

VOL. LXXVII

No. 9

The Reformed Presbyterian
Advocate

SEPTEMBER 1943

A MONTHLY MAGAZINE FOR
CHRIST'S CROWN AND COVENANT

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A HISTORICAL SKETCH

Published Monthly By

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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

SEPTEMBER

No. 9

WHAT IS WORSHIP?

It is the soul searching for its counterpart.

It is a thirsty land crying out for rain.

It is a candle in the act of being kindled.

It is a drop in quest of the ocean.

It is the voice in the night calling for help.

It is a sheep lost in the wilderness pleading for rescue by the

Good Shepherd.

It is the same sheep nestling in the arms of the Rescuer.

It is the prodigal son, running to his Father.

It is a soul standing in awe before the mystery of the Universe.

It is a poet enthralled by the beauty of a sunrise.

It is a workman pausing a moment to listen to a strain of music.

It is a hungry heart seeking for love.

It is Time flowing into Eternity.

It is my little self engulfed in the Universal Self.

It is a man climbing the altar stairs to God.

—Dwight Bradley, in the Inter-Church Hymnal.

AMONG THE CHURCHES

DARLINGTON, PA.

Each Sabbath Day after the morning church services, the Blue Star Group meets for prayer for the boys in the service. The group consists of the boys' mothers and other women especially interested in their welfare. Eighteen boys from our church are now in the service. Mrs. Samuel S. Ward is the leader of these meetings.

A class for the purpose of instructing children who are desirous of joining the church will meet weekly under the guidance of the pastor.

The C. E. now sponsors a literature table which has various pamphlets, devotional guides, good books, etc. This has proved a worthwhile project.

Preparations for a teachers' training class have been made and the meetings will be held each week under the leadership of Rev. Ward. To date, 17 have enrolled for the course.

The Young Ladies' class has taken up the study of the Book of John, chapter by chapter. Two class periods are used for the study of each chapter. The interest shown in the study and attendance has been gratifying to the teacher. This course of study is known as "Through the Bible Study."

The Women's Missionary Society met in the home of Mrs. Samuel Ward, September 2. The meeting was opened with group singing of Psalm 66: 1-4, and followed with prayer by Mrs. Ward. Mrs. Iva Graham was the devotional leader. She selected for a subject, "Power of the Gospel," and she read a portion of Exodus 15. Members gave Bible references. Mrs. Graham read an article, "God's Way of Life." Psalm 62: 1-3 brought the devotional period to a close.

On the literary program, Mrs. Clara Russell read two articles: "County Your Blessings" and "The Father of the Red Cross." Lois E. Duncan read a portion of an article, "The Fruit of God's Land." This will be continued at a future meeting.

Thirteen members and two visitors responded to the roll call with a verse of Scripture. An offering of \$8.17 was received. Psalm 106: 1-4 and sentence prayers concluded the September meeting of the society.

The Darlington congregation mourns the passing of Miss Linnie Long, who died August 23.

At the vesper service the evening of September 5, the Christian Flag, American Flag and the Service Flag were dedicated at appropriate exercises. Family Day will be observed September 12, at the morning service, when an effort will be made to have every possible member of the various families at the worship service.

LOIS E. DUNCAN.

FAIRVIEW, PA.

Communion service was held in the Fairview church on August 1, in charge of Rev. D. Porter Williams. The following persons joined the church: Mr. and Mrs. Howard Eppinger by reaffirmation of faith, and the following by profession of faith: Gertrude Lucille Graham, Elizabeth Arlene Graham, Mary Hazel Dawson. Hazel Dawson was also baptised.

Union preparatory services were held in our church on Friday evening in charge of Rev. D. Porter Williams.

At the regular church service on August 8, the following were baptised. The two small children of Mr. and Mrs. Howard Eppinger, Martha Ann Eppinger and Thomas Miller Eppinger.

Word has been received here that our former pastor, Rev. Robert C. Knapp, chaplain, of the United States Army, is now stationed in England. Mrs. Knapp and children are now making their home with her parents in Kansas.

A daughter was born recently to Mr. and Mrs. Harry Johnson and has been named Patricia Ann.

A son was born to Mr. and Mrs. Lloyd McGaffick on July 25. The infant has been named Lloyd Wayne McGaffick.

