amicably, it seems that Mr. Stuart defied the Synod to exercise its rightful authority. Synod then suspended him for contumacy; that is, for reproachful utterances and contempt of court.

While it is true that Mr. Stuart had violated the established order of the church in regard to the use of uninspired hymns and restricted communion; yet, it seems that there was the opinion in the minds of many that there was not enough opposition to these acts to secure his conviction; but, as he had defied the court, they could not do otherwise than suspend him. The vote was taken, and there were 28 for suspension and 14 against.

The vote stood as follows:

Synod proceeded to vote. The roll was called and the re-

sult declared as follows: Ayes — The Moderator, W. S. Bratton, Dr. Crawford, Dr. Douglas, M. Harshaw, J. F. Morton, W. J. McDowell, Dr. McMaster, A. Thomson, N. Woodside, A. G. Wylie, S. Young, W. Earley, J. N. Gifford, Peter Gibson, K. Hunter, R. Hemphill, J. Holmes, R. Mathews, R. Marshall, W. McLachlan, W. Reed, D. Fields, D. Stewart, J. Sample, J. Stormont, M. Shirra, J. Scott — 28. Noes — J. H. Cooper, J. F. Hill, Thomas Johnston, Dr. McLeod, J. McMillan, R. McMillan, Dr. McAuley, Dr. Scott, Dr. Sterrett, S. Wylie, Dr. Wylie, H. Dehaven, R. H. McMunn — 14. Not voting — Dr. Clarke, A. R. Gailey, W. F. Shaw, A. Kerr, W. McCormick, J. Stewart — 6.

There is little doubt that there were some who voted for his suspension who would have done differently if he had kept cool, said less, and left the whole matter to be decided on its merits.

This whole matter was done before the writer of this account was able to understand the case, and we can only express our sorrow for the whole proceeding, and hope this and succeeding generations may control their tempers and expressions, for their own good and the peace of the church. It is a pity that men of wealth and influence are sometimes so unwise. The decision of General Synod, wise or unwise, resulted in a large minority leaving the church, to run independent for a time and then go into another denomination.

The General Synod was criticized by its enemies; but really, it had to maintain its dignity and authority, or lose the respect of the people and hasten its ruin. No civil court could maintain its right to exist, if it would suffer contempt to go unpunished. Throughout the church, and especially in the Philadelphia Presbytery, minorities were in some cases denied their rights, and it became necessary for the Synod to organize a second Presbytery; because the minority element in that Presbytery had been denied their rights to be appointed as delegates to General Synod, because they did not represent the majority.

After the storm had abated, and the roll was called the next year, there were only 24 ministers on the roll, although at least two ministers who voted No remained with the church until their death.

The defection was keenly felt at home, but the Foreign Mission in India, was practically ruined. Indeed they had no direct communication with the Synod, except through those who were in sympathy with Mr. Stuart, who had been treasurer of the Foreign Board for years. Hence, nearly all the Mission was carried into the Presbyterian Church, U. S. A.

The Saharanpur Presbytery maintained its organization and eventually returned to General Synod. The Rev. John S. Woodside, one of our missionaries, was carried away with the rest, but when he returned to America, he told the U. S. A. Foreign Mission Board that they had done a very wicked deed in taking away our property. While he had left the church, he would not be a party to falling upon the spoils. It is surely time for us to learn the lesson that misplaced power and influence is dangerous in all the walks of life.

One disappointment is often followed by another. As we have observed, church union was the thing uppermost in the Presbyterian bodies at this time. The Old and the New School Presbyterians were uniting, and while we were fortunate enough to escape that disaster, we fell for a time into another one, but not without some bruises.

Negotiations were going on for a possible union with the United Presbyterians, and if a little wisdom had been used, something might have been realized; some were asking for more time to consider the terms of union, but others would not wait; they said, NOW OR NEVER.

