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THE PRESBYTERIAN GUARDIAN GOES FORWARD

A JOURNAL exists to convey information; a Christian journal to convey information that will help people to live lives that will glorify their Lord.

The Presbyterian Guardian wants to give its readers what will best help them to glorify God. On May fourth a new corporation, the Presbyterian Guardian Publishing Corporation, assumed responsibility for the publication of The Presbyterian Guardian. The Guardian has had an honored history. Until his death its senior editor was J. Gresham Machen, the leader without a peer of consistent Christianity in this country. The new corporation comes into existence to carry on a portion of the great work he conducted. A non-profit corporation, it is dedicated solely to the work of propagating the Christian Faith, and gifts made to it come under the exemption provisions of the Federal Income Tax Law.

Now we are looking forward to a bright, new day of advance in the spirit of our honored leader. What convictions will guide that advance?

First, the conviction that the whole Bible is *God's Word* and, consequently, is true.

Second, the conviction that the way to make the Bible a power for righteousness in men's lives today is to present all its teaching as a consistent whole, as a *system* of doctrine. That eliminates riding hobbies.

Third, the conviction that sound, upright, straightforward living is possible only on the basis of a *knowledge* of that Biblical system of doctrine. You cannot have right living without right knowledge. Old habits and treasured customs are an insufficient basis.

Fourth, the conviction that knowledge is acquired by *studying* the Bible. It has not come by getting sudden inspirations from no one knows where. Nor does it come by just getting into a pleasant frame of mind.

Fifth, the conviction that the Holy Spirit, the third Person of the Trinity, who dwells in every Christian believer, will be honored and glorified by Christian lives that are lived in accordance with the knowledge acquired by such study.

What is the Guardian's task? To convey knowledge of:

1. What the Bible teaches;
2. How that teaching is being applied in the world today;
3. How that teaching is being disregarded in the world today. (We learn by contrast as well as by concord.)

We dedicate ourselves to this task, in reliance only upon God, asking that He will use the efforts of His servants who have a part in the production of this journal to His glory.

PAUL WOOLLEY,
President, Presbyterian Guardian Publishing Corporation.

THE BUSINESS OF THE ASSEMBLY

AS THE Third General Assembly of The Presbyterian Church of America approaches, it is our prayer that all that is done may be to the honor of the great Head of the Church, our Lord Jesus Christ. To attain this great end there must be throughout the sessions a recognition of the sole authority of the Word of God. In the words of the Confession of Faith, "The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture."

A true church, our fathers have well said, is to be distinguished by fidelity to the Word. And they were wont to point to three particular activities in which this faithfulness must be shown: the proclamation of the Word, the administration of the sacraments, and the exercise of church discipline. All three must go hand in hand if The Presbyterian Church of America is to fulfill its divinely appointed mission.

DISCIPLINE

We shall be concerned very particularly with the subject of church discipline as the proposed Book of Discipline is considered. Surely we cannot over-emphasize the importance of this particular task. Is not the sad departure from the Word of God, which is so evident in the churches of our time, due in large measure to the fact that discipline has become almost unknown? How can there possibly be a faithful proclamation of the Word and a faithful administration of the sacraments without zeal for the maintenance of the purity of the church? May the great Head of the church guide us as we take measures to carry out His solemn charge that His church be kept true to the Word of God!

PROCLAIMING THE WORD

In various ways, no doubt, the assembly will also be concerned with its responsibility, than which there can be no greater, for the proclamation of the Word. How thankful we may be that, through the preaching of pastors and missionaries and teachers of the Word, the Gospel of the grace of God has gone forth with new impetus and freshness during the past year! How great the opportunity and challenge that remain as we face a hostile or indifferent generation with His saving message! In obedience to His great commission let us advance and expand the work that has been begun.

RESOLUTIONS

A number of resolutions will be presented to the General Assembly for consideration. We do not take the position that the General Assembly should never pass resolutions. It is possible that, under certain circumstances, a resolution may be the most effective means of declaring the Word of God. However, our sad experience in the old denomination should make us very cautious at this point. There was a marked tendency in the old church to substitute government by resolutions for government by appeal to the constitution. The Word of God and the authoritative standards of the church were sadly neglected, and tended to become dead letters, while the resolutions of passing majorities, often carried without adequate debate, were exalted. A far more wholesome situation would be created if, whenever the church is in need of instruction on any particular point, attention were specifically called to the teaching of the Word of God and of the subordinate standards.

Furthermore, the church needs to take great precaution that it remains within its proper sphere. Secular affairs and political questions certainly are not the concern of the church. If questions, as often happens, have moral as well as political bearing, the church must take care that it does not go beyond declaring the truth of the Word. The overture from California which deals with pacifism, it seems to us, is objectionable from this point of view. The church might very properly call to mind the teaching of the Bible and of the Confession of Faith which is contrary to the false pacifism of our time. It is quite a different matter, however, for the church to speak of an "adequate national defense" or to call for "support of the Chaplains' Corps of the United States' Army and Navy as an integral part of our Christian personnel."

Above all, however, it is necessary that the church shall not in any detail go beyond the teaching of the Bible in the sphere of doctrine or morals. It is as great a sin to add to the Word of God as to take away from it. Our times clearly call for serious instruction in the principles of Christian conduct which are set forth in the Word of God, and in our standards, for example, in the exposition of the Law of God in the Larger and Shorter Catechisms. But we must protest against every attempt to set up human ordinances which are contrary to or beside the Word of God as standards for our lives. Hence, while we agree with many of the sentiments expressed in the overtures from Chicago and California which deal with Christian conduct, we cannot advocate their adoption. To our mind, the overture from Philadelphia represents a thoroughly Biblical and Presbyterian approach to matters of this kind.

"Quick and Powerful"

By the REV. HENRY W. CORAY

Independent Board Missionary to Manchoukuo

ABOUT a year ago Heber McIlwaine and I, with another friend, were approaching Harbin on a train. We had been to a city called Acheng interviewing missionaries about the Manchurian field with a view to opening work here later. The passenger coaches were jammed to the doors. They invariably are, as we have since discovered. Travel is always fascinating in this land. It is thrilling just to go into a city railroad station and catch the mood of Manchoukuo. Kipling tells of an inscription on a certain tombstone in Shanghai which reads, "Here lies the form of one who tried to hustle the East." Well, the one time the East may be seen hustling is in a station. Here you see the bland Manchurian with his inevitable *pu kai* (bedding) rushing to get a seat in the third class compartment before it fills up. You see Japanese women in graceful flowing dress shuffling along on wooden shoes with sleeping babies girded to their backs. Soldiers flash hither and thither, preparing either to entrain or to meet a general who will arrive on the streamlined "Asia." Russian guards peer eagle-eyed at the foreigner and, in broken English, ask to see his passport. Koreans with baggy trousers tied at the ankles as though they were wearing bicycle guards inquire about trains at the windows, speaking excellent Japanese or Manchurian. Occasionally you see a Mongol dressed in brilliant red and yellow looking ill at ease and wishing, no doubt, that he were back in his tent eating mutton. A loudspeaker is barking out the arrival and departure of trains in quick, staccato Japanese. The atmosphere is charged with excitement, tobacco smoke and the Russian language spoken by Manchurian porters trying to pick up an *i mau* (ten cents).

We straight-armed our way into the diner where we could sip tea and seat ourselves comfortably. I noticed a Russian sitting at the table next to the one we chose. We had exchanged a few words at the station where we had boarded the train. He spoke fairly good English. After a while I excused myself and went over to have a

talk with him. I found out that his name was Pisanoff (pronounced Bisanoff, accent on middle syllable). He was a tailor doing business in Harbin. He had been to America, had worked at the studios in Hollywood for several years. In 1924 he had returned to Russia, then come to Harbin the following year, leaving two motherless children at home until he could earn enough money to bring them here. Later he sent them railroad fare. To this day he has not heard a word from them. He does not dare attempt to communicate with them lest the Soviets destroy them, if indeed they have not already done so. We often wish that America, playing around as she is with Communism, could realize the intense suffering and tragedy that that movement has brought upon the Russian people. Meanwhile, he has married again and has three more children. I asked him about his religion. He said that he was Greek Orthodox, but confessed that he received no peace or comfort from his faith. It interested me to hear him say that he could not understand why his church had so much ceremonialism and gave so little to satisfy the longing needs of the soul. The train was pulling into Harbin and I had only a minute to tell him about the Son of God and how He came into the world to save sinners. I asked for his card and promised if ever we came to Harbin again I would look him up.

As soon as we moved here last autumn I went to his shop, but he had moved and no one knew anything about him. On February 21st of this year I was on a bus coming into Harbin from a neighboring village. Just as we arrived I noticed the Russian tailor who, unknown to me, had been a passenger, about to get off the bus. Someone has said, "The clock of heaven keeps good time." Had it been a week later or had either of us been on another bus, the meeting could not have happened. I followed him out of the bus. "Mr. Pisanoff," I said. He recognized me and greeted me cordially. His face was sad, inexpressibly sad, even more so than it had been at

our first meeting. He said, "I expected you to call." I explained to him that I had called, but that he had moved away. He told me that his business had practically failed, and that he was planning to move to Shanghai soon. I invited him to come to our apartment for dinner two evenings later. He said he would come.

After dinner I took my Bible and we spent the evening talking about God's plan of salvation. How shall I ever forget the expression of wonder that came into his face as he heard for the first time the great doctrines of grace and redemption? Before he left, I pressed him to receive the Lord Jesus Christ, pointing out that the Word of God promised forgiveness of sins by virtue of the perfect atonement of His Son. "Ah," he said, "I dare not pray to God. I dare not ask Him to forgive my sins. They are too many!" I answered that Christ came not to call the righteous but sinners to repentance, and that he, Pisanoff, was exactly the kind of man that God was willing to receive. He shook his head and said that he simply could not believe it, that it was all too wonderful. We knelt and prayed before he left.