This is all the news for this time. I hope that you are well and are still able to carry on your work. Every one here is well and busy.

MRS. RALPH E. GRAHAM.

HOUSTON, KY.

August 4, 1943.

Dear Friends:

You do not know me, but I am a former student of Houston Mission. The dormitory has been my home for two years. I

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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.

graduated from the eighth grade April 1942, and then went to the Berea High School. Friends helped me out by paying most of my way. Miss Mary Knott sends me clothes. This summer I am working here in the dormitory. Some of my work is milking, helping with the garden, housecleaning, and cooking. I also painted our kitchen. My parents are dead, and I appreciate the help I have received from friends. I will be leaving soon, and am planning to go to Darlington, Pa., and stay with Mr. and Mrs. Ward. I expect to attend high school there.

This summer Miss Foster attended Synod and visited with friends. Miss Adams spent a part of the summer with her sister at Fairpoint, Ohio. Miss Cunningham has been away at Winona Lake, Indiana, taking some Bible study.

We opened the new school year July 19th. Miss Foster has the advanced room, and Miss Adams has had the primary room, but now we have a new teacher, and Miss Adams is free to do evangelistic work. Miss Rosalie Baker is our new teacher. She was a former pupil here, and took all her grade work at the mission school. The attendance at school at present is 31, and we are expecting some more.

Our matron this year is Mrs. Laura Turner. She has two children. Zena Lois is in Cincinnati, working for Mr. Elmer Siehls and will be in high school when it starts. Chester is here in the dormitory. He will finish the grades this year. Our family has increased greatly, and we are expecting some more.

Our Sabbath School attendance, in spite of so many families leaving, is rather large if there isn't a mountain meeting around close.

Three of our former students have visited us this summer. Green Feltneris in the U. S. Navy and has been stationed in Hawaii; Edna Stidham from Louisville, and Everett Baker from New York.

Our tenant, Ike Gabbard, is hauling coal today.

We have resumed the prayer meetings. Last week we met at Mr. Ike Gabbard's and this week we will meet at Mr. Johnny Turner's.

Your friend

GEORGIA GWIN.

This summer a number of friends said that they would like for us to put our needs in the circular letter, so I am adding a postscript to Georgia's letter. We have received some money for children's board, but not half enough for the six boys who can only pay half of their expenses, and two who can pay none.

Our Delco engine which was overhauled, works splendidly but our batteries are past recharging. They were purchased in March 1929. So far we have not been able to locate Delco batteries, old or new. Kerosene lamps are dangerous for children, and washing for a family of 18 is a big job. If any of our friends can help us to solve this problem it will certainly be appreciated.

Yours in His Service,

ELVA M. FOSTER.

FROM DR. AND MRS. JOHN C. TAYLOR'S FAMILY LETTERS
ENROUTE TO INDIA

DR. AND MRS. TAYLOR'S FAMILY LETTERS

NEW ORLEANS, JUNE 7, 1943. There are so many things to attend to. Miss Blair of the United Lutheran Mission arrived yesterday with her party. She brought our passport which we have been anxiously awaiting. This morning we were in-

spected by the Navy Officer, went to the censor, and to the Chile consul for visa—and that's how it goes. The time of sailing is 5 P. M., June 9th, but that may be changed the last minute.

Yesterday we went to St. Charles Avenue Presbyterian Church (South), a very beautiful church near where we are staying. It was a very good service. The Ladies' Bible class asked me to speak about India before they took up the lesson. Many of these women are wives of professors of Tulane University. On Tuesday afternoon I am to speak at one of the Circles of this church, meeting in a home.

ENROUTE TO PANAMA, JUNE 11. We sailed about midnight of the 9th, and have had a very good voyage so far; in fact, the sea has been very smooth and it is a steady boat. The food isn't so good, but they give us nice fresh fruit, so we get on nicely. And we have congenial fellow passengers; about 28 millionaires—to different parts of South America, Africa, India and China.

JUNE 13. The sea has been very rough all day, and most of the people were either sea sick or too shaky to come to the table; however, John and I have gone to the table for every meal. This morning we had a service, the Lutheran man. An American commodore came to the meeting, and my! did he sing; seemed to be very glad to be in the meeting.

JUNE 15. Left Panama at 10:45 this morning. I can't express to you the thrill it gave us to see Carl and Mary for a little while. They have a lovely cozy home and are so happy. Seeing them in their home surroundings and their work is a picture we shall always cherish.

