

P. A. Liddell

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The Reformed Presbyterian
Advocate

JUNE 1943

A MONTHLY MAGAZINE FOR
CHRIST'S CROWN AND COVENANT

CONTENTS

AMONG THE CHURCHES
A HISTORICAL SKETCH
MIRRORS OF GOD
RELIGIOUS FREEDOM IS THE FOUNDATION
SOURCE OF THE HIGHEST CIVILIZATION
FEDERAL COUNCIL OF CHURCHES REPLIES
TO ROMAN HEIRARCHY!

Published Monthly By
Rev. R. W. Chesnut, Ph. D., Editor W. E. Chesnut, Publisher
Duaneburg, New York

Associate Editors
Rev. Theo. S. Wray, Philadelphia, Pa.
Mrs. Eva D. Nagel, New Galilee, Pa.
Rev. F. A. Jurkat, LL. D., Cedarville, O.
Rev. R. W. Stewart, D. D., Sparta, Ill.

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THE REFORMED PRESBYTERIAN ADVOCATE

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

Published each month by the General Synod

VOL. LXXVII

JUNE

No. 6

SYNOD OF 1943

General Synod met this year at Fairview, Beaver County, Pa., May 20th. The village is on a high ridge, and the church building is at the south end of the ridge. Here we find a neat church building, well equipped with every necessary convenience, not only for religious services, but also for entertaining in social functions, and for the meeting of General Synod. There is also a fine large Manse for the minister, and best of all, a most hospitable people in the surrounding country who know how to make every one comfortable and happy.

This year, Synod held over until Monday, and on Sabbath, services were held under its direction and the Lord's supper was observed. At the morning service, Rev. R. W. Chesnut preached the sermon, and Rev. R. W. Stewart addressed the communicants. In the evening, Rev. William P. Green, of Philadelphia, preached an appropriate and stirring sermon. We hope that such meetings will be held at every Synod in the future.

For many years the Synod of 1943 will be remembered as one of special spiritual life and activity.

Synod adjourned on Monday evening at 6 o'clock, to meet next year in the Third Reformed Presbyterian Church, Philadelphia, Pa.

The Advocate extends hearty thanks to the pastor and people for their hospitality.

 AMONG THE CHURCHES

 REPUBLICAN CITY, KANSAS

There are no slackers among the Chestnuts, of the old historic congregation of pioneer days. Dr. Joseph Chestnut, son of Joseph W. Chestnut, is an officer in the U. S. Army at Fort Riley.

Clayton Chestnut, son of Mr. and Mrs. Nevin Chestnut, is in the U. S. service in Hawaii.

William, son of Mr. and Mrs. W. B. Chestnut, and Clifford Henry, son of Mr. and Mrs. Elmer Henry, are training for service. Remember these young patriots in your prayers.

Elizabeth Borland and Mary Jean Chestnut, as grade school teachers, have completed another term of school.

Of the older generation, Billy Chestnut, spent the winter with his daughter, Mrs. Ira Gentry, in Arkansas, and Mrs. Joseph W. Chestnut has been with her daughter, Mrs. Mary Wynn, in California.

Gordon Taylor, son of Dr. John C. Taylor, of India, was appointed to preach at Republican City for the summer.

 HOUSTON, KENTUCKY

 Report for the Year 1942 - 1943

In many respects this year has been one of great blessings, and notwithstanding discouraging features, it has been one of fruitfulness.

The average attendance at school was about thirty, and most of the children did good work. For those in the dormitory, a study period of one hour was required every school night, under the supervision of one of the teachers. The largest number in the dormitory at any one time was eighteen. All the older girls took their turn in leading in family prayers.

The average attendance at Sabbath School has been about forty. During the year ten of our families whom we could usually expect to find at Sabbath School moved away. We have been happy and very thankful that when we lost a teacher by removal, we were able to find another to fill the place. During the year a Sabbath School class was organized and maintained on Four Mile and continued without interruption until the present, except for one day when the weather was too stormy to make the trip. Miss Adams taught the class until she left for her va-

cation. Since that time Miss Cunningham and I have continued the work. The attendance has been from one to eleven, but we feel that it justifies the effort.

Prayer meetings were held in the homes every week since early fall, and usually much interest was manifested. There were more invitations than could be accepted.

