

R. A. Liddle

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Published Monthly By

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THE REFORMED PRESBYTERIAN ADVOCATE

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

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VOL. LXXVII

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AMONG THE CHURCHES

PITTSBURG, PA.

The Pittsburg Presbytery at its April meeting, authorized the Rev. H. Carlyle Carson to declare the pulpit of the First Pittsburg congregation vacant, on April 11, that he might be free to accept a call to the First Presbyterian Church of Oakdale, Pa.

On Monday evening, April 12, there was a farewell reception for the Carson family in the social room of the church. At this time greetings and good wishes were extended by Dr. J. Sala Leland, of the Rockbend Methodist Church, for the Council of Churches, and the Week Day School of Religion, and for Civilian Defense, and the Air Raid Warden service. The representatives were Attorney W. E. Jacob, chief warden of Zone 6, and Charles Sylvester, training superior of the same zone. They expressed their appreciation of Rev. Carson's contribution in this field. The music was in charge of Mrs. Bertha Gross King. The choir gave several selections. Miss Alis Long, soprano soloist of the Shadyside Presbyterian Church, was guest soloist, and presented several numbers, which were well received. The toastmaster and clerk of session, Samuel Gregg, then called the Carsons to the front and presented Mr. Carson with a fine new leather billfold containing \$110; Mrs. Carson with a beautiful pottery table lamp, from the Onward Bible Class, and each of the children with an excellent book. The Carsons responded with fitting words. They mentioned the fine friendships formed and fellowship enjoyed, and expressed

their wish that the Lord would speedily send a new pastor to lead them into greater successes. The trustees had earlier given Mr. Carson a full month's salary. For all these courtesies the Carsons say "Thank you," and pray God's richest blessings to be upon this good people.

FAIRVIEW, PA.

At a congregational meeting held after church service on April 4, it was voted to have Dr. D. Porter Williams as stated supply for six months, or until a regular pastor can be secured.

The W. M. S. held their monthly meeting in the home of Mrs. Lucelle Anderson, with Mrs. Adah Rowan as devotional leader.

Mrs. Susan Miller of our church is now recuperating in the city hospital in East Livenpool, O., after an operation for appendicitis.

Miss Pansy Rice, also a member, is now recovering from a major operation performed in the Rochester General Hospital, and is now at home.

Easter was a joyous occasion at Fairview Church, with communion in charge of Dr. Williams. Eleven new members were received: two members, Mrs. Evelyn Dawson, by a letter from the A. P. Church of Mineola, Kansas; John Dawson, by re-affirmation of faith, formerly a member of the Four Mile U. P. Church. The nine others were 'teen age boys and girls who came by profession of faith, viz: Velma Ruth McGaffick; Edna Irene Graham, Joyce Ilene Anderson, Belva Jean Anderson, Jane Wallace Tate, Margaret Evelyn Tate, Bertha Dellanae McGaffick, Robert Dawson McGaffick, Franklin Paul Dawson. Three of these, Jane and Margaret Tate, and Paul Dawson, were baptised.

Our attendance at S. S. School, is much better than during the winter months.

Pvt. Gail Porter of Syracuse, N. Y., spent the Easter week end with his parents, Mr. and Mrs. C. A. Porter. They have two other sons in the service: Fred in Nashville, Tenn., and Robert, somewhere in Africa.

DARLINGTON, PA.

The Lord's Supper was observed in the White Church on May 9. There was one infant baptism, and four were received into the membership of the church by profession of faith.

DUANESBURGH, N. Y.

Easter Sabbath found us once more worshipping in the church building. During the colder winter months we hold our services in the school house which provides a very convenient place for the people of the village in the cold and stormy weeks of winter. Even during the stormiest of Sabbaths the attendance was very good. However, we are all glad to be back on the hill in the church building.

The church is undergoing some spring repairs. Three new stoves were purchased by the Helping Hand Society. These are sufficient to heat the church during the cooler weather but are not sufficient for the severe below-zero temperatures. Judge Liddle is having the stained glass windows repaired. These were damaged during the severe ice storm last winter. We are very grateful to Judge Liddle.

The choir of the church gave an Easter cantata Easter evening at the school house. The auditorium was filled to capacity. The returns from the plate collection were given to the Red Cross. We were very happy to have the Rev. Diamond, of the Episcopal Church; Rev. Crooks, from the Presbyterian Church of Esperance, and the Rev. Hanna, from Currytown, with us for the evening. They assisted in the service. The choir has an invitation to sing at Esperance for next Sabbath evening, May 9.

