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The Stillness of God

A Meditation by the REV. O. P. KRETZMANN, Litt.D.
President of Valparaiso University, Valparaiso, Indiana

TWO thousand years ago a quiet, gentle voice struck deep into the perennial need of the human heart: "Come unto me—and I will give you rest". These words, so dear to every generation of men, came from the depth of His own heart, from the vivid memory of many hours when He Himself had sunk wearily into the Everlasting Arms, from the long silences of Eternity where all terror of mind and weariness of body and soul are unknown. His eyes pierced the walls which men build and the masks which men wear. He spoke what He knew. He knew, with a knowledge born in heaven, that the last great cry of the human soul is for rest and quiet and peace. Duty calls, danger beckons, work must be done, problems challenge, but when the shadows fall, over world or heart, the human soul cries like a lost child for stillness and rest. Long ago the answer came: "Come—and I will give you rest".

Ages have come and gone since those words fell upon the midnight of men's fears, but their luster and power is undimmed. They have grown with the restless years. If the modern world has one great single dominating need, it is this bitter need of the stillness of God. Today men live in noise, confusion, restlessness, hate, lust, pride, greed, and war. The centuries of sin have taken their toll. Helplessly men rush from law to law, from theatre to night club, from war to war, caught in the last maelstrom of their warring wills, seeking, without courage and without hope, the end of their

dreams and the home of quietness. Fear leaps at them from the dark corners of life. Questions come early and stay late. Men cry peace where there is no peace and seek rest where there is no rest. They have lost the dwelling-place of stillness and the home of the soul.

Over against all the restlessness of the world and the weariness of your heart and mine stands the one word: "Come". It is enough. Behind that single word lies the immense, eternal power of the redeeming Christ, the marvel of the eternal Presence, the stillness of the strength that can bridge the ages and bring into the human heart the peace past all understanding. When all is said and done, the restless weariness of the world is not a shallow thing. It goes deep. It is the weariness of sin, the restlessness of the wanderer far from home, the crying of a child lost in the night. No human agency can heal that. To bring the stillness of God down to the wayward hearts of men a voice must come from the Cross, speaking of the forgiveness of sin, eternal hope, and the peace of a heart and conscience and mind reconciled to God. The stillness of God lies in Christ. Once more we must see that all our hope and all our heart and all our peace lies in Him who went up to Calvary and brought down the stillness of heaven, the quiet of the altar-throne of God, the peace of the mountains of eternity.

To carry this redeemed stillness into the modern world is one of the most sublime tasks of the Christian

life. Often we too are touched by the world's restlessness and hate and fear. We are drawn into the whirlpool. Again and again we need the supreme stillness which comes from listening to His quiet voice: "Come unto me". Under its power ambition fades, fear disappears, and pain becomes peace. It fills our hearts with beauty and light and quiet. In a world of wild uncertainties, new discoveries and new theories, He is still the last home and the everlasting peace of our souls. In Him our light can and must shine, quietly and tenderly and clearly. This alone will give us, and by the everlasting mercy also others, the stillness of God which will bring peace to our days and years and light our time on earth with the eternal altar-lamp of faith in Him who is the world's peace.

COFFIN AND TALBOTT LEAD FIELD FOR MODERATORSHIP

DR. Henry Sloane Coffin, President of Union Theological Seminary, New York, and Dr. George H. Talbott, prominent pastor of Passaic, New Jersey, will be two of the competitors for this year's moderatorship at the Detroit General Assembly of the Presbyterian Church in the U.S.A. For their backers, the job of lobbying for their candidates will be only half as strenuous as in former years, since only half the usual number of commissioners will attend the sessions.

Dr. Coffin was runner-up in the 1941 moderatorial derby. As a signer of the Auburn Affirmation and a leading Modernist, he commands a large and enthusiastic following. Dr. Talbott, a wounded veteran of World War I, is a member of the wartime commission of the denomination, has visited a score of army camps and held personal conferences with hundreds of young men in the armed forces, and is being proposed as the war-effort candidate.

Said one of Dr. Talbott's backers, "If the Presbyterian Church wants a moderator who can sit down and drink a cup of tea with the Archbishop of Canterbury, Dr. Coffin is the man, but if it wants in its highest office during this decisive war year a

red-blooded man who can meet three hundred thousand boys who are offering their lives for their country, Dr. Talbott is the man".

Apparently the choice this year will be between tea-drinking and corpuscles, with such considerations as evangelical convictions and fidelity to Christian truth still completely in the discard.

U. S. SUPREME COURT RULES IN FAVOR OF "WITNESSES"

HOLDING that freedom of the press and religion had been thereby abridged, the United States Supreme Court on March 8th tossed out Texas court convictions of two members of "Jehovah's Witnesses" on charges of distributing literature in violation of city ordinances. Both decisions were unanimous, although the newly-appointed Mr. Justice Wiley B. Rutledge did not participate. One opinion was written by Mr. Justice Hugo L. Black and the other by Mr. Justice Stanley Reed.

The Supreme Court has frequently declined to review similar state court decisions involving members of the sect. Recently, however, it has recon-

sidered several cases in which it earlier had upheld local ordinances imposing regulations on the distribution of literature and allied activities.

"We think the judgment . . . must be reversed", said Mr. Justice Black, "because the Dallas ordinance denies to the appellant the freedom of press and of religion guaranteed to her by the First and Fourteenth Amendments of the Federal Constitution. . . . One who is rightfully on a street which the state has left open to the public carries with him there as elsewhere the constitutional right to express his views in an orderly fashion. This right extends to the communication of ideas by handbills and literature as well as by the spoken word. Here the ordinance as construed and applied prohibits the dissemination of information by handbills, and as such it cannot be sustained". He added that a state may prohibit use of streets for distribution of purely commercial leaflets, but may not ban distribution of handbills in pursuit of a "clearly religious activity".

Lieutenant Frank J. Remein

LIEUTENANT Frank J. Remein of Memorial Orthodox Presbyterian Church, Rochester, N. Y., was instantly killed in an airplane accident near Shreveport, La., early on the morning of February 28th. He was twenty-three years old.

Lieutenant Remein, son of Ruling Elder Frank Remein, had been a student at Calvin College, Grand Rapids, before entering the service in December, 1941. He was graduated with honors as a navigator and at the time of his death was an instructor.

A roommate of Lieutenant Remein escorted the body to Rochester, and the funeral service was held on March 6th in Memorial Church. Scripture was read by the Rev. Peter Pascoe of Covenant Church, Rochester; a message of sympathy to the bereaved parents was delivered by the Rev. Oren Holtrop of the Christian Reformed Church; and a brief message on II Corinthians 5:1-10 was preached by Lieutenant Remein's pastor, the Rev. John J. DeWaard. Planes flew over the White Haven Cemetery during the committal service.

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Dispensationalism and History

By the REV. W. STANFORD REID, Ph.D.

Pastor of Fairmount-Taylor Presbyterian Church, Montreal, Canada

IN TIMES such as these through which we are now going, we need above all things some perspective on history. During the past two thousand years, whenever great changes and catastrophes have befallen men, they have endeavored to discover if there be any meaning or any plan to the events taking place around them. Like others, Christians also have sought to answer this question, and since the days of Augustine have tried to give a consistently Christian interpretation to the history of man.

Those who have been most successful in their attempts to give a Christian meaning to history have been the ones who have followed the tradition of Augustine. It is in this line that the Calvinists of today take their place. As no other school of Christian theology, Calvinism has laid great stress upon the importance of the knowledge that history belongs unto God. In fact, one might say that history is at the very core of Calvinistic theology; and it is for this reason that Calvinism has always laid its emphasis on the historical character of Christianity.

The center of history, according to the teaching of the Scriptures, is the plan of God. By His grace He set His love upon a great multitude of people of every race, tribe, kindred and tongue who, though they became sinners by disobedience, nevertheless remained in His love. History is the process of their redemption; and all events in history work towards this glorious end. At first God's redemptive work was largely limited to one race, that of Israel, through whom preparation was made for the coming Redeemer. But once Christ the Redeemer had come, redemption spread abroad beyond the bounds of race or color, until it has reached even unto the farthest corners of the world.

This redemption, however, whether before or after Christ, is not brought about by chance. The power of God carries history on to its inevitable conclusion, fulfilling God's sovereign plan according to His perfect will. "There is none who can stay his hand; or say unto him, What doest thou?" In

Bible times the divine purpose was worked out by means of miracles as well as providence, while in the days following the close of the canon of Scripture, God has directed history through His inscrutable providence alone. By His universal control and guidance of all His creatures and all their actions, He is gradually calling out His church until Christ shall return for it, when all His people will have been redeemed. Then shall come judgment upon those who have been disobedient creatures of God. But those who have been sovereignly called by Him to faith in Christ will receive eternal life.

Underlying Principles

That is, in brief, the Calvinistic and, as we believe, the Christian view of history. Now even from such a short statement as this, we can see that history has certain underlying principles. There is first the inevitability of history, secondly the unity of history, and finally the continuity of history.

