Six Thousand or Two Billion?
The Age of the Earth

Protestant Social Principles
Government—Order—Liberty

Undermining the Lord's Day
Within and Without

Evolution and Christianity
A Danger and a Challenge

The Hungarian Reformed Church
Magyar Calvinism

Dutch Chips
News and Views

Communism    Capitalism    Profit Motive
Lower Prices  Brookings Report  Cooperatives

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Ecclesiastical Money Making Mania

We tend to ascertain the success of our ecclesiastical institutions and organizations by looking at the treasurer's report. Recent favorable reports of even the most orthodox churches are couched in terms of financial gains. In order to increase the sum total of contributions (?) all sorts of methods are adopted. They range from socials to elaborate forms of entertainment, from sales to modified forms of gambling. If the measures be at times a bit shady, they are justified because "It is for the Lord." The Possessor of all the earth must look down with disgust upon such cheap and often unethical methods of carrying on His work. We work zealously trying to devise ways and means to secure additional funds, but leave untapped the main source—indeed the only source—from which the offerings should flow. We have stressed the investment angle. The contributor secures, or may secure, definite returns in the form of a good time or of material values. We also stress the benevolent aspect of the situation. I have a growing dislike for that beautiful word, benevolence, just because it is being used to cast altogether too favorable a light upon the donor. The approach in both is anthropological. We should shift our emphasis to the theological aspect of the matter. Appreciation for what God has done and for the privilege of being used for a cause as noble as that of promoting the Kingdom is the God-glorifying source of our contributions. Such gifts are well pleasing to the Most Holy One. Gifts so given may be an indication of the progress of the Church or any of its organizations. H. S.

The Humanization of God

It is quite possible that the depth of the Christianity of a nation can be measured by its likes and dislikes. America likes "Green Pastures." For five years this play made a phenomenally successful run in our country. It has just recently been screened and it promises to be a source of much wealth for its producers. It is an attempt to translate "a naive Negro Fundamentalist idea of Heaven and the Scriptures into the terms of the Negro's everyday life." Why is it liked? Is it because it is a cheapening of a theme so lofty? Is it because it is a secularization of the sacred? Is it because it is a humanization of the Divinity? There is something wrong with the Christian sensibilities of a nation that tolerates the lowering of its most cherished ideals into the dirt of cheap and blasphemous shows. It is conceded that "The contrast of the lofty theme and its matter of fact treatment—slang in the mouths of de Lawd and his saints—is no small part of the film's constant appeal as it was of the stage play's." Men prefer the Negro's idea of God, of creation, and of the history of His people to that of God Himself. There is a perversion in the human heart that delights in the sinful courage manifested in the production. H. S.

Evolution and the Christian Faith

One of the problems with which every thoughtful Christian struggles sooner or later is the question as to the origin of the physical universe as viewed in the light of Scripture and the conclusions of modern natural science. We are all agreed that the facts of scientific investigation and the truths of Scripture cannot be in conflict, but the question as to just what these "facts" are and what the precise exegesis of the Genesis account of creation is—all these matters are not so clear to the discerning Christian student. That naturalistic evolution is incompatible with the Christian faith requires no extensive argument, but there are other questions that do not allow of such easy disposal and that are being discussed extensively by those who would be true to the Christian faith as well as to the real findings of modern investigation. Is theistic evolution unscriptural? How old is the universe and how old is man? Is the universe only 6000 years old and was it all created in six periods of twenty-four hours each? Does Genesis teach a cosmic fall antedating the creative activity of the Almighty, so that a long period of time must be held to have intervened between the events described in Gen. 1:1 and Gen. 1:2? These are only a few questions that the serious student of nature and of Scripture cannot evade these days. To brush them aside by branding all this as "Godless evolution" betrays only ignorance. The problems here touched upon arise precisely in the mind of him who repudiates naturalistic, atheistic evolution and strives to understand God's works in nature as these can and must be studied both in the light of Scripture truth and of believing natural science. The Calvin Forum believes in an open discussion of issues like these upon its pages. We have no space for anti-Scriptural and God-denying propaganda for naturalistic evolution, but we welcome contributions of those who are in earnest to know the truth in this
realm in the light of the historic Christian faith, guided by Scripture. Dr. John De Vries' article, "How Old Is the Earth?", found on another page of this issue, introduces one of these problems. After clearing the ground in this month's article, the author, who is professor of Chemistry at Knox College and an avowed believer in the divine authority of Scripture, will offer his answer to the question of the age of the earth next month. We would direct the attention of our readers to these articles and hereby invite brief expressions of agreement or disagreement with the position taken.

C. B.

What to Read on Evolution and Creation

This little editorial is not intended for those who are versed in the literature of natural science and apologetics. It is only for the intelligent "layman" interested in harmonizing the results of scientific investigation with the truth of Christian theology. Requests for suitable literature on this subject are often made by college students and non-college trained Christian youth. Libraries of churches, societies, and individuals ought to be supplied with the best books on the subject written from the point of view of those who believe in God and, especially, those who accept the Bible as the ultimate source of truth. A number of helpful works written from the creationist standpoint and repudiating the current evolution doctrine are the following: Louis T. More, "The Dogma of Evolution"; George B. O'Toole, "The Case against Evolution"; Sir Ambrose Fleming, "Evolution or Creation?"; George McCready Price, "The Phantom of Organic Evolution"; W. Bell Dawson, "The Bible Confirmed by Science." At some future time we may present our readers with a fair-sized list of works on this subject if there is sufficient demand for it. If we receive requests for such a bibliography, it might be helpful to add brief descriptions of the standpoint, and thrust of the argument in each of these books. In these days, when the literature of an unbelieving natural science floods our libraries, and the faith of the Christian believer in its bearing upon nature and man is increasingly being undermined, it is well that the literature "on the other side" be better known and, above all, read. There is much trash on this subject written by a sector of sincere but uninformed Christian people. In this literature resort is often had to cheap ridicule in the place of intelligent argumentation. The Christian believer cannot afford to surrender his creation faith to the unbelieving natural scientists of our day, but neither can he hope to vindicate it by having recourse to cheap ridicule. This sort of weapon, however "piously" manipulated, will prove to be a boomerang. At this time we would like to call the attention of our readers to the addresses of three associations which aim at the vindication of the Scriptural teaching on nature and creation as over against the unfounded claims of modern unbelieving natural science. These associations welcome inquiries and offer free literature, suggestions for books, and the like, to those interested. Their names and addresses follow. International Christian Crusade, Room 404, 366 Bay Street, Toronto 2, Canada. (Dr. W. Bell Dawson, a brief article from whose hand appears on another page of this issue of The Calvin Forum, is Honorary President of this movement.) The Evolution Protest Movement, 24 Essex Street, Strand, London, W. C. 2, England. And recently there has been organized in this country The Religion and Science Association, whose president is Dr. L. Allen Higley, Professor at Wheaton College, Wheaton, Illinois, and whose Secretary is announced as Dudley Joseph Whitney, Exeter, California. C. B.

May We Ask Two Favors?

We are deeply appreciative of the response which The Calvin Forum has evoked and the encouraging comments of our readers. With profound gratitude to God we note that in less than a year and despite economic conditions our new magazine has established itself with a circulation of twelve hundred. Scores of religious magazines have gone to the wall in recent years, and our future is by no means as yet assured. However, we have reason to feel encouraged and to go on in faith and hope. We know there is much room for improvement and assure our readers we shall take grateful notice of all constructive criticisms and suggested improvements. We would like to have our readers feel that this is their paper just as much as ours. And now may we ask two favors? 1. This is the eleventh issue of the first volume. Next month the subscription of all who have received our paper from the beginning will expire. In that issue they will find a blank and an envelop. Will you kindly use these for the prompt remittance of your subscription for the new Forum year? It will save our office useless expense if our readers will co-operate in this way. 2. Will you not speak a good word for The Calvin Forum to your friends? If you will send us the name and address of any interested friends, we shall be glad to mail them a sample copy without cost. The future of our magazine depends upon the cooperation of our subscribers more than any other single factor. As The Calvin Forum is in no sense an undertaking for financial gain but a venture of Christian faith and high idealism we believe we will not appeal in vain to our friends and subscribers.

C. B.

An Alphabetical Index for your Calvin Forum

A number of our readers have assured us that the Calvin Forum would be valuable for reference. Persons who are called to write an essay, to make an address, or for some other purpose to make a study of current issues in the light of Christian principles, know how valuable it is to be able to lay hands on the material they want when they want it. We are planning to include in the next number an alphabetical index of all subjects of importance discussed in the first volume of our magazine and hope to continue doing this at the close of each year. Those who may wish to have their volumes bound will then have this index at the end of each volume, and all who save their Forums will find it a great convenience to be able to turn to such an index in each twelfth issue of their magazine. We hope to make this an index not of mere titles used but of subjects discussed, so that it will be of real service to the student who desires to lay hands on helpful material which he has in his library.