The Helping Hand Society met at the home of Mr. and Mrs. Nathan Fidler. In spite of the bad weather almost every member was there to answer present. Nathan gave a very interesting talk of the genealogy of the Patriarchs and a lively discussion followed. The next meeting will be held at the home of Miss Mary Durrer.

The Bible Readers, the young people's group, met at the home of Alice Christman. They have completed the study of Genesis and are now studying Exodus. Attendance has been steady all during the winter months.

Three children were baptized last Sabbath in the morning service. The theme of the morning sermon was "Children in the Kingdom of God."

HOUSTON, KY.

Dear Friends:—

Perhaps you may wonder what we do in a place like this when school is not in session. In the first place our family is greatly reduced, although there are still three boys with us.

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Send subscriptions and address all matters of a business character to Publisher.

Send all matters intended for publication to the Editor.

Roger and John Griffith, ages 15 and 10, and their cousin, Roger Deaton, age 7, are keeping things from being too tame at the dormitory this summer. The Griffith boys' parents are working, and do not want their boys running the streets. Walter Rogers' mother is a widow, and at present is going to school preparing to teach.

Miss Pearson and Miss Adams both left a few days after school closed. Miss Pearson plans to teach nearer her home next year, and so will not be back here again. We will miss her in so many ways, especially in directing the children's play. Miss Adams, we are happy to say, plans to come back for another year after she has had a much needed rest.

Now the Taylors are gone, and how we do miss them. Their counsel in both temporal and spiritual things was worth so much to us all, as well as the services they rendered. We pray that God may grant them a safe journey, and an abundant harvest in the vineyard where He has called them to labor.

Miss Cunningham and I, with the help of our boys, are trying to make a big garden. Then, there are rooms and bedding to be cleaned, and the kitchen in both dormitory and Manse, are to be painted. There are library and school books to be

checked, and we try to spend one day each week in visiting in the homes. We find every day full.

Some of you know that Dr. Taylor felt that for sanitary reasons an inside toilet was imperative, and have contributed generously to the work. It necessitates the construction of a septic tank, as well as a tank or reservoir for water supply. He had collected much of the material and money when he received notice that they might prepare for sailing. The work was hurried as much as could be, but could not be finished before he left.

We are indebted to Carl and Art Gundler of Cincinnati, for the plumbing work, not yet finished, and to the Davis and Siehl Fencing Co. of Cincinnati for pipes and other supplies. Also this same company succeeded in getting repairs for our Delco engine and had it overhauled, so that now it is almost new.

Because of conditions here, Dr. Taylor found the construction of the septic tank exceeded his computation. We are applying some gifts that we received and hope that we can meet all the bills yet to be paid.

Our little mission is feeling keenly the loss of another family, that of Langley Turner. Langley has been our efficient S. S. superintendent for the past year, and he has been an elder in the church since last fall. His family were very regular in attendance at church services and Sabbath School. We wish them every happiness and blessing in their new home in Newport, Kentucky, and that they may find a greater field in the Lord's service.

We have had and are still having a severe epidemic of measles which has greatly reduced the attendance at the Sabbath School. We need a spiritual revival. Will you pray for this?

Sincerely yours,

ELVA M. FOSTER.

FIFTH CHURCH, PHILADELPHIA

The Women's Missionary Society held their regular monthly meeting on April 19th. Mrs. Bachinson read a paper on God's Garden. She compared our lives to that of a garden, and the care that a garden needs. She also stated how careful we must be to keep out the weeds. In our daily life we must be careful lest the weeds spring up and choke the good growth.

Our guest speaker was Miss Mary Berger, a returned missionary from India. Her text was from Isaiah 45: 2, 3. She brought us a wonderful and inspiring message. Miss Berger was dressed in the costume of a native woman. She also had

dolls dressed as Hindus and Moslems. With her she had lovely pieces of jewelry made entirely by hand. Miss Berger also told us of their love for jewelry and bright colors and of their ignorance of the Word of God. She asked our prayers for these dear women of India, and for the missionaries, as they open the Word of God. Remember in prayer Miss Berger and her co-workers.

On April 18th, the sacrament of the Lord's Supper was observed, at which time 12 of the Sunday School scholars united with the church. We pray that these young people, having put their hand to the plow, will not turn backward. It was a special occasion for two of these young people; they not only partook of the sacrament of the Lord's Supper, but were also baptized.