By "inevitability" we mean simply that all events in history are inevitable, since they have all been foreordained by God. They were not inevitable to Him until He had decreed that they should take place; but once He had from all eternity determined them, nothing could change or alter His plan. For this reason, to the Christian there is no such thing as a chance event. God "worketh all things after the counsel of his own will".

By "unity" we mean that history centers around the story of the redemption of God's people. All history works toward the one great end. Thus all phases of history are to be taken into account, for they are all working in the same direction. True, we cannot always see how this is so, but we know that the church is the center of God's creation and plan in history. The scarlet thread of redemption runs through the world's story, so that even the terrible events of today are working out God's sovereign act of salvation.

Finally, the "continuity" of history means that it has one single purpose

throughout its course: salvation by grace. It is like a great symphony with a central theme running throughout its entire length. There may be variations on the theme, there may be changes in tempo, or in the instruments used, but the theme is always there, reaching its greatest dramatic expression in the final bars of the last movement. To the Christian, there are no breaks in history; there is no "time-out" in God's chronology, but the same thread of redemption runs throughout from beginning to end.

The Dispensationalist View of History

To many who read this, no doubt, such beliefs are by no means strange or new. They are, in fact, accepted rather as axiomatic propositions never to be questioned. Yet right at this point, Modern Dispensationalism clashes violently with the historic Christian view of history. The Dispensationalist teachings of the Scofield notes to the Bible and of other works have been criticized from many points of view, yet in no connection does Dispensationalism reveal itself more clearly in its true colors than in its interpretation of the story of man. And from a practical point of view, in these days of terror, it seems virtually to cut the ground from under the believer's feet by destroying all faith in a truly Christian view of history.

Inevitability Denied

The first place in which Dispensationalism strikes at the Christian interpretation of history is in its apparent denial of the "inevitability" of history. Although we do not find the Dispensationalists coming out openly to deny the doctrine of God's sovereign guidance and direction of history, yet they are not very favorable to such a view. Indeed, when we turn to the fount of all Dispensationalism, the Scofield notes to the Bible, we receive the impression that God is dependent upon man. The index to the notes, for instance, gives no reference to a subject such as "providence". For all Dr. Scofield's interest in prophecy, there is not even a men-

tion of providence and God's sovereign control over all things. This would seem to be indicative of the dispensationalist position.

There is, however, even clearer evidence of the views held by this school of thought. In expounding the "Covenant of Sinai", Scofield's notes tell us that the law was not imposed until it had been proposed and voluntarily accepted (Note, Ex. 19:3). Indeed it is even suggested that Israel should have refused the covenant and have remained under the "Abrahamic Covenant" of promise. Thus we are given to understand that Israel could have rejected the covenant which God imposed. Its existence, therefore, would be dependent not upon God but upon man. In this way, according to Dispensationalism, God's covenants are not unconditional and sovereign but rather subject to man's acceptance. Salvation is no longer by the grace of God but by the grace of man!

Another example of the Dispensationalists' weak view of providence is to be found in their interpretation of the Jewish rejection of Christ's kingship. In reading the notes on the various passages which refer to this subject (Matt. 11:20; 12:18, 43, 46), one receives the impression that the rejection of Christ was what really decided Him to turn to the Gentiles. When Christ appeared to the Jewish people, we are told, the next thing in the order of revelation, as it then stood, should have been the setting up of the Davidic kingdom. In the knowledge of God, not yet disclosed, lay the rejection of the kingdom (and King), the long period of the mystery-form of the kingdom, the world-wide preaching of the cross, and the out-calling of the church. But this was as yet locked in the secret counsels of God (Note, Matt. 4:17). According to Dispensationalism, then, God apparently knew that the rejection of Christ would take place, but was powerless to do anything against it. Foreknowledge, not sovereign will, determined the divine actions.

Some may object, however, that this is a straining of the words against the Dispensationalists. Yet when we turn to a study of what they teach concerning foreknowledge, election and predestination, it does not seem to be far afield. We are told that foreknowledge determines election (Note, I Pet. 1:20), which makes

God's sovereign will subject to mere foreknowing, which is the meaning of foreknowledge apparently adopted by Scofield. With reference to predestination, we are told (Eph. 1:5) that it is that effective exercise of the will of God by which things before determined by Him are brought to pass. This is somewhat different from Berkhof's view that it "is the plan or purpose of God respecting His moral creatures" (*Summary of Christian Doctrine*, p. 47), or the Shorter Catechism's statement that God preserves and governs "all his creatures and all their actions". Whatever God determines, comes to pass, but from Scofield's definition we have no assurance that He determines all things. Moreover, since, according to Scofield, predestination depends upon election which depends upon foreknowing, of whose content we have no certain knowledge (Note, I Pet. 1:20), we cannot but come to the conclusion that man can upset God's plans. In fact, one possible interpretation of Scofield's ambiguous contention that election is certain to every believer by the mere fact that he believes would make it look as though election really depended upon man's faith. Thus the general view of providence which the Dispensationalists seem to hold, although it is by no means clear, is that God may provide alternatives to the results of man's actions, but He does not control man absolutely. The individual's will, and so chance, must be taken into account when we turn to the study of history.

This seems to be the case when we endeavor to discover the Dispensationalists' view of the present age: "the church age". In their eyes Old Testament prophecy never dealt with our times, for the Jews alone are the center of Old Testament ideas. Moreover, New Testament prophecy, according to their view, has little to say on the subject, as it deals almost exclusively with the ends of the "church dispensation" and the return of Christ. The time since Christ is a great hiatus in the revealed plan of God, for it is the period between the sixty-ninth and the seventieth week of Daniel. As one has stated, it is "time-out" in God's chronology. Even the book of Revelation, according to the Scofield interpretation, only gives a very general and sketchy reference to our days, concentrating all its attention on the period subsequent to

Christ's "first" second advent.

It is true that we are told that the church is to be called out during this period from all races and tribes, and that it will suffer from persecution and infidelity. But that is about all that can be said. There is no idea of God calling out His people individually and sovereignly, of ruling over the nations for that purpose, and directing all things towards that end (Note, Matt. 13:2). Apparently Israel, that is, physical Israel, is still the main object of God's counsel (Note, Isa. 10:12), while the church is more or less an excrescence. The present world-system in which the church bears witness is dominated by Satan and run according to his will (Note, Rev. 13:8), thus removing God to a large extent from the scene. When we add to this picture the Dispensationalist's idea of God's providence, the events taking place in our world can only terrify us. They are simply the irrational whirling of a demonic chance in a vacuum. Even the calling out of the church in these days cannot be certain, since it is dependent upon God's foreknowledge and not upon His sovereign will. History and the happenings of our own time are, for all effective purposes, under the rule of Satan. This is the comfort given to us by Dispensationalism!

Unity Destroyed

Along with their disintegration of the inevitability of history, Dispensationalists also strike at the unity of history. According to them, there are two different foci of history: Israel and the church, although physical Israel is really of more importance. History, in so far as it is governed by God, has two aims in view: the calling out of the church and the setting up of a Jewish world-dominion. In this way the history of the world has both a materialistic and a spiritual center. On one hand, God will establish an earthly kingdom over which Christ is to be the king, thus limiting the latter's rule to earth. On the other hand, there is the church, a spiritual body, and not ruled over by Christ. This group depending solely on regeneration is animated solely by spiritual principles (Note, Heb. 12:23). Moreover, while the members of the faithful remnant of Israel are a definite elect number, the church is apparently merely an infinite multitude, although somewhat more de-

veloped spiritually (Note, Rev. 7:14). Thus there is not only a lack of unity in the dispensationalist idea of the center of history, but there is even a direct contradiction.

This becomes clear when we consider the dynamic which the Dispensationalists attribute to the two different foci of history. The dynamic of Israel is the gospel of the kingdom, that of the church is the gospel of grace. And these two dynamics are not different names for the same thing.

The gospel of the kingdom is the promise that the covenant made with David will be fulfilled in the ultimate setting up of a kingdom on earth. It is the news of the righteousness of God which shall be manifest on earth during the millennial kingdom, the core of it being the attainment of righteousness through obedience to the law of God (Note, Rev. 14:6). The Dispensationalist emphasizes the fact that the Jews always had been saved by fulfilling the law. Law blesses the good, he says; grace saves the bad. Law demands that blessings be earned; grace is a free gift (Note, John 1:17). Under the law, we are told, man became righteous by doing righteously; under grace he does righteously because he has been made righteous (Note, I John 3:6). Thus, according to Dispensationalists, men are included in the kingdom of God through fulfilling the law, while at the same time those in the church are members of it through grace alone. One man can be saved by a way which is utterly impossible for another who does not happen to have been born of the same nation. God accepts one man's works, although imperfect, as sufficient for His righteous and holy standards; while he refuses to accept another's, demanding that he be saved by grace alone or not at all. Any idea of unity in God's action or plan is this way thrown overboard, for God is no longer the God who does not change—He actually deals with men on contradictory ethical principles! Even ethical unity in history must therefore be rejected, for God's standards vary from person to person!