C. B.
How Old is The Earth?

John De Vries, Ph.D.
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TWO billion years! Can that really be true? Is there then a discrepancy between the facts of geology and the cosmogony of Genesis? The author has been interested for some time in finding for himself an answer to this much-debated question. It is a difficult question, but also an important one in these days of rash assertions and of organized efforts to destroy men's faith in God. It is a question which should receive a definite answer, if possible. It is a disconcerting question, giving occasion for anxiety as to a possible collision between human knowledge and divine.

The Theologian and the Scientist

But is this anxiety warranted? Is it impossible for the student of physical science to share with the student of theology the motto, "Magna est veritas, et praevalebit"? Most assuredly not. The motto should be as dear to the scientist as it is to the minister in the Church of Christ and we should be able to write it over the porch of a church with as much propriety as we do over the door of a lecture room. The difficulties which arise are not inherent in the facts. A man may be an excellent observer and an ingenious theorizer concerning the facts he encounters in his laboratory, and yet, he may be utterly wrong in interpreting his facts and theories in harmony with divine revelation. Herein lies the difficulty. The truths which scientific investigation establishes should be used in helping us to know more of God and in understanding Him better than might otherwise be possible. Both the scientist and the theologian seek for truth and in this search for truth it is desirable that theology should not intrude upon nor obstruct the path of science and that science, on the other hand, should not scowl upon theology. There cannot be any disharmony between a knowledge of God as derived from the Bible and a revelation of God as is given to us in nature. Theology gives us an answer to the question, "Who?" Science tries to answer the questions, "How?" or "Why?"

Six Thousand Years?

The author has always been taught that the age of the earth is six thousand years. The truth was questioned once, some years ago, in a catechism class. The answer was a twist of the ear and a humiliating verbal denunciation. But the problem remained unsolved. Within the last few years the author has consulted numerous scientific works relative to the subject and it is his desire in this article to review the evidence purely from the scientific point of view. Are the assumptions which have been made valid, or have the scientists been laboring clumsily with their different experiments? Let us examine these researches and calculations critically and see what remains after the test has been completed.

In discussing the age of the earth we must first define what we mean by this term. Shall we measure our time since, according to the most commonly accepted theory, the planetesimals were thrown off from the sun or shall we be content with the opposite approach, namely, a measurement of time from the present back to the time when the oldest rock was formed? The author elects to study the question from the second point of view.

This he does for two reasons. First of all, we are not interested primarily at present in determining the absolute age of the earth. If the earth is not six thousand years old it makes little difference, as far as applying the results to the Biblical account of creation is concerned, whether, the earth is fifty thousand or a billion years old. In the second place, our chosen method of approach is the least subject to criticism. Were we to measure time from the origin of the earth we should have to accept the theories relative to its origin. This the author cannot do since this latest, and supposedly most plausible, theory is in direct conflict with the order of creation as found in Genesis. It is, admittedly, a mere assumption and lacks definite verification.

Chamberlain first proposed this theory about forty years ago when he experienced difficulty in explaining certain facts by means of the old La Placean theory. The new theory postulates that long ago the sun was approached closely enough by some other large heavy body to cause the sun to throw out, in the form of great streamers, about one seven-hundredth part of its mass. These streamers then took on circular orbits of travel about the sun and the molten lumps soon cooled to a solid condition. Under the influence of gravity they gradually accumulated about the larger masses and thus grew to planets of the sizes and positions we now find in the sun's family. Our common "shooting stars" or meteors are the last remnants of this original swarm. Chamberlain's story of the earliest days of the earth is far from complete and does not warrant any further discussion here. Let us rather set about examining the evidence which has accumulated in an attempt to approximately determine its age.

Evidence from Sedimentation

Perhaps the oldest and most familiar approach to the problem is the examination of the evidence based on sedimentation. This method attempts to answer the question by measuring the thickness of the strata (layers), which have accumulated during geological time. Many estimates have been made by this method. Most of the recent work in this field has been done on the North American continent. The results seem to indicate that more than sixty-five miles of stratified rocks have been laid down in the course of time. To be able to translate this thickness into years we must know the average rate of deposition and this, unfortunately, is a variable quantity, not only from year to year in the same area, but also in different areas at the same time. Hence the method at best yields only an approximation.

Bradley has done some work recently in the Green River formation on strata which seems to indicate
that they have been deposited by annual increments, each annual increment consisting of a summer and a winter layer. The difficulty one encounters here is to prove beyond question that the layers are annual. Bradley has estimated the time for the Green River formation (not the age of the earth), as a period lasting between 5,000,000 and 8,000,000 years. This method simply gives us an approximation to the order of magnitude of the geological periods. The method is by no means exact, although it is interesting to note that the approximated age is far removed from the suggested six thousand years.

Is such a method as described above valid? Naturally, such a question is difficult to answer. The method abounds with assumptions, as it needs must, and if it were the only available method to determine the lapse of time, the answer would be questionable indeed. That the method is valid for measuring short periods of time is evidenced by Hotchkiss in his interesting story of a Wisconsin mill pond which he was once privileged to study for a few hours. This “pocket edition of this geological epoch,” as he calls it, began with the building of a dam and ended by a flood which destroyed the dam and cut a tiny canyon through the sediments deposited in the pond. In studying the layers of the different kinds of mud and other material he was able to ascertain that the dam was built some seventy years before. Subsequent questioning of neighboring farmers indicated that his calculations were correct. In addition to this, both the dry and the rainy years could be identified from the different amounts of leaves and mud in successive layers. Thus, it is evident, that the validity of this method in determining short periods of time should not be doubted. To apply the method in terms of millions of years needs further proof since the uncertainties are too many and too great. No one should be considered unscientific or prejudiced in his views for refusing to accept this answer on this basis. On the other hand, the geologist’s main criticism of the method is that it does not give him enough time.

Three Estimates: Darwin, Kelvin, Joly

At the beginning of our present century there were three outstanding and independent estimates of the age of the earth which scientists were attempting to reconcile. These estimates were all of the same order of magnitude. We note first the estimate of Sir George Darwin (not the Darwin of evolution fame), which was based on the assumption that the earth as it contracted rotated on its axis so fast that the moon was left behind. His picture of the separation of the moon from the earth was essentially of the same nature as La Place's theory, which pictured the formation of planets from the sun by the cooling of successive rings of gas emitted by the latter. Since the La Place theory is no longer accepted, Darwin's estimate of 57,000,000 years can also be dismissed without further comment.

The second estimate was made by Lord Kelvin, probably the greatest English physicist of the nineteenth century. His assumptions were also unjustifiable. From an initial temperature which he chose and an average rate of cooling, which of course he could not know definitely, he estimated the time it would take an earth of molten material to cool to its present temperature. His answer of 20,000,000 to 40,000,000 years would have been satisfactory if his assumptions, mentioned above, had been valid. In addition to the two errors mentioned, he completely missed the point by assuming a uniform earth.

The last of these three estimates, and possibly the most plausible of the three, is that of Joly, who offers us 80 to 90 millions of years as the age of the ocean. Joly, and later on also Clarke, base their conclusions on the amount of salt present in sea water and the rate at which this is increasing. The arithmetical part of their calculations can be readily indicated by considering a simple problem. Suppose that a man has one hundred thousand dollars on deposit which accumulated without interest at the rate of two thousand dollars a year, how many years did it take him to obtain this money if he had no money at the beginning. Any grade school child of average intelligence can supply the answer.

Unfortunately for Joly, his problem is not quite as simple as this. The two main, and tremendously fundamental, sources of error in his method are the suppositions that the rate at which salt is supplied to the oceans has been constant throughout all geologic time and further, that this salt has steadily accumulated in the ocean. (Note: The actual calculations are really based upon the amount of the metallic part of the salt, called sodium, which is present.) Both assumptions are known to be untrue. It is further believed that in the beginning the oceans were fresh. This assumption is the least objectionable, although many people, including many German authorities, hold that the ocean has had essentially its present salinity from the beginning. This view would particularly be true if the age of the earth were six thousand years. It may be interesting to add, parenthetically, that the total amount of salt in the oceans has been calculated to be 16,090,000,000,000 tons, or enough salt to cover the whole land areas by a layer one hundred and twenty feet thick. The geologists usually accept Joly's estimate as the minimum age of the ocean.

Is There No Solution?

In view of the evidence offered thus far, it is no wonder that much fruitless argumentation has taken place in discussing this question, for none of the methods are above criticism. Nor are the calculations mentioned above the only ones which have been suggested. The evidence from erosion, from mountains, from plants and animals, from astronomical data, all involves unjustifiable assumptions. To think of the age of the earth in terms of millions of years has always been regarded by many as something rather hard to be swallowed, and somewhat unpleasant when it has been. The average man may begin to feel, and especially so since the New Deal era, that the college professor thinks of everything (except his own salary) only in numbers which are too large to be comprehended by ordinary mortals.

Is there then absolutely no solution to our problem? Must the scientist admit defeat at this point? Happily, the answer is a negative one. Radium and radioactivity have given us, among other things, the answer to our problem. The author proposes to examine this evidence and the facts obtainable from it in a concluding article.
Reformation Heritage and Social Responsibility
Edward B. Home, M. A., D. D.
Minister of the Presbyterian Church in Canada, Renfrew, Ontario, Canada

First of all I should like to say a word about the real spirit of that historic movement that we call the Reformation. I have never regarded that as an adequate word to describe that great movement or to indicate its significance. Reformation there undoubtedly was, a tremendous Reformation; a reforming of the order, government, ritual, worship, doctrine — of the entire life of the Church. But this reforming was only the result of something much deeper and more vital than any outward forms or formulae. It was the result of a spirit, a life that had come anew into power in the souls of men.