JUNE 16. The trip through the canal was marvelous. Navy orders came through to proceed at once through the canal; we got started about 4 o'clock and it takes about eight hours to go through. It was very interesting to go through the locks; first to be raised up with the filling-in of water, and later to be lowered. It is beautiful, and very, very interesting.

We cross the equator today. I am surprised it is so cool (due to the Humboldt Current); we are wearing sweaters. Our ship is a Diesel engine, oil burner and very speedy. We are mailing this at Guayaquil, the seaport of Quito, Ecuador.

LIMA, PERU, June 22. We have had two and a half days in Lima, and they have been wonderful. Yesterday we saw Inca Archeological Museum, did shopping, saw cathedrals, and took a bus ride in beautiful residential suburbs. Today we saw the "change of guard" at Governor's palace; later we went inside the palace, and it certainly was magnificent—wonderful inlaid floors, Peruvian llama-wool carpets, marble staircases, tables and pillars, beautifully upholstered chairs, carved doors and ceilings, sparkling chandeliers, old gold room; all very elaborate.

JUNE 23. It is surprising what you can get here—no rationing whatever—you can get American frigidaires, washing machines, typewriters, in fact, everything you want. You should have seen the iron they unloaded from our boat here, brought from the States on Lend-Lease. I suppose on return trip they will take wool back to the States.

JUNE 25 — 11 A. M. Just arriving in Arica, Chile, where a young couple and a single lady will leave our missionary group. They are going to work among the Indians in Bolivia, and if possible go into Brazil, too. We change to Eastern from Central Time here—the first change so far.

JUNE 26. What interested us most in Arica was a little Methodist church, the pastor of which, Carl Kaufman, came from Germany ten years ago, and settle in Valparaiso. The Methodist Conference in Valparaiso has sent him here. It was all very simple but a very fine piece of work. He has a lot of posters in the game room behind the church; these posters are mostly on drinking and smoking. (There is so much drinking everywhere). He told us that his support comes mostly from the Methodist Conference of South America. The only other Protestant work in this town is a reading room of the Seventh Day Adventists. In the big Catholic church we saw the usual statues, and a crucified Christ lying in a glass case (like a coffin). It is such a pity South America worships a dead Christ. We pray that doors may be opened so missionaries will be allowed to go in and bring them the Living Christ. It has been interesting stopping at these ports. Boat loads of good new tires were taken ashore, and long iron pipes, barbed wire, and frigidaires. They say this is in exchange for copper ore. We were anchored out in the bay and things had to go ashore in boats.

ANTOFAGASTA — JUNE 27. Went to Church of England, Baptist, and Catholic churches—services later in day so did not get to service.

JUNE 28. Still O. K. Neither one of us has been seasick. Tomorrow we stop at COQUIMBO to put off some cargo, then a day's run to Valparaiso, making this voyage three weeks, something like 5,000 miles, which is about one-third of our trip.

VALPARAISO — JUNE 30. We were met at the boat last evening by a Methodist missionary, Rev. Irle, of Santiago, who had made excellent arrangements for 19 of us at a hotel, and was very helpful in getting us through customs. The hotel is nice and the whole party is in good spirits. Mr. Irle had been sent by Rev. J. D. Montgomery, Disciples of Christ Mission, Buenos Aires, with whom we have been in touch. A letter from Mr. Montgomery says he has reservations for all of us on boat sailing from Buenos Aires about July 20th, but for us not to delay in Chile; to come right over to B. A. before the Pass becomes blocked up with snow. It is cold, but still there is a lot of vegetation.

BUENOS AIRES, S. A. — JULY 4. There were two letters awaiting us here; one from the Presbyterian Board, saying Margaret had arrived safely in Lisbon for which we give thanks; the other letter was from Gladys.

We had a marvelous trip over the Andes. It was one of those things one could never forget. We took a train in Valparaiso 2:30 P. M. on July 1st, and rode till 6 that evening; stayed at a hotel in the mountains; got up very early next morning and rode in a train, climbing, climbing, and climbing until we got up to 10,441 feet; then at the very top we went through a long tunnel (the Christ of the Andes was on the top of this mountain, so that it was right over us as we rode through the tunnel and we could not see it); then as we came out of the tunnel we began going down and at 2,395 feet we got into taxi cars and rode until 756 feet, all afternoon; at this place we waited a few hours, and then took a Pullman through the night, and all next day, and arrived here last night. The Andes were wonderful; it was great.