The following week I went to look him up at his home. A neighbor told me he had left for Shanghai. Every day since then I have not ceased to remember him in prayer.

This week a letter came from Shanghai. I think I shall quote a portion of it just as it is. I want the readers of THE PRESBYTERIAN GUARDIAN to know this story, so that they can rejoice with me in the marvelous power of the divine, supernatural gospel which we love and proclaim. And I want to say also that all glory and honor for this trophy of grace must be ascribed to the Lord of glory who came to heal the broken-hearted and preach deliverance to the captives.

"Since I left your house I feel myself quite a different man," he wrote. "Into my heart came a great feeling and a faith in our Lord Jesus Christ. You taught me to pray to God with a simple words. I came home that evening and told to my wife all we had spoken about,

and the reading of the Holy Bible. That night I repeated your words. I prayed to Jesus Christ to forgive my sins and to help me. My business was very bad in Harbin and I hardly could continue it for it brought me a loss every month. I planned to move to Shanghai but I had no means. I wrote to my friends here to investigate if I could do any business in Shanghai and in the affirmation to send me money if possible. I hardly believed

that my friend here is able to help me. He remitted me the money and telegraphed to come immediately. It was a great joy to me and to my wife, for I believe it is more possibilities. . . . God listened my prayers. He helped me to come to Shanghai. He helped me to find friends and to find the work. I had lost a big money for the past five years in Harbin. I feel now I was a sinnest lost sheep, for I never prayed to God to help

me. I was seldom in a church, one or two times a year. I thought I am too busy. I thought if I bring no harm to others, it is all right. Now I feel that no action can be done if God shall not bless. With this feeling my heart is calm and my action is sure. I pray God every morning and evening. I pray Him whenever I go, I pray Him to lead me, and I thank Him for I feel that He is with me. My business is better and my health is better."

The Ministry of Reconciliation

By the REV. PROFESSOR THOMAS E. WELMERS, A.M., B.D.

This article represents a portion of the address delivered at the Eighth Commencement of Westminster Theological Seminary on May 11th. Professor Welmers is a minister of the Reformed Church of America and is connected with Hope College at Holland, Michigan.

IN II Corinthians 5:18-19, upon which we propose to base our remarks, Paul is stating some tremendously important facts. In a very few words, but each word weighted with meaning, he summarizes the entire gospel. In many passages Paul has done this. His knowledge of the facts of the gospel was so comprehensive, and the correctness of his interpretation of these facts so clear, that he could from almost any angle present the whole in a few phrases. This, we believe, he has done here, as we hope to see.

Paul begins with God: "All things are of God." We have no desire to limit the meaning of "all"; but the present application is to salvation. If the salvation of man is necessary or desirable, then there are only two possible points of departure: God and man. It is conceivable in our thinking to begin autosoterically, but in reality this method cannot give us assurance, certainty, and conviction. The gospel which Paul preached was neither man-made nor man-conceived. It was wholly and solely supernatural. The first three Hebrew words in Scripture tell the whole story. Here God is the first logical and grammatical subject; throughout Scripture God shines forth on every page; and the last word in the Bible is God, in the person of Jesus Christ. In the summary of the gospel in John 3:16, the emphatic word is not "loved" but "God", and we should read it, "God so loved the world." Salvation originated in the heart of God; every step in the process of salvation has God as its author; and the purpose of the salvation

of man is for and unto God. Hence we are not surprised that Paul puts God in the foreground. Paul would have us concentrate our attention upon God, nor ever allow it to be diverted from God. Lot's wife became a pillar of salt because she looked back. The runner keeps his eye on the goal.

In our judgment we are stating the case mildly when we say that not only the world but also large parts of the church have forgotten God—at least the God of Scripture. We confine ourselves to the church. It is true that salvation has much to do with man. He is the one who is to be saved, and God seems to be so far away. Hence attention is centred on man. But the dangers lurking herein are manifold. Much of the preaching of the day seems to assume that both the child and the adult possess correct and sufficient knowledge of God; in short, that if regeneration is necessary all men are regenerated. Common grace is identified with special grace, and a sharp antithesis among men is not recognized. On this assumption and identification an appeal is made to man to be good and all will be well. He is exhorted to put away evil and bring forth the fruits of the Spirit. To help men and especially youth in what is called the Christian life, all kinds of amusements are introduced, lest they turn their backs upon the church. The church, it is claimed, if she is to continue, must adjust herself to the demands of men both in what she is to believe and do.

Where is God? Forgotten! He who should have the first place has been relegated to the background. The God

of the day is not the God as the heroes of the Reformation envisaged Him, not the God as the Bible pictures Him. Here lies the difficulty. Scripture presents God as the Sovereign Creator and Preserver of the universe. His love towards man is incomprehensible, but it is not exercised at the expense of His infinite holiness, justice and truth. Our first concern is with this God and not the fruits of a Christian life. I am not an antinomian but recognize the necessity of fruit-bearing, but I cannot see the possibility of it without the roots of faith in God in the heart. Back to God, must be the subject of preaching for this generation. A wholesome fear of the majesty of God would do much to bring back the church to where she belongs. Only such as have similar conceptions of God can associate in common worship of God. Paul began with God.

Presupposition of Reconciliation

After having told us that all things are from God, Paul applies this truth to what he calls reconciliation. Now reconciliation presupposes variance and enmity; and we usually think of it as existing among conscious beings. In this sense enmity may be between God and man, or God and Satan, or man and Satan, or between man and man. We cannot think of reconciliation among the inhabitants of heaven, for there can be no enmity there. We are not so sure but that there may be variance at times among the hosts of hell, and hence need for reconciliation there. On earth, where friendship reigns, there is no need of reconciliation. However, we often find a differ-

ence of opinion among friends, and then we conclude that the friendship is not perfect. When employers and employees sit at a table to adjust differences of opinion, their friendship is pretended and strained. Even after they have signed an agreement, unless the agreement is from the heart and wholeheartedly concurred in, the reconciliation and friendship is in appearance only. I apprehend that much of the so-called reconciliation which is effected in the business and industrial world is reconciliation under compulsion. The injection of a strong dose of the fear of God into the rising disputes between capital and labor would appreciably decrease their number and quickly and justly settle most of them.

It was not necessary for Paul at this point to mention the persons who were at enmity, nor to state clearly the nature of the enmity. This he had so often done. We may justly conclude that when he was in Corinth, he did not leave the Corinthians in doubt on this matter. The whole tenor of his epistles finds its ground in this presupposition. They are surcharged with the fact which made reconciliation necessary. It is the immediate cause of the entire plan of salvation.

The enmity, here presupposed, exists between God and man; and not in any sense between or among humans. True, there is enmity among men—we are only too aware of it in our intercourse with men—but this is a mere peccadillo compared with the deeply embedded enmity between God and man. The former is a surface affair; the latter has roots in the very nature of man. The former is but a reflection of the latter; and were it not that man is at enmity with God, he would not be at enmity with his fellow man. When two human beings are reconciled with God they must be reconciled with each other. It is therefore necessary that man become reconciled first with God; and then there will be every prospect of reconciliation among men. David realized the nature of this enmity when he cried, "Against thee, thee only, have I sinned, and done that which is evil in thy sight."

Yet, is it not true that the emphasis in many a pulpit today is upon reconciliation among men, and reconciliation with God is scarcely mentioned? We are told that war must cease, and men must live in peace together; that

labor disputes must be settled, and contending parties must recognize each other's rights; and that our attitudes towards other races must be respectful, and strife engendered by superciliousness must come to an end. However, they proceed always on the assumption that the enmity exists only among men. The root of the matter lies far deeper. Man has defied God; shall he then yield to one who is merely his equal? The pride of the heart is too lofty to be so easily broken. I have often seen groups who met to devise ways and means of reconciling enmities among men, and who at the same time were unwilling to manifest the attitudes they were advocating, and so gave no promise of real conciliatory results. Scripture is very explicit when it says, "For we also once were . . . living in malice and envy, hateful, hating one another." And again, "The mind of the flesh is enmity against God."

The Fall

The enmity between God and man, which is presupposed in our passage, originated in Paradise. It was not inherent in the creation of man, for God made man good, in His own image and likeness created He him. We shall leave the question of the origin of sin to wiser minds, but Scripture tells us that it came into this world of ours through the agency of the devil who had assumed the form of a serpent. The problem of evil for us at this time is not the origin, but the actuality of it, and who can doubt this?

It is sometimes unfair to compare the significance of events but if the death of Christ on the cross was the most significant, the fall of man in the garden of Eden was the next most significant event in the history of mankind. The fall affected all men; redemption only some. But the glory of the redeemed is infinitely greater than the damnation of the lost. The fall affected not only the body of man, since the body dies and that at seventy or eighty years of age; but of tremendously greater importance is the fact that the soul of man was affected. One of the best words to describe this effect is perversion. The image of God in man was not destroyed, for man is still salvable. God did not allow man to fall as far as he permitted Satan to fall, namely, into perdition; but stopped his fall, as it were, at a point where God could still reach him with

His saving grace. This is of great comfort to the recipient of grace, but it is of no credit to man. For in his perversion man removed himself farther and farther from God. Man became conscious of a loss, but was unable to define this loss or to have any love to regain it. Man was lost in his own perversion. From this initial sin of man has resulted all the woe and misery to which mankind is heir, and this sin breaks forth in the most so-called inhuman, but in reality human, crimes.