Our Reformation Heritage

It is not an accident that Luther still remains the hero of the Reformation. The whole movement was illustrated, and indeed epitomized, in his own experience. He was doubtless a man with many faults, but he belonged to that high company of those who live always under the Eye of God and in the presence of Eternal Destiny. Life was a tremendous business to him. He could not take it lightly. As was said of another, life haunted him. He abandoned the study of Law and entered, as was then said, the life of religion, and in his studies and his monkish devotions, and later in his academic labors, we can see in the whole drama played out, how he struggled, and prayed, and hoped, and feared. We can almost feel the spirit of God moving upon the face of the waters, until at last the voice came, “Let there be light.” Perhaps it was just because it was so slow and painful that the whole experience became so distinct, so clear that he was able not only to perceive it himself, but to make it clear to others also. The grace of God operating upon a human soul; the soul of man finding peace and safety in God! That is the spirit of the Reformation. That was the light that shone into the darkness of sixteenth century Europe. That is our great Reformation heritage.

It renewed and revitalized for mankind the fundamental principle of Christ’s teaching — the supreme value of the human soul. During the Mediaeval period, for the great mass of mankind, the reality of individual personality had been overlaid and almost smothered by the huge and ambitious institutionalism of the great Church. God did not deal with men directly. God dealt with the Church, and the Church dealt with men. The individual was of small consequence in himself and found his significance only as a unit in the great Corporation. “He who has not the Church for his mother cannot have God for his father.” The Reformation with its insistence upon the doctrine of personal salvation by faith swept away at a breath all that institutionalism. It brought the human soul back again into direct relationship with God. Believest thou? Believeth thou not? God deals with every man directly and immediately. God again becomes “Our Father,” not merely our step-father by grace of the intervention of a pretentious institution. What effect this had in quickening and vivifying the human spirit, and giving a new consciousness of dignity and worth to human life, the subsequent centuries were to show. We may know that old doctrine today under a new name — the Sacredness of Personality. But its virtue is still the same. What its effect has been in inspiring the development of social reform and determining its character we shall have occasion to notice as we proceed.

Obeying the Government

What, in view of our Reformation Heritage, is our responsibility to social life and the social system? That is the question that I am to try to discuss with you. The first place that we must look for light on this matter is in the New Testament, where Luther himself and all the Reformers would have looked, and did look. This is the source whence we get our marching orders, and we must endeavor to live up to these orders; and we should be careful before we make up our minds to exceed them. What principles can we discover in the New Testament on this matter?

I venture to set down three which seem to me of prime importance. They are contained in the three Scripture passages, “The powers that be are ordained of God” (Rom. 13:1); “Who made me a judge or a divider over you?” (Luke 12:14); and, “Look not every man on his own things, but every man also on the things of others” (Philip. 2:4).

“The powers that be are ordained of God.” That is a conception that must be basic in all our thinking about political and social matters. But what made Paul write such a statement as that? After our Lord himself, probably no man ever lived who did more to bring change into this world, and to alter the whole face of civilization, including its political organization, than the Apostle Paul. But for all that Paul was no revolutionary. The revolutionary demands sudden, swift, right-about-face, cataclysmic change. But Paul realized that all that sort of thing meant merely chaos and calamity. Long before the word Evolution was invented, Paul had grasped the idea that any change that was to be enduring and significant would be a matter of time and growth. The new idea had to be taught, the seed had to be sown; it had to have time to germinate, to root itself, to grow, to spread, and finally to produce its natural and inevitable fruit. That is the sort of change that we describe as vital change — effected through and by and upon the powers of life itself, those inevitable and irresistible forces that march along unheeding our clamors and protests. The change for which Paul was working was to be a vital process, and all vital processes require time. “Behold the husbandman waiteth for the precious fruit of the earth, having long patience over it . . . . Be ye also patient!” Paul was willing to wait.

Civil Order a Divine Ordinance

But still why this sentence, at this time? There is no doubt as to what called it forth. Paul had discerned a rise of a spirit, a temper of mind that is always in
evidence in times of great stress and religious excitement, as that time was to these new converts. Life had opened out before them with new meaning, new beauty, new hope. They had a vision of God and His purposes that seemed to transform everything. Ordinary affairs were likely to seem trivial, paltry, oftentimes evil. Worldly dignity and dignitaries, who and what were they to a child of God? Citizenship, military duty, taxes! They were apt to reflect that their Citizenship was in Heaven, that this world was all wrong anyway, and that perhaps they had better start putting it right.

A very dangerous temper, indeed, that! But it is a temper that under similar conditions has often shown itself. For example it erupted violently, irrationally and most tragically in Reformation Germany itself, in the peasants’ revolt in the Province of Münster. It showed itself again in seventeenth century England at the close of the great civil war, in the appearance of the “Fifth Monarchy Men,” sudden, resolute, impatient men, who were disposed to make an end of all the footling indecision of statesmen and Parliamentarians and bring in the “Reign of the Saints” at a stroke by violence if necessary. It required all the adroit masterfulness of the great Oliver himself to keep the thing within bounds.

It is against all that sort of impractical visionary utopianism that Paul firmly sets his face, and gives us in this thirteenth chapter of Romans a little essay on the duties of Citizenship, on the necessity and rightness of civil order, of the ordering, regulating, and controlling of public life — the whole vast business of government.

It is not, you will understand, any particular government that is here receiving the apostolic benediction (though Paul found the Roman government a good thing) nor any particular form of government; it is the institution of government itself. Civil order is one of the divine ordinances; government is a divine institution. It was the same thought, I have no doubt, that Lord Beaconsfield was turning over in his mind when he said in his trenchant and epigrammatic style: “The Divine Right of Kings was a Mediaeval Superstition; it is against all that sort of impractical visionary utopianism that Paul firmly sets his face, and gives us in this thirteenth chapter of Romans a little essay on the duties of Citizenship, on the necessity and rightness of civil order, of the ordering, regulating, and controlling of public life — the whole vast business of government.

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And that is why we hear today with serious concern subversive and revolutionary propaganda. We know that there are weaknesses and imperfections in our present system. We are all willing to try to improve that system. But we are not willing to throw it away. We are not willing to blow up the ship because she may not be trimmed properly, or does not sail altogether to our liking.

For the present day, and in existing circumstances, all this needs to be emphasized. Hard times always lead to great searchings of heart. We want to know what is wrong. If only we can find someone to lay the blame on, that makes us feel better — even if we pick the wrong man. In such times and in such a mood we lay about us vigorously. We are, too, a self-critical people; it is in our blood, and good for us — up to a point. And when we are in this mood, and begin to measure ourselves against some ideal standard of excellence that never did exist in this world and never will, then of course we shall find abundant cause for humiliation. We can only cry out that we have sinned and our fathers, and have erred grievously.

All this is perfectly true; a wholesome spiritual exercise and good for the soul. But it can be overdone, and I think has been overdone among us in these days.

Appreciating Our Liberties

There is another side to this picture that we might profitably contemplate. This country among the nations of the world is a very young country indeed. It began its independent existence one hundred and fifty years ago with five million people scattered in thirteen colonies along the Atlantic seaboard. Today it has a population of one hundred and twenty million people and has spread over half a continent. It has tamed the wilderness and subdued the very forces of nature to its use. It has developed and accumulated the natural resources of this vast country so that the mass of the people — not the few only — enjoy on the material side a standard of living hitherto unapproached, and even today nowhere else equalled in this world. With the march of its progress freedom has kept step. Liberty and happiness are the heritage of its people. It is possible to say with truth that nowhere else in the world today does there exist, and at no time or place in the world’s history did there ever exist, a nation of one hundred and twenty million people better organized for public service or private enterprise, more generally enlightened, more generously endowed with the necessaries of life, or on the whole more wisely, more sanely, more liberally, more efficiently governed.

All this is far enough from perfection. No one claims that for it. That after a period of such unprecedentedly rapid and intense development there should still remain rough places to be made smooth, and crooked things to be made straight, need neither surprise nor discourage us. But such a dramatic and beneficent unfolding of destiny as the history of this nation affords must move even the dullest mind to admiration.

And we shall surely not stop short at admiration. It has been pointed out that patience worketh experience, and experience hope, and hope brings confidence. What large measure of hope and confidence therefore may not we derive from regarding the experience of this nation for the past one hundred and fifty years? We shall surely thank God and face the future with courage. For we do not consider for a moment that we have reached an end of all perfection. We expect the future will still bring with it growth and development. But we shall avoid the snare of sudden
“change,” remembering indeed that sudden change is a delusion, and seldom alters the deeper realities of life at all.

