

The Presbyterian Guardian

February 25, 1943

VOLUME 12, NO. 4

J. Gresham Machen
Editor 1936-1937

One Year—\$2.00

Published Twenty-three Times a Year

Ten Cents a Copy

1505 Race Street
Philadelphia, Pa.

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Princeton's New Professor of New Testament

(The Third in a Series of Articles on Princeton Theological Seminary)

By the REV. NED B. STONEHOUSE, Th.D.

Professor of New Testament in Westminster Theological Seminary

THE reader who has followed the story of the struggle within the Presbyterian Church in the U.S.A. which led to the formation of The Orthodox Presbyterian Church in 1936 will recall the large and decisive place which was occupied in these developments by the fight to maintain the historic testimony of Princeton Theological Seminary. When that seminary was reorganized in 1929, and signers of the Auburn "Affirmation" were elected to its board of control, it became clear to many that Princeton had entered upon a new era, and that one could no longer expect it to bear witness to the infallibility of the Scriptures and the system of doctrine which they contain, much less to defend its historic position against all compromise in thought and practice. Were those who left Princeton at that time in error as to their estimate of the significance of what had taken place? Have they in any case proved themselves to be misguided prophets in the light of actual developments at Princeton? It is conceivable, of course, that in spite of the lamentable events associated with the reorganization back in 1929 there might have taken place a reaction after a few years, so that today's Princeton once more might be leading the fight for consistent evangelicalism. The approach taken here, then, is not that at all costs we must prove that what we thought about Princeton in 1929 is true of the Princeton of 1943. Our purpose here is simply to take

stock of the situation as it exists today.

In this article we are concerned with the point of view of Dr. Otto Piper, Professor of New Testament Literature and Exegesis. In view of the fact that he is the latest addition to the permanent teaching staff, having been inaugurated on February 9, 1942, his views are obviously of no little significance as one considers what they reveal of the present character of instruction as well as the official policy of the seminary. Dr. Piper is indeed not strictly speaking a newcomer to Princeton, since he served as guest professor for nearly five years before his inauguration; nevertheless his present appointment gains greater meaning since now there is removed every possible doubt as to the official responsibility of the seminary. It is fortunate that the new professor's inaugural address, entitled "Modern Problems of New Testament Exegesis", was published in *The Princeton Seminary Bulletin*, August, 1942; happily also it treats the central question of his approach to the Scriptures of the New Testament, and we are therefore not left in the dark as to his opinions. Revealing as this address is concerning the doctrinal point of view which is acceptable at Princeton today, its brevity might demand considerable caution in our estimate of his position were it not that it can be scrutinized against the background of his book *God in History* which was published by the Macmillan Com-

pany, New York, in 1939. Of somewhat less value for the understanding of his total perspective perhaps is his more recent publication, *The Christian Interpretation of Sex* (Scribners, New York, 1941), which was reviewed in discerning fashion by the Rev. Professor R. B. Kuiper in *The Westminster Theological Journal* of May, 1942.

From many points of view one is bound to greet the presence of Dr. Piper in this country with cordiality. He is a learned man who wears his scholarship naturally and modestly. Many things that need to be said he has a gift of saying extremely well. Moreover, his theological point of view is relatively conservative, in the sense that he is far from being a left-wing radical, so far as modern thought is concerned. Apparently he stands somewhat to the right of Karl Barth. On many New Testament problems he sharply repudiates the conclusions of Liberal and radical critics. To the superficial observer, indeed, it might appear that Piper is first of all a Biblical theologian, one, that is, who is constantly and earnestly seeking to discover what the Bible has to say on modern problems, and since his interpretations in the main appear to be sober and natural, the result is that many salutary features appear in his writings and other public utterances.

The fact remains, however, that one cannot be content simply to judge the relative conservatism of Piper within the broad perspectives of modern thought. In evaluating Princeton and Piper, the only fair method is to do so on the basis of the standards to which Princeton as an institution is committed by its charter and to which Piper is committed by his vows as a professor, and not superficially by raising the question whether the theological changes at Princeton have been more or less radical than were anticipated. By its standards Princeton is bound unreservedly to the Bible and the Reformed Faith as the system of doctrine contained in the Scriptures. In stating the issue in this way, there is no implication that we on our part are guilty of placing the Confession of Faith on a level with, or even on a higher level of authority than, the Bible. The grand first chap-

ter of the Confession would not permit that. It draws a sharp distinction between the Scriptures, as divinely inspired and authoritative, and all human writings, and it insists that "the Holy Spirit speaking in the Scripture" is the supreme judge by which all controversies of religion are determined. The fact remains, nonetheless, that there is involved here a specific commitment to the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures.

In this article we shall have to be content to deal with Professor Piper's views in a very limited way. Neither the measure of our agreement with him on many isolated points nor of our divergence from him in his fundamental position can be discussed with any thoroughness. We shall have to be content to underscore certain significant positions which we regard as conspicuous departures from the Bible and the Reformed Faith. We must admit, moreover, the intrinsic difficulty of deciding precisely what Piper's views are on many points, a difficulty not due to any great extent to obscurity of expression but rather to the fact that the writings mentioned are by no means comprehensive and systematic expositions of his theological system. In addition, he only rarely relates his conclusions to the classic formulations of the Re-

formed Faith in the creedal statements or in the writings of recognized exponents of historic Calvinism.

There are emphases in the utterances of Piper that might well bring enthusiasm to ardent Fundamentalists. He seems to take the Bible seriously, and often speaks of it as the Word of God. There is a strong Christo-centric emphasis in his approach, and the Christ whom he proclaims is no ordinary man: He is the incarnate Son of God in a unique sense, virgin-born, worker of miracles, performing the redemption of man by His sacrifice on the cross, raised from the grave, and coming again. He even closes his book, *God in History*, with the prayer, "Even so, come, Lord Jesus". Moreover, there seems to be an insistence, in opposition to the humanistic debasement of religion, that true religion has to do with the authority of divine revelation, the Lordship of Jesus and the decisive significance of the work of the Holy Spirit. Sad to relate, however, these isolated propositions and emphases are set forth in a context and from a perspective which appear to share the fundamental presuppositions of Barthianism, which itself is not a return to Calvinism, not a return to any earlier conception of Christianity, not a return to the Bible, but an expression of Modernism. In speaking of Barthianism as Modernism I have in mind that, while it has repudiated various features of Liberalism and has sought to supply a corrective necessary to maintain the validity of religion, it actually shares the presuppositions of Liberalism to such an extent that it stands far closer to Liberalism than to orthodoxy, and can by no means be understood as a reaction in the direction of orthodoxy. Most of us have learned that facts are often not what they seem, that the meaning of any particular fact can be ascertained only when it is viewed in the light of the context in which it is found. Accordingly, we can derive no great assurance as to the soundness of one who affirms many individual facts and doctrines if there is joined to these affirmations a rejection of the Christian system of truth which binds all of the individual facts and doctrines into a meaningful unity.

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Westminster Men in the Armed Forces

By the REV. EDWIN H. RIAN

President of the Board of Trustees of Westminster Theological Seminary

THE genuine and tremendous interest in religion among the soldiers, sailors, airmen and marines of the United States is a matter for profound thankfulness to God. It seems difficult to supply the men with New Testaments, so great is the demand. What is more, the government is doing more to meet the spiritual needs of these young men than at any time in the nation's history. The chapels which the government has built in many of the camps are often filled to capacity, and by soldiers and sailors who are not compelled to attend services. There also seems to be an eagerness on the part of the men to learn more of Christianity. All of this presents boundless opportunities for instruction.

With this renewed interest, however, has come abundant evidence that the prevailing ignorance about Christianity is nothing short of abysmal. Chaplains relate that the men do not even know the simple Bible stories, the Lord's Prayer, or the elemental facts of redemption. In nearly every case the chaplains must expound the basic truths of the gospel as though the men were 'teen age boys. The thrilling description of Eddie Rickenbacker and the men adrift in three rubber rafts for twenty-one days in the Pacific is proof of this lack of knowledge of the gospel. The one who apparently led the prayers addressed God as "old master". It is almost unbelievable that grown men from the United States, which has enjoyed gospel preaching since the nation was founded, should be so ignorant of the fundamentals of true prayer and of the Christian life.

In these two facts—the desire to know what Christianity teaches and the lack of knowledge of Christianity—we have the greatest challenge and opportunity in a generation, if not a century. We are happy to state that Westminster Seminary is having a share in answering this need through the graduates and former students who are serving as chaplains and members of the intelligence department of

the armed forces of the United Nations.

At the present time ten former students and graduates are chaplains in the army, five are chaplains in the navy, and three are in the intelligence branch of the service. Two of the chaplains are with the Canadian army.

The army chaplains are H. Clifford Bristow, Alexander K. Davison, A. Culver Gordon, Claude E. Hayward, Lawrence H. Jongewaard, Delbert P. Jorgensen, Joseph Kamphuis, James E. Moore, C. A. Ronald Rowat, and Charles E. Wideman.

The navy chaplains are Harry R. Boer, C. Dana Chrisman, William T. Strong, Frederick Volbeda, and E. Lynne Wade.