Yours in His service,

ELIEN MOELLER.

PRESSING FORWARD

Read Philippians 3: 7-21

Paul said: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3: 13, 14.

In the tropical regions of the Pacific ocean, creeping upon the bottom of the sea, lives the nautilus, a kind of shell fish which was formerly, although erroneously, supposed to be furnished with a membrane which enabled it to come to the surface to swim or sail.

The shell is spiral, symmetrical and chambered. The animal occupies only the outer chamber of the shell, for each year it builds a new cell which it occupies after sealing up the old one.

Oliver Wendell Holmes was the author of a poem called The Chambered Nautilus which I quote.

"This is the ship of pearl which poets feign
Sails the unshadowed main,—
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the Siren sings,
And coral reefs lie bare.

"Year after year beheld the silent toil
That spread his lustrous coil;
Still as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last found home, and knew the old
no more.

"Its web of living gauze no more unfurl:
Wrecked is the ship of pearl!
And every chambered cell,
Where its dim dreaming life was wont to dwell,
As the frail tenant shaped its growing shell,
Before thee lies revealed,
Its irised ceiling rent, its sunless crypt unsealed."

But it is the lessons to be learned from the nautilus, and not the animal and its shell, that are of most interest and importance to us.

In the ocean of life, the soul in the human body may be compared in a certain sense to the nautilus in its shell in the sea. During its continuance in this humble abode, the soul may be considered as confined and imprisoned. It is restrained from full exertions of its powers by natural laws, by superstitions and by traditions. It looks abroad, we might say, through the windows of the senses and beholds truth in a very limited degree. It can perceive and act only by the very imperfect organs of the body.

We are told that we are children of heaven and not of earth, of eternity and not of time, and that there are no good things to be found here below which can satisfy the capacity of the soul.

The most signal virtues which improve human character are displayed in active life. There the strength of the mind is brought forth and put to the test.

In whatever enterprise we engage, consideration and prudent thought are required to bring it to a good issue. On every occasion there is a right and a wrong in conduct; there is one line of action which is likely to terminate as we desire, and another which certainly will bring disappointment and sorrow to us in the end. It is necessary then for us to have rules of life upon which we can form our general conduct, for our past years are like the cells of the nautilus, never to be entered again.

If we set out without aims of any kind there can be no regular plan of life nor any firmness in our decisions and our lives

will lack that symmetrical structure which the shell of the nautilus possesses. One of the best principles which we can follow is a faithful discharge of all the duties which we are called upon to perform. But as the nautilus seals up its past year's habitation, it would seem we should as much as possible seal up the avenues which lead to the return to former evil habits and mistakes.

The nautilus begins its shell with a single cell, and builds each succeeding cell from the last, increasing its size as it grows in strength, and having sealed up the old cell it has no desire to return. Thus the spiral of our lives may be increased in the same manner for each new truth becomes a foundation and a means whereby we can gain other truths enabling us to pass into a wider sphere of action and of influence.

While we have made comparisons between our lives and that of the nautilus, there are also contrasting conditions.

The nautilus enters a new crypt, but it is still hemmed in by the same modifying forces.

We, as individuals, have the opportunity to change our environment. We may choose our associates and the locality and the country in which live and work, and the kind of work we wish to do. The mind is constantly seeking wider fields of knowledge and the result is inventions and discoveries. For those who ardently desired attainment of high and noble ideals there is no turning back and no such word as failure. Efforts earnestly put forth bring results, and sacrifices freely made are seldom made in vain. Jesus taught that mere belief in Him is not enough but that devotion to Him must be shown by daily acts of kindness and love.

In Bible history of the wanderings of the children of Israel after leaving Egyptian bondage under Pharaoh, we read that the supply of food failed and they murmured against Moses and Aaron and accused them of bringing the whole assembly into the wilderness to die of hunger. They wanted to turn back and return to the flesh pots of Egypt. It was God's will that they go forward toward the promised land. In order to prove them, and to strengthen their faith in Him and enable them to trust Him, He supplied them with manna from heaven. If we have faith of this kind we need never be troubled or afraid, for God is able to turn unfortunate circumstances into blessings for us if we keep the faith and go forward "Looking unto Jesus, the author and finisher of our faith," following Him because "He is the way, the truth and the life," we may have through Him eternal life which He as Saviour has purchased by His atonement.