Tyranny in Russia

Consider Russia for example. What were the things complained of in the old Czarist Russia of twenty years ago? — That there was no liberty, neither of action, nor of speech, nor of thought; that justice was denied or perverted, and the whole country held under the terror of the secret police; that the people had no voice in their own government or in the control of their own affairs; that the country was held in the iron grip of a narrow and ignorant and cruel oligarchy. Then came the tremendous upheaval of the “Revolution.” And what are the things complained of in modern Russia of today? The same list will supply the answer. There is no need to write it a second time. Names have been changed; the masters have been changed. The realities of life run on much as before. It irresistibly recalls the Frenchman’s epigram: “The more it changes the more it remains the same thing.” Not in that way do we expect this nation to proceed.

There are undoubtedly evils to be corrected but their correction will not be effected by tampering with law, order, and freedom as we are privileged to enjoy these in our land.

(This article of Dr. Horne will be followed by another from his pen on “Christ, the Church, and Social Problems,” in which other aspects of New Testament social teachings will be discussed. — Editor.)

Secularizing the Lord's Day*

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IT seems strange that in our day of unemployment there should arise the problem of Sunday-labor. On the one hand the working days are shortened and made fewer, while on the other hand the Lord's Day in factories is desecrated in an increasing measure. This strange aspect disappears when we analyze the situation. Upon analysis we discover that we, Christians, ourselves are in the habit of secularizing the Lord's Day. Too long have we emphasized the external causes of secularization. Introspection will reveal a cause which is exceedingly powerful and harmful.

The Day of the Lord

There are a number of names used for what we shall call in this article the Lord's Day. “Sunday” is a very common name, is of heathen origin, and still is employed in Christian countries to designate the Lord's Day.

“First Day of the week” merely describes the order in which the Lord's Day occurs in the cycle of days. Endowed with greater meaning is the term “Day of Rest.” Its peculiar meaning is, cessation of labor, but it may also convey the idea of active, spiritual rest.

The name “sabbath” is a word which has a distinctly religious flavor. It, too, means rest, but comes from the Old Testament, and its language. Although it is used in the Gospelss again and again, it is a Hebrew, Old Testament word. Christians have felt the need therefore of modifying it into “Christian Sabbath.” For our present purpose we would rather use the term “Lord's Day.” We mean by it not so much a day which belongs to the Lord, since all days and all time are His, but more particularly a day which we devote to the Lord, according to his gracious direction.

In considering the secularization of the Lord's Day we should bear in mind that “Lord's Day” thus defined may be taken in a twofold sense. There is externally, the first day of the week, marked on our calendars as Sunday. But there is also an internal Lord's Day. It is a heart devoting itself not to secular things but to spiritual things. It is a heart seeking God. A Christian, one who genuinely believes in the Christ of God, always, rejoices in his Lord and Redeemer. But our God in his gracious wisdom gives us a full day every week in order that we together with other believers may cease from our daily toil and devote our heart to him in worship. He gives us the external time-day in order that we and the family may devote our souls and hearts to him at the family altar. The first day of the week is a day in which fathers and mothers may rejoice in their God within the family circle. Indeed, thus, the Sabbath was made for man.

Secularization, however, is a mischievous thing. The word itself comes from “seculum” meaning generation, age, time, world. The secularization of the Lord's Day therefore is: devoting the day no longer to the Lord, but to the present age. Secularization is devoting the day no longer to the eternal Lord, but to this passing age.

Secularization Along Two Fronts

The secularization of the Lord's Day, i.e., the attack made upon it, proceeds along two distinct fronts. On the first front is the attempt to secularize our external Lord's Day. Here we see in the main two lines advancing. Line one is industry. As our civilization becomes more complex and mechanized, industry apparently becomes more and more seasonable. This appears true all the way from the automotive industry which is productively active, several months of the year, down to the toy-train manufacturing industry which is active only a few weeks during the year. Since the production season is limited, manufacturers are apt to raise their output to the highest possible limit, carrying the production schedules on also on the Lord's Day.

This attack is serious, very serious. Still, it seems that this line of attack is not the most serious of all. We should not forget that, generally speaking, the
great majority of people are not very much in love with labor. If we would suddenly acquire a "fortune," most of us would like to take our ease for a while. We would work—yes, but at first we would insist upon having a vacation of at least seven days every week. We would like to see the world too, cruising from country to country.

The Entertainment Business

The line of attack which is, externally, much more dangerous, is that made by business. Here we refer only to one type of business—the entertainment business, such as sports and theatres. If industry has slain its thousands, the entertainment-business has slain its ten thousands.

The reason for this is plain. Very few people linger in the factory after the whistle has announced the hour of lunch. To work on Sunday—why the thought is repulsive; but entertainment—that we love. Work means sweat of the brow; entertainment means leisure and enjoyment. The entertainment-business gives us something we enjoy. There is the danger.

We human beings are so constituted that we have capacity for joy: enjoyment and rejoicing. We Christians have that capacity. There is nothing wrong about it. But, since entertainment is so desirable and gratifying to us, the selling of entertainment on the Lord's Day is so exceedingly serious. Many young people from 16-60 must have their ball game. Sunday afternoons they only need to draw up a chair, finger a radio dial and, presto—the entertainment is on. We are told that young folks go to the "movies" on the Lord's Day. To deny it is useless, for, young people, confidentially, tell us they do go.

This entertainment-business attack is so frightfully serious because it is externally applied, but reaches into the soul and there attacks the internal Lord's Day. You see, "devotion" is a matter of the heart, of our emotional like. Enjoyment and rejoicing also are matters of our emotional life (not exclusively, of course.) If now our joy is focused upon sports and "movies," we have become the devotees of the entertainment-business. And this business belongs to this industry. For it is made by its owner. We become the devotees of the entertainment-business. And this business belongs to the lords of the factory. Some of these lords have their ball game on Saturday. Some of them have their "nap." Others agree that the Lord's Day is a matter of the heart, of our emotional life, and therefore we dress with a maximum of appearance of collar, shirt, and tie. We become irritated. Our irritation is infectious, spreading to others. And—thus we secularize the Lord's Day in our heart.

In church we divide the service into two parts, the preliminaries and the remaining part. Mark ye, the salutation of our God, the psalms and the hymns of praise we sing, the prayer, our communion with God the Most High, we call "preliminaries." Preliminaries!!

A former generation sang in a language we no longer speak: "Yea a thirst for Thee I cry; God of life, o when shall I, Come again to stand before Thee, In Thy Temple and adore Thee?" We sing it, but—it is part of the "preliminaries." The devotional part of the service is emphatically and precisely that which makes the Sunday, Lord's Day—a day devoted to our Lord. And so we might go on, but enough.

Behold the families in the time after church. Mother has been busy, too busy, preparing a splendid repast. So satisfied we are that after dinner we retire for a siesta or, if we are plain, common people, a "nap." The children hardly know what to do. One does a bit of schoolwork, another seeks enjoyment in the twice-read Sunday paper. Thus we secularize the Lord's Day.

In the evening, having respectfully met our Lord once more in "preliminaries" and sermon, we visit a friend. The conversation usually is not about something but somebody, some person we know. We agree that Mr. T. is a splendid man, but he has certain defects of character. Mr. and Mrs. D. would be "so nice" if only they were different. Mr. H., yes, have you heard the latest about him? And thus we secularize the Lord's Day. Children brought up in such a secular atmosphere fail to see why the Lord's Day is so wonderful. They seek active enjoyment—elsewhere.

On the Spiritual Front

The second front is the spiritual one. It is the attack upon the internal Lord's Day. This attack is made by ourselves. We frequently prepare for the attack on Saturday. Some years ago we saw a picture on the cover of a popular magazine. It portrayed a Saturday afternoon ball game. The features of those watching the game were tense with interest. In the middle of the picture was a man wearing a "Derby" hat, behind him a youth who could not contain his excitement. Up he rose, grabbed the "derby" of the man before him, pounding it into a shapeless mass on the head of its owner.

Well—in that state of mind go to church the next morning to praise Jehovah!! Our emotional nature simply does not permit so great an outpouring of energy twice in close succession and in two totally different things. Thus we secularize the Lord's Day, internally. Sports have their place, but Saturday is not a very good place.

Frequently we begin the Lord's Day in a secularizing fashion. Having retired at a rather late hour, we feel that we can afford to rise a bit later "Sunday morning." As a result we hurry breakfast along with the greatest dispatch possible. To church we must go and therefore we dress with a maximum of speed. Naturally, in our haste we overlook or drop articles which are needed to bring out the faultless appearance of collar, shirt, and tie. We become irritated. Our irritation is infectious, spreading to others. And—thus we secularize the Lord's Day in our heart.

Lord's Day in the Christian Home

How beautiful a Christian home can be. Picture it: Father need not go to work, and is with his own boys and girls. Today he is with them, all day. In the devotions at the table he leads in prayer. All the members of the family together sing a hymn of praise. The children take turns in suggesting a number. Mother's heart is filled with joy seeing dad and the children together at the table without any rush to conclude the intimate family devotions. In the afternoon father tells the boys about God's greatness
in the things He created. On a cold or a rainy day parents and children enjoy their being together, in a thousand and one ways.