Miss Adams taught a Bible lesson every week in the public school, and then spent the rest of the afternoon in visiting in the homes. Other teachers made calls at irregular intervals, but every home was visited during the year, and some of them many times.

Dr. and Mrs. Taylor rendered a much needed and appreciated service in caring for the health of the community. Their services were sought for miles around. Mrs. Taylor's class of Sunbeam Girls finally came to include almost every young girl in walking distance of our Sabbath School. We believe that some of these girls are getting a vision of service.

Miss Cunningham took almost all care of the furnace, as well as the supervision of the rooms and her week in the dormitory study period. She was also ready to help out with the noon meal and the rush of canning work.

Three of our school girls professed their faith in Christ and expressed a desire to unite with the church. One adult also wished to join the church and another to renew his vows. Dr. Taylor had to leave before the baptisms could be performed. Others were also showing an interest.

There were comparatively few who came to hear the splendid messages that Dr. Taylor gave us each week, and the easy excuses were a clear indication of the lack of spiritual appetite. There is still much work to be done in this vineyard that the Lord has intrusted to us.

Other Gifts Than Money

1. Twelve boxes of clothing, much of which was sold for money.
2. Books. No record was made, but there was a hundred or more.
3. Six packages of Sabbath School material.
4. About forty dollars worth of food, canned, dried, fruit, candy, baked goods.
5. Two boxes of linen supplies for the dormitory, worth about twenty-five or thirty dollars.
6. Two fire extinguishers.
7. Games, balls and bat.

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Duanesburg, New York

ASSOCIATE EDITORS

Rev. Theo. S. Wray, 227 W. Lindley Ave., Philadelphia, Pa.

Mrs. Eva D. Nagel, New Galilee, Pa.

Rev. F. A. Jurkat, LL. D., Cedarville, Ohio.

Rev. R. W. Stewart, D. D., Sparta, Illinois.

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

Send all matters intended for publication to the Editor.

8. Christmas boxes.
9. Expert plumber and helper gave their time in repairing the furnace and in installing new pipes.
10. Furnace company furnished the material at cost. Supplies for the furnace were hauled free.
11. Lumber for manual training.
12. One U. S. flag.
13. Shelves for fruit in the basement.
14. Kitchen cupboards worth about forty dollars.

Library

Our library contains about a thousand books. Four hundred fifty-nine books were loaned during the year, notwithstanding the fact that many of our readers have moved away. In addition to this, Miss Adams loaned between fifty and a hundred books.

Financial Report of the Houston Mission for the Year 1942-1943

RECEIVED

From Mr. Parsons	\$ 83.36
Sabbath School Funds	32.24
God's Acre and other gifts	78.00
For the Budget from the Board	150.00
Clothing Sales	81.75
Made by the school	19.77
Income from the farm	154.72
Paid by Boarding Students	289.00
Gifts for Board	254.00
Gifts for General Use and Other Receipts	278.59
Gifts for Chicken House	40.00
Gift for School Books	20.00
Gifts for Septic Tank	95.00
Check from the A. A. A. Program	13.78
Sabbath School Money for 1942-1943	32.30
For Bridge Work	10.00
Salaries	1,976.70
Borrowed!	80.00
Total	\$3,679.99

EXPENDED

Salaries	\$1,976.78
For School	117.52
Labor	227.24
Food and Supplies	651.75
Seed and Fertilizer	114.96
Stock	108.95
Feed	226.24
Sabbath School Supplies	16.89
Septic Tank	64.95
Bridge Work	10.00
Paid on Loan	40.00
Total	\$3,535.98

ON HAND TO BALANCE--

Sabbath School Funds	\$ 35.91
Septic Tank	30.05

For Chicken House	30.00
General Fund	38.05
<hr/>	
Total	\$3,679.99

Respectfully submitted,
 ELVA M. FOSTER.



Miss Elva
 Foster

Miss Susan J.
 Cunningham

Miss Leona
 Pearson,

Miss Mary
 Adams

A HISTORICAL SKETCH

Chapter IV — Our Church Magazine

Our Church Magazine has never held as popular a place in the Church as it should have done. Indeed, from the beginning of our denomination, the Church Magazine has been treated as a matter of secondary importance. Many subjects received due attention, but we search in vain for any evidence that a church paper of any kind was even thought of as an essential in the life and usefulness of the Church, as an educator in the social and spiritual life of the Church.