The poet tells us that the shell, after the animal has left it, lies wrecked upon the sea shore, so that each cell can be seen. So there will come a time when we must leave our shell, the body, by life's unresting sea. Then will our lives be revealed as the cells of the nautilus, and although our body return to dust, if we have lived a noble life, our memory will be as beautiful as the shell of the nautilus, and it may be said of us: "The memory of the just is blessed."

According to the New Testament, man was created, not to degenerate, but to move onward and upward.

This grand sentiment controls the mind of the poet when he so eloquently continues his song—

"Thanks for the heavenly message brought by thee,
 Child of the wandering sea,
 Cast from her lap forlorn!
 From thy dead lips a clearer note is born
 Than ever Triton blew from wreathed horn:
 While on mine ear it rings,
 Through the deep caves of thought I hear a voice that
 sings.

"Build thee more stately mansions, O my soul,
 As the swift seasons roll!
 Leave thy low-vaulted past:
 Let each new temple, nobler than the last,
 Shut thee from heaven with a dome more vast
 Till thou at length art free,
 Leaving thy outgrown shell by life's unresting set."

EVA D. NAGEL.

April 1943.

A HISTORICAL SKETCH

HISTORY OF THE COLLEGE

At the meeting of the General Synod of the Reformed Presbyterian Church in North America, in Duaneburgh, N. Y., May 24, 1879, the Rev. J. F. Morton, D. D., presented a paper which inaugurated the movement in the church for a collegiate institution. This paper was unanimously adopted, and a committee, of which Dr. Morton was chairman, was appointed to carry out the project. At a later meeting of the Synod, Rev. John Alford, D. D., of Beaver Falls, Pa., was appointed financial agent

and succeeded in raising over \$10,000 in subscriptions and cash throughout the church during the following year. At the meeting of the Synod in Cincinnati, Ohio, the Rev. David Steele, D. D., on May 26, 1835, offered a resolution that the college be started as soon as possible and located in or near Cedarville, Ohio. This motion was passed unanimously. The following committee was appointed to secure the site: Rev. J. F. Morton, D. D., Messrs. Thomas Gibson, R. Park, Hugh McCollum, Jr., and H. H. McMillan. On January 20, 1837, the committee became incorporated under the laws of Ohio and on the 26th day of January, 1837, they obtained a charter for "The Cedarville College." On March 11, 1837, the incorporators met in Cedarville and elected themselves the first Board of Trustees of Cedarville College, with Mr. Thomas Gibson, president, who served in that capacity until his death. At the meeting of Synod in May, 1837, the following persons were added to this first Board of Trustees: Robert Abbott, James Patterson, Alexander Kerr and Ephraim Young. The enterprise then slumbered until the meeting of Synod in Cedarville in 1892, when the Ohio Presbytery reported that William Gibson, Esq., of Cincinnati, an elder in the Presbyterian Church of that city, had left \$25,000 for the college in memory of his father, Peter Gibson, an elder of the Reformed Presbyterian congregation of Cincinnati for a long period of years. Again the Board of Trustees took up the work and at the meeting of Synod in Coulterville, Ill., on May 18, 1894, the college was launched with Rev. David McKinney, D. D., as president, who served in that capacity for twenty-one years. Rev. J. F. Morton, D. D., was chosen vice-president. Rev. W. R. McChesney, D. D., was chosen the first professor, beginning his work for the college, July 10, 1894. Upon the resignation of Dr. McKinney in 1915, Dr. McChesney was elected president. The first faculty consisted of Rev. David McKinney, D. D., president; Rev. James F. Morton, D. D., vice-president and professor of English Bible; W. Renwick McChesney, A. M., secretary and professor of Ancient language; Carrie Blair, professor of Mathematics; Frank H. Dean, A. B., professor of English and Science; and Belle Bezell, professor of Music.

On September 19, 1894, the College was opened for instruction to thirty-six students in the fine old mansion formerly owned by Rev. Hugh McMillan, D. D., the first pastor of the Main Street Reformed Presbyterian congregation of Cedarville. In this place three-quarters of a century ago, Dr. McMillan

taught an academy, from which graduated a number of illustrious men. These quarters proving too hampered for the work, the new building was erected and entered the following year. The cornerstone of this building was laid with impressive services on June 25, 1895, and the dedication took place during the meeting of Synod in 1896.