There is no greater poetry than a happy Christian family in which the parents are with the children, praising God for this wondrous creation, and the children may have father and mother with them all day long.

The Remedial Program

Now as to a remedial program. We must rejoice in our God. Our joy must be spontaneous. That does not mean that we should cease our study of problems. We should keep on studying the questions and problems of our day in the light of God's Word, the Bible. The Calvin Forum fills a great need in this respect. It discusses problems of the day, and not those of ancient times.

Concerning the attack by industry, Christian workers should unite. We already have a Christian Labor Association but it should become far stronger. Christian workingmen, alone you are impotent over against the large corporations of our day. Having united, much can be done to stop unnecessary labor on the Lord's Day. Conferences of workingmen and employers may be held. And we will be pleasantly surprised to find that many employers are not as bad in this respect as we thought they were. In unity there is strength!!

As far as the entertainment-business is concerned, notably the theatre, Christian voters everywhere should band together and form Civic Leagues. As voters, United, we must put up for office men who are committed to the proposition that in a Christian nation, state, or city, the Lord's Day is not secularized by business. It can be done!! And we must vote. In unity there is strength.

Again, there should be co-operation among the leaders. This is very important. If leaders magnify insignificant differences of details we shall break our strength. Sometime ago the lack of cooperation among leaders in a certain city reminded us of a ship in distress. The Coast Guard was running out a life boat. The men were called upon to man the oars. But one man said: "I do not like the shape of the oars. If they were different I would co-operate, but now I cannot do so. I will not be in your way, but co-operation is out of the question." Leaders everywhere must unite and co-operate. In unity there is strength.

A Vital Faith Within

The most important part of the remedial program concerns ourselves personally. That is to say: a chain is never stronger than its weakest link. As individual persons we must repent. Too often we merely explain repentance. We know a good deal about repentance intellectually. But we must repent with our whole personality. We know repentance experimentally but not enough experimentally. Sorrow (and this deals also and mainly with emotional life) we must have that we have sinned against God, the God of holy Justice and redeeming grace!! Psalm 51 we must sing anew. Psalm 42 must spring to life in our hearts.

Our faith must be a passion in us. How often we have explained just what constitutes saving faith! But explaining saving faith is not the same as exercising saving faith. Real faith knows, but it also trusts. In faith we must again flee to the cross of the Savior who bleeds and dies for our sin. Golgotha must be our kneeling place. Then, having so repented and so having fled to the Christ, Golgotha becomes our mount of Transfiguration. Joy which defies description then fills our heart. That active joy brings a great moving power into our whole being. That joy will then flow out in ever-increasing effort for our Lord and King. The internal Lord's Day is then established. The church will become the house of prayer and praise. Our children will taste the sweetness of the family circle. And in public life, unitedly, we will be able to devote the first day of the week to Him, who is our Lord and King now and forever more.

Onward Christian Soldiers, Marching as to war,
With the cross of Jesus, Going on before.
Soli Deo Gloria.

FINAL ARBITER

I call on reason but to no avail:
It gives no key to fit this lock.
I concentrate the mind but it divides
To circle endless as a clock.

The will is arbiter of fate, I thought,
Here is man's glory and his shame.
This sovereign power crowns him as a god,
Sole source of power and of blame.

The ignorant delusion is exposed;
The pride expires that made the boast.
I see the mortal stain, the feet of clay,
And call upon the Holy Ghost.

—Mildred Reitsema.

O GOD OF HEAVEN, SPEAK!

O God of heaven, speak!
Thunder Thy truth;
Or pierce with that persistent still small voice
The placid state
Of men today engulfed in slumber sweet
Unminding the abyss beneath their feet.

Destroy their peace, O God;
Gainsay their smiles!
And let Thy ancient power lay bare
Their wicked wiles.
The blood that cries out from Gethsemane
Awake them from their state of lethargy!

—Joan Geisel Gardner.
Evolution and its Danger
W. Bell Dawson, M.A., D.Sc., F.R.S.C.

The word Evolution is used with so many different meanings, that it is first necessary to say in what sense we are using it. For several distinct kinds of progress and development are all termed an evolution. But here, we are discussing what is known as "organic evolution," from the time when life began in the world; which claims that one type of creature can change into a wholly different kind; as for example, a fish into a lizard or a bird.

(1) The physical world. — If there is any change of one kind of creature into another, this ought to accord with the behaviour of material things in physics and chemistry. For nature is one. But in that realm we find no gradual uplift of higher elements from lower ones. On the contrary, the only change of one substance into another that goes on naturally, is disintegration; or the breaking up of higher elements to form lower ones in the series. So, where the laws of nature are most simple and definite, there is no indication of Evolution.

(2) The past. — Of all the sciences, Geology affords the best field in which to trace the succession of living beings. We find there two outstanding features: First, in each type of life, there were in the past more highly developed forms, as well as greater variety, than in the world today. This is most clearly seen in the types or classes that have been longest in the world; such as the corals, shells and cuttlefish, crabs and lobsters, and very notably the reptiles. Secondly, a large number of creatures can be traced through long ages without any change whatever. These statements cannot be challenged; and they are true also of some organs of the body, such as the "multiple eye" of the carb or the house-fly, which shows no development from the earliest times. It was perfect from the first.

(3) The present. — If any type of creatures should show change during descent, it is those that have the most numerous generations. The one-celled organisms are in immense variety, classed broadly as bacteria; and they propagate from one to another, twice or three times in an hour. So there are as many generations in one year, as with sheep or cattle in 175 centuries. Among them all, the disease germs have been the most thoroughly studied. Yet, if there were any change from one species to another in 15,000 or 20,000 generations, a typhoid germ might turn into a malaria germ from one year to the next. The whole investigation of germ diseases would thus become futile, with no reliable basis.

(4) The cause of change. — If creatures change from a low type to a higher level, there must be some cause for this. It is all the more necessary to find the cause, when the chemical elements of which their bodies are made testify against spontaneous uplift. Darwin was well aware that unless some reason could be found, his theory of Evolution would fail. Yet the three causes or compelling impulses which he proposed, to explain upward progress, have proved inadequate, and are now discredited by outstanding evolutionists; and they do not know what other causes to suggest; nor can they agree upon them.

Such points as the above show how easy it is to teach Natural Science in the usual one-sided way; emphasizing all that may seem to favor Evolution, and overlooking what is so telling against it. But on the moral side, the matter is still more serious.

(5) The moral side. — If mankind has risen from the animal level, and his intelligence has developed through his own endeavor to cope with nature, what is the meaning of Sin? Evolution tells us that what is called sin is merely some inherited taint or animal propensity, without responsibility on our part; and which further development will overcome. No one is therefore to blame for such things; on the contrary, man deserves congratulation that he has progressed so far, and that the future is in his own hands. This is clearly the logical conclusion to which Evolution leads. The practical outcome of this doctrine that we are only "improved animals" is seen in the conduct of those who no longer recognize responsibility or regard sin as serious.

Yet even so modernist a leader as Harry E. Fosdick, urges us to recognize that sin is real. "Personal and social sin," he declares, "is as terribly real as, our forefathers said it was, no matter how we change their way of saying it. And it leads men and nations to damnation as they said it did, no matter how we change their way of picturing it."

(6) Christianity. — The outstanding doctrine of Christianity is that man is responsible for his wrongdoing; that he needs to be forgiven and cleansed if he is ever to stand in the presence of a holy God; and that it is only through the Atonement made by Christ that this is possible. The central sacrament of the Christian Church testifies to the truth of this belief. But the evolutionary view of continuous development sets all this aside; because it makes any atonement for sin superfluous and unnecessary. If any of our Church leaders are unable to see this, it is at least plain to the Atheist, who stresses this outcome of Evolution as his most powerful argument against Christianity.

Who then can gainsay the right of strenuous objection to the instilling of evolutionary ideas into the minds of our young people of school age, when this can only turn them aside from belief in the Gospel? If Evolution must be taught, its place is amongst the philosophies in the advanced classes in the University. The student can then make his choice between accepting views which closely resemble the old pagan philosophies; or believing the revelation from God which the Scriptures give us, as the guiding star of his life.
Divergences in Magyar Calvinism

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GREAT movements of history are always peculiarly influenced by the changing process from which they slowly emerge. Calvinism took a distinctly different shape in almost every country where it was adopted. This diversity in externals glorified its doctrinal unity in striking contrast.

Magyar Calvinism is the best example of this. Although it never contributed any outstanding reformer or even an important creed or special dogmatic development to the great movement of the Reformation, and thus theologically kept faith with the pure teachings of the austere prophet at Geneva, in external forms among his churches none went farther from him and from all other sister-churches. Its own characteristics developed during the stormy centuries of the post-reformation period, influenced by the peculiar turns of the history of Hungary. This beautiful country, the most perfect geographical unit of any inland country in the world, underwent a manyfold and tragic division just at the time of the Reformation. The Turks invaded her and planned to use her as a bulwark of Protestantism, the farthest outpost of Calvinism in Europe. The Magyars stopped this devastating attack and continued their struggle, spanning three centuries, to hold them in check, this time within their own country, using a great chain of eighty-eight forts and fortresses in defence of the culture and civilization of Christian Europe.