Continuity Broken

This lack of unity in history leads us to the destruction of the third principle of our Christian interpretation of history: continuity. Denial of continuity is basic to the whole idea of Dispensationalism. A dispensation is

a period of time during which, we are told, man is tested in respect of obedience of some specific (sic) revelation of the will of God. Seven such dispensations are claimed to be distinguished in history by the Dispensationalist (Note, Gen. 1:28). These seven dispensations, according to Scofield, are Innocency, Conscience, Human Government, Promise, Law, Grace, and Kingdom—each being based on a different covenant between God and man. In this way, we are told, God has seven different ways of dealing with man throughout history. There is no continuity in history, for it is cut up into watertight compartments, one having practically no relation with any other.

If this be the case, we are forced to throw away any idea of develop-

ment in history. There may be a certain amount of progress within dispensations but, from the weakness of the concept of divine sovereignty, even this is doubtful. On the dispensational view there is certainly no preparation or continuity between dispensations, as for instance between Law and Grace, for the law was a schoolmaster only to the Jew (Note, Gal. 3:19). This is also shown in Scofield's contention that the New Testament church had absolutely no connection with the Old Testament people of God (Introduction to the Four Gospels). The prophets, he tells us, never referred to the coming of grace but only to the setting up of the kingdom. Thus all idea of a dynamic developing and working out of the church's course through history is destroyed.

But what is most distressing in the present day is that if we hold to this chopped-up view of history, God's contradictory character rules out any possibility of turning to the Scriptures for comfort. The Gospels do not tell us very much about the period subsequent to their own story. Therefore, if we would seek revelation on the events of our own time, we must turn to the epistles which actually give us little information except very general principles concerning God's dealings with the church in the world. If we hold the dispensational views of the Old Testament, we are left with very little but prophecies of apostasy and persecution.

Throughout the history of the Christian church, in times of tribulation, the Old Testament has been its great inspiration. Now, however, if we follow Scofield, this becomes impossible. We cannot turn to the Psalms for they are for people under the law or in the Kingdom (Introduction to Psalms). Nor can we turn to the Old Testament prophets for a glimpse of God's dealings with nations who attack and persecute the church, for the church and the nation of Israel have no relation to each other. "Comfort ye, comfort ye my people" is not for us, but only for Israel during the Tribulation. We must content ourselves with a few epistles in the New Testament, while the great sweep of the teachings of the Word of God concerning His dealings with men are relegated to the past or the future.

Truly this is a poverty-stricken

Book Bargains For April and May

SUBSCRIBERS to THE PRESBYTERIAN GUARDIAN may purchase any or all of the following five books at special savings during April and May:

MORE THAN CONQUERORS, by W. Hendriksen. By popular request we again offer this excellent and Reformed treatment of the book of Revelation. Price to subscribers during April and May, \$1.20 (list price, \$1.50).

WOMEN OF THE NEW TESTAMENT, by Abraham Kuyper. The companion volume of the book offered in the preceding list. Price to subscribers during April and May, 80c (list price, \$1).

CHRISTOLOGY AND CRITICISM, by B. B. Warfield. A book that belongs in every theological library, and a standard work on this important subject. Price to subscribers during April and May, \$2.50 (list price, \$3).

FOR CHRIST AND COUNTRY, by Walter A. Maier. The addresses of the Ninth Lutheran Hour. Price to subscribers during April and May, \$1.20 (list price, \$1.50).

JOHN G. PATON, by J. Theodore Mueller. A biography of the fearless and devoted missionary to the savage tribes of the South Sea Islands. Each book list hereafter will include one inexpensive missionary biography. Why not start your collection today? Price to subscribers during April and May, 80c (list price, \$1).

philosophy of history! God's providence, His sovereignty, even His self-consistency are ruled out. Since the Jews, not the church, are His major concern, in days such as these we have very little with which to be encouraged. All that we can do is hope and pray that the attack on the church will soon come to an end. We have no guarantee that the present situation is under God's absolute control for the spreading abroad of His church; nor can we take comfort from the experiences of God's people of old. If we hold to dispensational views, lack of perspective and hopelessness can be the only result.

The Christian's Comfort

But let us thank God that Modern Dispensationalism is false. Our God, even as in the days of Israel, still reigns and watches over His people—the church of Christ. As the believing of Israel were held in the hollow of His hand in Old Testament days, the believing of all nations are today also in the same position of utter safety. Even the wrath of men shall praise Him, for He is marching on to victory. He is fulfilling His sovereign and divine plan for the redemption of men, which He commenced at the dawn of creation. This is our joy and our peace in days of terror such as those in which we live.

DR. CLARK RESIGNS FROM WHEATON COLLEGE FACULTY

RULING Elder Gordon H. Clark, Ph.D., for six years professor of philosophy at Wheaton College, Wheaton, Illinois, has resigned from that position. The resignation has been accepted by the executive committee of Wheaton's board of trustees, and will take effect at the end of the current school year.

Dr. Clark's letter of resignation, in which he discusses the grounds of his action, follows:

February 15, 1943

The President and
The Trustees of Wheaton College,
Wheaton, Illinois.
Gentlemen:

With regard to the adoption, by the Trustees of Wheaton College, of the report concerning the teaching of philosophy and the doctrines that God is a most pure

spirit without body, parts, or passions, and that God has foreordained whatsoever comes to pass, I desire to make the following statements.

In general, the conditions laid down in the report are contrary to the conditions under which I originally accepted employment. The report states, "We do not find that Dr. Clark's opinions differ materially from those which he frankly stated, and which were freely discussed, when he was employed six years ago." I made it clear then that if conditions such as those contained in this report were contemplated, I would not consent to teach here. The present reversal of policy constitutes in my non-legal opinion a breach of the terms of my employment.

The conditions as stated in the report are, "1. That to the largest extent possible he confine his teaching to the stated subjects, without advocating any theological beliefs which are controversial among orthodox Christians; 2. That if asked his personal opinion as to the group of doctrines in question, he be frank but state the belief rather than expounding his reasons,—being equally frank in admitting his susceptibility to error and that his views in this respect have not been those of most Christian leaders;" My reasons for refusing to accept these conditions are the same now as they were six years ago, and involve both academic and religious principles.

Academically, these two recommendations to the effect that philosophy be taught without stating my reasons for propositions of theodicy is the equivalent of requiring a medical faculty to teach medicine without discussing the cause of typhoid fever or tuberculosis. This is a type of teaching with which I am unfamiliar.

On the ground of religious and moral conviction the following points must be enumerated.

First: I reject the contentions of paragraph six that sound deduction from Scripture is illegitimate, and also that the spirituality of God and his foreordination can be neither supported nor refuted by argument from Scripture.

Second: To comply with recommendation two would be immoral. The effect of compliance would be to persuade students that the two doctrines in question are merely some personal aberration, and would obscure the significant fact that they were the views of the greatest reformers and have been for more than three hundred years the official position of a score of denominations, represented in this country by the following:

The Presbyterian Church in the U. S. A.
The Presbyterian Church in the U. S.
The United Presbyterian Church of North America
The Associate Presbyterian Church of North America

The Associate Reformed Presbyterian Church
The Reformed Presbyterian Church in North America, General Synod
The Orthodox Presbyterian Church
The Bible Presbyterian Church
The Bohemian and Moravian Brethren Churches

Third: The Scriptures in many places (e.g., Acts 20:27 and II Tim. 3:16) require the proclamation of the whole gospel. The diluted Christianity and the expurgated Bible contemplated in this report are abhorrent to me.

Fourth: By adopting this report the Trustees of Wheaton College have officially pronounced the two doctrines in question "unsound" and "dangerous." This is an open condemnation of all reformed denominations. Naturally I cannot support an organization that pronounces all the above mentioned Churches unsound and dangerous.

Fifth: To comply with these conditions would be to repudiate my vows of ordination to the eldership. The fact that others, since the growth of modernism in some denominations, neglect to perform their vows does not relieve me of my responsibility to Almighty God.

For these and similar reasons I am unable to comply with the requirements recently enacted by the Trustees, and I hereby present my resignation from the faculty of Wheaton College.

For the reasons that the College has made its plans to have me teach for the current school year and that I have made similar plans, my resignation is effective at the end of the 1942-1943 school year, but my tenure of the position until that time must be subject to the agreement I had on the above matters when I was first employed.

Very truly yours,
GORDON H. CLARK

The following is the reply of the board of trustees, accepting Dr. Clark's resignation.

Your letter of February 15th addressed to the Trustees of the College and to me [Dr. V. R. Edman, President] was presented at the last meeting of the Executive Committee. By vote of that Committee your resignation to be effective at the end of the 1942-1943 school year [August 31, 1943] was accepted. The action of the Committee refers solely to the resignation and does not imply acceptance of the reasons therein stated.

Dr. Clark is a ruling elder and member of Redeemer Orthodox Presbyterian Church, Philadelphia.

It is expected that THE PRESBYTERIAN GUARDIAN will in the near future publish further comment on the important issues that forced Dr. Clark's action.