The men in the intelligence department hesitate to be named, but their type of activity can be described. One is translating Japanese documents and letters, one is about to be sent to the Orient for special work and the third is broadcasting to Korea under government auspices in order to convey accurate information about the war to those people who are subject to constant propaganda bombardment from Japan.

We do not know the exact location of many of these men, but a few are near the battle zones. One is somewhere in the Solomons, one is on Guadalcanal, one is in the Hawaiian Islands, one has seen action in the battle of the Coral Sea, one is in Alaska, one in England, one in the New Hebrides, one in North Africa, and the rest, as far as we know, are in camps in America or on the high seas bound for some distant base. One has attained the rank of captain.

These men are representatives of the following eight denominations: The Baptist Church (Northern), the Bible Presbyterian Church, the Christian Reformed Church, the Korean Presbyterian Church, The Orthodox Presbyterian Church, the Presbyterian Church in Canada, the Presbyterian Church in the U.S., and the Reformed Church in America.

Two members of the present stu-

dent body have volunteered for service in the combat branch of the army and navy. One graduate, the Rev. Dean W. Adair, was an army chaplain but was mustered out because of ill health. We are happy to state that he has recovered and is now supplying the pulpit of the Westminster Orthodox Presbyterian Church, Hamill, South Dakota. Others have applied for chaplaincies and passed all examinations, but have been rejected because the chaplain quota in their denomination is already filled. This is a matter of regret and we hope that the demand for chaplains will compel the army and navy to forget this quota ruling, as apparently they have in certain other instances.

Westminster Seminary is pleased by this record of patriotism and missionary zeal on the part of its graduates and former students. It means that seven per cent. of the total number of graduates are in the armed forces—and that percentage is probably unmatched by any other seminary in America. But it is the opportunities for preaching and teaching the true gospel to hundreds and thousands of young men that make this work of real significance. Into the fields which are white unto harvest, Westminster soldiers of the cross are marching armed with the sword of the spirit, the Word of God.

We are happy to add that an address, "God and the War", by the Rev. Professor John Murray, first given at the Christian World Order Conference in Cincinnati, October 29, 1942, has made such an impression upon the chief of chaplains of the army that five thousand copies have been ordered for distribution among the chaplains of the army. This is a magnificent way to reach ministers from all denominations, as well as soldiers, with the historic Christian viewpoint on this problem.

In view of these encouraging reports and the new fields of service, we ask you to pray earnestly that the gospel may find full sway through Westminster men.

Is Pessimism Christian?

By Ruling Elder SAMUEL H. STUART

Of Grace Orthodox Presbyterian Church, Buechel, Ky.

Fear not: for they that be with us are more than they that be with them (II Kings 6:16).

A GREAT host sent by the king of Syria had encircled the city of Dothan by night, when Elisha, whose name means "to whom God is salvation", gave the reply of our text to his servant's despairing question, "Alas, my master! what shall we do?" Then the prophet prayed that the young man's eyes might be opened; the prayer was answered "and behold, the mountain was full of horses and chariots of fire round about Elisha".

Certainly today there are many young men—and some no longer young—who need the services of a praying Elisha. They have forgotten the fact of God's absolute sovereignty—or, if not forgotten it, what is worse: begun tacitly to deny it by implication. In posing this question, "Is pessimism Christian?" it is my desire to call to mind a few of the reasons why, as Jeremy Taylor said, "It is impossible for that man to despair who remembers that his Helper is omnipotent". Pessimism is, in candid analysis, little else than a chronic form of despair.

As the first reason why pessimism is not Christian, let us consider the Christian's resources. During the present war, we have heard a great deal about the need for "men, money and materials" for its successful prosecution. Nations lacking any or all of these indispensables have been overrun roughshod by their aggressor neighbors. But the Christian, no matter how alone, never lacks men to fight for him, for "one with God is a majority"; no matter how poor, he never lacks money for his God has promised to supply all his needs; he never lacks materials, because the "cattle on a thousand hills", the fish of the sea and the fowls of the air, the timber of countless forests, every field of grain and every garden are His who made them to live and flourish. Indeed, it takes the open eye of faith to see the Christian's resources, but they are in the hand of God and He can bestow them as and when they are needed. "They that seek the Lord

shall not want any good thing" is the promise of love. Why, then, should we begin to doubt? Why let a chilling pessimism take hold of us, when optimism is what our profession of faith calls for? All things are possible with God—not some things, but anything; not only little things, but also big things. In a sense, we all believe this, but do we act as though we believe it? Certainly we should remember our resources and take courage.

The second point which answers "No" to the question, Is pessimism Christian? is found in the Christian's responsibility. When the angel announced the birth of Christ to the shepherd band on the Judæan hillside, he began his message of good news with the same "Fear not" which Elisha employed to quiet the anxiety of his man-servant.

"Fear not", he said, "for behold I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

That is the message which we, as Christian men and women, have a responsibility to transmit to those whom we meet from day to day. Mind you, it is "good tidings of great joy"—can anything more absurd be imagined than witnessing to that glorious fact in anything like a spirit of pessimism? That would be like testifying with one's fingers crossed or tongue in cheek. Sad to say, however, there has been much of such inconsistent witnessing. Even some ministers have been habitually pessimistic publishers of those blessed tidings! Spurgeon once said, "A cheerless Christian is a libel upon his profession", but there have been and are today many who act continually as Luther had acted when, in sympathy with his apparent feeling that God was dead, his wife donned mourning. Luther did not often yield to such fits of depression, and any Christian may be subject to occasional pessimism. But when it is a habit of life, then it appears to others that the "good tidings of great joy" are either grossly exaggerated or are not thus sincerely regarded by those who profess to believe in them.

Some persons put on a "front" of cheerfulness and acquire the reputation of being "such cheery people" and yet theirs is not truly an optimistic attitude. Some of this type, whom I have known, have occasionally let slip a word or two which revealed their true attitude. We must never forget that the unbeliever is watching our conduct far more critically than we watch one another. If our optimism is merely a brittle frosting on our character, the unbeliever is not favorably impressed with that for which we stand. But if we are convinced of the reality of those "good tidings of great joy, which shall be to all people", we are bound to have a forthright cheerfulness which no vicissitudes can undermine. This is the kind of optimism which convicts and attracts—the kind which fulfills our responsibility to let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven.

Thirdly, we must give a negative answer to the proposition, Is pessimism Christian? because of our reward. This time it is the Saviour Himself who speaks and again the first two words are the same.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). Does it seem right that those who are heirs not only of blessedness upon earth, immortality and the joys of heaven, but heirs also of a perfect and glorious kingdom should live in a state of pessimism? What a future we can anticipate! If that is not enough to make a true optimist of a man, what is?

I have noticed that nearly every candidate for the presidency of the United States makes a highly optimistic talk on election night—when he feels assured that he has carried the nation. If a man is swept into a state of enthusiasm by the knowledge of having obtained a mere "corruptible crown" such as this, does it not follow that those who are promised a "crown that fadeth not away" should doubly rejoice? It is wonderful to be chosen president of a great and glorious re-

public like ours, but it is a far greater honor to be selected a regent of heaven. It even seems as if a man must lightly regard this marvelous promise, if he is not cheered in heart and outlook by such a prospect of wonder! With the vision of such a

reward, how can a Christian justify a life lived in the twilight of dread?

In view then of the Christian's resources, his responsibility and his reward, pessimism is clearly unthinkable. His resources challenge, his responsibility demands and his reward requires

the highest kind of optimism. By the "Fear not" of the mighty prophet Elisha; by the "Fear not" of the angel who announced the Saviour's birth; by the "Fear not" of the matchless Son of God, pessimism can never be called Christian.

What Is Mental Illness?

The Second in a Series of Articles on the Christian Faith and Mental Health

By the REV. EDWARD HEEREMA

Spiritual Advisor at the Christian Sanatorium, Midland Park, New Jersey

THE manufacturers of motor cars and airplanes learn more from the wrecks and breakdowns of their products than they do from their smooth performance. Weaknesses brought to light by such mishaps prompt the makers of these machines to find and use new measures that will prevent recurrence of the exposed defects. So it is with the wrecks of human personality. We can learn much from this sad wreckage, much that will tell us of the nature of those resources of vitality which must be tapped if such wrecks are to be prevented. We shall be in a much better position to examine the Christian faith in its power to mold and make after we have sought to give a fairly full answer to the question: What is mental illness?

Helpful Distinctions

Many people who have visited a mental hospital for the first time have come away utterly mystified and somewhat startled. They have seen such odd behavior; they have heard such strange noises; they have seen utterly listless faces. Is there any sense in it all? Can we put all of this extraordinary behavior into any pattern?

Yes, we can see some pattern in it all. Not for one moment does that mean that all problems are answered. Much less does it mean that this writer feels he has mastered the problems. Strange, very strange shadows lurk in the mind of man. However, we can make a good start by bearing in mind certain important distinctions as we seek to get at this pattern. First of all comes the distinction between those who are mentally *deficient* and those who are mentally *ill*. In the class of mental deficiency, we have a whole

range of congenital mental weakness running from idiocy to high-grade feeble-mindedness. With the particular needs of this whole class these articles will not deal. The care and treatment of such people present problems quite different from those contemplated by the line of approach taken in these discussions.