The Hapsburg Dynasty

Another division of unfortunate Hungary resulted from the disastrous succession of the Hapsburg-dynasty to her throne. These haughty rulers, constantly duped by the Jesuits, never knew and understood the Magyars, many hating them and consequently being hated by them. The bitterness of these mutual feelings may be judged by the fact that within one century alone there were not less than seven long wars between the nation and her rulers to defend her constitution safeguarding her religious liberty. The country parted within itself again and again, at times there being two, three, and for a short period even four separate divisions and dominions in its own territory. During these struggles was born the small but glorious principality of Transylvania (its Magyar name, Erdély, means the same thing: Beyond the Forests), this classically Protestant Commonwealth, the birth-place of religious liberty, first proclaimed by its laws in 1557. This was the land of Bocskay (his statue is in Geneva on the august monument of the Reformation, together with those of Cromwell and the other Fidei Defensores), Bethlen and the Rákócyszs, —a mighty bulwark of Protestantism, the farthest outpost of Calvinism toward the East and the South.

Calvinism and Religious Liberty

These divisions were not enough. In consequence of the at first bloody, later more tactical, but always powerful counter-reformation led by the Hapsburgs and their Jesuits, the nation, which within thirty years after Luther's start accepted first the Lutheran and later the Calvinist form of the Reformation and became entirely Protestant, was compelled in greater majority to return to Catholicism and thus uphold this most dire of all the calamities of the last four centuries: the bigot ruling of this dynasty, always foreign, always malignant and twice deposed by the Magyars unfortunately not strong enough, after the continuous bloodshed of three centuries, to expel them forever from the country so ruthlessly ruined by them.

During these wars and catastrophes Calvinism was the tool in the hands of God by which He again and again saved the nation. This religion gave her the greatest leaders in the wars for liberty, in statesmanship, in literature and art, and to this day it forms the real rock of foundation for its existence, as it has always been the rôle of Calvinism everywhere. Its struggle with Catholicism today is still fierce on account of the renewed aggressiveness of the latter; but at last the long-expected revival of our Church has arrived and the future seems to be much more hopeful than the dark and tragic past.

It was out of such adversities that the peculiar characteristics of Magyar Protestantism developed, and can be explained by these alone. Outside of England, Calvinism in the 17th century nowhere enjoyed any protection from the government, except in Transylvania, where the ruling princes were themselves good Calvinists. (One of them even started missionary work among the Greek Orthodox.) It was this freedom enjoyed in Transylvania which encouraged our Calvinists in Hungary proper also, and they too tried and succeeded in establishing their own religious autonomy, the development of which followed entirely unique lines.

Calvinistic Bishops

Nowhere can one find Calvinist Bishops except in Hungary. There, this office was first established by the Lutherans, who transplanted it from Germany. After their separation from the Lutheran reformation, the Magyar Calvinists kept this office, already proven expedient. They first called their bishops superintendents, who were to govern the provincial territories or districts, first seven, later six, and finally five of them. Each such district included many dioceses or classes (called in Latin tractus or seniorate), which in turn were ruled by the seniors. Both seniors and superintendents received special installations, seemingly almost ordinations. However, these did not mean real hierarchy or a separate order of priesthood: the Calvinist idea of universal priesthood was always strictly adhered to and both seniors and superintendents were considered primi inter pares, their office being filled by general elections. The fierce struggle with the Catholic state-church compelled the Calvinists to entrench themselves on a similar basis of strong ecclesiastical organization. It is an undeniable fact that the early establishment of Magyar Calvinism was still more apparently hierarchical than that of today, al-
though the national synod of 1711 already emphasized the fact that their church organization is "aristocratico-democratic," this unusual expression meaning the participation of both the aristocratic patrons and the lower classes in the government of the Church.

This leads to another interesting feature of the development of Magyar Protestantism. In its system of church government Calvinism leaned toward Lutherism and Lutherism leaned toward Calvinism. In Magyar Lutherism, town-councils and powerful landowners replaced the German princes in their role of the patronage of the Church, and gave to it by their numbers already a certain Calvinistic character. In Magyar Calvinism the same patronage of its aristocratic adherents, especially that of the Transylvanian princes, gave to the Church of Calvin a character which resembled greatly that of the Church of Luther, always backed by princes. Thus in Magyar Lutherism a kind of Calvinist consistory appeared, while in Magyar Calvinism a distinctively high patronage of individuals and civic magistrates took up an effective front against the early tendency of hierarchy. Both were contrary to their original pure prototypes, but both were beneficial in the defence of early Protestantism, so badly persecuted in Hungary at that time. Later, these characteristics adjusted themselves, and today, Magyar Calvinism has a perfect parity between the clergy and the laymen in church administration above the local consistory, where of course the laymen are much more numerous. The influential laymen tried in vain to establish their supremacy in the Church over the clergy: the present parity resulted from these struggles as a healthy compromise.

Church Government

The Reformed Church of Hungary governs herself according to the principles of the synodical-consistorial system, which means that its lowest judicatory, the consistory, forms the basis of the whole superstructure of the upper judicatories, namely, the seniorate or tractus, the district or superintendency, the general synod and its executive body: the general conventus. The members of the congregation elect the members of the consistory, and the members of the consistory elect all the constituency of every one of these upper judicatories. It is an interesting case of progressive representation, whose very democracy assures the autonomy of the Church. There remain some discrepancies in this system, but time proved its effectiveness. The executive power in each case is reserved for a certain body, but the head of each of these bodies is always elected for life, thus assuring continuity of action, so sadly lacking in most of our American church judicatories.

On the other hand, our American Protestantism would certainly be surprised by the importance of this Magyar Calvinist clergy and the decisive role it plays in the affairs of its Church, which is emphatically much more ecclesiastical than our American churchbodies. I would not hesitate to say that this feature was the greatest single factor in the petrifaction of the Reformed Church of Hungary, so sadly experienced in the second half of the 18th and mainly during the 19th century. History tells us that priesthood always acted in such a direction. How tragic was, for instance, the absolute impotency of Magyar Calvinism during the most radiant period of the second quarter of the 19th century, when a brilliant galaxy of reformers, statesmen, poets and artists changed medieval Hungary into a modern constitutional monarchy. During this complete national renaissance the Reformed Church remained silent, cold and barren. Its prophetic dynamism was totally dormant. Its revival lasted for sixty more years and arrived only with the beginning of the 20th century. Since that time the prophetic rôle of the clergy is rapidly gaining and the priestly character is declining; we may hope for a more proper balance of these characteristics.

The Reformed State Church

A no less surprising element for Americans would be the experience to contemplate the relationship between the Reformed Church and the state of Hungary, which results in the curious fact that children born to Reformed parents are born immediately into membership in the Reformed Church and that this membership binds them by the force of the law of the land up to their age of 18, when they have the privilege to change it if they want to do so. We could say that the state enforces this membership, so much so, that the Church is empowered by the state to use the services of the civil authorities even to collect the church taxes duly fixed by the consistory and approved by the seniorate. Closely connected to this system is the other fact, so contrary to our American ideas, that the state requires the religious education of every person in every school of the country, except the universities, for a period of at least two hours per week.

Schools and State Subsidy

This whole relationship, embracing many other phases of church life, is crowned by state-subsidy of all the churches, necessitated mainly by the participation of the churches in the educational work of the nation (more than 68 per cent of the elementary, 27 per cent of the intermediate, and 52 per cent of the secondary schools are in denominational hands), and based upon Art. XX, 1848, which declared that the church and school expenses of these denominations shall be covered by the budget of the State. This law is only partially executed, and not without one-sided favoritism, but even in this incomplete form it represents a constantly growing danger of a final impasse on the part of the state which will not be able to continue indefinitely this constantly growing subsidy, a menacing part of which are the undue and unjust overpayments to the incomparably rich Catholic Church. Such injustice and its consequences will inevitably lead to growing discontent and later to serious disturbances in which the mistreated innocent churches may suffer together with the usurper. No wonder that Catholicism, far oversubsidized, expands so aggressively today; to mention only one factor, a quotation from a Catholic author, "51.5 per cent of the coming teaching generation will come out of the schools of the Catholic Church," which already has in its hands 41.5 per cent of all the elementary, 72.5 per cent of all the intermediate schools, and 53 per cent of all the Gymnasiums (colleges), in which an overwhelming majority of the professors belong to that Church, which had only 51 per cent of the population of the country before its dismemberment. (In present-day
Hungary their percentage is 63, while Calvinist Magyars, the greatest losers by the dismemberment, number only 21 per cent.)