The Presbyterian Guardian

EDITORIAL

Hate

REX STOUT, chairman of the War Writers' Board, has created quite a furor by his recent letter to the *New York Times* in which he stated "that we shall hate or we shall fail". He has been defended by some who say that we need the driving power of hatred to rouse us to action against our enemies. They point out the evil and treachery of the Axis nations and say that it is not only patriotic but also Christian to hate such wickedness and the men who represent it. Others have attacked his position on the ground that hatred can no more cure the evil in which the world finds itself than alcohol can cure drunkenness. Yet they agree that we must vigorously prosecute the war against our enemies.

Jesus summed up the second table of the law with the words, "Thou shalt love thy neighbor as thyself" and, in the Sermon on the Mount, He told us to love our enemies. It is clear that those who are followers of Christ cannot give themselves to a blind and personal hatred of those who would do us harm. We rejoice that in our land there is relatively little hatred for Germans as such. Not many would agree with Westbrook Pegler that the fact that the tune "America" is of German origin should make us less ready to sing it.

We know, however, that we must fight against Germans. Our soldiers must shoot German soldiers and our aviators must bomb German cities. We cannot be indifferent to this killing of Germans for, after all, they are our neighbors, fellow-creatures of God. One oft-proposed way of escape from this dilemma is to say that we must hate sin but love the sinner. In this case, we must hate the vile Nazi philosophy but love the Nazi. A somewhat similar solution is the plea that we distinguish between the Nazi rulers and the German people, hating the

former but not the latter. After all, though, sin as such is an abstraction. It becomes actual in the deeds of the sinner. If there were no Nazis there would be no Nazism. It is difficult to see how we can hate the evil Nazi philosophy without hating the evil men who have developed and are supporting that philosophy.

In a sense, Stout seems to be right. We are fighting against a monstrous evil which we hate. In order to overcome that evil we must kill men who support that evil. Yet Jesus said, "Love your enemies".

To hate our fellow man with a bloodthirsty vengeance because of what he has done to us or to our friends is contrary to the Law of God. But to hate men because they hate God is not wrong. The Psalmist said, "Do not I hate them that hate thee". He was grieved with those who rose up not against himself but against God. The Fascists have defied God and seek to destroy His kingdom. For the sake of God, then, we must hate or we shall fail.

Yet we dare not assume to ourselves the attributes of God. We must remember that we too are sinners and this war is a judgment not only upon our enemies but also upon us. It behooves us to be humble and penitent as we go forth to war.

—J. P. C.

The Home

THE war is producing an alarming increase in juvenile crime and delinquency. Young children from homes where both parents are working have become a problem to municipal authorities. "Juke joints" boom and the consumption of liquor mounts.

War has always caused a loosening of morality and restraint and we grieve to see the familiar story repeated. The present crisis ought to cause us who are members of Christian homes to do two things: to rejoice and to be on our guard.

First, we rejoice that we belong to homes where there is a real love for the Lord and for one another undergirding the family. In worldly homes, conduct is held within bounds mainly by the sanctions and taboos of the community. When war slackens these restraints, the home disintegrates. But in our homes, the unchanging

Word of God is the rule and the domestic life retains its virtue and discipline even in the midst of war's excitements.

Second, we must remember that neither we nor our children are insulated from the world and it is very easy for us to walk in the ways of that world. Let us then take heed to ourselves and to our children that we as parents continue to set a godly example, not allowing wartime pressures to weaken our piety and devotion. Let us guard our children, whom God hath given us, that they may be kept from the perils of these times. We wonder what some parents are thinking of these days. Have they no regard for their children? May we Christian parents never be too busy to bring up our children "in the nurture and admonition of the Lord".

—J. P. C.

Introducing Dr. Kretzmann . . .

IT IS with particular delight that we present to our readers the Rev. O. P. Kretzmann, Litt.D., President of Valparaiso University, Valparaiso, Indiana, whose article, "The Stillness of God", appears on the first page of this issue. Dr. Kretzmann is a prominent minister of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. The Missouri Synod Lutheran Church, with a million and a half members, is known as one of the largest truly evangelical denominations in the United States. Its loyalty to the Bible as the very Word of God has been a source of encouragement to all who truly love the gospel of the Lord Jesus Christ.

We are pleased to announce to our friends that Valparaiso University is a genuinely Christian institution of the Lutheran persuasion, which welcomes students of all faiths. In Dr. Kretzmann, it has a leader with spiritual insight and vision as well as high ideals of academic education.

Dr. Kretzmann is also editor of *The Cresset*, a monthly magazine which reviews literature, the arts, and public affairs from the Christian point of view. We commend it as a journal which not only is unique in the Christian world but which also abounds in literary excellence.

—E. H. R.

The Dynamics of the Christian Faith

The Christian Faith and Mental Health: Part IV

By the REV. EDWARD HEEREMA

Spiritual Advisor at the Christian Sanatorium, Midland Park, N. J.

THEOLOGY has nothing to do with the treatment of human beings". That was the answer a European minister gave to a questionnaire sent out by a noted European psychologist. Was the clergyman right? In a sense he was. Theology must not first of all be considered in relation to the needs of the human personality. Truth must be considered and loved first of all for its own sake, or, let me say, for God's sake who gave it. This is often forgotten by modern man. He would make truth the servant of the human soul. In so doing, truth becomes an ever-changing something which in the end destroys itself. There is finally no truth left—only empty human experience. That greatest of modern follies is called *psychologism*—truth lost in the shadowland of the human psyche. Much of the modern "psychology of religion" literature is beset by this affliction.

On the other hand, we who regard the truth above all else would be most foolish if we gave unqualified endorsement to the statement of the European clergyman. The theologian's first duty is to see clearly that God's truth is the truth and therefore must direct our whole experience and govern the movements of the soul of man. But with equal clarity must he see that, just because the truth is the truth, therefore it is and must be the only true meat for the soul of man. Genuine indeed must be our regard for objective truth. Just as genuine must be our concern for the way in which that truth enters into, enriches and stabilizes the crown of God's creation—the human personality. The truth is not a treasure apart. It should be a treasure where the heart may be also. When looked at in this way, the Christian faith is not a static "orthodoxy"; rather it becomes a dynamic something that can mold the personality of man into a true and strong temple of God.

In previous articles we examined the weaknesses of man's personality that are displayed in mental illnesses. Having done that, we now wish to show how it is proper for us to ap-

proach this problem of mental illness from the point of view of the Christian faith. If the discussion of the nature of mental illness has been carefully followed, then we shall have noted that out of this complex matter some kind of pattern has emerged. And in this pattern one thread stands out more clearly than any other. That thread is this: In each one of the functional mental illnesses discussed, the noteworthy thing is the failure of the personality to adjust to life, the failure to meet the demands of life. The patient has retreated from life, unable to make a go of it. In a very real sense the person suffering from a functional mental illness is a defeated soul.

The Realities of Life

What are the realities of life which the defeated soul has not met and conquered? They are the things which every adolescent slowly and often painfully learns, as his "childish things" must give way to thinking and understanding as a man. They are life's disappointments and reverses. But the defeated souls are unable to face the fact that life is a matter of many failures and few successes, of much succumbing to temptation and little victory. Life is a matter of pricked bubbles and deflated air castles. It is a matter of meeting stiff economic demands—the stomach must have meat (even if the quantity is rationed), the feet must have shoes (at least, three pairs a year), and the lovely fur coat must be paid for. This is a life in which the fine, friendly folk of childhood acquaintance become the lazy father, the unfaithful husband, the dishonest deacon, the crooked politician—and the sinful self of real life. The real world is a place where our personal happiness and wishes seem to be the world's least concern. Life is a matter of looking at death.

But, we say, lots of people successfully meet these real facts of life. Why hasn't the mentally ill person done so? In answer to that very apt question, two things must be espe-

cially noted. In the first place, let every person blessed with a "sound mind" realize that it is problems such as those which we all have to face which break some people down. By God's grace we have met them successfully or with a measure of success. However, in the second place, it should be borne in mind that it is hardly ever one single event which causes a mental upset. Usually we are dealing with the end product of a chain of events, a chain often reaching away back into childhood. But more than this, the trouble usually lies in an improper attitude toward such distressing events. Because of faulty training in childhood (pampering, for instance), or because of a deep emotional insecurity rooting in childhood or adolescence (like that caused by a broken home), or because of a disturbing secret which gnaws at the vitals of the soul, the personality cannot assume the proper attitude toward the things that finally destroy it or seriously injure it. The soul, in other words, is not properly equipped to meet the inescapable demands of life.

There is an old illustration that brings this point into clear focus. A wall is blown down by the wind, a wall in whose shadow many children have played. "What is the cause of the calamity?" the children ask. They all agree that it was last night's strong wind. But the town's inquisitive soul comes around to investigate and discovers that the wall had been in a seriously weakened condition and for this reason it toppled over. Some time ago a middle-aged woman came into a hospital apparently as the result of a severe electric shock which had left her in a sullen, unapproachable and depressed state. At about the same time, I heard of a young man who had received a terrific electric shock in his home but had suffered no serious ill effects. Why the difference? The woman had been struggling with a perplexing personal problem that she had been unable to solve, a problem involving a considerable measure of self-reproach. That really lay at the bottom of the trouble which seemed

to be caused by the electric shock.