At the meeting of the General Synod at Coulterville, Illinois, in May 1928, the General Synod gave up entirely all ownership, control, and vested interests of Cedarville College to the Board of Trustees and their successors forever.

The Board of Trustees unanimously agreed at their mid-year meeting, February 8, 1929, to maintain the orthodox Christian belief and teachings for which Cedarville College has always stood and which are as follows:

The Declaration of Cedarville College

Cedarville College was established in faith and prayer. It stands today, as it always has stood, for genuine Christianity founded upon and agreeable to the inspired Word of God. It was chartered by the descendants of the Covenanters of Scotland.

Cedarville College teaches the existence of the one living and true God in three persons: Father, Son, and Holy Ghost.

It claims that the Old and New Testaments are the verbally inspired Word of God and are the only infallible rule of faith and revelation of eternal salvation.

It maintains that Jesus Christ is the eternally begotten Son of God, born of the Virgin Mary, and is God-man, able to save unto the uttermost all who believe in him.

It maintains that man was created in the image of God; that he sinned and brought upon himself physical and spiritual death, that he is born in sin and at the age of accountability becomes responsible for sin in thought, word and deed.

It maintains that Christ atoned for man's sins by his death, and man is justified only upon condition of acceptance of the blood atonement.

It teaches that all who accept Christ as their personal Savior are regenerated by the Holy Spirit and persevere in righteousness through the sanctifying power of the Holy Ghost until the end of their earthly life, when at the appearance of Christ they become like him.

It teaches that Christ died, was buried, rose in his crucified body, ascended into Heaven, where he is our intercessor and priest; and that he will come in person in the last times and raise both the just and the unjust from the dead and distribute their rewards of eternal condemnation and eternal salvation.

Trusting in God and the co-operation of true Christians in all churches who subscribe to the above tenets of faith, Cedarville College appeals for the support and patronage of all who believe in the fundamental truths of the Bible and the training of men and women for loyal, definite service for Christ's Crown and Kingdom.

Hundreds of young men and women have graduated from the College and are successfully following honorable callings in various parts of the world. Cedarville College has a wide and favorable reputation for thorough work. It has been honored by such distinguished men as W. J. Alford, Esq., Andrew Carnegie and Ambassador Whiteaw Reid among its benefactors.

Cedarville College has a productive equipment of \$236,833.40. In 1913 the Reformed Presbyterian Theological Seminary of Philadelphia was removed to Cedarville and affiliated with the college. This institution has an endowment fund of \$36,445 and a students' aid fund of \$38,953.48. The College and Seminary combined have endowments totaling \$312,231.88.

Purpose of the College

The purpose of Cedarville College is to give literary and scientific training under careful supervision and Christian influences, with open door and equal privileges to both sexes and to all classes and conditions of humanity.

UNIVERSAL PEACE IN THE CHURCH

What do we mean by universal peace in the church? Is it a matter of getting rid of those petty quarrels that Mrs. Smith and Mrs. Jones sometimes have, such quarrels that when they meet each other in the middle aisle of the sanctuary they do it with stony eyes and upturned noses? Of the childish feuds of Mr. McGraw and Mr. O'Donnell, who sit across the aisle from each other but refuse to speak to one another? Well, I doubt very much, if you had that in mind, when you gave me this subject. My guess is that your churches are well above that level. And I should judge that in the church at large only a small fraction of one percent of her members do that sort of thing.

Or did you mean by this subject to say that, if the church the world over could reach the point of Christian brotherhood where the German Christian would refuse to take up arms in warfare against his brother in Christ in England and the American Christian and the Italian Christian and the Japanese Christian would keep the peace as brethren, then the world would have universal peace? That is an engaging idea, worthy of a lot more thought than the church has yet given to it. Is universal peace of that kind in the church a thing to be desired for the sake of giving this warring world an object lesson in achieving world peace?

Or are we to forget the world situation for the moment and think of what the church should be within herself, regardless of its effect on the outside world? Or is this subject a way of saying that it is futile to talk about world peace, until all come into the spiritual and uplifting fellowship of the church? You see there are many ramifications in a subject like this.

Well, let us take the subject in this form—there is a peace the church should have, her members should have it among themselves, and they need it in their hearts in facing life in a troubled world. And let us think about how we must move toward the goal of universal peace in the church.