This problem of education in the church schools is one of the most important problems of Magyar Calvinism. The Reformed Church of Hungary is indeed overtaxed by the immense burden of her elaborate school system; yet she does not dare to give up her denominational schools, because the Catholic schools are by far more numerous. In view of the latest developments in the totalitarian state, I am indeed doubtful whether our Calvinists should give up their schools even in case the state would take over all the education and would handle its problem with impartiality. But as long as the Catholic Church maintains her complete system of schools, it would be suicidal to abandon this four-hundred-year-old policy of Calvinism which already during the Reformation immediately established the school beside the church. Even the present-day system of state-subsidy is very dangerous for our brethren, because the state reserves certain vital rights in the government of the school which accepted its subsidy, among them the nomination of a certain number of teachers or professors, always trying to place Catholics even into Reformed schools. Thus the age-old discord is still prolonged, as bitter as ever. The very definite aim of Rome is to replace the Hapsburg dynasty to the throne of Hungary, to regain through them the upper hand not only in this land, unfortunate victim of their common domination, but also in world politics, where the Rome-dictated dynasties were almost eradicated. Naturally, every Calvinist in Hungary is and always will be definitely opposed to this movement.

The Largest Reformed Church

Unfortunately, the Reformed Church is not as strong as it was prior to 1920. Before the war, our Church in Hungary numbered 2,603,381 adherents, in 2,782 congregations and 4,408 diaspores. There were 2,354 church buildings, about 2,500 ministers, 5 theological seminaries with 60 professors, one college of fine arts with 9 professors, 4 colleges of law with 36 professors, 7 teacher's training colleges with 101 professors and instructors, 28 colleges with 578 professors and instructors, many other kinds of secondary or middle schools, and elementary schools in 1,665 congregations with 2,866 teachers. There were 246,344 pupils in these elementary schools, and 11,915 in the higher institutions of learning. Indeed, this Church was the largest Reformed Church in the world!

Its very greatness involved heavy obligations, which she faithfully fulfilled in the past. During the stormy centuries of the counter-reformation, it was her duty to use all her strength to hold the Hapsburgs in check from behind, continually diverting and paralyzing a good part of the armies of these arch-enemies of the Reformation. Every important European court received the ministers and diplomats of Gabriel Bethlen, this great Transylvanian prince, the brother-in-law of Gustavus Adolphus. It is true that Magyar Calvinism declined in later centuries, but only because it was almost extinct during the constant national wars for freedom and religious liberty. Its present revival, led by the greatest prophetic and literary product of Magyar Calvinism: Bishop Ravasz, and a group of very energetic young pastors and professors, promises far-reaching changes in the life of Magyar Protestantism and in the future of the country itself. Indeed, out of the providence of God, these “people which sat in darkness, saw a great light, and to them which sat in the region and shadow of death, light is sprung up.”

Supernational Calvinism

Magyar Calvinism belongs to the World Alliance of the Reformed Churches holding the Presbyterian System, and this relationship is infinitely more appreciated by them than by American Calvinism. Magyar Calvinists continue in this reverently cherished relationship the same feeling of brotherhood and true fellowship in Christ which urged their forefathers to defend Western Christianity against the Tartars and Turks during the first half-millennium of their history in Hungary. It is true that Magyar Calvinism, the farthest outpost of Protestantism towards the East, was unable to carry its own evangelical light either to the Balkans or to Russia. But was this its fault only? Was it not rather due to the sad fact that Europe never repaid its obligation to the Magyars, but rather abandoned them entirely and did not care at all whether her faithful defenders will perish under the oppression of the Hapsburgs or under the unbearable sufferings of their present unjust division. Even such sad experiences will never sway Magyar Calvinists from this brotherhood of faith common with other nations, and they will hold fast to this body of supernational Calvinism.

Personally, I am firmly convinced, that out of this supernational communion of Calvinism must come the solution of the present world crisis. Calvinism was never intended to be national, but was never as yet perfected along supernational lines, which ought to be our most urgent duty. Calvin could not have been expected to promote any such aspect of his theological system, which even if it would have been a perfectly logical continuance of that system, would still have been so antedated, as to be simply impossible. Fifty years ago Abraham Kuyper already urged the relining of the almost forgotten structure of Calvinism according to the requirements of our own life developed on a much richer basis. In his famous address at the opening of his free university (October 20, 1880) he stated the burning issue of our own age, that of Deus Christus or Divus Augustus, to which we will indeed find the answer of Calvin if we only expand his reasoning to our age. This task can not be done by anyone else: it is our most sacred privilege to set ourselves to it and thereby save the world which has lost its only Way.

The symbol most commonly used in Calvinist churches of Hungary is that of the pelican feeding its young with its own blood. Magyars always did that: shed their own blood for others. And this is their safest hope for divine deliverance, because in this respect they came nearer to God in their imitation of Christ.
News from Holland

Article 36.

As is generally known, Dr. A. Kuyper, Sr., was instrumental in having several dubious words removed from Article 36 of our Belgic Confession by the Synod of Utrecht in 1905, and the Christian Reformed Church is the only one in America which has attached a note to this article, thereby choosing the side of Marnix and Beza over against Calvin and Petrus Dathenus. At a recent meeting of ministers in the Dutch Reformed Church in the Netherlands, Prof. Dr. Paul Scholten corroborated the neo-Calvinistic attitude by stating: "It seems to me that, under the present circumstances, the Reformed are correct in their desire to cancel the removal and prevention of all idolatry and false worship" ('de bestrijding van all afgedeurj') in Article 36 of the Netherlands Confession." Thus Kuyper is being justified after half a century by a professor of the municipal university of Amsterdam.

The Age of the Universe.

At the first Congress of Christian Physicists and Physicians where Dr. J. F. Reitsma (who visited America last year) presided, Dr. W. J. A. Schouten remarked as follows in a paper on The Measurements and the Age of the Universe.

"A very important given is the expansion of the universe. Calculations teach that two billions of years ago all spiral textures were in close proximity in a minimum volume. The investigations of recent years have shown that there are more arguments for the so-called short time scale of Eddington than for the long time scale of Jeans. The scientific conclusions converge to the viewpoint that all stars and spiral nebulae are called into existence at the same time, and that there is an absolute zero point of time.

"The Christian student follows this development of astronomy with great interest. The implications of the new theory are that the evolutionistic conception of the spectral classes is doomed to fall away. The doctrine of creation does not need any corroboration of mathematical formulas, or astronomical observations. However, it is interesting to note that the erstwhile materialistic viewpoint of eternal matter and infinite time has been abandoned."

Authority and Liberty.

The learned librarian of the Catholic University at Nijmegen, Dr. A. J. M. Cornelissen, has written a book on "The Principles of the Dutch political Parties." Mr. H. Diemer, editor and publisher of De Rotterdamer, a Calvinistic daily, a friendly rival of De Standaard, once Dr. Kuyper's famous organ, discusses this book in an editorial and observes a few things which are also worthwhile for us in America.

First of all, the Catholic author brings out that the Christian concepts of authority and liberty bring division between Liberals and Socialists on the one hand, and Catholics and Calvinists on the other. In other words, a Calvinist ought not to join the ranks of Liberals and Socialists, just because he favors some, or even many of their political or economical reforms. Kuyper used to quote an old Latin proverb: If two do the same things, these are not, therefore, the same. The roots of Liberalism and Socialism are anti-Biblical.

Moreover, the author tries to explain the difference between the Catholic ideas of authority and liberty, and the Calvinist view. Though all Christians believe in the Sovereignty of God, their ideas about Scripture, human nature, sin and grace make for different theologies and philosophies of life. And we might add: even of metaphysics.

Finally, the author tries to explain the rift in the Calvinist party in 1894. The Christian Historical or Lohman party is more conservative and aristocratic, because it is the outgrowth of the revival of 1821, of which Bilderdijk and Da Costa were the leaders. The Anti-Revolutionary party of Kuyper is more progressive and democratic, because it is the outgrowth of the National Calvinist spirit.

When the Catholic writer, however, intimates that the first party emphasizes more, "It has happened," and the second more, "It is written," and draws the conclusion that the first party is more independent, and the second more ecclesiastical, De Rotterdamer disagrees. Kuyper's party at least tried to keep the balance as expressed in Groen van Prinsterer's famous maxim, "Er is geschreven en er is gescheid." but it maintains the infallible and unique authority of the Bible, and we add, mediately and immediately!

Denmark and Holland.

An investigation by Mr. J. Quispel in De Rotterdamer of April 20, 1936, shows that cooperatives do not solve all problems. The percentage of unemployed in Denmark was 30.3 in 1934 and 31.7 in 1935. In Holland it was 38 in Jan., 1936. And this notwithstanding the fact that Holland has 254 inhabitants to a square mile and Denmark only 83. Moreover the cost of living in Denmark has gone up from 100 in Oct., 1931, to 109 in Oct., 1934, and to 112 in 1935. Finally, prices in Copenhagen are often much higher, equally high or little lower than in Rotterdam, with a few exceptions like butter and margarine. The writer suggests that Holland and Denmark both need lower tariffs and emigration.

A Famous Calvinist Novel.

The new movement in literature is at last providing some worthwhile writers in Christian circles, poets, short story writers, essayists, and novelists. But it is certainly gratifying that an unassuming Christian schoolteacher from the most modest province of Drenthe has written a novel which has become famous overnight, and that the hero is not a rascal or a rebel, but a simple-minded shepherd. The title of the book is Bartje, and is written by Anne De Vries. It appeared in 1935, will soon be out in German and Danish, very probably also in English, and in French, Polish, Russian, Swedish and Norwegian. In this book God-fearing people are not slandered or belittled, as in so many modern books written by unbelievers. But this book is a tribute to the heroism of the faith of the thousands who do not bow the knee to the modern Baal of art, culture or false philosophy. Are the novels on the rebel generation losing out?