We repeat—the personality of the mental patient has not been properly equipped to meet the challenge of life, to work through its perplexities and to accept its reverses. We are dealing here not with isolated causes but rather with unhealthy personalities. We are dealing with basically wrong attitudes toward life. Certainly Jung's words are pertinent, "We have come to understand that psychic suffering is not a definitely localized, sharply delineated phenomenon, but rather the symptom of a wrong attitude assumed by the total personality".¹ It is not the death of her child that breaks down the distracted mother's mind. It is rather the unequipped personality, which does not know how to deal with such sharp blows, that is to blame for the shipwreck.

Whence the Equipment?

That leads us directly into the heart of this matter: Where is such equipment to be found? I answer: In the dynamics of the Christian faith. Here we find the sword and shield with which man can successfully wage the battle of life. We have already seen that mental illness is fundamentally a totality matter—a disease of the total personality. It is not only a soldier's feet that get out of step; it is the whole soldier. The officer's reprimand is directed to the soldier as a person and not just to his feet. Likewise the person out of step with life is out of step in his whole being. Now let us see clearly that the Christian religion is also a totality matter. It addresses itself to the whole soul of man. It refuses to fill just one compartment of life, a so-called inner religious compartment. Its sway is over the whole of life. Its first law is that man must love God with his entire being—with heart, soul and mind. Truly to know Christ means to give Him our whole heart. Christianity demands the full and glad allegiance of the whole soul of man in its every exercise, an allegiance that governs the pursuit of man's every proper interest. Christianity is a totality matter, a total world- and life-view giving direction and sustaining power to the whole life of the soul.

As one works with the mentally ill,

he is struck by the fact that so very few of them have anything like an integrated view of life. Very commonly there are no great sustaining convictions that set the sails of the spirit. Their thought-life apparently has always been at loose ends. There is no sure foundation. Their soul has not been interwoven with a great faith. It may be too late for them to gain that which is their greatest need—an integrated point of view that can guide and direct them. There has to be one central dynamic. For that reason it might be more proper to speak of the *dynamic* of the Christian faith rather than of its *dynamics*. But the plural form is chosen because of the necessity of breaking up that central dynamic into its component parts, as a ray of light on passing through a prism displays itself in many colors. Because such a single great dynamic is needed, there is little real good that can come from presenting such a broken soul with a list of helpful suggestions for mental hygiene. On my desk lies such a list, rather good in itself. Some of the perfectly wholesome suggestions are: "Live a simple life", "Think constructively", "Cultivate a yielding disposition", "Be grateful", "Rule your moods", "Keep close to God", and others.² Any person would do well to live accordingly. But—such catalogues of helpful hints for mental health lack the basic dynamic that is needed, the unified impact that is given by the Christian faith. A human soul is too much a living thing to be regulated by an Emily Post handbook for mental health.

Prevention or Cure

These essays on mental health are directed mainly toward the building of healthy personality. That has already become clear. We are primarily interested in doing a little to point out how we can avoid the tragic pitfalls of mental disease. That the best cure of mental illness lies in its prevention is a common sentiment that has become almost a truism. However, that does not mean that the dynamics of the Christian faith have no bearing on the matter of helping those who have succumbed. The needs of those who have succumbed are written in bolder relief, but they are essentially

the same as the needs of the "normal" personality. The problems that have overwhelmed the mentally ill are the same as the problems that harass those not ill. We must also bear in mind that the mental states into which the ill have fallen are only deepening and extensions of the moods that form the daily pattern of any person's inner life. Indeed, it is now common knowledge that the line between a normal mental life and an abnormal one is thin. So it is, and the basic needs of both are essentially one, although the approach must vary.

Christianity Not an Escape From Life

Before we go on to consider some of the special strands in the dynamic of the Christian faith, we must stress one more important matter. It is this: Christianity is not a means of escape from life. Sometimes it is misrepresented in that way. Christians are often told that the ideas of salvation and heaven are but means of escape from the pressing problems and woes of this life. Regrettably it must be admitted that the popular presentation of the Christian gospel often smacks of this. If the average Christian will examine his thinking on the matter of salvation, he will observe that he thinks of it almost entirely in terms of escape—escape from sin, death, pain and hell.

The Christian must think of his salvation as escape from all that separates him from God, but he must not stop there. Salvation is not only salvation from something, but is also salvation for something. One detects a strong "escapist" note in the attitude of some of those Christians who fervently look forward to a time when Christ will return to set up an earthly kingdom. Among some of those who think thus about the events connected with our Lord's return, the emphasis is often upon a grand earthly set-up to which the saints can look forward as a kind of escape from the disappointments and reverses of this life and where smaller souls can compensate for their small attainments here by reigning with Christ in a kingdom of material splendor.

That is not the real spirit of the Christian faith. The real spirit of the Christian faith, as it ought to dwell in the hearts of saved men and women, is rather a great sovereign

¹ C. G. Jung, *Modern Man in Search of a Soul*, pp. 222f.

² Taken from a list by Grenville Kleiser appearing in *Weekly Unity*, 1941.

order and challenge to go forward in the strength of the Lord to conquer life, every phase and interest of it, for God and His glory. That is not the language of escape. That is the language of challenge, of sovereign challenge, of dynamic challenge. This world then becomes a place where the souls of men can and must use their

capacities and drives for the attainment of a grand and glorious objective—an objective having to do, not with self and its happiness, but with God and His glory. That is part of the great dynamic of the Christian faith which we hope to examine more closely in subsequent articles.

(To Be Continued)

Spiritual Fruitfulness

A Meditation on Isaiah 5:1-7

By the REV. LAWRENCE B. GILMORE, Th.D.

Pastor of Grace Orthodox Presbyterian Church, Trenton, New Jersey

THIS is a parable about bearing spiritual fruit for God. Through the whole Bible there is used a wonderfully expressive comparison, according to which men are likened to plants or trees and their works to grain or fruit. Fruit is something organic, not artificial. It is the production of the life within, not something mechanically fastened on from without.

God's Provision for Fruit-bearing

God has arranged the astronomical, meteorological, and chemical laws of the universe so that the earth will bring forth fruit. One part of the world, the land of Canaan, God made particularly fruitful, especially in Bible times, before it became ravaged by centuries of conquest (Deut. 8:7, 8).

In the Old Testament, God regards His chosen people Israel as plants specially designed to produce the good fruits of obedience to Him. He brought them as a vine out of Egypt, and planted them in Canaan (Psalm 80:8-11). They were to bring forth the fruits of righteousness and good works. In Isaiah's time they certainly were not doing this.

Isaiah's Historical Situation

Isaiah, we recall, was the great evangelical prophet living in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. He prophesied therefore in the latter half of the eighth century before Christ.

During Isaiah's ministry, Israel, the northern kingdom, fell before Assyria in 722 B.C. Judah was to endure longer, but its sinful state pointed to ultimate downfall. The bad social conditions in Judah included drunken-

ness, deterioration in the character of women, selfish wealth, oppressed poverty, and the corruption of religion. Worst of all, the people of Judah did not think that God would visit judgment on them even if they did not forsake their sins. But Isaiah, in his parable of the vineyard, shows them that God will surely judge them.

The Parable and Its Application

Isaiah uses a parable in the form of a song to make objective to the people their sinful condition. He portrays a lovely vineyard on a sunny elevation. The owner has tilled it; planted it, and protected it with the greatest care. But instead of grapes, it has brought forth wild grapes. What then will he do with his vineyard? He will give it up to desolation.

The application is expressly given by the prophet himself with a crashing conclusion enforced by a play on words which it is impossible to translate from Hebrew: "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice (*mishpat*), but behold bloodshed (*mispat*); for righteousness (*tsedaqa*), but behold a cry (*tseaga*)" (5:7).

There are three main points given in the parable and its application: (1) the owner of the vineyard is the Lord of hosts; (2) the vineyard is His chosen people; (3) the evil fruits of the vineyard are violence and popular misery.

In the original, the word for wild grapes means malodorous fruits. These repulsive fruits of wickedness are immediately listed by Isaiah in a series of woes (5:8-24): greedy grabbing of houses and lands, drunken luxury, reckless iniquity, moral blindness, con-

fidence in human wisdom, and the taking of bribes to pervert justice.

The owner asks what more He could have done for His vineyard. God had brought His people out of Egypt into Canaan with a mighty hand and a stretched out arm. He had given them His holy law with its sacrificial system to bring them into communion with Him. He had sent before them Moses and Aaron, Joshua and the judges, and many good kings and mighty prophets. What more could they ask?

Consequently drastic judgment must be expected. It is not until the end of chapter six that we find hope promised in the fact that a remnant of God's people will be preserved as a holy seed (6:13).