Over against this, which we believe to be the teaching of Scripture, we find that many today conceive of sin as a very trivial affair, with which man need not be too much concerned. It is true, thanks to common grace, that there is some tolerance among men. For the sake of His own, God is restraining the natural propensity of man towards destruction. Untrammelled sin would have brought speedy destruction, and made the exercise of grace impossible. This exercise of grace renders countless men to live outwardly decent lives; but the inference drawn from this fact, namely, that sin is merely imperfection and will soon be overcome, does not square with Scripture. Rather with St. Augustine we could call the so-called virtues of men "splendid vices"; and with Scripture say that the "righteousnesses of men are as filthy rags" and that man is "desperately wicked."

Disobedience

If we are to understand the heinousness of sin, we are to consider still another phase of it. It consisted in man's disobedience. Had sin terminated with man, the results would have been serious enough. But God could not ignore the challenge that was hurled against Him; the disobedience was against God. This gives to the enmity between God and man its serious nature.

Here again our conception of God determines everything. The pollution of sin is so destructive because the sin was against God. The guilt resting on man is so great because the sin was against God. It was God whom man by his sin wished to dethrone. It was God whose authority man called into question. Jesus asked the Pharisees, "What think ye of the Christ?" and we would put the question, "What think ye of God?" If God is infinitely

holy and cannot condone or look upon iniquity but the burning wrath of His holiness must consume sin, then sin is a terrible thing. If God is infinitely just and sin offends His justice and minimizes His righteousness, then sin is the most serious thing with which man has to do.

The decisive question in this connection is whether God is creator of man or not. If He is, as Scripture teaches and we believe, then shall the clay say to the potter, "What fashionest thou?" The seriousness of the consequences of sin does not justify man in his attempts to abolish the justice of God. Nor does the desire of man to escape the penalty of his sin offer sufficient reason to abrogate God's justice. The requirement God laid upon man was not arbitrary or unreasonable. Obedience would have involved no suffering on the part of man, nor would man have lost anything good. All man's needs, physical, æsthetic, and spiritual would have been abundantly satisfied by obeying; and the consequences of disobedience were clearly set forth. The purpose of God in giving the command was to test the loyalty of man to God. Obedience would have been rewarded with supreme blessings.

In spite of all these inducements to obey, man disobeyed. What could God have done other than pronounce man guilty? The justice of God could not withhold the execution of the sentence. Man may learn that he was in error, and thus require of himself to alter his pronouncements; but this cannot be thought of God. Our very concept of God forbids this. An unjust, imperfect God would just be no God. Sin acquires its extreme heinousness from the fact that it is against the infinitely holy and just God.

If Paul, as we said above, did not stress in our passage the presupposition of reconciliation, the church of today can ill afford to neglect the strongest emphasis thereon. This neglect has been one of the chief factors that have brought the church into the condition in which she finds herself today. It does not escape us that the sinfulness of man is not a palatable truth. Neither does a sick man welcome an operation, but if necessary, blood must flow from the body to remove the offending member. And if man is a sinner before God, then

loudly, persistently, lovingly, and Scripturally, the fact of enmity between God and man must be proclaimed. Nor is it a truth that is easily understood or readily accepted by the natural man. Only by the grace of God which opens spiritually blind eyes can man be made to believe this truth; but as ministers of the word of reconciliation it is incumbent upon us incessantly to hammer at the barred gates of the heart until they open.

For of what value is it to exhort men to believe when they are not con-

scious of unbelief? or to appeal to men to depart from evil and do good when they account themselves righteous? The prodigal did not turn homeward until he realized that he had come to the end of a dead road. The first thing necessary to know, says the Heidelberg Catechism, is how great my sins and miseries are. This is basic and fundamental to salvation. On this foundation and on this alone can the spiritual superstructure which is well-pleasing to God be erected. No truth needs greater emphasis today.

The Injunction Suit

THE notorious injunction suit of the Presbyterian Church in the U.S.A. *versus* The Presbyterian Church of America, calculated to restrain the defendants from the use of their name, reached the Philadelphia Court of Common Pleas No. 5, on Wednesday, April 28th, at 10 A. M., and was heard before the Hon. Frank Smith. Counsel for the Presbyterian Church in the U.S.A. was Walter Lee Sheppard, Esq. The Presbyterian Church of America was represented by Walter Biddle Saul, Esq., and Murray Forst Thompson, Esq.

Presentation of the plaintiffs' pleadings was marked by the inclusion of an amazing fund of material lifted from the complaint, alleged not to have been denied in the defendants' answer, and offered to the court with a liberal sprinkling of opinion and surmise.

Principal witness for the plaintiffs was Lewis Seymour Mudge, D.D., Stated Clerk of the General Assembly of the plaintiff church, who said, "I am the chief executive officer of the church. . . . It is a full-time position. . . . The duties are most exacting." To him were presented for identification one piece of mail and several newspaper clippings in which there appeared to have been some slight confusion in the matter of names. Dr. Mudge's counsel seemed to feel that the lone letter, mailed by a newspaper office and incorrectly addressed, was proof positive of a chaotic situation.

Dr. Mudge went on to recite the history of the proposed union of the United Presbyterian Church of North America with the Presbyterian Church in the U.S.A., at which time the

name, "Presbyterian Church of America," had been mentioned as a desirable name for the proposed united denominations. The fact that the union had been rejected by the General Assembly of the United Presbyterian Church and, consequently, was never sent down to the presbyteries of the Presbyterian Church in the U.S.A., was accorded only a momentary bowing acknowledgment.

Dr. Mudge testified benignly that the church he represented had entered into the most happy comity relations with most of the "great denominations" and declared that "it would be unfortunate if any church bearing the name 'Presbyterian' would enter these areas where we are supposed to be in these happy relations with our brethren and exhibit a different spirit." Thereupon arose wiry, adroit Walter B. Saul, counsel for the defendants, whose incisive attack soon altered the tenor of Dr. Mudge's last declarations. At Mr. Saul's request Dr. Mudge read a list of nine Presbyterian denominations in the United States, of which many names were at least as similar as those of the plaintiff and defendant churches. Before abandoning the subject, Mr. Saul elicited from Dr. Mudge a statement that the defendants may call themselves "Presbyterian."

At this point Dr. Mudge became suddenly very uninformative. He was not sure, for instance, whether individual churches of the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. were distinguished in any way in those cities where both denominations were represented. Dr. Mudge stated darkly that the two churches "got along per-

fectly because of happy relations."

The morning session on the following day was devoted very largely by the complainants to an elaborate presentation of evidence of comity relations with other denominations. Dr. A. Livingston Warnshuis, minister of the Reformed Church of America and connected with the Foreign Missions Conference of North America, presented an elaborate picture of the work of the Presbyterian Church in the U.S.A. on the foreign field in an attempt to show a complete absence of monkey wrenches in the foreign machinery. Though obviously reluctant to do so, he admitted under cross-examination that the "Conference" he represented would cooperate with The Presbyterian Church of America. Dr. Eugene C. Scott, Stated Clerk of the Presbyterian Church in the U.S., also testified that in China (where he had labored for a number of years) those churches whose names are similar in the English language are so translated as to be absolutely dissimilar in Chinese. Nimble-witted Mr. Saul, at this point, forced Dr. Scott to admit that the names of the plaintiff and defendant churches could also be so translated as to avoid the slightest tinge of confusion.

Counsel for the plaintiffs then called to the stand the Rev. Charles E. Schaeffer, minister of the Reformed Church in the U.S., formerly an official in the "Home Missions Council" which represents twenty-two different denominations on the home missions' field, and now an executive in the Board of Home Missions of his own denomination. Mr. Schaeffer blandly announced that "non-cooperative churches are competitive." Mr. Saul asked for details. Thereupon, the witness plunged deeper into the mire, admitting on the one hand that one system of doctrine may lead a man more easily to salvation, but on the other hand declaring that "sheep-stealing" is morally wrong. "Sheep-stealing," it developed, was Mr. Schaeffer's characterization of proselytizing. He also stated that a church has property rights in its members and should be accorded some legal protection against "sheepstealing."

At this point Dr. Mudge was recalled to the stand and Mr. Saul engaged him in brilliant cross-examination. He elicited from Dr. Mudge

the admission that the basic purpose of his church was to glorify God, that it was in no sense a money-making proposition, and that commercial considerations nowhere entered into the picture. Mr. Saul then spoke of the casual worshipper who might enter the defendant or the plaintiff church and contribute his casual gift.

"Whether or not the casual worshipper goes into a plaintiff or a defendant church, does it make any real difference to you since your purpose is for the glory of God," demanded Mr. Saul.

"This is a hard question to answer," said Dr. Mudge.

"Does your church proselytize," asked Mr. Saul, "among members of other churches?"

"We emphatically discourage it," rejoined Dr. Mudge.

"What about members of the Catholic Church?"

"We do not in any way endeavor to convert Catholics," replied Dr. Mudge. "We do not consider that persons who are in fellowship with other evangelical churches are among the lost. We are anxious to go to the unchurched."

Closing in upon the witness, Mr. Saul asked, "What about Unitarians?"

After considerable backing and filling, and completely surrounded by a sea of pious verbiage, the substance of Dr. Mudge's reply was that they would proselytize from Unitarians provided said Unitarians were not Trinitarians. Forced into a small corner regarding his attitude toward The Presbyterian Church of America, he amazingly declared, "I would wish God's blessing upon them."

Obviously, however, Dr. Mudge still entertains the naïve idea that his church has some sort of property right in the prospective contributions of its members even while those contributions are still in the pockets of the donors. He declared that he would have serious objections to any solicitation of contributions from those who formerly contributed to the Presbyterian Church in the U.S.A.

After brief testimony by Auburn Affirmationist William R. Rearick, the plaintiffs rested their case.