A Defective Machine

We can clear much ground in this whole maze by noting another distinction. In general, we can distinguish further between mental or nervous diseases that are essentially *organic* in character and those which are essentially *functional*. A car can run poorly because of water in the gas, because of dirty spark plugs, or because the carburetor isn't set just right. In such cases there is something *functionally* wrong with the car. However, the car may also give trouble because of a worn bearing, stripped gears or a broken axle. In such cases the trouble with the car is *organic*. Right now we are talking about the latter kind of trouble, the organic, in the field of mental and nervous illness. In many cases there is atrophy or destruction of tissue, pressure, or other injurious process in the central nervous system (of which the brain is the chief part). A good illustration of this is the impairment of mental and sensory processes and the "weepy" mood of certain cases of brain tumor. Another instance of organic impairment as the cause of mental illness is cerebral arteriosclerosis (hardening of the arteries in the brain), found usually among older people. Then, when the brittle wall of such a sclerotic artery in the brain bursts due to

the pressure of the blood,¹ we have a "stroke", and a third type of organic illness results, namely, paralysis of one side of the body (hemiplegia). Such paralysis usually involves disturbance of speech and swallowing, and often makes for a most unstable mood.

In order that we may understand our problem, it will be well for us to mention a few more of these essentially organic disturbances. One of the best understood of mental illnesses is *general paresis*, the picture of mental dilapidation and personality decay that is the final, tragic stage of unchecked syphilis. Chronic alcoholism may end up with degeneration of certain important nerve cells in the brain, making for impaired memory and poor judgment (Korsakoff's disease). A common inhabitant of mental hospitals is a person with a masklike, expressionless face, with a body almost tied into knots by his paralysis. Such a person suffers from Parkinson's disease, in which there is decay at that most important part in the brain which serves as a central exchange station through which nerve impulses pass en route from the brain to the spinal column and thence to the organs and limbs of the body. This decay at the base of the brain results from "sleeping sickness" (epidemic encephalitis or encephalitis lethargica). And again, the visitor to a hospital for mental and nervous diseases may observe a person who makes unprovoked jerky and irregular movements of the limbs and body and whose facial expression breaks into uncontrolled grimaces. The patient is

¹ There are other disturbances in the brain's blood vessel system that can cause a "stroke".

utterly unable to control these movements. He is suffering from chorea (Huntington's), another disorder of the nerve center at the base of the brain.

Poor Functioning

On the other side of the mental disease picture is the other large group of maladies that are essentially functional in character. In distinguishing this group from the organic class, we do not mean to suggest that the behavior or thoughts of people suffering from functional mental illnesses always differ from the behavior and thoughts of those suffering from organic illnesses. The behavior is often quite similar. A person with a brain tumor often "sees things" (hallucinations) just as well as the mentally ill patient who has no organic disturbance. Delusions (false notions, such as "My heart is gone") characterize many diseases in both categories. But the difference lies in the fact that medical science can find nothing physically wrong with the nervous system or brain of the patient suffering from an essentially functional mental disease. For some reason the personality is inadequate. It cannot meet the requirements of life. It retreats before the realities of life. The personality is out of gear, so that it cannot operate on life's beckoning highways. Such a person is crushed by a load of care or disappointment that another could bear and conquer. A blow such as the loss of a fortune can be weathered by some people, but the people we are thinking about are felled by the blow; they retreat from life, unable to meet the challenge of its responsibilities any longer.

We shall do well to examine each one of these serious personality disturbances briefly, for it is with the needs so strikingly exhibited by these breakdowns that we are chiefly concerned. Then we shall be in a good position to see how aptly the dynamics of the Christian faith fit the basic needs of the personality. A youth of twenty comes to the hospital.³ He is quiet, sullen. His eyes are lifeless. He won't work, he won't eat. He just

³ Cases described in these articles are in most instances actual cases or composites of cases observed by the writer. Significant details have been altered or camouflaged so that it is not possible to identify them.

wants to sit, doing nothing, saying nothing. What has happened to him? He has experienced a bitter disappointment. He appears to have been a pampered child. The word "no" was strange to his ears. He had never learned that this is a world where the soul of man has to be disciplined to meet the demands of life. So he retreats from real life into a life all his own, a world of fantasy. Without apparent reason he may laugh suddenly. He doesn't want this private life of fantasy interfered with. When you speak to him, he knows very well what you are saying, but he resents your intrusion into his private inner life. He may therefore turn you off with a remark like "Are you made of paper?" Or he may say, "You are trying to kill me". This person is suffering from schizophrenia or dementia praecox, the malady that made up twenty-two per cent. of the total admissions to state hospitals in 1933, and constituted forty-five per cent. of the resident population of state hospitals in the same year.³ This dread disease occurs most frequently in the eighteen to thirty age group, that time of life tension when the wild dreams of childhood and adolescence have to meet and be molded by the inevitable requirements of an adult life to be lived in a world of poverty, disappointment and smelly politics.

The Paranoid Personality

Another man is sure that an organized gang of criminals in league with crooked policemen and politicians in high places is "after him". This middle-aged man has a whole beautifully integrated system of delusions (false ideas) of a persecutory nature built up around himself. A member of the gang of thieves was working in his office, and interfered with his work to such a degree that he finally had to leave his employment and seek work elsewhere. Wherever he went, the smooth-working gang kept after him. He was hated because he stood for justice and righteousness. Apart from this train of thought, however, the man appears to be perfectly normal. He is intelligent. His opinion is worth listening to on many matters. He may seem like a duck out of water as a patient in a mental hospital. Yet he cannot be in society. Why not?

³ Statistics from Landis and Page, *Modern Society and Mental Disease*, p. 17.

Because he is suffering from paranoia. He may take the offensive against his supposed enemies, and that may mean danger. Or he may feel that friends of his are also in danger, and may send them disturbing notices warning them of impending doom.

There are not many of such cases of pure paranoia. Usually the paranoid ideas of persecution form a part of the disease pattern in most cases of mental illness. And in much disease that is basically paranoid, there is a good deal of the mental content and strange behavior that we usually find in schizophrenia. But what accounts for such complex systems of false notions? There are several ideas. Two ideas or a combination of them seem quite reasonable. The patient has always had subtle inferiority feelings. He has never felt quite at ease in society or in business or with himself. He has never been an adequate personality. Then along comes a day when something happens that sets off the train of delusions—a burglary in the home, a suspicious-looking character in the neighborhood, or the loss of the family money in a bank failure. Such an event offers a good starting-point for a whole train of thoughts, all of which serve as a grand palliative for his personality failure. He hasn't been able to get along because a group of men who he thought were his friends were actually his enemies and have been working against him. These same men performed the burglary in his home. Now he has the solution to his problems. And that solution he rides hard, very likely into the hospital, perhaps for life.

Another suggestion which may very well be coupled with the one already given is that the patient has never succeeded in doing anything really worthwhile in life. He has never held a responsible position; he has never earned his own living. Suddenly, as the years of his adulthood begin to pile up, he senses, consciously or unconsciously, that life is passing him by. Events like those mentioned above offer an excellent starting-point for a train of delusions that will account very satisfactorily for his failures. A man who has a fiendish gang working against him at every turn couldn't be expected to make good. Aren't we all alibi-seekers?

The ideas of persecution that characterize paranoia are often called *paranoid projections*. Like many of

the heavy terms used in medicine and related fields, this phrase has a fairly simple meaning. It means this: Actually the patient's mind, in paranoia, is filled with the hatred, malice and envy that he attributes to his alleged oppressors. These feelings have captured his own personality because they rise perhaps from deep-seated inferiority feelings, or from long failure to accomplish. Thus he uses a standard mechanism of the mind—he projects his ideas and feelings into the minds of others and he becomes the haunted object of this diabolical hatred and persecution. Perhaps we feel that this explanation is rather strained. It may seem so, but actually the mechanism

of projection is one of the mind's standard modes of working. It is often used as a camouflage for our own failures or shortcomings, and for our own anti-social attitudes. Many a woman who has for some time been keenly jealous of her more prosperous and attractive neighbor will read into that neighboring lady's behavior the very motives and attitudes which she has entertained toward her more favored fellow. The same mechanism is at work when Auntie says feelingly, "Oh, the poor child", as Daddy makes dreadful faces at his baby boy. Auntie projects her reactions into the quite unperturbed mind of the youngster.

(To Be Continued)

The Lost Prisoner

A Meditation on I Kings 20:35-42

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

Pastor of Grace Orthodox Presbyterian Church, Trenton, N. J.

THIS is a parable about opportunity and responsibility. It is a part of Scripture whose context is particularly important. The meaning of the parable comes into sharp focus only after a careful scrutiny of its whole setting.

The Setting of the Parable

The time is the early part of the ninth century before Christ. The strong but wicked king Ahab and his even more wicked queen Jezebel were ruling the kingdom of Israel, and both were flaunting their disregard of the precepts of God which had been revealed by Elijah and other of God's prophets.