First: let us say, that if we want universal peace in the church, we must explore the possibilities of establishing the family type of fellowship in the church. Some one has spoken finely of the church as "the redeemed family of God." I wonder how many of our churches have the family spirit throughout their entire membership. If a stranger came to our churches, to your church or to mine, would he get the impression we were like a large, friendly, happy family? Well, we ought to be, for God is our Father and we are His children and Jesus Christ is our elder brother. It is a wonderful thing to belong to that family. And if we treated each other as members of the same family, the church would help us far more. And we would find sympathy and understanding and encouragement that would enable us to face life unafraid and with a deep peace in our souls, no matter how troubled the world may be.

Carrie Jacobs Bond is the author of these lines:

"Sometimes when shadows cross my fath,
As shadows sometimes do,
I reach my hands across the mist
And touch the hand of you.

I know the sun is in the sky,
I know true love is true;
But, oh, it comforts in the dark
To touch the hand of you.

“Through all the silence of the years,
Through friendships old and new,
The dearest mem’ry of my life—
I touched the hand of you.
So clouds and sorrows come along,
We all must have a few;
But through them all, please God, let me
Still touch the hand of you.”

That is the poet’s way of describing some of the precious things we ought to find in a home and in good family life. And the church ought to be a place where there is that gracious touch of life upon life, that gives one peace in his heart, as he faces life with all its ups and downs.

But such a family fellowship has to be achieved; it doesn’t just come of its own accord. Even in our homes there are stresses and strains and childish quarrels and jealousies to be overcome. And it takes effort and good will to do it. And in the church the basis of family fellowship is laid only with consecrated effort. A certain Bishop Whipple once said: “For the last forty years I have been trying to see the features of Jesus Christ in every man that differs from me.” It takes a lot of grace to do that, and we need that grace even in dealing with the people we find in the church. Perhaps, too often we face the person who differs from us in at least a little of the spirit that St. Augustine had on one occasion. As the story goes, he one time complained to God about a neighbor, saying, “O Lord, take away this wicked person. I cannot live near him.” And God said, “Which?”—meaning which person—the neighbor or an uncharitable person in Augustine’s heart. Probably we need to ask ourselves which person it is who is wrong, before we condemn the person who differs with us. That we have to do sometimes for the sake of the family spirit in the church.

It was Dr. J. Stuart Holden who spoke of the home as “the place of frank criticisms.” It is a place of frank criticisms and a place where you have to learn how to take them as well as give them. We like to give them but hate to take another’s criticism. But if you find particular relish in giving it, then listen to this poem by Margaret Sangster.

"If I had known in the morning
 How wearily all the day
 The words unkind
 Would trouble my mind
 I said when you went away,
 I had been more careful, darling,
 Nor given you needless pain;
 But we vex 'our own' -
 With look and tone
 We might never take back again.

We have careful thought for the stranger,
 And smiles for the sometime guest,
 But oft for 'our own'
 The bitter tone,
 Though we love 'our own' the best.
 Ah! lips with the curve impatient,
 Ah! brow with that look of scorn,
 'Twere a cruel fate
 Were the night too late
 To undo the work of harm."

Yes, it takes a lot of grace to achieve a good family type of fellowship in the church. But we suggest that, if we want universal peace in our church, we should explore the possibility of establishing a family type of fellowship there.

In the second place: let us say, that if we want universal peace in the church, not only in our church but in the church at large, we must explore the possibility of interracial and interclass fellowship in the church. In one of our church papers recently there was an article entitled "Americans in Australia." One of our soldiers over there was quoted as answering someone's question about how he liked Australia by saying: "I come from God's country, and I came to this berg expecting to find niggers and kangaroos. I found a bunch of fine people instead." Such talk ought to make people interested in universal peace in the church shudder with consternation. "I live in God's country," he said. "I came to this berg expecting to find niggers and kangaroos. I found a bunch of fine people instead." As though it couldn't be God's country, if only Negroes were there. As though black people were no better than kangaroos. As though there were no fine people among the colored races. Well, if that is the way people feel about it, they had better do some exploring among the people of other races. We will find some excellent Christians among them.

Indeed, tomorrow's church must find a place for the Negro and the Chinese and the Japanese in its fellowship. If after the war we are to carry on the expansion of the church through Foreign Missions in Africa and Asia, we will have to get over our white race snobbishness. The dark-skinned races are waking up. The white man's imperialism is, apparently, receiving its death blow in this war. The fall of Hong Kong, Singapore, Java, and Burma have been hard blows struck at our theory of racial superiority. Even in the church the colored races will ask for a place equal to that of the white man. And if the world is to be won for Christ, these colored peoples will have to be won and received into the church as brothers in Christ. Universal peace in the church will mean interracial fellowship in the church.