First witness for the defense was the Rev. Paul Woolley, Assistant Professor of Church History at Westminster Theological Seminary. Mr. Woolley read from the United States

Government Census report a long list of churches whose names contained similarities, in many cases far greater than that of the plaintiff and defendant churches. It required about eight minutes to read the entire list. At its conclusion the court admitted that the name "Presbyterian" was purely descriptive and no objection to its use by the defendants could be entertained. Mr. Saul then attempted to question Mr. Woolley concerning the history of the controversy leading up to the split last June. Mr. Sheppard quickly tried to suppress all testimony on church history prior to 1932 on the basis that Mr. Woolley had not been a member of the Presbyterian Church in the U.S.A. prior to that time and hence, in spite of his position as Professor of Church History, could not possibly know anything about it. Mr. Saul then informed the court that he proposed to prove that the defendants were *forced* to leave the plaintiff church because of the departure of that church from its historic standards. Here the judge showed an apparent tendency to consider the question of similarity of names as alone pertinent to the case. Thereupon Mr. Saul explained to the chancellor that his reason for here inserting the story of the Presbyterian conflict was to show that by reason of the lengthy controversy there was not the slightest possibility of confusion in the minds of "any Presbyterian or near-Presbyterian." The door to the inclusion of evidence of Modernism was not very wide open, but Mr. Saul's foot was certainly inside. Strangely enough Mr. Sheppard's words, addressed to the judge and off the record, became the unwitting means of temporarily opening that door.

Said JUDGE SMITH, "Isn't there some one big reason for the withdrawal of the defendants?"

MR. SHEPPARD: "No, there is not."

JUDGE SMITH: "Oh, I know there is something. No one big thing?"

MR. SHEPPARD: "No, your Honor. The difference was purely administrative."

JUDGE SMITH: "I thought it was doctrinal. I thought that one faction held to a strict interpretation of the written Word, the other a liberal."

MR. SHEPPARD: "No, your Honor, that has nothing to do with it. It was purely a matter of administration."

JUDGE SMITH: "Why do you keep

away from the vital point?"

Thereupon, Mr. Saul launched into a review of the doctrinal controversy from the time of the General Assembly of 1923 until the Syracuse dénouement. Throughout the entire speech Mr. Sheppard offered objection after objection in spite of the fact that, to preclude just such interruptions, the court at the outset had noted Mr. Sheppard's objections and given him an exception to the entire speech of Mr. Saul.

Mr. Woolley was allowed to testify that the controversy between those who were in sympathy with the Auburn Affirmation and those who approved the "Five Points" of the 1923 Assembly was actually the controversy which eventually split the church. At this point, the court adjourned until Friday, May 7th.

At the opening of the session one week later, Mr. Woolley was recalled to the stand and questioned concerning the designations of the Old and New School Assemblies as they existed subsequent to 1837. It was adequately demonstrated that both assemblies were designated as "The Presbyterian Church in the U. S. A." At the conclusion of this line of testimony complainants' counsel categorically declared that all letterheads and publications of the plaintiff church carried the full corporate name, "The Presbyterian Church in the United States of America," rather than the abbreviated form, "U.S.A." This disingenuous morsel was promptly pounced upon and demolished by defense counsel who exhibited a number of representative publications, including General Assembly Minutes, the imprimatur of which was consistently in the abbreviated form. The letterheads alone, it appeared, contained the full corporate name.

Next witness was the Rev. Edwin H. Rian, General Secretary of the Committee on Home Missions and Church Extension of the defendant church. Mr. Rian reviewed briefly the organization of The Presbyterian Church of America and read a complete list of its particular churches. He testified that no funds intended for the plaintiff church had ever been received by the committee he represents.

Counsel for the complainants then became very helpful to the defense by introducing the issue of the Inde-

pendent Board. He called attention to certain printed accusations of apostasy in the old organization, and asked Mr. Rian if that were not the attitude of the defendants. Quick to grasp the golden opportunity, Mr. Rian recounted the entire issue involving the 1934 "mandate," the Christ-denying decisions of the Syracuse Assembly, and other pertinent facts. He readily admitted, under cross-examination, that The Presbyterian Church of America recognized the duty of urging members of the Presbyterian Church in the U.S.A. to leave the apostate denomination.

When Professor John Murray, of Westminster Theological Seminary, was placed on the stand and qualified as an expert in theology, prompt objection to the inclusion of doctrinal matter was made by the plaintiffs. The court concurred in this and further testimony concerning doctrine was barred. Mr. Saul, however, was allowed to make an offer of proof in writing. Mr. Murray left the stand without testifying.

The Rev. Charles J. Woodbridge, Chairman of the Home Missions' Committee, was then questioned concerning the reasons for the choice of the name, "The Presbyterian Church of America." Mr. Woodbridge read the statement in the Act of Association adopted at the First General Assembly in which is contained the phrase: "to make clear to all the world that we have no connection with the organization bearing that name [The Presbyterian Church in the U.S.A.]."

After the noon recess Mr. Rian was recalled to the stand and questioned about the publicity accorded the adoption of the church name. He read excerpts from numerous secular and religious papers, demonstrating conclusively that no tinge of confusion existed in the minds of the writers. At the conclusion of his testimony the defense rested its case. It may be several months before a decision in this important suit is handed down by the court.

And once more that Gideon's band of true Christians, The Presbyterian Church of America, has publicly taken its unflinching stand on the side of historic Presbyterianism and the principles of religious liberty for which the fathers fought and died.

—THOMAS R. BIRCH

General Assembly Docket

ATENTATIVE docket for the sessions of the Third General Assembly of The Presbyterian Church of America has been prepared by the Committee on Arrangements appointed by the Second General Assembly. It is planned that all sessions will be held in the Spruce Street Baptist Church, 50th and Spruce Streets, Philadelphia.

The proposed docket follows:

- Tuesday, June 1st*
- 10.00 Service of Worship
Sermon by Moderator of Second Assembly
The Sacrament of the Lord's Supper
- 2.00 Constituting of Assembly
Roll Call
Report of Committee on Arrangements
Election of Clerk of Assembly
Nomination, election, and installation of Moderator of Assembly
- 3.00 Presentation of Papers, Requests, Overtures, etc.
- 3.30 Report of Committee on Home Missions, etc.
Election of members of Committee for class of 1940
- 7.45 Service in memory of the Rev. J. Gresham Machen, D.D., Litt.D., conducted by the Faculty of Westminster Seminary.
- Wednesday, June 2nd*
- 9.00 Devotional Service
9.15 Assembly called to order
9.30 First Report of Committee on Constitution
Final Consideration of THE FORM OF GOVERNMENT
- 12.30 Adjournment of morning session
- 2.00 Report of Committee on Foreign Missions
- 3.30 Report of Committee on Christian Education
- 7.45 Public Rally in the interest of Foreign Missions
- Thursday, June 3rd*
- 9.00 Devotional Service
9.15 Assembly called to order
9.30 Second Report of Committee on Constitution
Consideration of THE BOOK OF DISCIPLINE
- 12.30 Adjournment of Morning session
- 2.00 Third Report of Committee on Constitution
Consideration of THE DIRECTORY FOR WORSHIP
- 7.45 Public Rally directed by the Committee on Home Missions and Church Extension
- Friday, June 4th*
- 9.00 Devotional Service
9.15 Assembly called to order
9.30 Miscellaneous business
Setting date and place of next Assembly
Approval of Minutes of Assembly
- 2.00 Afternoon session if needed
Adjournment of Third Assembly

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 32

The Human Nature of Christ

QUESTION 21. *Who is the Redeemer of God's elect?*

ANSWER. *The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be God, and man, in two distinct natures, and one person, for ever.*

QUESTION 22. *How did Christ, being the Son of God, become man?*

ANSWER. *Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.*



Mr. Skilton

THE Bible teaches that the eternal Son of God, the Word, became flesh, taking to Himself a human nature. Our Lord was —after His coming— and is, and for ever will be, man as well

as God.

That our Lord Jesus had a human nature is shown by the following types of Scriptural evidence:

(1) He designated Himself and was referred to by others as man (John 8:40; Acts 2:22; Romans 5:15; I Cor. 15:21; I Tim. 2:5).

(2) He was born of a woman; He appeared in the flesh (Isa. 7:14; Micah 5:2; Matt. 1:18, 23; 2:6, 11; 13:55; Luke 1:26-35; John 2:1; 7:42; Gal. 4:4. See also John 1:14; Phil. 2:7; I Tim. 3:16; I John 4:2).

(3) His genealogy is clearly traced. The Scriptures in their treatment of Christ as seed of the woman and of His legal ancestry indicate that He possesses a human nature.

He is the seed of the woman (Gen. 3:15; Psalm 22:10; Micah 5:3; Gal. 4:4; I Tim. 2:15; Rev. 12:15). He was born of a virgin (Isa. 7:14; Matt. 1:23; Luke 1:26-35); of the line of Shem (Gen. 9:26-27); a Hebrew (Exodus 3:18); of the line of Abraham (Gen. 12:3; 18:18; Matt. 1:1; John 8:56; Acts 3:25); of Isaac (Gen. 17:19; Romans 9:7; Gal. 4:23-28; Heb. 11:8); of Jacob (Gen.

28:4-14; Numbers 24:5-17; Isa. 41:8; Luke 1:68; 2:32; Acts 28:20); of Judah (Gen. 49:10; I Chron. 5:2; Micah 5:2; Matt. 2:6; Heb. 7:14; Rev. 5:5); of David (II Sam. 7:12-15; I Chron. 17:11-14; Psalm 89:4-36; Isa. 9:7; Matt. 1:1; Luke 1:69; 2:4; John 7:42; Acts 2:30; 13:23; Romans 1:3; II Tim. 2:8; Heb. 7:14; Rev. 5:5; 22:16).

(4) He had physical, intellectual, and spiritual traits appropriate to human nature. He suffered being tempted and learned obedience by the things which He suffered (Matt. 4:2; 8:24; 9:36; 14:23; 24:36; Mark 3:5; Luke 2:40, 46, 49, 52; 22:44; John 4:6; 11:33, 35; 12:27; 13:23; 19:28, 30; Heb. 2:10, 18; 5:7, 8).