The reign of Ahab was marked by wars with the Syrian kingdom of Damascus, whose ruler was Benhadad II, an able and aggressive monarch.

Benhadad attacked Samaria, Ahab's capital, with powerful forces, but God helped the men of Israel and the Syrians were ignominiously routed.

The next year the Syrians tried it again. They had a big army, the king of Israel a little one "like two little flocks of kids" (I Kings 20:27). The Syrians said that Jehovah was only the God of the hills, and so they arrayed the battle in the valleys. But Jehovah proved to be God of both hills and valleys. The Syrians were routed even more disastrously than before. Benhadad fled and hid him-

self in the city of Aphek, in an inner chamber.

In this crisis his servants advised him that, since the kings of Israel were reputed to be merciful, Benhadad's servants should go out and humbly beg leniency for their master from Ahab. This they did. And Ahab was so lenient with Benhadad that he required no indemnity for the Syrian invasions of Israel. Ahab let him off with a treaty calling only for the return of certain cities taken by Benhadad's father, and providing commercial rights for Ahab in Damascus. Yet Benhadad was a proud and blasphemous idolater who had despised the God of Israel and had attacked His people (I Kings 20:10, 23).

At this juncture, one of the prophets commanded another prophet to smite him, according to the word of Jehovah. The man refused. For his disobedience he was told a lion would slay him. This very soon happened. The prophet then commanded another man to smite him. This man obeyed, smiting and wounding him. Then the wounded prophet disguised himself with his headband over his eyes and ashes on his face, and waited for Ahab along the way. The ashes indicated grief and penitence. The wounds made the prophet look as if he had been in the battle, and enforced his acted parable.

The Parable and Its Application

As the king passed by, the prophet cried to him: "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone". To this Ahab replied, "So shall thy judgment be; thyself hast decided it".

Then the prophet removed his disguise, and pronounced the same judgment on the king: "Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people". No wonder that the king, self-willed and unrepentant as he was, went away heavy and displeased. He had gotten himself into the same position as had Saul, when he disobeyed God's command by sparing Agag the king of the Amalekites and the best of his flocks and herds (I Sam. 15:9-23).

Two Great Errors of Ahab

Ahab had ignored the principle of the retributive justice of God. This principle is shown in God's command to His people to exterminate the Canaanites. That command was designed to punish these unspeakably evil people for their sins, and to prevent them from corrupting the people of God (Deut. 9:3, 4; 7:2-4). The Israelites themselves were to be the instruments of the divine justice. They failed in this awesome responsibility, and thus brought permanent injury to their nation. Ahab now repeats this failure in his leniency to Benhadad.

Again, Ahab substituted human expediency for God's expressed command. It looked like good worldly policy to have the Syrians as allies in view of the threatening power of Assyria. At any rate, Israel and Syria did fight together against Assyria in the battle at Karkar on the Orontes in the year 854. But human expediency is a poor substitute for obedience to God, as Ahab's outcome shows.

The Result for Ahab

God's prophet had foretold that Ahab's life would be forfeited for Benhadad's life, and Ahab's people for Benhadad's people (I Kings

20:42). After three years, war with the Syrians was resumed. Apparently Benhadad had not kept his agreement to return the designated cities to Israel (I Kings 22:3). Ahab tried to recover Ramoth-gilead, being helped by Jehoshaphat, king of Judah. In the battle Ahab was slain, fighting bravely against the Syrians, and the siege of Ramoth-gilead failed. Ahab was able and brave enough. But he failed to comprehend the righteousness and justice of God and to obey God's prophets. Thus he brought doom on himself and injury to those who followed him.

The Lessons for Us

From the parable and its setting these lessons come with great force:

(1) The harm of sins of omission. The guard, busy here and there, omitted his main duty, namely, to hold an important prisoner. Ahab, showing energy and courage enough, omitted the one thing he was commanded to do, namely, to destroy Benhadad. His sin of omission was fatal.

God's Word rings the changes on sins of omission. "To obey is better than sacrifice" (I Sam. 15:22). "How shall we escape, if we neglect so great salvation?" (Heb. 2:3). Many people compliment themselves on avoiding open transgressions, while at the same time they go on unmindful of the guilt of sins of omission.

(2) The tragedy of neglected opportunity. The guard who let his prisoner escape was liable to lose his life or pay a heavy fine. Ahab, having let Benhadad slip through his fingers, found only heaviness and displeasure in spite of military victory. Similarly, in our own lives, unused opportunities bring us intense sorrow. The good thoughts not stored up, the time frittered away on this and that, the kind words left unsaid, the noble deeds left undone—how such failures can come back to plague us at the last! On the other hand, the blessed dead are remembered for their good works which follow them into eternity (Rev. 14:13).

(3) Present opportunities are a preparation for future responsibilities. This principle of probation which operates on earth continues even into the life in heaven. In that happy place, God's servants serve Him (Rev. 22:3), and the servant who is faithful in a few things will be made ruler

February-March Book List

THE following books are available to GUARDIAN subscribers at substantial savings during February and March. Remember also that we sell all religious books printed in the United States. For prompt service, send all your book orders to THE PRESBYTERIAN GUARDIAN.

A COMMENTARY ON THE CONFESSION OF FAITH, by A. A. Hodge. This famous analysis of the Westminster Confession will both stimulate and facilitate your understanding of its system of Christian truth. Price to subscribers during February and March, \$1.40 (list price, \$1.75).

PERFECTIONISM, by B. B. Warfield. Two volumes dealing with the false doctrines that result from a misunderstanding of the person and the work of the Holy Spirit. Prices to subscribers during February and March: Volume 1, \$2.50 (list price, \$3); Volume 2, \$2.90 (list price, \$3.50).

A CRITICAL AND EXPLANATORY COMMENTARY ON THE WHOLE BIBLE, by Jamieson, Fausset and Brown. This well-known commentary belongs in the library of every serious student of the Bible. Contains 1347 pages, well-bound and easy to read. Price to subscribers during February and March, \$4 (list price, \$4.95).

WOMEN OF THE OLD TESTAMENT, by Abraham Kuyper. Fifty character sketches for devotional use and for study groups. (The companion volume will be offered in the next Book List.) Price to subscribers during February and March, 80c (list price \$1).

SERMONS ON BAPTISM AND THE LORD'S SUPPER, edited by H. J. Kuyper. Seven sermons on the sacraments. Price to subscribers during February and March, 80c (list price, \$1).

over many things, and will enter into the joy of his Lord (Matt. 25:21).

Our Attitude

As we meditate on these things, let us not turn away from God's admonitions as Ahab did, angry and sullen. Let us turn to God with repentance and faith. Through the grace of Christ our Saviour and the leading of the Holy Spirit, the Heavenly Father will give us new hope and strength. We

cannot bring back the past, but God can forgive and overrule and grant us new peace, new happiness, and new opportunity.

A Misunderstanding

THE editors of THE PRESBYTERIAN GUARDIAN have received the following communication from the Rev. Charles G. Schauffele concerning his article, "Reaching the Children for Christ", published in the January 10th number. They are glad to publish it in the interests of accuracy and clarity.

To the Editors of
THE PRESBYTERIAN GUARDIAN

The January 10th issue carried an article by me which, in the original manuscript, contained an unintentional ambiguity that was incorrectly interpreted by the editor. In its published form the opening paragraph seems to give full credit to me for initiating the work of rural week-day church schools, whereas actually the work was begun by the Rev. Jack Zandstra and taken over and expanded by me when I became pastor of these churches.

I should be glad if you would publish this letter in order to correct a mistaken impression which GUARDIAN readers would otherwise have.

Sincerely,
CHARLES G. SCHAUFFELE

For Service Men

LAST month we recommended a booklet, "Dying at Dawn", published by the Evening School of the Chicago Reformed Bible Institute for distribution to men in the armed forces. This month we recommend, even more heartily, an attractively-printed vest-pocket size booklet entitled "God . . . This War . . . You", published by Covenant House, Bridgeton, New Jersey. Clearly and vigorously the gospel message of salvation by grace is presented in a manner calculated to command the respect and hold the interest of the man in the service of his country.

The booklet is available in blue covers for distribution to sailors and brown for soldiers. The price ranges from five cents a copy to thirty dollars a thousand, and readers who have friends or relatives in the service are urged to purchase a liberal supply.

—T. R. B.

The Presbyterian Guardian

EDITORIAL

Lutheran Unity

THE January issue of *The American Lutheran*, an independent Lutheran paper which seems to have rather close affiliation with the Evangelical Lutheran Synod of Missouri, Ohio and Other States (Missouri Synod), contains several editorials stressing the importance of Lutheran unity in America.

Several weeks ago *The Christian Century*, leading modernist journal of this country, chided the Lutherans of America for their isolationism and especially the United Lutheran Church for its unwillingness to become a full member of the Federal Council of the Churches of Christ in America. The editorial in *The Christian Century* produced many reactions among Lutheran bodies. It is particularly informing to read what the brethren of the Missouri Synod have to say about the need for Lutheran unity, since their doctrinal soundness in the Lutheran faith cannot be questioned and their exclusiveness has always kept them apart.