JULY 12. We have been in this city for over a week now, and the boat hasn't come in as yet; they tell us now that the boat will be leaving here about the 30th. We are nicely located in a reasonable hotel, and are enjoying the sights, but would

rather be on our way. Day before yesterday we received two letters; Carl's with Margie's enclosed telling of her trip across to Lisbon; and Clara's; so happy to get all the news. Margie's letter across the Atlantic was very interesting; we will have a lot of comparisons to make when we get to India.

Yesterday afternoon, we went out by train about 20 minutes ride to a little town, Florida, where the manager of British and Foreign Bible Society lives; a fine family, three girls, oldest 14 years; made me think of our girls a few years back. At school they have half day English and half day Spanish. There are ten of us missionaries here at this hotel; some stayed at first hotel. When we found we were going to be held up here for about a month we looked for a cheaper place; have a nice place, a good room, hot baths, room and board for about \$1.25 apiece per day. This is the greatest place for beef; my, I don't know when I have eaten so much meat. And we have fruit all the time. Living is cheap here, so it is a good thing this is where we are held up. It surely has been cold since we have been here; I am wearing a sweater and a heavy fur-trimmed coat nearly all the time, and am I glad to have them! Strange it is cold and yet there are palms and tropical fruits and many flowers. We missionaries have been invited to the Bible (British) Society rooms here for a prayer meeting and tea to meet some of the English people. Yesterday morning we went to the Scotch Kirk and in the evening to the American (Methodist) Church. They tell us if we cross right over to Capetown it will take us about 16 days. This is a big city, they tell us the sixth in the world. Very nice indeed. We are both feeling fine, have fine fellowship and enjoying Buenos Aires.

JOHN C. and ELIZABETH TAYLOR.

FROM THE EDITOR

With patience and perseverance we have been able to get the Minutes of General Synod mailed on the last day of August, a full month later than usual. With compositors in the service of the U. S., and a general scarcity of help, it was impossible to get the work done in July. For this reason the July and August numbers had to be issued together this year.

The cost of work and materials has increased; the July number greatly reduced, and every economy used. All things considered, we have come out fairly well. The Congregational Statistics could not be ready in time for the date of mailing, but will be ready for mailing with the September number. Those

receiving them can paste them inside the cover of the Minutes.

This year there were no extra copies ordered, but as some were wanted, some special copies were printed. One minister ordered 20 copies and an elder ordered 30 copies. These extra copies were made at the expense of the Editor, as no provision was made by Synod to meet the expense.

It is impossible to know before-hand the exact cost of printing before the work is all done, and it is hoped that in the future this fact will be considered by the committee in making arrangements for the printing of the Minutes.

Our meeting this year for various reasons was one of the best we have attended in many years, and every one should have and read carefully all the reports and know the things that were done during the entire meeting.

Under the circumstances we have done our best to furnish our readers with the complete record of the work of the Synod of 1943.

FROM THE MODERATOR

Last year arrangements were made to have the Moderator visit all the congregations at an appropriate time, but the work was not carried through. This year so far as we know, nothing was done to carry out the plan. However, some congregations desire to have the Moderator make the effort this year. As no provision was made to finance the project, if anything is done, it will be necessary to make direct terms with the Moderator in due time. He expects to be at Fairview, Sept. 28 - Oct. 3, and at Darlington, Oct. 4 to 11. Each full week will be taken up with appropriate evangelistic services, to revive and stimulate the work in these congregations.

The Moderator will be available the first half of each month only; as the rest of the month must be spent in publishing the Advocate.

We hope to make this year one of the best we have had in decades, and this can be done if we all pray and work together for the building up of the Kingdom of Christ, just at a time when the world is being torn asunder by the forces of paganism.