The joint committee met and drew up a report (see page 203, Minutes 1869), in which it is plain to see that the larger denomination was getting everything for itself; and because the report was not immediately approved, Dr. John McMaster, of Princeton, Ind., Rev. W. S. Bratton, of Coulterville, Ill., Rev. M. Harshaw, of Concord, and Rev. J. K. Martin, of Walnut Hill, Ill., all immediately arose and tried to take their congregations and all the vacancies of the Presbytery into the United Presbyterian Church, without giving those who asked for more time to study the terms of union a chance to do so. While of course all were expressing their opinions, there was no evidence that there was anything but a sincere desire to study carefully the report and make a final decision at a later date. This stampepe was one of the strangest acts to be found in the records of ecclesiastical gymnastics. Good men with good records, and on good terms with all their brethren, without any sane reason for their actions, leaving Synod on the most friendly terms, returning home to turn a complete ecclesiastical somersault, because they did not get what they wanted immediately.

This was a serious blow to the Western Presbytery, as it caused contention and hard feelings among old-time friends who had walked together in peace and harmony for years. The eldership seemed to use better judgment in matters pertaining

to the church, but the ministers of the Gospel, driven forward by some unseen force, seemed destitute of good sense and patience to go a little slower, taking time to decide on what they should do, in doing their part in working out the destiny of the church they had loved and honored.

They carried with them the Presbyterian Records, taking them into the United Presbyterian Church, where they were of no use to anyone, and kept them there for years. Efforts were made to secure them, but they had not been returned when your historian entered the ministry in 1888.

The reasons why the Minutes of the Western Presbytery were not delivered to the Clerk of the Presbytery are given on page 263 of the Minutes of Synod, 1874:

Princeton, Ind., Jan. 12, 1874.

Rev. W. J. Smiley, Sparta, Illinois.

Dear Sir:

Your letter asking for the Minutes of the late Western Presbytery of the Reformed Presbyterian Church was received some time ago, but owing to a protracted illness I have been unable to reply. I am not able to write myself, but am confined to my room and bed. With regard to the Minutes spoken of, I would state that the last General Assembly ordered the records of all Presbyteries and Synods, not now in existence as such, to be sent to the Superintendent of the U. P. Book Rooms at Pittsburg, Pa. The Western Presbytery, having, as a Presbytery, gone into and become a part of the United Presbyterian Church, according to the direction of the Assembly, as afore stated, I, as the last clerk of that Presbytery, have sent the records to the Superintendent of the U. P. Book Rooms, at Pittsburg, Pa., for preservation and safe keeping, and they are now in his hands.

I am, very respectfully, yours, &c,

John McMaster, D. D. Per J. A. Calhoun.

Our Comment:—True, the Western Presbytery was stunned by the blow of its supposed friends, but never killed; hence, was not the "late" Presbytery. It is still living at this date, 1943. Like the man on his way down to Jericho, it was wounded and left half dead, and while the priests looked on or passed by on the other side, a faithful eldership carried it home, and under their hospitable care, it was revived and remains to this day.

Had it been an enemy that reproached us; or one who hated us, we could have borne it; but thou, men, our equal, guide, ac-

quaintance, with whom we had taken sweet counsel, and walked to the house of God in company.

While it is true that all the ministers of the Western Presbytery, except the Rev. Samuel Wylie, of Eden, near Sparta, Illinois, left the General Synod, none of the congregations as a body followed their pastors. This simply meant that five good strong congregations were divided into ten weak ones, and that instead of union, there was disruption, bitter feelings and enmity sown, where formerly there had been unity, good feeling and Christian fellowship.

The results of the actions of these above mentioned ministers were two-fold, in this, that the peace and harmony of these divided churches was destroyed; and, an enmity against the United Presbyterian Church was made, that in a measure still exists; and this is not due to any overt act upon the part of the United Presbyterian Church itself. In this instance no one charged the other of holding any unorthodox doctrines. In fact, there were no difficulties that might not have been overcome in due time. Where there were once strong, active congregations, now, there were an increased number of weak, struggling ones in their stead. Strange, but true, three of these ministers who led in the defection, died a few years later, and never were permitted to see the expected fruits of their misguided deeds.