The editorial staff of *The Lutheran Witness*, the official organ of the Missouri Synod, with Professor Theodore Graebner of Concordia Theological Seminary as editor-in-chief, made a declaration which reads in part, "Not only do we believe it to be the simple duty of every Christian as he has opportunity, to labor for unity of profession, but the Constitution of the Synodical Conference mentions as one of its purposes the union of all American Lutherans into one orthodox body". This statement makes it clear that the Missouri Synod church does not forbid union provided that such union be on orthodox bases. It also seems apparent that the editors of *The Lutheran Witness* are vigorously in favor of striving for such a union.

The leading editorial of *The American Lutheran* for January, entitled "The Problem of Lutheran Unity", pleads for a thorough examination of

the sins and hindrances within the Missouri Synod as well as other Lutheran churches which might prevent union and urges that every attempt be made toward this union with other Lutherans.

Asserting that "we must face the fact honestly and courageously that the Lutherans of America can never fulfill their destiny as long as they are divided", *The American Lutheran* declares that "every possible effort to unite the Lutheran Church should be welcomed and supported".

We know some of the leaders of the Missouri Synod, as well as certain ones in the Lutheran churches which are members of the American Lutheran Conference, and we are convinced of their evangelical testimony and faithfulness to the Bible as the very Word of God. It will be highly interesting to see if these churches can form a union of Lutheranism in America. If they do, we pray and believe that it will be orthodox.

—E. H. R.

The Peace After the War

IT WAS only a few months ago that the arm-chair military strategists were pouring forth their words of advice and wisdom over the radio and in the newspapers, telling the army and navy exactly how to win the war. Their plans assured complete and swift victory, on paper. What is more, they did not hesitate to imply that the generals and admirals were stupid brass hats who couldn't possibly fight a war, let alone win one. It was amusing to witness the somersault these war-planners performed when the American forces landed in North Africa after the largest sea-borne invasion in the world's history.

Now that the end of the war seems to draw nearer, or at least the signs of the Nazi crack-up become more evident, many of these same arm-chair war planners are issuing weekly blueprints for post-war peace. In fact, these declarations of world federations are so prolific that it is possible to select the best one for the week.

It is not strange that the Federal Council of the Churches of Christ in America should join this chorus, for they and their allies have always rejoiced in opportunities to issue manifestoes on all and sundry subjects. The latest in this category is one from the

Colorado Council of Churches, a branch of the Federal Council, on the subject of Federation of the World—an all-inclusive subject, if ever there was one. This resolution acknowledges the guiding principles which the commission of the Federal Council to study the bases of a just and durable peace adopted at the meeting of the council held at Delaware, Ohio, March 3-5, 1942. But the Colorado Council wishes to go further, in an attempt to implement these principles, by adopting "The Declaration of the Federation of the World" written by Robert Lee Humber and adopted by the General Assembly of North Carolina on March 13, 1941. The Colorado Council urges the parent body, the Federal Council, to adopt this resolution also.

The entire resolution is predicated upon the idea that two forces are struggling for mastery: totalitarianism founded upon compulsion and tyranny, and democracy based upon the rights of man as a human being and as a citizen. We have examined the article rather carefully and find no mention of God, the church, Christianity or even religion. The whole proposition is simply a world alliance of all nations, albeit upon a basis of democracy with its freedoms of worship, press, assembly and franchise, all of which are commendable.

It is understandable that men of America would promote such a scheme but it should be almost unbelievable that a so-called Christian organization would promote anything short of a Christian world order. Democracy or any other form of government, without the recognition of God as the source of power and the sovereign ruler from whom all freedom comes, can never succeed. The ills of mankind and the real causes for this holocaust of blood and tears stem from the failure to place God as revealed in Jesus Christ at the center of our thinking and living. We need genuine Christianity.

When this resolution was adopted by the Colorado Council of Churches and forwarded to the Federal Council, another reason was presented for utter distrust in the leadership of that modernist organization.

The Christian church must proclaim the Christian world order, for nothing short of that will bring true peace.

—E. H. R.

Ruth, Jessie and the Fourth Commandment

A Serial Story for Children, by HARRIET Z. TEAL

CHAPTER ONE

The Preparation Day

TWO little girls, Jessie Evans and Ruth Harris, were sitting on the porch steps talking together. It was Saturday morning so there was no school and the girls could do as they liked.

Jessie said, "Ruth, guess where we are going tomorrow—to a party!"

"Oh, Jessie", protested Ruth, "tomorrow is Sunday; you don't go to parties on Sunday, do you?"

"Sure, why not?" responded Jessie. "Isn't Sunday so we can rest and have a good time? My father says it's the only day he has for himself. He has to go to work during the week and we have to go to school, but on Sunday we can go away and have some fun".

"But Jessie, Sunday is the Lord's Day. He wants us to use it to worship and serve Him, not just to please ourselves. The Bible says so; my Sunday school teacher told me, and my mother and daddy say so too!"

These are two of the verses that Ruth was trying to remember: "Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; . . . neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers" (Jer. 17:21, 22). "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14).

"Well, my mother says the Bible is old fashioned", replied Jessie. "Nobody pays any attention to what it says any more".

"Oh, Jessie!"—and then poor little Ruth couldn't say anything more, for she began to cry as if her heart were broken at hearing her beloved Bible,

God's holy Word, spoken of in that way. She ran into the house to her mother, who was very busy in the kitchen. Mother stopped what she was doing and sat down to take her little girl in her arms and comfort her. When Ruth had stopped crying and was able to talk, she told her mother what Jessie had said.

Mother looked sad when she heard it, and said, "I am afraid that none of the Evans family knows our Heavenly Father. They have never believed on the Lord Jesus Christ as their Saviour, because they do not believe God's Word, the Bible. Ruth, dear, let's pray for them that God will show Mr. and Mrs. Evans and Jessie and her brother, Robert, that the Bible is His Word, and that we must obey it or else some day God will surely punish us".

So Ruth and her mother went right into the livingroom and knelt down by the couch and prayed to God for the Evans family, that they might believe God's Word and believe on the Lord Jesus Christ as their Saviour and have their sins washed away, and then they would want to obey God and to do the things the Bible tells God's children to do; and God the Holy Spirit would be in their hearts making them able to do God's will.

After the prayer, Ruth felt happier. She knew that God could do all things and that they had prayed in

Jesus' name so God had listened to their prayer.

Mother and Ruth went back to the kitchen. There was much to do on Saturday, for the Sunday dinner was prepared, as far as possible, on the day before. Ruth shelled some peas and put them into a covered glass jar, and set them in the ice-box. Celery was washed and made ready to put on the table; then they rolled it in a clean, damp cloth and put it in the ice-box too. Then came a nice dessert which Mother had just finished making. There was a beautiful layer cake, all ready to be covered with chocolate icing. They were to have stewed chicken. It was cooking on the stove now, and when it was done Mother would thicken the gravy and, after it had cooled, she would tuck the pot away in the refrigerator. It would be ready to put on the stove and heat up again for dinner, when they returned from church on Sunday.

After the dinner preparations were completed, Mrs. Harris cleaned and pressed her husband's best suit so that it would be ready for him to put on for church Sunday morning. Ruth's dress and the one for her little sister, Polly, were all fresh and clean and hanging in the closet in their room. Their socks and clean clothes lay in neat piles in the drawer too, and that evening Daddy would polish the shoes for the whole family.

"Mother", said Ruth, turning to Mrs. Harris, who stood working at the ironing board, "you are serving the Lord, aren't you?" "Yes, dear, I am trying to, by His help", replied her mother. "Whenever we obey the commandments which He has given in His Word, we are serving Him. God has told us to 'remember the sabbath day to keep it holy'. He tells us in the Bible to keep one day in every seven for Him. In the Old Testament times this was the seventh day, to remember God's work of creation:

" . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: Wherefore the Lord blessed the sabbath day and hallowed it' (Ex. 20:11).

Studies in Ephesians

THE series of studies in Ephesians by the Rev. Floyd E. Hamilton, which has been appearing regularly in The Presbyterian Guardian, is being temporarily interrupted while Mr. Hamilton is en route from Los Angeles to Philadelphia. It is expected that these valuable studies will be resumed in the very near future.

"But", continued Mrs. Harris, "since our Lord Jesus Christ rose from the dead on the first day of the week, God's people now keep the first day of the week as the Lord's Day to remember His resurrection.

"In the Bible, God tells His people how to prepare for the Sabbath, and how He wants us to spend it. We are to rest from the things we do during the week, and to spend the day in worshiping the Lord, learning more about Him and His will for us, and in teaching others about Him".

"Mother", Ruth broke in, "there's one thing you do sometimes on the Lord's Day—you go to see people, like old Mrs. Brown who is blind and that poor Stephens family when they were in trouble, and Mother, one day when Mrs. Evans was so sick—remember?—you stayed in there all day and didn't even go to church!"