(5) His passion reveals that He had a human nature.

He suffered and died (Gen. 3:15; Psalm 22:1-18; Isa. 53:1-12; Zech. 13:6, 7; Matt. 26:37; Luke 24:26; Phil. 2:8; Isa. 53:9; Dan. 9:26; Numbers 21:9 [Par. John 3:14]; Psalm 22:18 [Par. John 19:24]; Luke 22:44; John 19:30).

(6) His body was placed in a tomb (Isa. 53:9; Matt. 27:57-60. Luke 23:56; John 19:38-41).

(7) He arose from the dead with the same body in which He suffered (Psalm 16:10; Acts 3:15).

(8) He ascended into heaven (Psalm 68:18 [Par. Eph. 4:8]; Psalm 110:1; Luke 24:51).

Became Man

When we say that the Lord Jesus Christ, the eternal Son of God, became man, it is not to be thought, as we have seen, that He ceased to be God. He is God forever. But it is to be understood that He took to Himself a human nature, a true body, not merely the appearance of a body (Matt. 26:26, 28; Luke 24:39, 43; John 20:27; Heb. 2:14), and a reasonable or rational soul, such as men possess (see Matt. 8:10; 26:36-46; Mark 6:6; Luke 7:9; 23:46; John 11:33-35; 12:27). While continuing to be God, He became man also (see Lesson 31).

"Christ," says Dr. Charles Hodge, "had a complete human nature. That is, He had a true body and a rational soul. . . . By a true body is meant a material body, composed of flesh

and blood, in everything essential like the bodies of ordinary men. . . . It is no less plain that He had a rational soul. . . . These two elements, a true body and a rational soul, constitute a perfect or complete human nature, which is thus proved to have entered into the composition of Christ's person" (*Systematic Theology*, Vol. II, p. 381).

"And the Word was made flesh and dwelt among us" (John 1:14).

See also Matt. 26:26, 28, 38; Luke 23:46; 24:39; John 11:33; 12:27; 19:30; Romans 1:3; 9:5; I Tim. 3:16; Heb. 2:14.

See also the verses listed above in support of the doctrine that Christ had a human nature.

It is necessary for our Redeemer to have a human nature as well as a divine. The Larger Catechism, Question 39, says, "It was requisite that the Mediator should be man, that he might advance our nature, perform obedience to the law, suffer and make intercession for us in our nature, have a fellow-feeling of our infirmities; that we might receive the adoption of sons, and have comfort and access with boldness unto the throne of grace" (see Matt. 5:17; Romans 5:19; 8:34; Gal. 4:4, 5; Heb. 2:14; 4:15, 16; 5:2; 7:24, 25; 9:22; II Pet. 1:4). See also Matt. 11:29; Mark 10:39; John 13:13-15; Phil. 2:5-8; Heb. 12:2-4; I Pet. 2:21, for the example set by Christ in His human nature.

SUBJECTS FOR STUDY AND DISCUSSION

1. Is there anything inherently evil in matter? in the body assumed by the eternal Son of God?

2. Should it be hard to believe in the virgin birth when we consider who Jesus Christ is?

3. What does the Bible tell us about Mary, the mother of Jesus? Was she without sin? Consider all references to her in the Scriptures.

4. Trace the genealogy of Christ.

5. Why was it necessary for our Redeemer to have a human nature?

LESSON 33

The Person of Christ

QUESTION 21. *Who is the Redeemer of God's elect?*

ANSWER. *The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be God, and man, in two distinct natures, and one person, for ever.*

QUESTION 22. *How did Christ, being the Son of God, become man?*

ANSWER. *Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.*

The Relationship Between the Two Natures

WE SHALL not deny that Christ possessed a truly divine nature, or that He possessed a human soul and a real body. We must accept Him as God and as man.

The divine and human nature of Christ are not fused or in any way mingled. They are absolutely distinct. They are furthermore to be regarded as truly united in the one person. The Council of Chalcedon in 451 A.D. well expressed the Scriptural teaching concerning the relationship between the two natures of Christ and the fact of His being only one Person when it made the following statement:

"We, then, following the holy Fathers, all with one consent, teach men to confess, one and the same Son, our Lord Jesus Christ; the same perfect in Godhead and also perfect in Manhood; truly God, and truly Man, of a reasonable (rational) soul and body; consubstantial (coessential) with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures inconfusedly, unchangeably, indivisibly, inseparably, the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, the Only-begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning have declared concerning Him, and as the Lord Jesus Christ Himself hath taught us, and as the Creed of the holy fathers has delivered us."

The answer to Question 40 of the

Larger Catechism tells us, "It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person; that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person." (See Matt. 1:21, 23; 3:17; I Pet. 2:6.)

One Person

That Christ is but one person is clearly indicated in Scripture. There is no evidence at all of more than one person in the God-man: two persons—one human, one divine—do not address each other as the members of the Trinity do. There is a silence on this score conspicuous and significant. On the other hand, our Lord speaks as one Person and others so address Him.

Furthermore, as Dr. Strong has said, the attributes and powers of both natures are ascribed to the one Christ, and conversely the works and dignities of the one Christ are ascribed to either of the natures, in a way inexplicable, except upon the principle that these two natures are organically united in a single person.

Furthermore, that which can properly be said of each of the two natures taken separately is said of the one Person Jesus Christ.

Classify the following references as to nature and person:

Matt. 1:23; 27:46; 28:20; John 3:13; 6:62; 10:30; 17:5; 19:28; Acts 20:28; Romans 1:3, 4; 8:32; 9:5; I Cor. 2:8; Gal. 4:4; Eph. 1:23; 4:10; Col. 1:13, 14; I Tim. 2:5; 3:16; Heb. 1:2, 3, 6-9; 2:14; I Pet. 3:18; I John 1:1-3; 4:3.

The becoming flesh is without exception attributed to the Person, not to a nature (John 1:1-14; Phil. 2:5-11; Heb. 2:14). The Word truly took to Himself an impersonal human nature.

The perfections of God may be attributed to the Person even when the Person is given a human title, and the characteristics of a human nature may be attributed to the Person when the person is given a divine title.

For Ever

Christ continues to be God and man in two distinct natures and one person forever.

See Romans 9:5; Eph. 2:6; Col. 2:9; Heb. 4:14, 15; 7:24, 25; 13:8; Rev. 1:18; 7:17; 21:23.

SUBJECTS FOR STUDY AND DISCUSSION

1. Are all the acts of Christ the acts of the same person? Are they the acts of the same nature?

2. What is the force of the word "distinct" in the phrase "two distinct natures"?

3. Explain in the light of the doctrine of the Person of Christ the following verse:

"Jesus my God, thy blood alone has power sufficient to atone."

4. Why was it requisite that the Mediator should be God and man in one person?

5. Are the tenses of the verbs and the use of the words "for ever" in answer to Question 21 important?

6. Cite present-day denials of the great doctrines treated of in this lesson. Would any church that tolerates denial of these doctrines be worthy of the name "Christian"? Even if its constitution teaches these doctrines?

7. Select hymns bearing on the great doctrines treated in this lesson.

8. Could any "Modernist" or "Liberal," on the basis of his view of God, the Lord Jesus Christ, and the Bible logically hold that the Lord Jesus was without sin?

FEDERAL COUNCIL CREATES CHURCH UNITY COMMISSION

THE Rev. Dr. Samuel McCrea Cavert, General Secretary of the Modernist-dominated Federal Council of the Churches of Christ in America, announced on April 23rd the creation of a "Commission for the Study of Christian Unity." This is said to be an outcome of the recent frantic appeals of John D. Rockefeller, Jr., for the union or federation of all Protestant churches in their several communities.

The objectives and methods of the commission follow:

"The commission would be expected to carry on a continuous educational program which would produce attitudes favorable to an advance in unity and readiness to give open-minded consideration to whatever plans seem most promising.

"The appointment of the commission would emphasize the fact that there is a real desire to move in the direction of some larger integration of our Protestant forces than now exists. Since it is obvious that there is as yet no general agreement as to the solution of the problem, the commission's primary method should be that of objective study and research. Any final decision would, of course, rest with the churches themselves, the council's function being strictly exploratory and advisory."

The Sunday School Lessons

By the REV. EDWARD J. YOUNG

Instructor in Old Testament in Westminster Theological Seminary

June 6th, Joseph's Readiness for Service. Genesis 41:33-44.

FROM the story of Joseph many lessons are to be learned, but doubtless the greatest of them is that God's hand is found in all the events of history. Even the evil deeds of men are used to carry out the eternal purpose of God. It is often true that "man proposes, but God disposes." It is so in the case of Joseph. The brethren sought to do him harm, but God turned their purposes so that the ultimate result was good. So Joseph says, "But as for you; ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Thus, the whole story is a lesson about the providence of God.

In the course of the story, however, other lessons appear. The character of Joseph is one which attracts, and it is our present purpose particularly to consider his willingness and readiness to be of service. The story of his life is, of course, well known. He had been sold a slave into Egypt and there, due to the false claims of Potiphar's wife, had been thrown into prison. While Joseph was in prison a remarkable thing took place. Pharaoh became angry with two of his servants, the chief butler and the chief baker, and had them confined in the prison. During their imprisonment each man had a dream which was interpreted by Joseph. According to each man's dream, so was its interpretation. One man, as his dream had indicated, was restored to favor, and the other, in accordance with his dream was hanged.

Now it came to pass in the course of time that Pharaoh also dreamed. He dreamed twice. In the first dream he saw himself standing on the banks of the Nile, from which seven cattle, fat, and of good appearance, came up. After them came up seven other cattle, that were lean and of poor appearance. The seven lean cattle stood by the seven fat cattle and devoured them, yet their appearance was as bad as at the first.