As for class fellowship, I wonder how many poor people can feel at home in the average church of today. Even in democratic America there are too many folks proud of their wealth and family pedigrees to the extent of being contemptuous of the poor. So we separate into classes, the poor, the middle class, and the rich. And it divides and estranges people even in the church. Too often the church is thought of as the rich man's possession, or the middle class people's club. We must break across these class lines, carrying Christian fellowship to one another. Universal peace in the church will call for some exploring of the possibility of interracial and inter-class fellowship within the church.

In the third place: Let us say, that if we want universal peace in the church, we must explore the conditions in our own hearts; for there is the place where the foundations of such peace have to be laid. There is no such thing as real peace, until the Spirit of Jesus lives in the hearts of men. Perhaps you have heard that story about the new minister who went calling in the homes of his parish, asking in each home this question: "Does Christ live here?" One afternoon he called in a certain home where he greatly perplexed the wife and mother of the family with his question. That evening, she told her husband about it, and, said he with just a touch of indignation, "You told him we were members of the church, didn't you?" She said, "Yes, but he said, 'That wasn't the question I asked you. The question was, Does Christ live here?'" "You told him," said the husband, "that we are generous contributors in the parish?" "I did," she said, "but that was not the question he asked. The question was, 'Does Christ live here?'" So we must ask ourselves that question and find the right answer in our hearts.

One time a native in India made this shrewd comment about

some of the Christian activities carried on in his country. He said, "Jesus' baggage has arrived, but not Jesus." That could be true of us. We might carry the baggage, the forms of church going and saying prayer and reading a set daily portion of the Bible and the rest of that necessary Christian discipline, and still not let Jesus live in our hearts. So we must explore the conditions in our own hearts and set things right there for the sake of universal peace in the church.

And it is so largely a matter of obedience. Can there be universal peace in the church? That depends on the answer we give to this question—Will the church obey her Lord? It calls for what some one has called "a colossal honesty." For example: One time a very devoted Christian father was confronted by his son on a Sabbath morning with these words: "Father, there is a house party over in Morristown today, and if you don't mind I shall take the car and go over." The father said, "Yes, son, you can go under one condition." "What is that?" the son asked. "That you will go upstairs and talk to God about it for fifteen minutes," the father answered. And the son said, "Well, Dad, I guess I won't go." That boy was honest, when he dealt with God.

Then listen to this in contrast. A minister preached a sermon on the subject, "What the Churches Should Do." After the service, as people were walking out the door, someone was heard to say, "He certainly preached an excellent sermon to the Churches, but there wasn't a Church present!" Perhaps she was thinking of people named Church, but that was either woeful ignorance, or crass obtuseness, or a certain wilful evasiveness, bordering on dishonesty.

Melvin Trotter, a city missionary, told a story about a Christian doctor who suddenly lost the joy out of his life. When his friends asked him what was the matter, he always said he didn't know. One night some of them went to his office and had a prayer meeting over it. They prayed all around the circle. Finally it was the doctor's turn and he hesitated. And one of the men said to him, "Go on and tell God about it! Tell Him what is wrong." But the doctor said, "I don't know what is wrong." Again they urged him, "Go on and tell God all about it! Tell Him how sorry you are, tell Him what is wrong, and He will forgive you!" But the doctor insisted that he didn't know what was wrong. "Well, guess at it and tell Him!" they urged. And, says Melvin Trotter, "Do you know, that man guessed right the first time!" Yes, we must explore the conditions in our own hearts with "a colossal honesty." Does Christ live there? Are

we honestly trying to obey our Lord? That will have to come. The foundations of universal peace in the church have to be built in our hearts. Until those foundations are laid, there will be little that resembles universal peace in the church.

Well, I think there are a lot more things which might be said on this subject, things possibly more relevant to our condition than any of the things we have said. We have said nothing about the relation of a deep love to universal peace, the ability to love even the unlovely. We have said nothing about prayer, or about growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, or about being forgiving, and other things that play a part in maintaining peace. But in closing let us quote to you a few verses from the pen of the Apostle Paul, which in a way sort of summarize some of our needs in maintaining a family fellowship and interracial fellowship in the church and keeping the kind of a heart that makes peace. They are found in Ephesians 4: 1-3: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where-with ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

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