"Yes, Ruth, that is true. God tells us in His Word that it is lawful to do kind deeds on the Sabbath Day. The Lord Jesus Himself set us the example". And Mother opened the big Bible and read these two passages to her little girl: Matthew 12:8-13 and Luke 6:6-10. Ask your mother or daddy to read them to you, too.

Next time I'll tell you what the HARRISES did on Sunday.

(To Be Continued)

Princeton's New Professor of New Testament

(Concluded From Page 50)

The Bible

Let us begin with the matter of the Bible. Piper says that the Bible is the Word of God. Will anyone be so bigoted as to express doubts in the face of such an unequivocal affirmation? Well, let us hear him further.

The truth of God is contained in the Bible; but Jesus showed that the Jews were mistaken when for this reason they identified the Bible with the Word of God. . . . God speaks to us whenever His Holy Spirit illumines the content of the Bible by the light of experience and holy history. . . . * (*God in History*, p. 142.)

In other words, after all is said, not the Bible itself, as objective Scripture, is the Word of God, but God speaks

only when the Holy Spirit takes of the things of the Bible and relates them to ourselves. This is nothing other than the Barthian doctrine that the Bible becomes the Word of God when God through it at any moment confronts us with Himself, but that it is not objectively, apart from our experience, the God-given revelation. It is striking indeed that this view of Piper's, taught in 1943 at Princeton, is remarkably like that of Professor Briggs of Union Seminary, who was deposed from the ministry of the Presbyterian Church in the U.S.A. fifty years ago because of his erroneous views of the Scriptures. Briggs too subordinated the authority of the Bible to the interior witness of the Spirit to the individual, admitting that this position was tantamount to allowing every Christian to make his own Bible, meanwhile insisting that this was simply a proper inference from the Protestant principle of the right of private judgment (see, for example, *Biblical Study*, pp. 123f.).

Another significant respect in which Piper qualifies his affirmation of the authority of the Bible is in his declaration that the subject of the Bible, that is, that with which the Bible is concerned, is the saving purpose of God in Christ, and nothing else (*Bulletin*, p. 8). The purpose of the Biblical revelation is set forth in these terms: "God reveals Himself through the Bible in order to lead people to the recognition of His grace in Jesus Christ" (p. 9). The revelation of the Bible, we agree, does indeed find its center, its unifying content, in Jesus Christ, but this has never been taken to mean, in the context of the Confession and of the Reformed theology, that the authority of the Bible is properly limited to its expressions concerning the salvation of men. The implications of this restriction are seen more clearly when we observe that Piper expressly opposes the notion that the Bible was given for the purpose of teaching men wisdom (p. 11). If this might be understood as meaning that the Bible was not intended to provide information on all kinds of subjects, we could readily assent, but Piper clearly has in mind the view that where the Bible speaks on history, science or philosophy, it is speaking outside of its proper sphere and in so far is not authoritative (see p. 8). He says that "the only way of adequately coping with the problem

raised by historical criticism is the adoption of a dynamic, instead of the traditional static, conception of Holy Scripture" (p. 10; cf. also *God in History*, p. 31). We are requested on this approach to give up the doctrine of our fathers that the Bible as a once-for-all God-given revelation, as it stands, must be accepted as authoritative and true on whatever topic it speaks, and to substitute the notion of a contemporaneous, momentary disclosure of the purpose of salvation in Christ. Piper's fundamental meaning also appears in connection with his remarks about the use of proof-texts. As a corollary of his Christo-centric principle, he maintains that individual texts may be appealed to "as classical illustrations of a Biblical truth, but none of them", he goes on to say, "has argumentative force in itself. The proof-text method was the outcome of the above criticized method that the Bible was primarily given for the purpose of teaching men wisdom" (*Bulletin*, p. 11). On our part, of course, we recognize that this method may easily be abused, that each passage must be understood in the light of its Biblical context if violence is not to be done to the organic unity of the Scriptures, but this insistence upon sound methods of interpretation is something quite different from Piper's meaning. His fundamental presupposition is that it is basically wrong to think of the Bible as authoritative on any subject other than the disclosure of God's saving purpose, and hence that we may not properly assume that any particular passage, even if its meaning is grasped, is authoritative simply because it is found in the Bible.

Piper appeals both to Luther and to the Confession of Faith in support of his judgment that the subject of the Bible is the saving purpose of God (*Bulletin*, p. 8). In neither case do we grant that his appeal is well taken. A study of Luther's use of the Scripture indicates unmistakably that he accepted it as authoritative and trustworthy as a whole and in its details. The passage of the Confession which Piper offers as proof is the portion of Section 6 in Chapter I which says that "the whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life is . . . set down in Scripture". Three remarks are in order: (1) As a matter of fact this very passage goes

* From Otto Piper, *God in History*. By permission of The Macmillan Company, publishers.

beyond the topic of the saving purpose of God, for it specifically includes, and that in the first place, "all things necessary for the glory of God", and this God-centered perspective embraces within the revealed counsel of God far more comprehensive contents than Piper allows. (2) What is perhaps an even more conspicuous error appears from the fact that this section of the Confession does not deal precisely with the scope or limits of the authority of Scripture, but with the sufficiency of Scripture for a knowledge of God and His requirements of men. In setting forth the scope of the authority of the Scriptures, the Confession speaks in the most comprehensive manner possible. The Scripture "ought to be believed and obeyed" in virtue of its divine origin and authority (I, 4); "the infallible authority", of which Section 5 speaks, is not limited in any way. Moreover, even in the chapter treating of saving faith, the Confession states that "by this faith a Christian believeth to be true whatsoever is revealed in the word for the authority of God Himself speaking therein" (XIV, 2). (3) It is also not without significance that Piper specifically objects to the statement of the Confession concerning "the whole counsel of God" which says that where it is not expressly set down in Scripture, it "by good and necessary inference may be deduced from Scripture" (I, 6; cf. *Bulletin*, p. 8, n. 1), in this connection referring to "the presumptuous dogmatism of theologians who held that they were able to know more than the Bible expressly stated".

From these considerations it appears that for Piper the very idea of a system of doctrine in the Scriptures is anathema. The Confession is merely "a condensed expression of the spiritual insights of past generations" (p. 13). And just as his perspective is hostile to the very thought of a system of Christian theology derived from the Scriptures, he also attacks the conception of an authoritative system of ethics. In remarkable agreement with New Testament scholars like Bultmann and Dibelius, and in fact with the characteristic trend of modern theology, he maintains, for example, that the law and the teachings of Jesus may not be accepted as possessing objective authority and as a proper basis for the formulation of an ethical system.

The teachings that Jesus gave to those who approached him must not be regarded by us as commandments that hold good for all occasions and for all people, but rather as advice given to a specific man as to how he could live, in his circumstances, in accordance with God's will. It is true that all these admonitions contain a universally valid element; otherwise they would not have been handed down to succeeding ages. But if we were to attempt to reach this universally valid element by building the sayings of the New Testament into an ethical system, we should be as remote from Jesus as his contemporaries among the Pharisees were from understanding God's will (*The Christian Interpretation of Sex*, p. 116). In his discussion of moral problems Jesus went behind the commandments of the Old Testament until he got back to God's purpose and His gifts to man as the actual grounds for the validity of the law . . . In this way the law itself became superfluous (pp. 116f.).

All of this is in agreement with a "dynamic" view of the Bible, namely, that the Bible through the inward testimony of the Spirit here and now confronts the individual with God and His salvation, but it is not in agreement with the historic doctrine that the Scriptures, quite apart from our experience, and in their totality, are the Word of God, so that those who think God's thoughts after Him may discover through the illumination of the Spirit the wonderful unity and the system of divine truth in the Scriptures, and may confess their faith in corporate fashion through the creeds which stand the test of agreement with the teaching of Scripture. Here then we encounter positions far removed from the evident intent of the propositions that the Scriptures are the only infallible rule of faith and practice and that the Confession of Faith contains the system of doctrine taught in the Holy Scriptures.

To this characterization of the implications of Piper's Christo-centric approach for the understanding of his view of the Bible, it is well perhaps to join another observation which illuminates what we have previously noted. He not only denies the Mosaic authorship of the Pentateuch (*God in History*, p. 79), but he also insists that Genesis 1:1-3:23 "belong entirely to the spiritual world" * rather than to the world of history, that the man whose creation is described in the first chapters of Genesis is not

some primitive man (p. 58), that the early chapters of Genesis, if understood as historical records, cannot be harmonized with pre-historical discoveries, but that there can "never be a real conflict between the theologian and the historian as long as it is recognized that the events related in the Bible are but the earthly reflection of that spiritual history" * (p. 62). These materials are then mythical in the sense that "events in the spiritual world are described in terms of earthly occurrences, or earthly events are shown in relation to their spiritual roots" * (p. 61). The question thrusts itself forward, along with others, why this mythical interpretation is not as applicable and valid in the interpretation of the record concerning Jesus Christ as in the records of the creation and the fall of man.