Rev. Samuel Wylie, of Eden, had now grown old and feeble. Rev. James S. Scott, in 1870, came into the Western Presbytery, and the work took on a new lease of life. However, one of the economic problems of church affairs arose that was hard to solve. Both of the denominations had been seeking union, and thus conserving their powers for effective work, found themselves with more and weaker churches, but no immediate increase in ministerial laborers. Indeed it was three or four years before the General Synod was able to secure pastors for these disrupted congregations. Our Seminary was sending out students as fast as possible, but many of them were not as thoroughly prepared for their work as the regular order of the church required, and often the work was very unsatisfactory.

But one disaster is often followed by another, and so it was at this time. No sooner had these calamities passed over, when another of a much different kind came as a cloud to cast its shadow over the whole church. This time, the case was one against one of our most eloquent, loyal and respected ministers of the Gospel, and the scene was enacted in the city of Pittsburgh, Pa., in 1880, when the Rev. Nevin Woodside was suspended.

ed from the ministry for an alleged immorality. This was at the beginning of my college days, and all the facts pro and con, available were gathered, but even then, it was impossible for one so unsophisticated to arrive at the real truth in the case. However, we always had some doubts of the guilt of Rev. Mr. Woodside. Even if he was as guilty as his enemies maintained, the whole procedure was in the light of many, one that would not be sanctioned by any civil court in the land. Mr. Woodside had been tried and acquitted of the same charges made against him by certain members of the Northern Presbytery, and been elected Moderator of the General Synod in 1879, being considered in good standing in the church. It has been said, that had he not sought and obtained a call to one of our largest and best congregations, that nothing would have been done further in the case, but, he and several others had been candidates for the pastorate of the Pittsburg congregation, and being successful in receiving the call from a respectable majority of the congregation, the minority protested, and brought forward the old charges of which he had been acquitted.

The Synod met in Pittsburg, in 1880, and according to custom, Rev. Mr. Woodside should open the Synod with a sermon, which was his duty by appointment. Objections were made to his preaching under the circumstances, but he stood for what he considered his rights, and this simply added fuel to the fire.

The opposition claimed that new evidence had been secured against him, and Synod proceeded with the trial, convicted him and suspended him from the ministry. This, of course, did not stop him from preaching. He appealed from the decision of Synod, and to the Lord Jesus Christ, the Head of the Church, and with his followers organized another congregation, purchased a church building on Grant Street, where he continued to preach until his death.

Whatever may be said of the merits of the case, or of his guilt or innocence, we have nothing to say. When we met and became acquainted with the minority element of the Oak Alley church, we had very serious doubts about the guilt of Mr. Woodside. The writer met him on two occasions afterward and heard him deliver a lecture once. He certainly was a master orator and an aggressive preacher of the Gospel. He always wanted to get back into General Synod, the church he had served so well. He also, to the last maintained his innocence. He had no feelings of revenge, but stood by himself abiding his time, and left behind him a fine congregation, which afterward returned to General Synod.

One of our most respected ministers at that time in the Philadelphia Presbytery, and one who had voted for his suspension, afterward acknowledged his error in voting to suspend a man whose guilt he doubted. As to his guilt or innocence the writer knows nothing. But we do know by observation, that often church courts are conducted in a way that reveals a sad want of wisdom among its members. The court often assumes the role of prosecutor, judge and jury; many of the jurors being already settled in their own minds on the matter of guilt or innocence of the person on trial, before the evidence is given; a thing that would unfit them for jurors in any civil court of justice.

In the past history of ecclesiastical courts, we find very little for which the church has reason to be proud.

Now, turning aside from these vexing things, that did much harm and very little good, we will call your attention in the next chapter to our institutions of learning.