From the beginning of our history, records were kept, but for years no mention is made of any established medium through which the leaders of the Church could communicate with the membership. The first that we have found is mentioned in connection with the publication of the "Pastoral Letter," which led to much discussion in 1832. Synod recommended that the letter be discussed through the medium of the "American Christian Expositor"; that every member of the Synod might have knowledge of its contents, and avail himself of the importance of the discussion. For this reason we infer that the Expositor was the medium through which the membership of the Church were kept informed of the progress and work of the organization of which they were members, but there seems to be no evidence that it was recognized as the official church paper.

The next magazine of importance in the Church was the "Banner of the Covenant." When it was first published is not clear to us. In looking over the copies in our hands, published in 1850, we find a very excellent magazine, for each month of the year; but the Volume is not mentioned, and also in later years we find the same omission. This was a serious error; hence, we can not determine the date of the first issue. However, it was published regularly until the disaffection of 1868. Because of the dispute that culminated at that time, another magazine was started in 1866, called the "Reformed Presbyterian Advocate," which has now reached its seventy-seventh year, A. D. 1943. During these years many changes have been made, and sometimes its life has been despaired of even by its best friends.

The ADVOCATE was first published by Dr. David Steele, pastor of the Fourth Reformed Presbyterian Church, Philadelphia. Rev. Nevin Woodside was for many years an able partner on the editorial staff, and the printing was done by George S. Ferguson, printer, 25 N. Sixth street. The printed matter was of an excellent quality, and under the conditions throughout the Church, the ADVOCATE was the bond that bound together the various congregations. Its monthly visits were made welcome by all who appreciated good wholesome reading in their homes.

At a later date, Rev. James Y. Boice of Philadelphia, and Rev. J. F. Morton of Cedarville, Ohio, became the editorial staff of the ADVOCATE, the printing being done in Philadelphia; however, the burden eventually fell on Rev. Boice, until 1891.

In 1890, Rev. John Graham, of the First Church, Philadelphia, began publishing a leaflet for the benefit of his own congregation; which later was merged with the ADVOCATE under the title of "The Advocate and Ensign." (See Minutes of Synod, 1891, pp. 42, 68 and 80). As there was no real use of two papers being published in Philadelphia, representing General Synod, Dr. Boice and Rev. John Graham had been considering the advisability of merging the two papers under the name of "THE ADVOCATE AND ENSIGN," and Rev. Mr. Graham addressed Synod on the subject. It was resolved that a committee of three be appointed to take the whole matter of our church paper into consideration and report during this session of Synod. Later the committee offered the following recommendations: (page 80, Minutes 1891).

1. That the importance of providing a paper devoted to the interests of our own Church should not be called in question.
2. That the Editors should be fully sustained in their pecuniary responsibilities and in no case be left to the exigencies of a vacillating subscription list.
3. That to secure this, a stock company be formed consisting of such persons in our various congregations as, for the sake of the church, will enter into its constitution.
4. That the committee be authorized to select or unite such persons to the formation of such a company to be called the "Ensign and Advocate Association of the Reformed Presbyterian Church."
5. That it shall be the duty of such association to secure the publication by supplementing any deficiency resulting from want of subscribers or delinquents in payment of their subscriptions.

6. That an agent be provided in each congregation to secure subscribers and look to the local interest of the paper in the congregation for which he is appointed.

Resolved, that the report be approved and that hereafter the ADVOCATE and ENSIGN appear in pamphlet form.

The name of Mr. Robert Abbot was added to the committee and the name of Mr. Thomas Gibson was substituted for Dr. Morton.

Resolved, two hundred shares of stock in the ADVOCATE and ENSIGN at \$5 a share be issued by the committee.