Christ and Salvation

As we have noted, at many points Piper seems to insist upon the proclamation of a supernatural Christ and a supernatural salvation. When he deals with the data of the New Testament, indeed, he appears to stand with those who regard the record as being at least substantially reliable. Yet here too one observes significant departures from consistent evangelicism. He maintains, for example, that "the idea of Incarnation was a constitutive element of the divine purpose of creation" and that "the Incarnation, which was meant to be the crowning event of human history" because of the fall of man had to become "the means of the redemption of man from the powers of sin and Satan" * (*God in History*, pp. 50f.). Although some evangelical scholars have propounded a similar view, we must insist that this is to conceive of the incarnation as an integral part of human history, as necessary quite apart from sin, and not as an expression of the grace and saving purpose of God which Piper himself holds to be "the subject" of the Bible. At this point, to say the least, he is highly speculative.

Another extraordinary feature of Piper's view of Christ comes to light in his comments on the Jews, for one can hardly escape the conclusion that he does not regard faith in Christ as indispensable to salvation. The history of the Jews even to the present day is said to be "holy history" * (*idem*, pp. 73, 98); Christians not only share

* See footnote, page 59.

with them the Old Testament, they also belong to "the same holy people of God" * (p. 106). It is no surprise, therefore, when one reads that the Jews' refusal of Jesus, although constituting their basic sin, is not the sin of apostasy. "Their rejection of Christ", he says, "is based upon what they think is the revealed will of God. Hence their sin is not a breach of the Covenant which God made with them; and therefore it will not result in their annihilation" * (p. 95). On this approach, how can anyone, or at least thousands of nonchristians, fail to be saved? In spite of his apparently high Christology, therefore, Christ's name is not the only name given under heaven whereby men may be saved. Piper's views lack the radical intolerance of the New Testament and share to a considerable extent the broad inclusivism of modern Christianity (cf. also pp. 117, 158, 165).

This failure to accord Christ the full place which He is given in the Christian gospel goes hand in hand with an inadequate view of sin. Sin, to be sure, is not dealt with after the superficial manner of modern evolutionism. It is described as guilt, and the fall of man is affirmed. Yet, as we have noticed, the fall is not accepted as strictly historical: it is a fall "from a spiritual world into this earthly world" * (p. 59). Moreover, no place is given, and no place can consistently be given, to the doctrine that all men share in an original corruption and total depravity as the result of the sin of Adam the first man. We concede that he does say that Adam was our prototype and that his sin is our sin (p. 59). Nevertheless his point of view is clearly at variance with the Biblical doctrine of the radical, universal implications of the fall of the first man. Since for Piper the fall is not historical in the true sense, it does not possess a once-for-all character. It might happen any number of times. In fact he says that the human race "missed its chance twice in history" * (p. 111): first men neglected the light of general revelation, with the result that God established holy history "to succor the weakness of man"; then the chosen people neglected the light of special revelation, so that God was obliged to interfere with holy history and send His Son. Since, as we have noted, the history of the Jews (as well indeed as the rise of the Holy Roman Empire and

the Reformation) is also placed within the scope of holy history, and since the destiny of men is not completely dependent upon their acceptance of the Son of God, why might not God again, and repeatedly, interfere with holy history in some completely new fashion because of the neglect of His Son? In spite, therefore, of the insistence upon the close connection between revelation and history, the historical character of the Christian revelation and redemption never comes to its rights, and Christianity is conceived of essentially as a personal experience of God that is valid and decisive apart from previous divine actions and disclosures.

Now all of these novelties cannot be regarded as isolated and unfortunate instances of inconsistency with an otherwise faithful witness to the truth. No one can read Piper's work on *God in History* without perceiving that here is a well-considered philosophy of history, which Piper himself regards as the Christian view of history, and which indeed, superficially considered, resembles the Biblical perspective to a remarkable degree, but which must be considered as a whole and in its various implications if he is not to be misconstrued. His representations as to *Urgeschichte* and prehistory, suprahistorical and historical demonstrate, in our judgment, that on the whole he shares in large part the philosophical presuppositions of the Barthian school. It is far from clear, for example, that he ever rises to a pure theism which involves a consistent recognition of the transcendence and authority of the triune God over His created world. He recognizes, to be sure, a spiritual world that transcends the earthly, visible and tangible world, and in the spiritual world he distinguishes "superior spheres" * (*God in History*, pp. 55ff.), but such distinctions by no means unequivocally overcome the immanentism of modern thought, which does not recognize the absolute independence of the Almighty from the universe of spiritual and material realities. So also Piper's statement that what Christ did on earth was "done in virtue of the fact that His life extended into the spiritual sphere" * (p. 57) is not unmistakably to share the Christian confession that there never was a time when He did not exist and that apart from Him was not anything made that was made.

In a word, the true inwardness of Piper's theology is that it conceives of the Christian religion as a purely personal experience in which the individual comes to a knowledge of the divine forgiveness and of the divine demand, not through the medium of a Spirit-empowered acceptance of a once-for-all God-given gospel and of a once-for-all God-given law, as recorded in the Scriptures, but through an acknowledgment of the living voice of God which, though it may come through the medium of the Bible, is in no sense to be identified with the testimony of the Holy Spirit speaking in the Scripture. At best, the divine witness is the living voice of the Spirit who distills from the Bible what He wishes now to address to us personally. No informed person, we must insist, can soberly contend that this view of Christianity is the Christianity whose vigorous exposition and defense was the glory of Princeton for more than a hundred years.

(EDITOR'S NOTE: The first two articles in this series appeared in the issues of January 25th and February 10th. The fourth will be published in the March 10th number.)

Aggressive Tract Evangelism

WE CAN think of nothing finer than just this type of educational activity," says an editorial in *THE PRESBYTERIAN GUARDIAN* in reference to the "Long Tracts" which are regularly issued by the Committee on Christian Education of The Orthodox Presbyterian Church. Each spring the committee has mailed out to students and ministers hundreds of these tracts. This annual campaign of aggressive tract distribution has recently received very favorable comment in an editorial in one of the leading theological monthlies of the land.

The regular distribution of these long tracts is beginning to cause the outside world to notice that The Orthodox Presbyterian Church exists and that it is very much alive. As they are sent out, they educate the world to the fact that there is in existence in the United States of America a church which takes historic Protestantism seriously and which would witness to the truth rather than be governed by considerations of expediency.

Last summer the fifth Long Tract, "The Sovereignty of God", by Professor John Murray, appeared. "This is the best tract yet", wrote an enthusiastic pastor. Apparently his conviction was shared by others, because the first edition has already been entirely exhausted. In a few days the sixth Long Tract, "A Communicant Church Membership Course", by the Rev. George W. Marston, will appear, and soon the seventh, "The Separated Life", by the Rev. Johannes G. Vos, will be available.

The committee is ready to begin again its distribution of soundly Calvinistic literature. This year its program has been increased, and more tracts will be mailed out than ever before. Both long and short tracts will

be sent. As you know, this literature goes to theological students and ministers. Every student in every theological seminary of the Presbyterian Church in the U.S.A. will receive these tracts. You know the quality of the tracts. They aim to be true to the Reformed Faith which we love and to be absolutely free from the semi-Aminianism which characterizes so many tracts.

As, therefore, the committee undertakes this work of education, will you support it with your prayers and your gifts as you are able? As these tracts go forth, will you pray that God will bless this ministry to the glory of His holy Name and to the upbuilding of His people in the faith?

—EDWARD J. YOUNG

Orthodox Presbyterian Church News

Presbytery of the Dakotas

MURDOCK Memorial Church, Bancroft, S. D.: Two weeks of special services were begun on February 10th, with the Rev. John J. De Waard of Rochester, N. Y., as guest speaker. Meetings were held in all three of the churches served by the Rev. Melvin B. Nonhof—at Bancroft, Manchester and Yale. . . . The Ladies' Aid Societies of Bancroft and Yale have adopted a "God's Acre" project for the coming year, and the women of Yale are also giving twenty-five dollars toward the work of the Rev. Clarence W. Duff in Oak Creek, Colorado. . . . Choirs have been organized at Bancroft and Yale, under the direction of Mrs. Nonhof. . . . Severe weather has curtailed attendance and, on two occasions, forced the omission of worship services.

The three churches at Carson, Leith and Lark, N. D., have been greatly hindered by what is reportedly almost the coldest weather in forty years. In addition, gasoline rationing has greatly complicated the problems of attendance, and much of the work of the Rev. John F. Gray has been severely curtailed. Informal services have been held at Leith each week for the few townspeople who ventured out, but on three recent Sundays neither the pastor nor his congregations were able to reach the churches at Carson and Lark.

Jennings Church, Omaha, Nebraska: A stretch of cold weather has lowered

church attendance, but services at Logan Fontenelle Chapel and Goff Terrace Mission have remained nearly constant. Several young people at Jennings Church are looking forward to uniting with the church at Easter time. . . . The church has just published an attractive 36-page year book, containing a complete list of the members, a historical sketch of the church, and a reprint of "Choose Ye This Day" by the Rev. John Patton Galbraith.