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### "THE CHANGELESS BIBLE"

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#### **New Series of Radio Addresses on the Bible**

The American Bible Society is honored by the invitation extended, for the sixth successive year, to its editorial secretary, the Rev. Francis Carr Stifler, D. D., to present a series of broadcasts concerning the Bible's unrivalled place in the world of books, the increasing demand for it in every continent and the heroic efforts being made by the Bible Societies and missionaries to meet this demand. This year Dr. Stifler has been invited to speak for six months over WJZ and the Blue Network on Mondays at 1:30 EWT beginning April 5. He has chosen to speak on "The Changeless Bible," and the topics of the series of broadcasts are:

April 5 — What is the Bible; April 12—What Does the Bible Contain; April 19—Who Wrote the Bible; April 26—Who Prints the Bible.

May 3—Who Distributes the Bible; May 10—Who Reads the Bible; May 17—The Bible and the English Language; May 24—The Bible and American Way of Life; May 31—Translating the Bible.

June 7—Bibles on the Top Shelf; June 14—The Bible in the Church; June 21—The Bible in the Barracks; June 28—The Bible and the Blind.



July 5—Great Men and the Bible; July 12—Little Children Love the Bible; July 19—Popularizing the Bible; July 26—Making the Bible Your Own.

Aug. 2—How to Read the Bible; Aug. 9—How to Study the Bible; Aug. 16—The Bible and Business; Aug. 23—The Bible and the American Home; Aug. 30—The Bible and Tomorrow.

Sept. 6—The Brotherhood of the Bible; Sept. 13—The Bible and the Public School; Sept. 20—The Bible and Evangelism; Sept. 27—"My Word Shall Not Pass Away."

#### ANOTHER NEW TONGUE PROCLAIMS THE GOSPEL

Another new language has found its way into print — as usual, by way of the Bible. It is Conob, a dialect spoken by a group of Indians living in the department of Huehuetenango in the northwestern part of Guatemala. The Gospel of St. John, the first complete book of the Bible to appear in this dialect, has just come from the presses of the American Bible Society. A parallel column is printed in Spanish, this being the usual form in which the new Scriptures are produced for the Indians of the Latin American countries.

The Gospel was translated by missionaries of the Central American Mission. "We had to work from the ground up," writes missionary-translator Newberry B. Cox, "building a vocabulary, learning to recognize sounds different from those of English or Spanish; choosing the alphabet to include these sounds, filing each word, thus building a dictionary, and discovering the grammatical rules underlying the structure of this language."

As the different towns where the same dialect is spoken have differences in their modes of expression, it was necessary for the missionaries to call in Christian Indians from several villages who worked with the missionaries and the translator to prepare the Gospel of St. John for publication.

As the beautiful story of the Gospel took form in words with which they were familiar, one of the Indians in rereading a chapter, looked up at Mr. Cox and exclaimed, "This we can understand! How good to have it in our own tongue."

One of the major activities of the American Bible Society is the constant examination of new manuscripts submitted by missionaries. As a part of its war emergency program the Society is also working on the production of a number of dialects for the British and Foreign Bible Society, which is now so handicapped by the war.

# **CEDARVILLE COLLEGE**

**CEDARVILLE, OHIO**

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The Second Semester of Cedarville College will register students on January 25th, 1943. Class work begins on Tuesday, January 26, 1943. Courses are offered in Agriculture, Arts Education, Arts Science, Liberal Arts, Science, Teacher Training, Theology, and Music. Pre-professional courses are offered in Business, Dentistry, Engineering, Home Economics, Journalism, Law, Library, Medicine, Pharmacy, Politics and Social Science. Good Gymnasium, Library and Science buildings. College and University trained faculty. Summer School as well as regular college work through the year. Total expenses \$300 to \$350 a year. Send for catalogue and other information to the President.

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## **HELP CEDARVILLE COLLEGE**

Cedarville College will be glad of your help in the following ways: First, contributions to the current fund; second, buy annuities; third, make bequests; fourth, give to the Endowment fund; fifth, make appropriations; sixth, send students; seventh, pray for Cedarville College. Send contributions to the President.

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## **REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY**

**Operated at Cedarville, Ohio**

The Second Semester will open in Cedarville College Chapel, January 26, 1943. Students of all churches are welcome. Regular seminary courses are offered. Send for information to the Dean, W. R. McChesney.