The New Testament Teaching

The New Testament teaching regarding fruit-bearing follows directly upon that of the Old. Indeed, the Lord Jesus gives the parable of the Wicked Husbandmen, the teaching of which continues directly that of Isaiah's parable (Matt. 21:33-43 and parallel passages). In our Lord's parable, God requires the fruits of the vineyard from His people Israel, just as He did in Isaiah's parable.

Furthermore, the Lord Jesus Himself is the Son of the Heavenly Husbandman (Matt. 21:37-39). In another comparison He is the True Vine (John 15:1-8). He is also the grain of wheat that is cast into the ground and dies and brings forth much fruit (John 12:24).

In His teaching our Saviour speaks of the product of religious confessors as fruit. The tree is known by its fruit (Matt. 12:33). Our fruit is our influence in doctrine and conduct. To do good we must be good.

But how shall we really be good? Law, culture, and improved environment fail us here. Only salvation from sin through the regeneration of the Holy Spirit and the atonement provided by the precious blood of Christ gives a new nature, renewed, pardoned, and reinforced in motive by the constraining love of the Redeemer.

Those who are truly united to Christ by faith bring forth good fruit unto God (Rom. 7:6). The fruit of the Spirit is truly beautiful, being "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law" (Gal. 5:22, 23).

We are solemnly reminded that what we sow we shall reap, and that he that soweth to his own flesh will reap corruption, like the malodorous fruits in Isaiah's parable, while he that sows to the Spirit shall reap life eternal (Gal. 6:7, 8). The fruit of sinful acts is only shame and death (Rom. 6:21). We must accordingly have no fellowship with the unfruitful works of darkness but rather reprove them (Eph. 5:11).

Our Part

By God's grace we may have a very important and complex part in bearing good fruit through a righteous life used of the Spirit to win souls for Christ.

First, we may be the receptive soil bearing a rich harvest through the divine blessing (Mark 4:8).

Again, we may be the branches abiding in Christ, the True Vine, and

so bear much fruit (John 15:5).

Further, through denial of self, we may be the buried grain, dying and bringing forth fruit (John 12:24). While we cannot die vicariously for others as Christ did, it is true that we may die to sin and self, and so rise into newness of life and fruitfulness for His glory (Gal. 2:20; Col. 3:1-4).

Still further, we may be faithful husbandmen, caring for the part of God's kingdom work assigned to us (Luke 20:16). This may be a Sunday school class, or other form of gospel service and testimony.

We must bear good fruit for God, else we are useless and only cumber the ground (Luke 13:6-9). But we cannot have Christian fruits without Christian roots. We must be rooted and grounded in Christ and His Word. Then in the church and the world we shall bring forth the fruits of righteousness to the glory of God.

and councils "may err, and many have erred", we are called upon to admit that this included all church assemblages from the time of the original Westminster Assembly down to the later courts of the Presbyterian Church in the U.S.A.

Clearly the implications are that the Confessions and the Catechisms are not inerrant pronouncements of the Christian faith, and that Presbyterians of a subsequent day may offer more accurate statements.

The interesting question is next raised as to the way in which the accuracy, or permissibility, of later statements can be determined. Dr. Clyde's ready answer is again found in the document he calls into question, as he quotes from Chapter XXXI, Section 3, of the confession:

It belongeth to synods and councils ministerially to determine controversies of faith, and cases of conscience. . . .

He derives from this quotation that

The Presbyteries, synods, and General Assemblies of the Church, under the rules provided for particular cases, are empowered to approve or disapprove of the orthodoxy of the denomination's ministerial candidates and ministers, and to alter or amend the doctrinal standards.

Of course, continues Dr. Clyde, the confession's grant of such authority to Presbyterian courts does not contradict its admission that all courts are fallible, but it is rather made to

prevent the assumption that a council can be infallible, and thus legislate nationally or possess the right to employ coercive measures of a physical character to enforce conformity. The fallibility of ecclesiastical councils does not mean that an ecclesiastical council of a particular Church cannot properly legislate for those who desire to enjoy its fellowship. . . . Thus, according to the Presbyterian system, Christians are left to the freedom of their own consciences under God, as individuals, as members of other denominations, but not as Presbyterians. As Presbyterians, the extent of their freedom is determined by the church courts to which they pledge their obedience.

Dr. Clyde then leaves us with a very provocative question, which I will in turn leave with you until my next article:

But exactly how much liberty do these courts allow? This brings us to our second question: What is Presbyterian orthodoxy today?

What Is Presbyterian Orthodoxy?

By the REV. ROBERT B. BROWN

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AT THE close of the preceding article in this series, we were considering this frank question:

Can those who answer "yes" to such questions [the first three ordination questions asked of a minister or elder in the Presbyterian Church in the U.S.A.] preserve their integrity and at the same time enjoy freedom of thought sufficient to justify both the differences between themselves and theological advance?

You will recall that this question was posed by Dr. Walter R. Clyde in his installation address on "Creedal Subscription and Theological Liberty in the Presbyterian Church", at Omaha Theological Seminary.

In the answering of this question, the professor of Christian theology and ethics at this midwestern seminary of the Presbyterian Church in the U.S.A. proposed three divisions: (1) How Presbyterian orthodoxy is determined; (2) What Presbyterian orthodoxy is today; and (3) What the possibilities are for Presbyterian orthodoxy in the future. Lest the reader of THE PRESBYTERIAN GUARDIAN assume that the professor defines "orthodoxy" in the orthodox fashion, I shall give you Dr. Clyde's unorthodox definition:

The term "orthodox," be it remarked and afterwards remembered, is employed here and throughout this discussion not as restricted to what is majority opinion. It refers also to ideas the majority may not hold but nevertheless grants to be possible interpretations. Thus, for the present purpose, "orthodoxy" implies a degree of liberty as well as a specific type of conformity.

We are happy that the general Christian public does not pour this meaning into the specific term "Orthodox Presbyterian"! It is necessary, however, carefully to define orthodoxy when it is employed to describe a condition now existing in the Presbyterian Church in the U.S.A. We thank the professor for his help at this point!

Let us now proceed to Dr. Clyde's elucidation of the question, How is Presbyterian "orthodoxy" to be determined? Or, as he rephrases it, "By what standard is it ascertainable whether a given theological opinion is acceptable within the Presbyterian Church?"

We observe with interest that the first step taken in the direction of answering this question is an attempt to undermine the authority of the Westminster Standards. Since the confession itself states that all synods

The Epistle to the Ephesians

A Series of Studies by the REV. FLOYD E. HAMILTON

Executive Secretary of the Committee on Christian Education
of The Orthodox Presbyterian Church

CHAPTER 2:8. (c) We are saved by grace alone (verses 8, 9).

"For by grace have ye been saved through faith, and that not of yourselves, it is the gift of God". It would be impossible to present the tremendous truth, that salvation is of the Lord, more impressively than Paul does in this climactic verse. After telling us in every conceivable way that God alone is the source of our salvation, he builds up to this stupendous climax by showing that even the faith by which our salvation is received is a gift from God and not something which we exercise by our own innate powers. Those who exalt man at the expense of God's glory are quick to claim that it is the salvation that Paul here says is the gift of God, not the faith by which it is received. As a matter of fact, such a view really does not do away with the truth that every particle of our salvation is from God, for even were they right in referring the clause, "it is the gift of God", to the salvation and not to the faith by which that salvation is received, it would simply reinforce the great truth that every particle of our salvation is from God alone! The claim that the neuter pronoun *touto* ("that") cannot refer to "faith" which is a feminine noun, has little weight in view of Scriptural examples in which it is used with a feminine noun (e.g. Phil. 1:28). As a matter of fact, the neuter pronoun "that" is used by the Greeks with the implied word "thing" as the missing antecedent. There seems little doubt that in this eighth verse it refers to the "faith", for "faith" is the nearest possible antecedent; the interpretation which refers the "that" to salvation, not "faith", would make the apostle repeat himself by saying the same thing over and over, without even the merit of emphasis, and with a weak finish to a powerful passage. He has already stated that salvation is entirely from God, and there is no point in repeating it after the first part of this verse. Then, too, the antithesis between faith and works, so common in Paul's writings, would be carried out here if the contrast is between faith which is not of our-

selves and works which are a ground of merit. But the strongest reason of all is that by referring *touto* ("that") to "faith", the passage builds up to this remarkable climax by showing that even the very means by which we receive salvation—namely, faith—is itself a gift from God!

We have dwelt thus at this great length to establish this point because many people have the idea that they can believe in Christ by their own strength, or at least that unless they are willing to believe, God cannot force them to it. Such teaching is clearly contradicted by Scripture, which teaches that God "hath mercy on whom he will, and whom he will he hardeneth", and that "it is not of him that willeth, nor of him that runneth, but of God that hath mercy" (Rom. 9:16-18). However, if, as we have shown, this eighth verse teaches the truth that even *faith* is a gift from God, we have a passage which specifically destroys any teaching that faith is somehow or other a work of merit and deserves reward from God because of the favor we have done Him in believing on His Son! The great truth that salvation is wholly of God and that no one can even see the kingdom of God without the gift of the new birth (John 3:3) in no way rests solely on Ephesians 2:8; but the clarity of the language in this eighth verse makes it impossible to claim that faith itself is somehow or other something which man dead in sin is able in his own strength to exercise. The fact that even faith is God's gift to helpless men makes it abundantly plain that we owe all our salvation to God, even the instrument by which we receive it.