SPECIAL NOTICE

Last month we mentioned the licensure of Mr. Thayer A. Westlake, and his appointment to go as a missionary to Los Angeles, and on his way, to be ordained by the Western Presbytery. Now we can report that he arrived in Sparta, Illinois, August 20, going to Coulterville the next day and preaching there on Sabbath the 22nd, in the morning, and back to Sparta for the evening service. On Monday evening, August 23rd, at a meeting in the Bethel Church, Sparta, he was ordained to the full office of the ministry. Rev. P. W. Duncan, preached the ordination sermon, and Rev. R. W. Stewart gave the charge to Rev. Westlake. Thus another young man is added to our ministerial roll. May he be guided by the Divine Hand.

A HISTORICAL SKETCH

Chapter IV

In this chapter we will notice some changes in the time honored customs and usages in conducting the services in divine worship; and the order in preparation for observance of the Lord's Supper; as well as some reasons why the churches are not growing in size and number.

There is a reason for all things, and we should understand why certain customs and order of service were followed for many years after the reasons for their use ceased to exist.

As an example; why did our church for so many years use the TOKEN, as a sign of fitness for the proper observance of the Lord's Supper? We will ask first, what the TOKEN was. It was a visible badge, or sign to indicate that the one possessing it, was recognized as a member in good standing in that particular congregation. To the present generation and for some time past, many have thought that there was no use for the TOKEN, and condemned its use, and laid it aside. The reason for its origin can be readily understood when we read the history of the Covenanters in Scotland, at the time of the Reformation. The Covenanters were not allowed by the civil, and often by the ecclesiastical authorities to preach in their own churches, and much less, were they allowed to observe the Lord's Supper, as they conscientiously believed they should. These services had to be held in the fields, and secret places, as spies

often came in to discover and reveal their hiding place. For this reason none were allowed to attend without a visible TOKEN. Maybe it was a card, or more often a piece of metal with an inscription engraved on it, made by the particular congregation. That was the sign or pass that each one must present before being admitted. The same principle is followed by factories, especially by government works, because it is necessary for the safety of buildings, materials, and the workers. An employee without his Badge, Photo, or TOKEN, can not enter. In times of peace, these restrictions may not be so rigid, but in these times of war, it is an absolute necessity. Such was the case in the times of the Reformation, when every man or woman who observed the Lord's Supper, did it at the risk of their lives. How little some people appreciate present-day privileges and opportunities. However, there has come a time when there is not such imperative need of such safeguards for the protection of God's people while in the exercise of their religious duties. Yet, there are some who use the TOKEN; that is their business and we may solemnly bow our heads in reverence when we see communicants carrying their TOKEN, which is to them a pledge that at least in the eyes of the rulers of the church, they are loyal and faithful members.

In some congregations the token is still used for the benefit of good order and as an aid to the pastor and session in conducting the affairs of the congregation. A card is used, giving the name of the congregation; an appropriate verse of Scripture, and a line on which the communicant writes his or her name and address. The cards are taken up and the pastor knows who has been present, and his address up to date.

So far as we are aware, the first time that the TOKEN came before Synod for consideration was about 1886 and 1887. The complaint was against the Session of the Cedarville congregation. In 1888, which was the writer's first Synod, there was nothing done about it, but in 1889, at Tarentum, Pa., there was quite a dispute; but nothing more. In 1890 at Pittsburgh, Pa., all sides were ready for a display of ecclesiastical oratory; and, being one of the young men, although a strict defender of the letter of the law, by a bold attack on the manner in which the use of the TOKEN was put into practice, and just at a time when neither side knew whether your historian was friend or foe, some good brother moved that the discussion of the whole matter be indefinitely postponed. The motion prevailed, and we have not heard even an echo in Synod about it since. We

adjourned for dinner, and then while the rest of the discussion was not at all parliamentary, it stopped never to start again.

Those were days when "Do as I do" was more important in the eyes of some doctors of divinity, than turning the sinner from the error of his ways.

For the next decade there was quite an effort in Home Mission work, and during these years there was much progress made.

The College was getting on its feet; quite a number of young men were in our Seminary, and several ministers from other denominations joined our ranks. Among these were Revs. John Graham, J. H. Leiper, Thomas Watters, Thomas Peebles, R. S. Feagles, B. McColough, and Rev. Mr. Morrow. Some were too old to be of much benefit in active service. However, all were men of ability. There were several young men of our own coming in from the Seminary, and work was started in Los Angeles and Salinas, Cal., and under the leadership of Rev. Thomas Peebles, in Minneapolis, Minn., and surrounding territory. The work in Minnesota grew until in a few years we had small congregations in Glendale, Prior Lake, Fairview, and a congregation in Minneapolis, and a Mission by the name of Glencar. In connection with the Minneapolis congregation, Rev. Peebles and a few helpers conducted an Academy, that was up to the standard of the best of such institutions.