The new paper was to be issued every two weeks, or, two times a month. Mr. Graham, being a young man with some experience, ability and ambition, entered the work heartily; but, so far as could be learned, the committee did nothing during the year to carry out the plans laid down. As a result, in 1892, Revs. Boice and Graham were both ready to turn over the Church Magazine to some other person; and in the summer of 1892, they agreed to turn it over to Rev. R. W. Chesnut, pastor of the Marissa congregation. He had no experience in printing or editing a paper, and his only asset was a will and determination to do the seeming impossible. The first issue appeared in the month of September 1892. The new management had neither money or experience, or even the backing of the church, and was entirely dependent on the subscription list for support. The word ENSIGN was soon dropped from the title of the Magazine. The local printer did the best he could with his limited machinery, and during the first year a little over \$600 was received from subscriptions. This arrangement lasted until August 1895. Since all the subscription money was used to pay the printing bills, the editor undertook all the work himself. Without a penny of his own, he purchased a small printing plant and began a new adventure. This meant, in addition to preaching every Sabbath, six days in the shop. In two years the plant was paid for. Through the stress of other adverse circumstances, it seemed that a change was necessary, and as there is always someone to take up anything that seems to be prospering, Rev. Thomas Peebles, of Minneapolis, Minn., bought the plant, and the good will was thrown in for good measure. He was a very able man, and so far as his work was concerned, no one could

have done better; but knowing nothing about printing machinery, he was obliged to take the printer's word, who claimed that the press was not as represented, and payment for the plant was refused. The press was finally returned and after a few minutes with the wrench it was as good as new.

During 1890, the former editor of the *ADVOCATE* began to publish another magazine, larger than the former, under the title of the *WITNESS*; but in 1891, he again came into control of the *ADVOCATE*, and the two papers were published for a while as "The *WITNESS* and *MISSIONARY ADVOCATE*"; but as soon as the list of subscribers could be successfully combined, the old title, *ADVOCATE*, was adopted.

The work was now all to start over again, and because of the unsettled conditions in the Synod, the subscription list never regained the numbers of 1897.

During all these years the Synod bore no responsibility either by control or financial help. For several years before 1910, the editor was obliged to pay \$100 a year to meet the deficit.

In 1910, Mr. S. C. Wright, of Cedarville, Ohio, took over the work of publication, and he and others carried on until 1918. During this time, finances were needed as before, and Synod came to the rescue by making an annual appropriation of \$250 to help in paying the expenses of publication. With this help, and also, making up an occasional deficit, the publication still continues.

In 1918, the *ADVOCATE* again came into the hands of Rev. R. W. Chesnut, under conditions that Synod should assume control and assist financially to at least \$250 a year. In 1919 he returned to Duanesburg, N. Y., to take charge of the Duanesburg congregation for the second time; and from this point, up to the present time, the work of publication has been carried on there ever since.

Within the last fifty years our church paper has been published in six different places and in five different states.

To publish a church paper successfully, the Synod must have an oversight and assist financially, and the loyal support of the pastors and elders in every congregation. Bear in mind also, that the work must be done by one who understands the

work, and is willing to do much of the work without remuneration, or the work will surely fail. He must cheerfully sacrifice much of his own time, money and pleasure. If he is not willing to do that, he had better let it alone.

MIRRORS OF GOD

Sermon by Dr. John C. Taylor, at the Opening of General Synod

Text — II Cor. 3: 18 — But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

There are four mirrors which reflect God and His attributes — Nature, The Word, The Son, Regenerated Man.

1. NATURE reflects God's Wisdom (who by searching can find out God). NATURE reflects God's Power (as seen in creation). NATURE reflects God's Care (as seen in the orderly course of nature).

Nathan R. Wood in his "Secret of the Universe" points out how all nature is patterned on the Trinity.

The Universe is a Trinity consisting of space, matter and time. Each of these, in their essential entity, is also a Trinity: Space has three dimensions—length, breadth and height; as also Matter in its scientific analysis is energy, motion and phenomena. Time also has three aspects—past, present and future.

I like to think of the similarity between the Triune God and Time as a Trinity. Future time like God the Father is the source. Present Time, the tangible part of time, like Christ the Son, though eternally begotten became carnate and visible, while past Time like the Spirit proceeds from the future, through the present to the past. Christ, sending the Comforter, the Holy Spirit, interprets God the Father to us. The present, with the aid of past experiences interprets the future to us. One God with three persons; one time and three aspects.