In his second dream Pharaoh saw seven thick ears of corn growing on one stalk. After them were seven thin ears, withered and blasted by the east

wind, which consumed the first fat ears.

By these dreams Pharaoh was greatly troubled and disturbed in spirit. He did indeed summon all the magicians of Egypt and the wise men, but none was found who could interpret the dream. At this time the chief butler appeared before Pharaoh with a confession of his negligence. "I remember this day my sins," he said. Then he proceeded to relate how Joseph had interpreted his dream. Upon release from prison he had promised to remember Joseph, but had completely forgotten so to do. It needed the dream of Pharaoh to remind him of his promise.

Joseph therefore was summoned. The narrative in Genesis is at this point exceedingly interesting for it reveals so clearly the Egyptian background of the story. In the narrative itself some of the Egyptian customs appear, and some of the words used are doubtless of Egyptian origin. Joseph appears before Pharaoh and interprets the dream. There are to be seven years of plenty in the land of Egypt. Afterwards will come seven years of famine, so grievous that the seven years of plenty will have been forgotten because of them.

Joseph was a man of action, and suggested to Pharaoh that action was now needed. His suggestion was practicable and thoughtful and designed to meet the situation at hand. "Now therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt." This was a wise plan, for such a man could doubtless direct the policy far better than a commission or committee. Under this administrator there were to be overseers, each to have charge of one-fifth of the land of Egypt. Under this administration food was to be gathered so that the land of Egypt would be prepared for the coming of the famine.

The plan pleased Pharaoh, who saw its value, and it was only natural that he should consider the originator of the plan to be also its administrator. It is, of course, difficult for us to say just what Pharaoh meant by recognizing in Joseph the spirit of God.

Was not Pharaoh a devotee of the Egyptian religion? Yet he evidently recognized that the interpretation of the dream was due to something more than mere human power.

So impressed with Joseph is Pharaoh that he places him over all the land of Egypt. Only to Pharaoh himself is Joseph second. Joseph accepts this position and takes charge of the food administration in Egypt, and becomes a public servant.

That which stands out in this lesson is not so much Joseph's readiness to serve at the command of Pharaoh, but the goodness of God in revealing to man the coming famine. This plague should not attack the land while it was unprepared, for God had given warning of its approach. Joseph had the high honor of being God's messenger to announce the approach of famine, and to suggest a remedy to meet that approach.

June 13th, The Brotherly Love of Judah. Genesis 44:18-34.

THIS lesson is based upon the moving plea of Judah on behalf of his younger brother, Benjamin. We shall seek to paraphrase the petition, and thus come to a right understanding of Judah's motives and of the general situation involved.

Joseph had been raised to high position. He was second only to Pharaoh. His interpretation of Pharaoh's dream and his far-sighted suggestion to prepare for the approaching famine were evidence in the eyes of Pharaoh that here indeed was the man to set over the land of Egypt. The position was truly a high one. The control of food administration lay in Joseph's hands, and well did he administer his office. This was a blessing to the land, not only that a competent man was in office, but also a godly man. In all his ways Joseph acknowledged God.

The famine came as had been predicted. With great strength it struck Egypt and the surrounding nations. In Egypt, however, there was plenty of food, whereas in Canaan and the surrounding lands food was lacking. This sufficiency was due, ultimately, not to the foresight of man, but to the grace of God in revealing to man that which, in His wisdom, He had ordained would come to pass.

So severe was the famine in Palestine that, like Abraham of old, men came to Egypt to buy food. So it was with Jacob. He sent his sons with the

exception of the youngest, Benjamin, into Egypt to buy food. The story is well known. As they came before Joseph they knew him not, but he recognized them. For three days he remanded them to the prison, then demanded their wish and accused them of coming in to spy out the land. Their story about Benjamin he refused to believe, but kept Simeon, binding him before their eyes as a hostage until Benjamin should be brought to him.

On the second visit of the brethren Judah begins to play a leading part. Years before, when the brethren were about to slay Joseph, Judah pled for him, "What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our flesh." Now Judah appears in the role of a pleader before Joseph.

"Judah's words are those of a heart which makes its owner eloquent, words subdued by wise moderation and overmastering grief, but manly and bold from a deeply stirred feeling of duty, enhanced by the consciousness of his former guilt. Before him stands the lord of Egypt, whose heart he is trying to pierce; behind him are his prostrate brethren, all of whom he is representing. Judah was the most eloquent among the brethren. It was his eloquence that at last induced his father to trust Benjamin to him; he, by whose advice Joseph had been sold as a slave, condemns himself to slavery, for the sake of saving Benjamin" (Depitzsch).

Judah recognizes the supremacy of the man he is addressing. Before one who is even as Pharaoh, Judah would classify himself as a servant. His address is courteous, and the courtesy therein is emphasized in the Hebrew text. It is a presumptuous thing for the servant so to make request of his lord, and Judah recognizes the nature of the act in which he is engaging. "Let thy servant speak a word in my lord's ears, and let not thine anger burn against thy servant."

Judah assumes that the high personage before him is also a reasonable one, and that there is the possibility of his request being granted. Hence, he hits at the heart of the matter immediately. Had he but known it, how his words must have affected Joseph! The very repetition of Joseph's ques-

tion, "Have ye a father or a brother," must have moved him deeply. The whole conversation to which Judah here refers (verses 19-23) must have been a memorable one in Joseph's life, and this mention of it doubtless captured all of Joseph's attention. Many reasons might have caused him to be bitter and resentful toward his family, but Joseph trusted implicitly in God and revenge found no place in his heart. Judah was burdened of heart and concerned that his request be granted. He is not seeking to be subtle, yet his words are the very best possible to arouse Joseph's sympathy. He rehearses before Joseph the conversation which had at first taken place between them. Thus he impresses upon Joseph that it was due simply to Joseph's command that Benjamin be brought into Egypt.

Judah is deeply concerned for his father, for he tells Joseph how Jacob has acted. Surely, if Joseph has any tenderness and human sympathy, he will send back Benjamin that Jacob may be spared. Pathetic is Jacob's cry, "And if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol." Then Judah pleads. If they return without Benjamin Jacob will die, and they will be responsible for his death.

There seems to be but one solution. In order that Jacob die not, and the brethren see not his suffering, cannot Benjamin be released? In his stead Judah will go, and be a bondsman instead of Benjamin.

Such is the burden of Judah's request. He is concerned not for himself but for those whom he loves. For them he intercedes and offers all that he has to give. In the fullness of time One sprang from Judah (Heb. 7:14) who willingly gave Himself for those who were His, and who now lives and makes intercession for them.

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Resolutions on Christian Life Adopted by Three Presbyteries

California

THE Presbytery of California of The Presbyterian Church of America, at its regular meeting on April 13, 1937, adopted the following three overtures to the Third General Assembly meeting in Philadelphia from June 1st to 4th. The first concerns the "separated life"; the second is on the subject of communism; and the third deals with matters of "preparedness" and national defense:

OVERTURE

WHEREAS: there has come during the past year since the repeal of the eighteenth amendment in this country an appalling increase in the death rate due directly and indirectly to the use of intoxicating liquors, and,

WHEREAS: there exists a deplorable laxity among professing Christians in this country in regard to the essential principles of daily Christian living, that is, denying ungodliness and worldly lusts and endeavoring to live soberly, righteously, and godly in this present world, worthy of our high and holy calling, and,

WHEREAS: such laxity is expressing itself among professing Christians by reason of indulgence in drinking of intoxicating liquors, use of tobacco, and engaging in such questionable amusements as theater-going, dancing, and card playing,

THEREFORE, BE IT RESOLVED: that the Presbyterian Church of America urge and recommend that its members abstain from all appearance of such evils in a determined effort to present a consistent, glorious Christian testimony to the end that we may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, shining as lights in the world and holding forth the Word of life.

Passed by unanimous vote of the Presbytery of California, of the Presbyterian Church of America, on April 13, 1937.

WM. HARLEE BORDEAUX,
Stated Clerk.

OVERTURE

WHEREAS: atheistic movements under various names are working through the Church life of this nation, not only to overthrow the Christian faith of the present adult generation, but seriously to impair the faith of the growing youth of our nation, therefore:

BE IT RESOLVED: that the Presbytery of California, Presbyterian Church of America, respectfully overtures the Third General Assembly of the Presbyterian Church of America, meeting in Phila-

delphia, June first, 1937, to warn all of our churches and all churches which will ultimately be formed to take their stand against all such movements, and so to indoctrinate our people in the doctrines of the Christian faith that they will be able to discern the true from the false, and that to tolerate communism in our midst is equivalent to the destruction of our Church.

Passed by unanimous vote of the Presbytery of California, of the Presbyterian Church of America, on April 13, 1937.

WM. HARLEE BORDEAUX,
Stated Clerk.

OVERTURE

WHEREAS: there is a widespread, well financed and determined movement in this nation, working through the so-called Federal Council of the Churches of Christ in America, and many other institutions to do away with adequate national defense and;

WHEREAS: this movement has as one of its objectives the withdrawal of the Chaplain's service in both the army and navy; therefore,

BE IT RESOLVED: that the Presbytery of California, Presbyterian Church of America, respectfully overtures the third General Assembly of the Presbyterian Church of America, meeting in Philadelphia, on June 1st, not only to publicly re-affirm our adherence to that particular section of our Confession of Faith, Chapter XXIII, Section 1, Articles 1 and 2, which are as follows: "God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under Him, over the people, for His own glory and the public good; and, to this end, has armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil doers. It is lawful for a Christian to accept and execute the office of a magistrate, when called thereunto in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions."

And that we re-affirm our support of the Chaplains' Corps of the United States Army and Navy as an integral part of our Christian Personnel, and

That a copy of this overture be mailed to the Chaplain General of the United States at Washington, D. C.