Rev. Peebles, being a man of more than ordinary ability and foresight, knew the need of and the necessity for a written Constitution for our denomination, clearly defining our position in doctrine and mode of worship; as well as the necessity of being legally incorporated and able to hold our church property, in case of adverse development which he saw rising, which were destined to do much harm in the near future. Being a lawyer as well as a minister of the Gospel, and a profound theologian, he could present these matters with clear and telling effect, but it seemed that little impression could be made on a majority of the brethren. While conceding that his arguments were unanswerable, they were not sensible of the danger ahead. After about ten years of hard labor and little support, and much criticism he gave up the work. The congregations disbanded and the property was lost to the denomination.

At this time there were two missions in California, four organizations in Nova Scotia and New Brunswick, three in St.

Lawrence county, New York, three in northern Vermont, two in New York City and Brooklyn, six in Philadelphia, five in the Pittsburgh Presbytery, seven in the Western Presbytery, and many openings for mission work within the reach of all.

In 1901, the work that had been carefully planned and worked out with hard labor and much sacrifice, on the part of a few, being left alone or carried on by unfaithful pastors, began to fail, and a majority of those who had been trained in our own Seminary, could see no hope but in a complete change in our standards and form of worship, especially in the matter of the praise service; whereas they should have seen that the fault lay mostly in their own unfitness to shepherd their flocks.

Whether right or wrong, it is always hard for people to give up their favorite customs and practices on the one hand, and just as hard for those who desire a change to have patience with those who do not think as they do. It had always been the rule in divine worship to sing without the aid of musical instruments, and a few began to seek a change in the praise service, and the subject was agitated until in 1903, they sought relief in an effort to unite with the Presbyterian Church, U. S. A. A committee of five was appointed to draw up a basis of union. There were four who were in favor of the plan of union, and one, the Editor of the Advocate, was opposed, on the ground that the U. S. A. Church was becoming more and more contaminated with modernistic teachings. One of our own committee already had denied the inspiration of much of the Word of God.

After a bitterly fought battle in 1904, the majority report was defeated. In 1905 in New York City, the fight for instrumental aid in the praise service was renewed. The threat of many, that they would leave the denomination if they were defeated, had its effect, and by a small majority they won their point; but, the conditions were afterward the cause of endless disputes and divisions. The instrument might be used, if its use would cause no friction. Many did not see that such a condition would surely produce friction. Very soon indeed the kettle was boiling over.

We are governed by a representative form of government; and under such a form of government, the will of the majority is sure to rule in the near future. Had General Synod authorized the use of the instrument, where a majority of the members were in its favor; appealed to the people to submit to the

will of the majority; the minority would most likely have made no trouble; but, when the matter was left to the will of the Session to act, on the condition that no one would object, the objectors were disregarded, and it is easy to see that one or two could easily disturb the peace and harmony of the congregation; especially, since they could bring their grievance into the higher courts of the church; and, into the civil courts, as was done in some cases. Seeing the inevitable outcome of the controversy, those who asked for the change left the General Synod during that Synodic year.

Seven ministers left the denomination taking their congregations and all the church property with them. The South Ryegate congregation asked to be released to join the United Presbyterian Church, and the Duanesburg congregation alone, was left high on the Duanesburg hills, to work out its own destiny, without a pastor, and soon joined the Philadelphia Presbytery.

This closed one of the saddest chapters in our denominational history. Had these men been loyal and true, they would have remained with General Synod, since they had gotten what they asked.

If the Synod had previously adopted the form of Constitution, and become an incorporated body, as Rev. Peebles advised years before, the property at least could have been saved. We never have been able as a denomination to legally hold church property. Some of our church boards are incorporated, and all should be. What we have in the incorporated boards is secure. Why not be incorporated as a denomination?

Our next chapter will take up further accounts of our ups and downs.

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

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.

This autobiography is a neatly-bound little volume that takes the reader to the homes of neighbors, to weddings, to homes of the ill, and to funerals.