2. THE WORD reflects God in His relationship and dealings with man. Man, in his first estate, was undefiled by sin, and had sweet communion with God as he walked with Him in

the garden, but sin entered and estranged man from God and then Christ came and made complete atonement and reconciliation. We also find patterns of worship and devotion which take us into sweet fellowship with Him. Lastly, the WORD reflects character, yes, Christ's character; it shows us what a Christian's character should be. Let us pause here for a little study of this Christlike character. In Matthew 5: 48, we are told to be perfect. In this perfect character we see, **FIRST**, integrity, no variability, neither shadow of turning, faithfulness with money, work and time, whether it is our own, or others', or God's. In the **SECOND PLACE**, we find holiness, which is the outgrowth of purity of action, speech and thought. In the **THIRD PLACE**, this perfect character is unselfish. It is well for us to put questions like these to ourselves occasionally, "Do I always think first of myself?" "Does it hurt to give or loan things to others?" "Do I care for the work or needs of others?" "Do I care enough what others think?" "Do I think I know things better than anyone else?" "Do I ever admit weakness and the need of help?" "Do I quarrel to get my own way in little insignificant things?" "Am I inclined to be preoccupied and ignore others pretending to be busy?" Then in the **FOURTH PLACE** the perfect character is lovely and loves; loves God and loves his neighbor. He will show it by the way he spends his time, his money and his talents; the first and best of each will be used in God's service. Often when we look into God's Word it gives us an uncomfortable feeling. We would prefer to forget "what manner of men we are." God's Law has the same effect upon our soul that a mirror has upon our pride. As a mirror shows us as others see us, so God's Law shows us as God sees us. There is nothing wrong with the mirror. It gave back a faithful likeness; the blemishes we saw were not in the mirror; they were in us. Likewise, there is nothing wrong with the Law of God. The "wrong" lies in us. For instance, the Law says, "Thou shalt not covet." Immediately we remember that we are guilty of that very thing. The Law says "Thou shalt love thy neighbor as thyself." Conscience testifies that we do not love our neighbor as ourselves. Because the mirror is faithful we see what we are. Because God's Word is faithful we see ourselves as we are. Perhaps that is why so many avoid reading the Bible—because it pierces the conscience, exposes one's faults, tumbles one's pride. These things make us uncomfortable, and we do not like to be made uncomfortable. Is it wise then to throw away the mirror, as many do? While God's Word reveals an unclean heart it also

gives promise of cleansing; while it discloses a warped and disfigured soul, it also presents one who can heal.

3. THE SON. Hebrews 1: 3; in this verse we see the Son is more than a mirror of God; He is God for He is first "the brightness of His glory"; second, "the image of His person"; third, "the Word of His power"; and John 3: 16 shows us that He is God's Love incarnate—"For, God so loved the world that He gave His only begotten Son."

4. MAN as a mirror is unpredictable. The unregenerated man reflects Satan and his nature, "the old man" "without God and without hope," to put it mildly, "pessimism." Then come the more conspicuous characteristics of the Evil One — selfishness, quarrelsomeness, spitefulness, lustfulness, hatefulness, with murder, or, the spirit of murder, the logical end. The regenerated man (born of the Spirit) reflects God, but here comes the big enigma, how and to what extent? The mirror may be clouded by dirt or mist, which could be likened unto slothfulness, or ignorance; or, the image reflected may be distorted by flaws in the general shape or set-up of the heart and life—sin, in plain words. I am reminded of four mirrors which I once saw. One was convex from the top to the bottom; another was concave on that same axis; the other two were one convex and the other concave on their side to side axis. You can imagine the result; it was extreme. In the first one, a person appeared very tall; in the second, very short; in the third, very wide; in the fourth, very thin. I fear some of us are as far from giving a true reflection of God as those mirrors were from giving a true reflection of the person standing in front of them.

In our text (verse 18) we see what the true reflection should be. "We all." It is universal, it is united; with an "open face," with an unclouded perception, unspotted purity, undisturbed peace and unspeakable pleasure "beholding" (or it might be translated reflecting) "as in a glass." We first see, then comprehend God's glory, then we are able to reflect and give it out. But only if our hearts are clean and flawless will the reflection be true. We will then grow in grace, grow to be like Him, we are to be "changed into the same image" in "knowledge, righteousness and holiness from glory to glory." We have been asked about our Indian converts, as to whether they stand firm or not. We answer, "No, no true convert stands firm, he grows, in In-

dia as in any other country; it is all "by the Spirit of the Lord." Pride is excluded; we can only believe, submit, and be used by the Holy Spirit to reflect God and His glory. We, in our house of clay, cannot reflect the true image of God. We ourselves may only "see through a glass darkly" and others, looking at God through us, or, as reflected by us, also see darkly; but the time is coming when we shall see "face to face" our Father, our God.