Faith is the basket God gives us, into which He pours the gift of salvation as He gives us the strength and power to carry away His bounty. Faith is like the hand of the man with the withered arm, after our Lord restored it to its original strength so that He could cling unto the Saviour for salvation; faith is like the eyes of the man born blind, after Jesus healed them and enabled him to look unto Him and be saved. Faith is the tool fash-

ioned by the Master Craftsman, which He places in our hands and enables us to carve out therewith places upon which to plant our feet on the rocky road to glory. But all the figures of speech in the world cannot picture the wonder of the great gift of faith to the one who uses it forthwith as a means of resting his weight wholly on the Saviour for salvation. Praise God that He has bestowed this gift on us, undeserving sinners that we are.

Verse 9

"Not of works, that no man should glory". The familiar contrast between faith and works, so frequently encountered in Paul's writings, comes out here anew. He adds these words to make it perfectly clear that there is not the slightest ground for feeling proud of our believing unto salvation. If God saved us because we exercised belief through our own strength, then we would have whereof to glory before God. But when it is plain that even the faith by which we receive salvation is from God, every possible ground for boasting is taken from us. Notice that there is no qualification of this term "works". It is not legal or ceremonious works as opposed to kind acts and upright moral living that are rejected as the basis of salvation; it is any kind of good works, ceremonial law keeping, or even religious observances that is rejected as a means of salvation. Many people still cling to the idea that if they are good enough God will save them, or that if their honesty, kindness, generosity and good neighborliness are sufficiently manifest to the rest of the world and to God, those things will overbalance their misdeeds and somehow get them into heaven. Nothing could be farther from the truth. Of course, a Christian will do all these good things because his changed nature will love to manifest the love of God shed abroad in his heart to others, but never will he do them as a ground or even means of securing salvation. Others teach that we can atone for our sins by doing penance, or by giving our lives wholeheartedly in some great cause, or by being faithful in our religious observances, but they are of all men most pitiable because they totally misapprehend the way of salvation. That way is the way of grace, the unmerited favor of God: Resting on Him alone for salvation; exercising the God-given faith which He has wrought in our

hearts. We believe, but it is God who has given us the gift of faith, while others, with just as fine minds as we have, still remain in darkness.

What a sense of humility the realization of this great fact should produce in my soul! And then what a feeling of gratitude should arise as I realize that God has stooped to save a helpless, unworthy, sin-deadened wretch like me! There were others far better by every human standard than I, and far more deserving of salvation by the yardstick of the world, yet God passed them by and chose me! If He has done

that, surely He has every right to claim my life's fullest devotion!

In this war, men are giving their lives for noble ideals, to preserve the American way of life or because they believe "this is worth fighting for". But if men can lay down their lives for earthly things or ideals, should not we, who are redeemed by the precious blood of Christ, seek to live in absolute obedience to His will? As a matter of historical record, that is exactly what those who have understood this great fact have tried to do in the past. Is it what you and I are trying to do today?

The Christian Task

By Ruling Elder GORDON H. CLARK, Ph.D.

AS popularly understood, the Christian task is to preach the gospel to the lost. This popular understanding is basically correct. Conservative Christians have rightfully reproached the liberals for having substituted a social gospel of pacifism for the gospel of the redeeming blood of Jesus Christ. Let us always insist that the cross of Christ be never obscured.

The popular understanding, however, may err in not going far enough, in not carrying out the implications of redeeming grace much beyond sermons preached in religious meetings or personal work among acquaintances. And, as a result, the burden of the Christian task falls more and more on the ministers; or if laymen engage in Christian work they see little connection between Christian and secular employment. In the minds of too many people, there is between these two types of activity a great gulf fixed.

Because of this gulf, opportunities for important Christian service remain unnoticed. A layman who wishes to serve Christ will consider the ordinary phases of church work and fail to examine other fields in which possibly he might be of immense value.

To illustrate only one such field of service, let us notice the paganizing influence of the American magazines of general circulation. There are few Christian editors and few Christian writers. Consequently, when the magazine touches on religious themes, it is never helpful and often it is destructive of Christian faith. On the other

hand, think what an advantage it would be to the minister in conducting divine worship if the congregation had been reading material with a Christian viewpoint instead of pagan literature. One need but open his eyes to see the prejudice the Christian minister must contend with because of the irreligion that the populace absorbs in its general reading.

If it be not amiss, it might be well to mention two magazines just for the sake of being specific. The two chosen are not chosen because they are particularly antichristian. On the contrary, they are rather innocuous religiously. They are mentioned not as examples of how bad a magazine can be, but as examples of a type of magazine through which incalculable Christian good could be done by a Christian editor. They are *Parents Magazine* and *Children's Activities*.

If a competent and Christian editor could speak to the general public through magazines of such reputable character, he would be preaching the gospel as truly as any minister. He would be serving the Lord as truly as an elder on the session or a teacher in the Sunday school. And if a wealthy layman would buy such a magazine and put it into hands that were both competent and Christian, he ought to realize a return on his investment and have, as well, the satisfaction of knowing that he has made possible a widespread proclamation of the gospel to people whom ministers never meet.

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In the Armed Forces



CHAPLAIN WILLIAM T. STRONG, former pastor of Immanuel Presbyterian Church, West Collingswood.

Ruth, Jessie and the Fourth Commandment

A Serial Story for Children, by HARRIET Z. TEAL

CONCLUSION

The Next Morning

EARLY Monday morning Mrs. Harris was busy with her washing. Some of the first pieces were already on the line, blowing in the spring breeze, and she was wondering why her neighbor, Mrs. Evans, did not seem to be doing her washing, as usual, this morning. Presently she heard a knock at the back door. There was Mrs. Evans. She looked pale, and as though she had been crying.

"Why, Mrs. Evans, what is the matter?" Instead of answering, Mrs. Evans burst into tears. Mrs. Harris put her arm about her neighbor, and led her into the living-room.

"Now", she said, "tell me all about it, and what I can do to help you".

"Oh, Mrs. Harris, I am so unhappy and frightened", said Mrs. Evans. "Such a terrible thing happened last night," and she went on to tell of the automobile accident. "The man who drove the car had been at the party with us; we had seen him and his wife just before we left the house. He was killed, and his wife terribly hurt, and some of the people in the other car were seriously injured, too. And we might all have been killed! It was a wonder we were not—Oh, Mrs. Harris! I could not sleep for thinking of it—if we had died, where would we be now? I know you've tried very often to talk to me about my soul, and I wouldn't listen. But please tell me now how I can be saved, and how I can save my husband and children!" Then the poor woman broke down and wept, so that Mrs. Harris just had to put her arms around her to comfort her until she stopped crying and was able to listen.

Then she told her that in the Bible, God's Word, is the only place where we can learn the way to be saved. She brought her Bible and read Romans 3:23 ("For all have sinned and come short of the glory of God") which tells that we are all sinners, and Romans 6:23 ("For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ, our Lord") which tells that sin must be punished with death, but that Christ came to bring forgiveness and life to those who

will repent. Then she read John 3:16 ("For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life") which tells of God's Son, the Saviour, who died for sinners. Next she turned to Acts 16:31 ("Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house") which tells that we must believe on the Lord Jesus Christ, God's Son, and put our trust in Him, in order to be saved.

Mrs. Evans said, "Oh, yes, I know I am a sinner, but I want to turn away from sin, and be good and obedient to God; I want my sins washed away".

"Then", said Mrs. Harris, "if you believe that God's Son died for you, will you accept Him as your Saviour?"

"Oh, yes, I want to," replied Mrs. Evans.

"Let's kneel down here by the couch and tell God so", said Mrs. Harris. So together they knelt in the very spot where Ruth and her mother had prayed God to save the Evans family. Mrs. Evans took the Lord Jesus Christ as her Saviour and was saved.

When they rose from their knees,

Mrs. Harris read this verse from the Bible: "Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

"Mrs. Evans if you have truly trusted in Him, you now have everlasting life, God has forgiven your sin for Jesus' sake, and you need no longer fear that terrible punishment which waits for those who will not believe on the Lord. You are now His child!"

The next Sunday all the Evans family came to church. Jessie and Bob joined the Sunday school and the little Sunday afternoon Bible school at the Harris's. Mrs. Evans said, "I want my children to learn all they can of the Bible".

It was not many weeks before Mr. Evans, after several long talks with Mr. Harris, also gave his heart to the Saviour and he and his wife united with the church by making public profession of their faith in Christ.

And Jessie and Bob, too, presently came to understand and to accept Christ, and became children of God. How happy they were, and how different their lives became! They no longer did their own pleasure on God's holy Day, but found their joy in dedicating His Day to Him.