At 85, the Rev. Robert Waldo Chesnut has taken "time off" to prepare for posterity the experiences of a long and rich career as a country minister—a book that is of especial interest to those whose lives are knitted closely to the earth and its ruggedness.

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

Price — \$1.25.

CONGREGATIONAL STATISTICS

Congregation	Elders	New Members	Membership	Baptisms	Sabbath School	Y. P. U.	To Foreign Missions	To Home Missions	Cedarville College	Salary	Cong. Expense
Philadelphia Presbytery											
Third	5	2	140	3	80	20	400.00	382.00	....	2200.00	1390.89
Fifth	5	17	286	7	210	15	168.00	391.00	10.00	2000.00	3090.00
Duanesburgh	5	4	63	3	60	22	6.04	105.87	....	913.51	144.34
TOTAL	15	23	489	13	..	57	574.04	878.87	10.00	5113.51	4625.23
Pittsburgh Presbytery											
Pittsburgh	7	22	300	8	143	10	203.12	302.54	....	2250.00	2833.55
Darlington	4	14	242	7	119	20	116.75	255.00	....	1200.00	715.07
Fairview	6	5	125	2	78	22	20.73	68.78	....	664.87	267.00
TOTAL	17	41	667	17	340	52	340.60	626.32	....	4114.87	3815.62
Western Presbytery											
Grandcote	6	3	200	5	..	..	109.54	195.23	34.21	1000.00	279.20
Bethel	5	5	133	2	102	..	186.19	120.00	....	1337.10	484.94
Republican City	5						No Report this Year				
Los Angeles	..	1	27	..	100	..	60.00	....	....	56.32	40.17
TOTAL											
Ohio Presbytery											
Houston	3	7	19	..	..	..	10.00	....	....	....	21.90

CONGREGATION	PASTOR	CLERK OF SESSION	Elders	Members	Baptisms	Sabbath School	Y. P. U.	To Foreign Missions	To Home Missions	Special Work	Cedarville College	Pastor's Salary	Congregational Expense
Third Philadelphia	Rev. Wm. P. Green	James G. Brigham 400 Woodlawn Glenside, Pa.	5	140	3	80	20	400.00	382.00	..	..	2200	1390.89
Fifth Philadelphia	Rev. Theo. S. Wray	Samuel Black 2074 Susquehanna Philadelphia, Pa.	5	286	7	210	15	168.00	391.00	..	10.00	2000	3090.00
Duanesburgh	Rev. Alfred E. Parsons	L. B. Moore Delanson, N. Y.	5	63	3	60	22	6.04	105.87	..	..	913.51	144.34
First Pittsburgh		Samuel Gregg 11 Hochberg Ave. Wilkinsburg, Pa.	7	300	8	143	10	203.12	302.54	..	..	2250	2833.55
Darlington	Samuel S. Ward	C. H. McChesney New Galilee, Pa.	4	242	7	119	20	116.75	255.00	..	..	1200	715.07
Fairview	D. Porter Williams	Dr. Vern Watson Industry, Pa.	6	125	2	78	22	20.73	68.78	..	..	664.87	267.00
Houston		Felix McIntosh Houston, Ky.	3	19	..	..	..	10.00	..	..	..	....	21.90
Grandcote	Rev. Paul W. Duncan	Wm. Fullerton Coulterville, Ill.	6	200	5	..	..	109.54	195.23	135.00	34.21	1000	279.20
Bethel	Rev. Robert Stewart	D. C. Fullerton Sparta, Ill.	5	133	2	102	..	186.19	120.00	12.73	..	1337.10	484.94
Republican City		Earl Henry Clay Center Kansas	5					No Report this Year					
Los Angeles		Martha Ramsey	..	27	..	100	..	60.00	..	..	..	56.32	40.17

CEDARVILLE COLLEGE

CEDARVILLE, OHIO

The First Semester of Cedarville College will register Students on Monday and Tuesday, September 20-21, 1943. Class work begins on Wednesday, September 22.

Courses are offered in Agriculture, Arts Education, 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 University trained faculty. Summer School, as well as regular college work through the year.

Send for catalog 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, Ira D. Vayhinger.

REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

Operated at Cedarville, Ohio

The First Semester will open in Cedarville College Chapel, September 22, 1943. Students of all churches are welcome. Regular courses are offered. Send for information to the Dean, W. R. McChesney.