I now wish to set forth a more minute, exacting standard than that we simply reflect God to the world. We read in Phil. 1: 20—"Christ shall be magnified in my body." He has saved us and left us here in the world so that we may magnify Him. What is the purpose of a magnifying glass? To be seen itself? Far otherwise. It is to make some object more visible. May the dear Lord help us to make the Saviour more visible to men and women around us. Just as the astronomer's glass brings the heavenly body nearer, so we should bring the blessed Lord Jesus nearer to the ones He had come to seek and to save. They said of the men of old, "they had been with Jesus." And why did they say that? Because they were like Him. They were magnifying glasses. This great privilege and service is open to every one of us. The humblest of God's little ones can be a magnifying glass. Thank God for this blessed privilege. Thank God it depends not on brains, but on loving hearts. Hearts warmed, yes, filled with the blessed Holy Spirit.

RELIGIOUS LIBERTY IS THE FOUNDATION AND TRUEST SOURCE OF THE HIGHEST CIVILIZATION

We do not hold with some that religious liberty is merely a concomitant of civilization. Our conviction would assert that religious liberty is the foundation, yea, the truest source, of the highest form of civilization.

We hold that not until men are free to do the will of God, no matter what other factors are involved, is there any genuine freedom. When churches, hierarchies, priesthoods, schools, politicians, and dictators holding the authoritarian concept of civilization have control of the masses of the people it is not possible in such regimes for men to be free to do the will of God without the fear of persecution.

Consequently we feel that the full power of the United

States and of Great Britain should be behind those constitutional provisions of the South American Republics which separate the church from the state and leave religion to voluntary devotion of the people.

In such an atmosphere, the churches then will be called upon to be most intensely evangelistic and cultural. They will not be allowed to depend upon a political formula in the exercise of their religion, but will have to depend more completely upon God and draw from Him that resource of power, wisdom, and blessing which shall enable them to serve best interests of their fellow human beings.

We should watch, therefore, with great interest and concern the gathering of the Spanish exiles in Buenos Aires as they plan for greater freedom, not only for the people of Spain, but also for all the Spanish-speaking peoples of the world.

Further, we feel great sympathy with those Spanish Republicans who recently appealed to President Roosevelt to help free their compatriots and members of the International Brigade who are still held in African concentration camps. These men should be set free.

In such idealism as that for which they have sacrificed so much already there is a devotion which is closely akin to religion. These men ought not to be made to feel that the great liberty-loving people, professing the Christian faith, have no interest in their future or in their present release from suffering.

FEDERAL COUNCIL OF CHURCHES REPLIES TO ROMAN HEIRARCHY!

The Federal Council of Churches of Christ in America several months ago replied to the claims of the Roman Catholic Heirarchy in part as follows:

"It is with deep concern that we have witnessed an effort now publicly endorsed in the United States by the archbishops and bishops of a sister Christian communion which constitutes a religious minority in this country, to set the relation of Protestant Christianity to Hispanic America in a perspective which
GALLEY FOUR
does violence both to historical truth and contemporary fact."

"We deplore the pretension of the Roman Catholic heirarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving

for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain. We, accordingly, feel it incumbent upon us to make the following simple and plain affirmations:

"First: The Federal Council of the Churches of Christ in America (also adopted by the Foreign Missions Conference of North America, and the Home Missions Council of North America) stands, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities in the United States and throughout the world.

"Second: The churches represented in this Council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance of our Lord Jesus Christ for life and thought in those great and growing nations.

"Third: We affirm, with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with extreme favor by governments and peoples in the countries where they are located.

"Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestantism position upon a crucial issue, it is nevertheless the judgment and desire of this council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world."

❖ **Is your Subscription to the Advocate, due?
A prompt renewal will be appreciated.**

CEDARVILLE COLLEGE

CEDARVILLE, OHIO

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.

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.

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.