Orthodox Presbyterian Church News

Presbytery of the Dakotas

THE Rev. C. A. Balcom of Wilton, N. D., reports that a new work is being opened at Bismarck. Mr. Balcom and his family are moving to that city, establishing it as their headquarters and from there plan to branch out to the outlying districts. It is expected that work will be opened in Mandan also. Mr. Balcom covered all of these fields some years ago, and friends of his former work have moved into some of the smaller fields he plans to serve. He hopes also to be able to start several Sunday schools in the surrounding country. . . . In February Mr. Balcom was asked to preach a funeral service in Bismarck and the interment was to be held at Baldwin. After the service, the funeral party started for Baldwin in a blinding blizzard, with the mercury between

twenty and thirty degrees below zero. In the storm the automobile stalled, and a snow plough slipped off the road into a ditch. After spending the night and part of the next day at a farmhouse, Mr. Balcom's car was towed home by a coal truck. After two more days the storm abated, and the committal service was finally conducted.

Special services at Bancroft, S. D., and neighboring churches, with the Rev. John J. DeWaard of Rochester, N. Y., as guest speaker, were well attended despite severe weather. At Yale seventy-two persons were present on March 4th. . . . The Bancroft church is preparing to redecorate the church property. A painter has been engaged to paint the outside, and the women of the church are planning the interior decorations. . . . The

church at Manchester is negotiating the purchase of its property, and at Yale the congregation is also attempting to settle the same perplexing problem.

Westminster Church, Hamill, S. D.: At a congregational meeting on March 4th a pastoral call was extended to the Rev. Dean W. Adair, who is at present supplying the pulpit. . . . The church has purchased the property adjoining it to the north, and expects to convert it into a parish house. The Ladies' Aid Society has purchased an oil heater, rug, kitchen set, couch and bed for the parsonage.

The Second Congregational Church of Denver, Colorado, whose pastor, the Rev. W. Benson Male, is a ministerial member of Dakota Presbytery, has been served with notice by the Congregational Church Building Society that foreclosure proceedings on its fine church property will be instituted because of the failure of the church to cooperate with the program of the denomination. That program is outstandingly modernist. . . . Miss Harriet Z. Teal is attempting the difficult task of continuing the Sunday school work at Oak Creek, Colorado, formerly conducted by the Rev. Clarence W. Duff, as well as her regular Sunday school work at the Denver church. It is hoped that, with the assistance of several other workers, neither field will suffer unduly.

Presbytery of Philadelphia

EASTLAKE Church, Wilmington, Del.: The mortgage fund campaign committee has just announced that \$5500 has been paid on the original \$7500 mortgage on the church building and manse. This mortgage was undertaken at the time of the repurchase of the properties from the Presbytery of New Castle of the Presbyterian Church in the U.S.A., to whom they had been awarded after legal action. Pledges for the coming year, amounting to more than \$2000, will cancel the remainder of the mortgage indebtedness.

Knox Church, Philadelphia: The Rev. Jack Zandstra, who is at present supplying the pulpit of Knox Church, has begun two new Bible classes—one for young boys and another for the smaller children.

Mediator Chapel, Philadelphia: The second anniversary of the chapel was observed from February 24th to 28th, with Dr. Robert Strong of Willow

Grove as special speaker on two of the five days. Mrs. Bruce F. Hunt spoke to the children and, after her talk, the Hunt children, including the twins, dressed in native costume and sang. Other features of the anniversary included a fellowship supper and two services addressed by Mr. John W. Betzold and the Rev. John H. Skilton. The Rev. James W. Price is pastor of the chapel.

Redeemer Church, Philadelphia: Mr. Thayer Westlake was a recent guest preacher, while the pastor, the Rev. Thomas M. Cooper, was conducting communion service at Livingstone Memorial Church. . . . On February 17th the Rev. Robert S. Marsden showed to the missionary society the motion pictures of his western tour of the denomination's churches. . . . Prayer meeting subject is the book of Revelation.

Knox Church, Washington, D. C.: Missionary interest and blessing have been received from recent visits of the Rev. Bruce F. Hunt and the Rev. R. Heber McIlwaine.

Presbytery of New Jersey

FAITH Church, Pittsgrove: On February 28th, the Westminster Seminary Quartet sang at the morning service and took entire charge of the evening service. There were musical numbers, a brief talk by Mr. David Kerr about student activities in evangelism, and a sermon by Mr. Gerard Koster. . . . At the March communion service, two young people were received into communicant membership on profession of faith. The pastor, the Rev. Edward B. Cooper, presented gift books to nine persons who had completed the reading of the entire Bible during the past twelve months.

Covenant Church, East Orange: The Rev. Floyd E. Hamilton, executive secretary of the Committee on Christian Education, was the guest preacher on March 7th. A capacity audience turned out to hear his evening address on the question "Can a Christian Believe in Evolution?"

Participating in the service were three science instructors from near-by high schools. . . . A Bible club for junior high school students was recently organized. About a dozen attended the first meeting.

Calvary Church, Wildwood: Nine men from the church have now gone into the armed forces. One of these was killed in action on Guadalcanal. . . . A choir of about twenty-five Coast Guardsmen sang at a recent Sunday evening service.

The Rev. Donald C. Graham, a ministerial member of the presbytery and pastor of Emmanuel Independent Church of Morristown, reports that a series of special services will be held from March 28th to April 4th, with Dr. Robert Strong of Willow Grove as preacher and Mrs. Strong as violin soloist. A week of home prayer meet-

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ings will precede the services, and on each of these Sundays at 5.30 P.M. there will be a broadcast over station WPAT (93 kilocycles).

Presbytery of Wisconsin

A LONG cold winter has hindered the work at the Indian mission at Gresham, and attendance at meetings and classes has been curtailed. The Rev. John Davies reports that the boys are still going off to the armed forces. He has resorted to circular letters to keep in touch with about thirty men and one WAAC. During the last week in February, he paid a visit to the shipyard workers at Sturgeon Bay, one hundred miles from his home.

Presbytery of Ohio

FIRST Church, Cincinnati: On February 23rd the presbytery approved a request of this church that Dr. Lawrence B. Gilmore of Trenton, N. J., be called to serve as stated supply for a period of six months.

Covenant Church, Indianapolis, Ind.: On February 24th and 25th, the Rev. Clarence W. Duff, missionary appointee of the denomination, spoke to the Covenant Church and the Warren Park Orthodox Presbyterian Chapel. A few days later, the Rev. Robert S. Marsden also addressed both congregations and showed motion pictures of the denomination's work in twenty different fields.

Presbytery of California

FIRST Church, Long Beach: An eleven-piece young people's orchestra has recently been organized and will play twice a month. . . . The Machen League is making an intensive drive to reach hundreds of servicemen quartered within a radius of several miles of the church.

Grace Community Chapel, Long Beach: Dedication of this latest addition to the work of the denomination was held on February 7th. Grace Chapel is under the leadership of the Rev. Henry W. Coray, pastor of the First Church of Long Beach. The property was purchased last July and first services were held in September. At present there is a Sunday school enrollment of seventy-five, and regular morning and evening worship services are held. At the dedication service, the sermon was preached by the Rev. George W. Marston.

Beverly Church, Los Angeles: Mr.

Marston was the speaker at a two weeks' Bible conference held early last month. Sixteen services were conducted and the average attendance was forty-seven. Eighty persons who had never been in the church before were present at one or more services, and there were three who professed faith in Christ as their Saviour. At each meeting excellent music was one of the features. . . . Recently one of the members of the church now serving with the armed forces in North Africa sent a check for \$100 for the building fund.

Presbytery of New York and New England

SECOND Parish Church, Portland, Maine: From March 4th to 7th the pastor, the Rev. Arthur O. Olson, was ministering to the Norwegian Evangelical Congregational Church of Boston. In his absence, the pulpit of the Portland church was supplied by the Rev. Burton L. Goddard. . . . There are now thirty-three men, who are members or regular attendants at church services, serving in the nation's armed forces. . . . The Rev. Bruce F. Hunt will speak at the church from April 1st to 4th.

Orthodox Presbyterian Church, Franklin Square, N. Y.: At a special congregational meeting, the church voted to incorporate, as the first step toward the final acquisition of the church property. . . . The Rev. William Young was guest preacher at both services on February 28th. At that time the Rev. Bruce A. Coie, pastor of the church, supplied the pulpit of Grace Presbyterian Church, West Pittston, Pa., and baptized the infant son of the Rev. and Mrs. Reginald Voorhees. Mr. Voorhees, pastor of the West Pittston church, is a ministerial member of the Presbytery of Philadelphia and was a classmate of Mr. Coie at Westminster Seminary.

Calvary Church, Schenectady, N. Y.: A number of men who are not communicant members of the church but who attend regularly have volunteered for the work of renovating the upstairs auditorium. Partitions have been removed and the chancel platform is being rebuilt. Wiring, plastering, sanding and varnishing of floors, and painting are being carried forward as rapidly as possible. . . . It is expected that five new communicant members will soon be received.