Passed by unanimous vote of the Presbytery of California, of the Presbyterian Church of America, on April 13, 1937.

WM. HARLEE BORDEAUX,
Stated Clerk.

Chicago Area

At its meeting on May 6th the Presbytery of the Chicago Area concurred in all three of the California overtures, and unanimously adopted an additional overture on the subject of temperance. This resolution quotes extensively from numerous Minutes

of the General Assemblies of the Presbyterian Church in the U.S.A. in support of the contention that total abstinence has always characterized the American Presbyterian tradition. The overture closes with the following resolution:

THEREFORE, BE IT RESOLVED by this third General Assembly of The Presbyterian Church of America that, recognizing that no Church judicatory may presume to deprive any person of that liberty of choice and action which is guaranteed by the Word of God, and declaring that in this matter we have no intention of so doing, we do hereby re-affirm the following deliverance of the General Assembly of 1877 of the church of which we hold ourselves to be the true spiritual succession:

"The Assembly recommend to all the members of the churches under their care to be found the fast, unflinching and active friends of temperance, abstaining from all forms and fashions which would countenance to any extent the sin of intemperance, avoiding even the appearance of evil, disentangling themselves from all implication with the traffic and manufacture, and especially presenting in their whole lives a standing and unvarying exemplification of the only true principle of temperance—total abstinence from anything that will intoxicate."

AND BE IT FURTHER RESOLVED that in issuing this deliverance, this Assembly does not presume to criticize other ecclesiastical bodies with other traditions, but confines itself to reaffirming the historic American Presbyterian view concerning the relation between temperance and total abstinence, in which it believes the American Church was guided for generations by God's providence, and which it believes is founded upon and agreeable to the Word of God.

R. JACKSON VAUGHN,
Stated Clerk.

Philadelphia

Meeting on May 17th, the Presbytery of Philadelphia, by an overwhelming majority, approved the following overture on the Christian life, in which is incorporated a rejection of the California overtures:

The Presbytery of Philadelphia of The Presbyterian Church of America, meeting at Philadelphia on May 17th, 1937, wishes to place on record that it does not concur in the overtures from the Presbytery of California and prays the Third General Assembly not to comply with the aforesaid overtures.

But in view of widespread laxity with respect to the great principles of Christian conduct and also in view of the fact that in many circles there is the disposition and attempt to elevate standards of conduct that have no authority from Holy Scripture as the only infallible rule of manners, The Presbytery of Philadelphia of The Presbyterian Church of America overtures the Third General Assembly

meeting at Philadelphia in June, 1937, to call earnestly to the attention of all members and officebearers of the said Church the great Biblical principles of conduct enunciated in our Subordinate Standards, particularly the exposition of the moral law contained in the Larger Catechism, questions 91 to 148, and in the Shorter Catechism, questions 37 to 81. It is earnestly desired that these norms and principles of godly living will be exemplified in the life walk and conduct of all our people so that we may exhibit not only the form of godliness but also its power.

ATTEMPT TO VICTIMIZE SOUTH DAKOTA CHURCH ON INSURANCE POLICY

A SLEIGHT-OF-HAND artist, who is not only an insurance agent but also a member of the Presbyterian Church in the U.S.A., failed in his recent attempt to foist a fire insurance policy, made out in the name of the Presbyterian Church in the U.S.A., upon the session of the Olivet Presbyterian Church of Volga, South Dakota, which is a member of The Presbyterian Church of America.

When the church treasurer called upon the insurance agent (a former member who refused to withdraw with the majority) he was casually handed a new policy on the church building, all filled out and ready for his signature. The hand, however, was not quicker than the eye. Being definitely suspicious the church treasurer examined the policy with more than usual thoroughness. He discovered that the name on the policy had been changed from "The Olivet Presbyterian Church of Volga, South Dakota," to "The Olivet Presbyterian Church of the Presbyterian Church in the U.S.A. of Volga, South Dakota." When questioned about it the nimble-fingered but not so nimble-witted agent replied that he had been instructed to make out the policy that way. He flatly refused to change the name. Needless to say, insurance has now been taken out in another company.

Meanwhile, the temporary injunction sought by the Presbytery of Huron against the Olivet Church has been denied by the presiding judge in Equity Court. It is quite likely that the trial will be held in the very near future.

WESTMINSTER SEMINARY HOLDS COMMENCEMENT FOR LARGE GRADUATING CLASS

Two Members Added to the Board

THE Class of 1937 of Westminster Theological Seminary, equal in number to the largest class ever graduated from the seminary, held its Commencement exercises in Wither- spoon Auditorium, Tuesday evening May 11th. Twenty-eight members of the graduating class and four graduate students received certificates. Presiding was the Rev. Edwin H. Rian, recently elected President of the Board of Trustees. The invocation was offered by the Rev. Clifford S. Smith, of Bridgeton, N. J.; the Scripture was read by the Rev. Robert Strong, of Willow Grove, Pa.; and prayer was offered by the Rev. Everett C. DeVelde of Cincinnati, Ohio. All three of these ministers are alumni of the seminary.

The address was given by the Rev. Professor Thomas E. Welmers, Professor in Hope College, Holland, Michigan. A portion of his address will be found on page 56 of this issue of THE PRESBYTERIAN GUARDIAN.

The following graduate students were awarded certificates:

R. L. Harris	W. L. Detlor
J. H. Faurot	M. Yamada

The members of the Senior class awarded certificates are:

P. F. Anderson	E. L. Kellogg
J. C. Curnow	F. A. Lawrence, Jr.
W. C. Floge, Jr.	O. M. Leal
J. P. Galbraith	P. W. Martin
H. R. Gladney	H. K. McArthur
B. L. Goddard	A. O. Olson
D. C. Graham	H. D. Phillips, Jr.
R. W. Gray	S. I. Ray
J. W. Hanna	C. G. Schaufele
E. Heerema	M. C. Sealey
G. A. Heersma	W. A. Swets
T. J. Jansma	C. G. Ter Maat
D. Jones	C. N. Weisiger, III
L. C. Jorgensen	B. H. Wideman

The following Fellowships and Prizes were awarded: The Frank H. Stevenson Fellowship for graduate study to Harvey K. McArthur; the Frank H. Stevenson Graduate Scholarships to Burton L. Goddard and Edward Heerema; the Benjamin Breckinridge Warfield Prize in Old

Testament to Burton L. Goddard; and the Robert Dick Wilson Prize in New Testament to W. Stanford Reid, of the Middle Class.

The Rev. Professor R. B. Kuiper, Chairman of the Faculty, delivered the address to the graduating class. After a brief but heartfelt tribute to the memory of Dr. Machen, Professor Kuiper pointed out that Westminster Seminary's inflexible opposition to Modernism during the past had in no way altered, and that the seminary was committed to a constant battle not only against rank unbelief, but also against any compromise with error. Those doctrines, said Mr. Kuiper, which would in any way tend to ignore or minimize the great Reformed teaching of salvation by grace never have had any place in Westminster Seminary.

He reminded the graduating class that the consistent Christianity which they had been taught at Westminster was not popular, but he congratulated them on their opportunity to share in its unpopularity.

Following Mr. Kuiper's address, Mr. Rian spoke eloquently of the witness of Westminster Seminary to the Reformed Faith, which he declared to be simply full-orbed, Biblical Christianity. In a few telling sentences he demolished the recent bitter attacks of a few individuals who have found themselves out of accord with the Reformed principles of the seminary. He declared anew the institution's adherence to the great Reformed doctrine that the Holy Scriptures are the only infallible rule of faith and practice, and that the criticisms of the seminary had actually been called forth by its unwavering allegiance to this doctrine. Mr. Rian announced that the Machen Memorial Committee had, as a lasting memorial to the seminary's great leader, purchased an estate including buildings and a campus, which will be occupied next fall. The location of the new seminary home was not announced, pending completion of legal details incident to its purchase. THE PRESBYTERIAN GUARDIAN hopes to be able to publish, in its next issue, a complete announcement of this great forward step in the seminary's life.

The Board of Trustees

At a regularly called meeting of the Board of Trustees held just pre-

ceding the Commencement exercises, Mr. Harry A. Worcester, of Cincinnati, Ohio, was elected Vice President of the Board to succeed Mr. Frederic M. Paist, a member of the Presbyterian Church in the U.S.A., whose resignation was received. The Rev. John P. Clelland, pastor of the Eastlake Presbyterian Church of Wilmington, Delaware, was elected Secretary, to succeed the Rev. Harold S. Laird; Murray Forst Thompson, Esq., was chosen Treasurer, replacing Mr. Roland K. Armes. Two new members were elected to the Board of Trustees. They are the Rev. John H. Skilton, pastor of the Second Parish Presbyterian Church, Portland, Maine, and Mr. J. Enoch Faw, of Westfield, New Jersey.

Among the important actions of the board were the elections of three members of the faculty to full professorships. The Rev. Ned B. Stonehouse, Th.D., was elected Professor of New Testament; the Rev. Paul Woolley, Th.M., was chosen Professor of Church History; and John Murray, M.A., Th.M., was elected Professor of Systematic Theology.

The Alumni

On the evening before Commencement the alumni of the seminary held their sixth annual banquet at the Whittier Hotel. More than 75 members and friends attended. Mutual encouragement and the renewing of old friendships combined to make the evening a time of real blessing. The Rev. Robert S. Marsden, of the class of 1930, delivered the address of the evening on the subject, "The Unity of the Church." That unity, said Mr. Marsden, is a unity of faith and of the knowledge of Christ. It cannot be attained by a common-denominator unionism, nor by allowing wide heterogeneity of belief. Rather we must recognize those with whom we have an essential comity, placing our emphasis always upon the Reformed Faith and, with an open recognition of differences within the circle of Reformed Theology, we must examine all our differences in the light of the Word of God.