Presbytery of New York and New England

SECOND Parish Church, Portland, Maine: Early last month a week of prayer was held, with the following topics discussed by the pastor, the Rev. Arthur O. Olson: Prayer and the Nation; Prayer and Missions; Prayer and the Church; and Prayer and the Christian. Copies of the "Soldiers' and Sailors' Evangel" have been purchased by the church and placed in two Portland recreation centers for service men. Arrangements have been made with the chaplain for Portland Harbor Defenses to have these tracts distributed to the reading rooms of the forts in the Portland area. . . . Mr. Olson is now preaching two sermon series, the first on "The Seven Messages to the Seven Churches" and the second on "Seven Questions Jesus Answered". . . . At the mid-winter fellowship supper on January 29th, the guest speaker was

Chaplain Carl Opsahl of Fort Williams, a Bible-believing Lutheran minister who has replaced a Universalist chaplain. . . . To save fuel, church services are now held in the vestry and, despite gasoline rationing, dimouts and extremely cold weather, attendance has continued good.

Cornville Church, Cornville, Maine: The Rev. Charles E. Stanton, pastor, reports that a school bus has recently become available and is being used to bring people to the Sunday services. This has almost doubled the size of the congregation, and has made possible the organization of a young people's choir and an additional Sunday school class. An encouraging earnestness has been shown by those now attending for the first time.

Calvary Church, Worcester, N. Y.: The Rev. William Young of New York City was the guest preacher on January 24th. His topic was "The Proper Method of Sabbath Observance".

Franklin Square Church, Franklin Square, N. Y.: It is with deep sadness that the congregation records the death of Miss Martha Hughes, one of its charter members, who had been actively interested in the formation of an Orthodox Presbyterian Church in the New York City area since leaving the Broadway Presbyterian Church in 1936. Miss Hughes was deeply interested also in the entire program of the denomination, of Westminster Seminary, and of THE PRESBYTERIAN GUARDIAN. The Rev. Edwin H. Rian and the Rev. Robert S. Marsden participated with the pastor, the Rev. Bruce A. Coie, in the funeral service held on February 1st. . . . The members of two families will be received into communicant church membership on February 28th. . . . An enlarged benevolence budget has been adopted by the session.

Presbytery of Philadelphia

ON MONDAY, January 18th, presbytery met at Mediator Church, Philadelphia. Mr. Edwards E. Elliott was ordained as an evangelist. The ordination sermon was preached by the Rev. Leslie W. Sloat, the constitutional questions were propounded by the moderator, the Rev. James W. Price, and the charge was delivered by the Rev. Professor Edward J. Young. Mr. Elliott is supplying the pulpit and moderating the session of St. Andrew's Church, Baltimore. The

presbytery also granted a certificate of good standing to the Rev. Frank L. Fiol, who had requested dismissal to the New Jersey Presbytery of the Bible Presbyterian Church. Mr. Sloat was elected to the office of stated clerk, to serve the unexpired term of the Rev. Robert H. Graham, who has become stated supply of Grace Church, Los Angeles.

St. Andrew's Church, Baltimore: A new property is being bought in Baltimore's East Side development, and it is expected to be ready for occupancy on or before March 1st. . . . Mr. Leonard G. Brown was chosen by the congregation to serve as ruling elder, and was ordained on February 7th.

Calvary Church, Middletown, Pa.: Miss Margaret Duff of Faith Church, Harrisville, is spending several weeks in Middletown as a church visitor. Her efforts have been fruitful in increasing attendance at all services.

Covenant Church, Pittsburgh: The Rev. Bruce F. Hunt spoke recently at a well-attended sixth anniversary banquet. . . . Two new communicant members were received at the last communion service, and eight persons have indicated an interest in the next communicants' class. . . . Dr. Cornelius Van Til of Westminster Seminary will be the principal speaker at a regional conference of the League of Evangelical Students sponsored by the Bible Clubs of the University of Pittsburgh and Carnegie Institute of Technology.

Kirkwood Church, Kirkwood: Since October the church's indebtedness has been reduced \$1200, representing twenty-five per cent. of the total. . . . A home Bible study program has been prepared by the pastor, the Rev. John Patton Galbraith. It is being used in conjunction with daily Bible reading by the congregation. . . . A new young people's group, consisting largely of young married couples, held its first meeting on January 29th. Bible study by the group will be based on the Westminster Confession, and at each meeting there will be a time of social fellowship.

Knox Church, Washington, D. C.: Despite bad weather and inductions into the armed forces, the pastor, the Rev. Henry D. Phillips, reports an increase in attendance. . . . Four days of special services with the Rev. Bruce F. Hunt are being keenly anticipated by the congregation.

Calvary Church, Willow Grove: The session and board of trustees have voted to increase the missionary proportion of the Sunday offerings to twenty-five per cent. . . . Messrs. Raymond Little and Gerard Koster of Westminster Seminary were recent guest preachers. . . . Miss F. Norma Remsen and Licentiate Charles H. Ellis were married on the day after Christmas.

Knox Church, Philadelphia: A reception was held at the church on January 19th for the Rev. and Mrs. Jack Zandstra. Mr. Zandstra is supplying the pulpit in the absence of the Rev. George W. Marston. The congregation presented Mr. Zandstra with a Thompson Bible and Mrs. Zandstra with a pocketbook. . . . The sacrament of the Lord's supper was observed on February 7th. . . . The Rev. Robert S. Marsden showed pictures of his trip through the mission fields of the west at a recent meeting of the missionary society.

Presbytery of New Jersey

FAITH Church, Pittsgrove: On January 6th Miss Mary Berger, a missionary to India, spoke and showed pictures of her mission work. Later she addressed one hundred and thirty pupils of the Monroeville Public School. . . . A service flag with two stars has been purchased by the church. . . . On January 17th the Rev. Robert S. Marsden preached at the morning worship service. In the evening he showed motion pictures of the home missions work of the denomination. . . . Fortnightly meetings of the Machen League, which combine a devotional service with a social hour, have increased the attendance to record proportions. . . . The Rev. Bruce F. Hunt was the guest speaker

on February 7th and 8th, and preached on Sunday evening to a hundred and sixty persons. A missionary offering of thirty dollars was received for the Committee on Foreign Missions. On the following day, Mr. Hunt spoke to one hundred and sixty children at the Monroeville Public School and to one hundred and eighty at the Daretown Public School.

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Grace Church, Westfield: The Rev. Robert L. Atwell of San Francisco has accepted the call to the pastorate of Grace Church, and expects to assume his new duties there by April 11th.

Presbytery of California

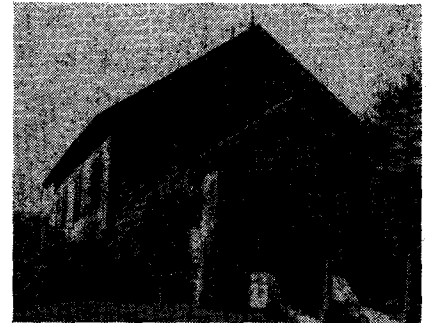
BEVERLY Church, Los Angeles: Four new communicant members have been received on confession of faith. . . . At a recent missionary prayer meeting, Dr. Roy M. Byram told of his prison experiences in the Far East. About seventy-five persons were present to hear his interesting message. . . . Men and women of the church have been spending considerable time repairing and cleaning the church in preparation for a two weeks' Bible conference at which the Rev. George W. Marston of Philadelphia will be the guest speaker. Other members, together with the pastor, the Rev. Dwight H. Poundstone, are canvassing a new neighborhood in the vicinity of the church.

First Church, San Francisco: Extensive visitation by members of the congregation and cottage prayer meetings in the members' homes are a part of the preparations for a series of evangelistic services with the Rev. George W. Marston from February 28th. to March 14th. Mr. Marston is also guaranteed excellent musical support through the participation of the young people's choir. . . . The Rev. Robert L. Atwell has accepted a call to the pastorate of Grace Church, Westfield, N. J., and the session has been constituted a pulpit committee during the coming vacancy. The congregation has requested "the prayers of The Orthodox Presbyterian Church that the Lord and Head of the church may send us the man of His choosing".

SCHENECTADY CHURCH BUYS PROPERTY, WILL RENOVATE

THE church building and premises at Rugby Road and Glenwood Boulevard, Schenectady, N. Y., have been purchased by Calvary Orthodox Presbyterian Church of that city and plans for extensive renovation have been made. The basement of the property has been used during the past three years as the church auditorium.

Calvary Church was organized in September, 1938, and two months



Calvary Church, Schenectady

later was received as a particular church of the Presbytery of New York and New England. Its pastor throughout its entire history has been the Rev. Raymond M. Meiners. Starting with ten members, the congregation worshiped in Schenectady's civic playhouse until October, 1939, when it moved to the basement of the present building. With the purchase of the property, it is planned to renovate the main auditorium upstairs and use it as the principal place of worship. The building was formerly used as a police precinct and polling place by the city of Schenectady, from whom it was purchased by the congregation.

A fund, established in the year the congregation was founded, will be used to finance the purchase and restoration of the property. Dedication services are expected to be held in the early spring.

The membership roll of Calvary Church has now grown to forty-four, and there are several persons who soon will become communicant members on profession of faith. The congregation anticipates additional growth in the coming months, as the result of this forward step of faith.

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