At the business meeting the following resolution was proposed and, after spirited discussion, was overwhelmingly adopted: "In view of recent assertions that the teaching and policy of Westminster Seminary have

changed, we, as former students of the Seminary, do hereby express our firm conviction that the teaching and policy of the Seminary have not changed."

CHURCH IN NEW JERSEY SUMMER RESORT ENJOYS UNUSUAL RICH BLESSING

THE fifty members of The Presbyterian Church of America at Wildwood, N. J., who have established their work at the corner of Davis and Pacific Avenues, are rejoicing in the manifest blessing of God. They are especially encouraged by the Sunday school. On Easter Sunday 151 were present, and the average attendance is 125.

Tuesday, April 27th, saw the closing exercises of the winter Bible School, which had been engaged in studying the Shorter Catechism. Each Wednesday from 4 to 5 p. m. some fifty children meet, under the instruction of the ladies of the church, to study the life of Christ.

The twenty young people in the Christian Endeavor Society are very active in the work of the Bible League of the seashore resorts.

This is truly a missionary church as evidenced by the support given to their missionary, the Rev. James L. Rohrbaugh. Besides this first missionary interest, contributions are given to several other world-wide enterprises.

At the present time the church is without a pastor, since the Rev. Leonard S. Pitcher has left to take up his new duties in Seattle, Washington. It is planned to call a pastor in the immediate future so that the work of the busy summer season can be begun.

A big problem facing the church is to find a satisfactory way to handle the summer visitors. With the consistently large Sunday school it will be almost impossible to handle the summer crowds in the present building. The average attendance during the summer season is well over 200 in both Sunday school and church.

A cordial invitation is extended to members and friends of The Presbyterian Church of America, who may vacation at or near this resort, to worship with the Wildwood church.

NEW YORK PASTOR REMOVED FROM PRESBYTERY ROLL

THE Rev. John C. Rankin, pastor of the Calvary Presbyterian Church of Worcester (N. Y.), which was organized August 5th, 1936, has received word that the Otsego Presbytery of the Presbyterian Church in the U.S.A., in its recent spring meeting, took action relinquishing jurisdiction in his case by removing his name from its roll of members.

The story of this case began with a special meeting of the presbytery on July 27th, 1936, following Mr. Rankin's announced intention of quitting the denomination as of September 1st and his efforts to persuade his congregation to join him in this separative action. At this meeting the Otsego Presbytery first dissolved the pastoral relation existing between Mr. Rankin and the First Presbyterian Church of Worcester. Thereupon Mr. Rankin read a statement in which he denounced the organization of the Presbyterian Church in the U.S.A., renounced its jurisdiction and severed his connection with it, and then withdrew from the meeting. The consequence of this was that presbytery at once proceeded to suspend the offender and elected a judicial committee to deal with the judicial aspects.

For reasons best known perhaps only to itself this committee chose to remain inactive for over eight months, and finally reported to the recent meeting of presbytery by recommending that Mr. Rankin's name be erased from the roll.

A statement from Mr. Rankin follows: "We hold our services in a hall and in our new home here in Worcester. The Lord has been with us, blessed us, and enabled us to stand in the stand which we have taken. It is true that we have had to pay a price for being true to His Word.

"We believe that the Presbyterian Church in the U.S.A. has departed from the faith and from her God and that the glory of His presence and blessing has departed from that church; and we believe that we of The Presbyterian Church of America belong to a faithful church and to a real church of our Saviour and Lord. We further believe that God is calling His own out of all fellowship and

part with the prevailing unfaithfulness and apostasy of the churches; calling them out to take their stand with Him."

INDIANAPOLIS CHURCH IS SELF-SUPPORTING, CALLS PASTOR IN SEVEN MONTHS

THE Covenant Presbyterian Church of Indianapolis, which was organized on October 15, 1936, became self-supporting on May 15th by unanimous action of the congregation at a meeting held on April 28th. The many blessings showered upon the church, the tireless efforts of the Rev. Carl Ahlfeldt and the rapid increase of interest within the group itself, have made possible this very desirable action. Mr. Ahlfeldt's appointment under the Committee on Home Missions and Church Extension expired on May 15th, at which time the church called him to serve as pastor.

Although these actions will demand increased giving on the part of every member of the congregation, it is felt by all that the moves are warranted by the progress and interest of the members.

THE REV. G. K. CUMMINGS ASSUMES DUTIES AS PASTOR OF NEW PITTSBURGH CHURCH

THE Rev. Calvin Knox Cummings, formerly Field Secretary of the League of Evangelical Students, took over his new duties as pastor of the recently organized Covenant Presbyterian Church of Pittsburgh, Penna., on Sunday, April 18th, preaching in the temporary church home in the Roosevelt Hotel.

Mr. Cummings is one of the several graduates of Westminster Theological Seminary who were refused ordination by presbyteries of the Presbyterian Church in the U. S. A. He was unanimously called to the pastorate of the Pittsburgh church on Sunday, April 4th.

Although the membership of the church totals only sixteen it faces the future bravely in spite of the difficult problems and strong opposition that confront it. Under the leadership of

Mr. Cummings it expects to go forward in power and the blessing of God.

One of its greatest problems arises out of the fact that it is located in a city that boasts one of the largest congregations of the Presbyterian Church in the U. S. A., the First Presbyterian Church of Pittsburgh, whose pastor is Dr. Clarence Edward Macartney, leader of the "reform from within" movement. Several members of the First Church have already withdrawn to join the Covenant Church. Concerning the new denomination Dr. Macartney recently said:

"All who know what the Gospel is and believe that it ought to be preached will welcome the establishment of another true evangelical and Scriptural church such as The Presbyterian Church of America. In these days of doctrinal declension and lowered moral and spiritual standards, the more churches we have that stand for the everlasting Gospel the better."

PRESBYTERY OF OHIO PLANS RALLY AND PROMOTION WORK

A CAREFULLY planned program, including a devotional period, a review of the historical background of the denomination, a question box, a fellowship dinner, and a large popular rally, will be sponsored on May 20th by the Presbytery of Ohio of The Presbyterian Church of America and will be held in the South United Presbyterian Church, Market Street and Delason Avenue, Youngstown, Ohio.

At the first session, beginning at 3 P. M., addresses will be delivered by the Rev. A. Franklin Faucette, of Cleveland, and the Rev. J. Lyle Shaw, of Newport, Kentucky. The Rev. Everett C. DeVelde, of Cincinnati, moderator of the presbytery, will give the historical sketch and answer questions. The dinner will be served at 6 P. M. in the dining room of the church.

The evening session will be featured by addresses by the Rev. and Mrs. James L. Rohrbaugh, missionaries to Ethiopia under the Independent Board, who have recently returned to this country after passing through the nightmare of the Italian invasion of Ethiopia.

NEW JERSEY CHURCH RICHLY BLESSED IN EARLY MONTHS

THE Calvary Presbyterian Church of Amwell (N. J.), composed of members who left the Presbyterian Church in the U.S.A. last fall and who joined The Presbyterian Church of America in January, has enjoyed remarkable growth and blessing during the first three months of its existence. On April 13th the church purchased a former Ku Klux Klan building at a cost of \$3500, through the cooperation of a member of the congregation who advanced the money and took a mortgage on the property. More than a thousand dollars has been received by the treasurer in free will offerings during the brief span of the church's existence. This is the more remarkable since the congregation numbers only about seventy-five persons.

The members of the church who voted, during its period of independency, against joining The Presbyterian Church of America have now, in the tradition of Lot's wife, voted almost unanimously to return to the Presbyterian Church in the U.S.A.

At a recent congregational meeting the members of the Calvary Church extended a call to Westminster Seminary senior Bruce Wideman, who has supplied the pulpit since the church's inception. Mr. Wideman has declared his intention to accept the call, and will be ordained and installed on May 30th.

PRESBYTERY OF BISMARCK MOVES AGAINST CHURCHES

The Rev. S. J. Allen Answers Opponents in Old Organization

AT ITS annual spring meeting the Presbytery of Bismarck of the Presbyterian Church in the U.S.A. dismissed an action pending against the officers of the church at Leith (N. D.), who had withdrawn with their pastor, the Rev. Samuel J. Allen, from that denomination. Having thus wiped the slate clean they began all over again with a brand-new resolution that did not even remotely conform to the provisions of the Book of Discipline of the church. The new resolution follows:

"That presbytery direct the sessions of the churches at Leith and Alexander to be suspended from active duty and that pending the reorganization of the churches the National Missions Committee in its responsibility as Committee on Vacancy and Supply be given the power of session in these churches and be instructed to press the prosecution in civil courts to early conclusions of the issues involved;

"That in other churches those elders refusing or repudiating the authority of presbytery be suspended, and that where the session is thereby crippled the National Missions Committee shall be charged with the power of session in that church."

Mr. Allen's rejoinder was swift and succinct: "The above resolution means nothing to the elders of the Alexander and Leith Churches, who are members of another denomination. The mere saying by Bismarck Presbytery that their committee is the session of a church is meaningless. In the case of Leith and Alexander, where the churches have come out of the bondage of the Presbyterian Church in the U.S.A., Bismarck Presbytery will have to prove that they have a church. There is not a person in either place who claims affiliation with the above apostate church. On whom, then, are the Committee of National Missions, going to exercise the power of session? Thank God, the elders of the Leith and Alexander Churches are free men in Christ."

TABLE OF CONTENTS

The Presbyterian Guardian Goes Forward	53
An Announcement	
The Business of the Assembly	54
AN EDITORIAL	
"Quick and Powerful"	55
Henry W. Coray	
The Ministry of Reconciliation	56
Thomas E. Welmers	
The Injunction Suit	58
A News Report	
Studies in the Shorter Catechism	61
John H. Skilton	
The Sunday School Lessons	63
Edward J. Young	
A SURVEY OF NEWS	64