H. J. V. A.
Lower Prices our Economic Remedy?
A Review


The mails have brought to the doors of the clergy of this country the concluding volume of one of the most valuable economic studies that has been made during recent years. This volume represents an attempt on the part of the Brookings Institution to answer the question brought to the lips of millions by the depression, "Can we not, within the limitations of our natural resources, our people, and our traditions, with only evolutionary modifications and readjustments to current conditions, restore and stabilize such a productivity of goods and services as will provide a general standard of living as high as that which we have known at the peaks of prosperity in the past?" The Christian clergy have protested against conditions which mean little more than starvation for many and wasteful abundance for a few. They have insisted that each individual who is willing should have an opportunity to work, that all men should enjoy a decent standard of living. But what possibilities short of a radical change in the economic order or of an even more radical change in men themselves are there of accomplishing these ends? Will the ministry find the answer in this book?

The postman places the book in the clergy's hands without comment. If one were passing on this information as from one Christian to another, however, what comment might one add? The Christian, certainly, is interested in knowing the truth. He, if any one is to be, should be a scholar and should appreciate a scholarly approach to our present-day problems. Well, here is a study that has covered a period of three years, that has involved an expenditure of $150,000, and that has revealed or confirmed some striking facts. It proves, for example, in one of its publications, summarized in this volume, that in the year 1929 we could have produced 20% more than we did. It proves in another work, also summarized in this book, that in 1929 we could have consumed all that we could have produced. That we did not produce more was due to mal-distribution of our economic forces, and particularly to a mal-distribution of economic wealth and income.

The striking facts concerning the disparity in income are facts that the preacher will want to know. He will be interested to know that a readjustment in the distribution of labor power among the various basic industries would make possible a re-absorption of all our available man power. This should dispel the gloom spread by the pessimists who cannot see any possibility of our re-employing the millions of unemployed. He should be receptive to the truth not generally appreciated that we have not, in general, lived beyond our means. We have not lived up to nor distributed fairly, or in a Christian manner, the means at our disposal.

In this book there is a summary of the challenge presented in the Brookings Institution's work on the formation of capital, a challenge to the orthodox economic theory that fluctuations in the output of capital goods (factories, machinery, etc.) precede fluctuations in the output of consumers' goods (final products—shoes, clothing, etc.—sold to consumers). The traditional position is this that all money savings automatically became new capital equipment, as if this in no way depended upon the demand for consumers' goods. The institution points out, however, that a disproportionate amount of money has gone into savings, and, further, that practically all of these savings are brought together by a very small fraction of the population. It points out that an increase in savings is thus made possible at the expense of consumption, or, more simply, that so much money goes into savings that there is not enough passed on to the people generally to permit the purchase of the new goods which these savings make it possible to produce. Therefore, too rapid increase of savings by the few has restricted the demand for and production of consumers goods not only, but the demand for and production of new factories, machinery, etc., as well. Put more pointedly still, this means that too much money has flowed into profit channels, and then been turned into savings by those who invested their profits, and too little into wages. As their report indicates money piled up in our investment institutions in the period before 1929, and, because it could not be used by the masses for food and other goods, and, therefore, could not be employed profitably in building new factories and machinery, it poured into foreign countries in the form of foreign loans, and into our speculative countries to create the speculative bubble which burst in the Fall of that year. Had the money not needed for new equipment gone into the hands of the more poorly paid consumers, we could have increased production and given to all a decent standard of living, something that only a fraction of the people enjoyed in the so-called prosperous year of 1929.

This book deals frankly with some of the misconceptions that all of us share to an extent. Who has not caught at the suggestion that the old order may be dying and that we should, therefore, hasten to prepare for an entirely new one before it is too late. For such there is reassurance in the figures representing our capacity to produce and our capacity to consume, if by some means redistribution of income could be effected. Let us tax our way out, let us soak the rich, has been the suggestion that many have regarded as a panacea. That much of the disproportionate gains of some and a part of the surplus of many should be taken to help the masses is beyond dispute. But we are reminded that this is but a negative policy. What we need is some way of bringing to full use our present productive capacity, something constructive. Government enterprise will fill the gap, some would insist. But the facts as given in this report indicate the tremendous expan-
sion of government enterprise, beyond what we already have in regular government works and in emergency public works, that would be necessary to provide employment for all of the unemployed. And at what a tremendous social cost? One can only wonder. The despairing cry, “Let us equalize wealth!” need but be mentioned here. This volume points out how little that would mean, and further how difficult, and, in fact, how impossible this would be in an economic world with factories, banks, insurance companies, etc., to divide. The oft repeated suggestion that wages should be raised is discussed at length, and the inadequacy of prevailing wage levels admitted, but the report proves that increasing wages will help only the wage earners directly, not the farmers, professional classes, and others. And we are reminded that rising wages are quickly followed by rising prices. It is this last that suggests the conclusion of the study: Let us strive to lower prices. Lowering prices, it is pointed out, would help all classes within the country and would not interfere with our sales abroad.

Here is a remedy that, although it offers possibilities, involves real difficulties. What is it that keeps prices up? This volume emphasizes the “freezing” or fixing of prices by trusts, pools, large corporations, trade associations, in fact by means of centralization of control in industry. Back of this there is, of course, the age-old factor of human greed, the age-old money motive. Another cause of high prices is inefficiency, a condition in industry to which labor as well as management contributes. Higher wages, experience proves, means a more efficient labor force, indication, at least in part, that the money motive influences labor as well as management. It is to overcome inefficiency as well as to increase profits that combination and centralization takes place. This volume points out both the European and the American failure to deal effectively by law with this trend toward monopoly. It, however, offers no other solution than the appeal to consider the wisdom and the value of lowering rather than sta-

bilizing prices. It presents a challenge to business men to consider the general welfare, the implication being that in the long run general welfare is not inconsistent with individual profits. Reducing prices will, however, help all classes, it will tend to increase the volume of goods produced, it will put a premium on efficiency. If wages are not lowered (and here, in spite of his contention that labor organizations cannot do much to raise wages, the author of this report insists on the value of labor organizations in keeping wages up) lower prices will mean a higher standard of living for labor as well as for other classes.

The conclusion of this report rests upon a full acceptance of the necessity of competition, with the challenge to business men that competition be guided so as to result in the best interest of all. It involves a challenge to business men to take the long range point of view that what is good for all is in the long run good for him. The report here approaches the position the churches would insist on. It goes so far as to challenge men to consider the general welfare even if profits are not increased. The Christian clergy will, it is hoped, see the point, and will suggest that the economic motive be supplemented by other motives, or, indeed, that the ordinary economic motive be so changed that the individual in seeking his own good seeks the good of all. It leaves one with the question whether such an appeal, considering what we have always known human nature to be, will be effective when good times return and men no longer retain the broader, larger perspective forced upon them by depression conditions. If history repeats itself we shall be left with the question, how to curb the economic, the profit motive in the interest of all. Can we trust the individual without any further compulsion to do this for himself? Is one individual able to do very much alone, particularly in the face of concerted effort in the other direction? Such questions this report is likely to raise, and leave unanswered, in the minds of those who read it carefully.

H. J. R.

Correspondence

The profit motive and consequent profit system, alias capitalist system, into which it has degenerated, stands, in my opinion and according to my conviction, squarely and unreservedly condemned, not only upon scientific but also and decidedly upon moral and ethical grounds. Personally, I condemn it as absolute unchristian, nay, pagan or worse. I admit that this principle — or call it opinion or contention — is not easy to explain in a few words, because the public mind has been mechanized to such an extent in this age, that thinking and reasoning is almost exclusively done by the profit motive. This is a typical American yardstick. The subsequent actions or restraints stand in the same sign. Do we need after all a cataclysm to bring nations back to the primary divine economic law? It seems so. Have we created an intellectual deadlock, not in the matter of science but in our mental and spiritual reasoning? Have we forgotten what Weyliffe wrote in his De Dominio Divino, Book I, Chapter 11: “lumen supernaturale est forma perfectiva luminis naturalis”? Divine revelation was to him a higher power of reason. He was, however, not a “wishful thinker.” He set his poor priests into action, who today are described by a modern (ist) historian as “not evangelists but revolutionary agitators.” It is a well-known fact what this

The CALVIN Forum,
Grand Rapids, Mich.

Dear Dr. Bouma:

The editorial by Prof. Rykamp entitled, “The Profit Mo­
tive,” raises to some extent the equivalent of the matri­
monial question: Do you take . . . for better or worse? . . .

Three main questions have been answered by the Professor by means of eleven other questions and answers. I notice further that at the end of the editorial the profit motive is condemned twice and the reasons for the condemnation given. But the sentence before the last upsets the whole applecart and we find ourselves at the same point where we started. So the vicious circle continues, ad infinitum.

I am full well aware that the Calvinist finds himself in a more or less unfavorable position when bluntly and unreservedly he condemns the profit motive. To remain in good standing it is necessary to give the public condemnation of the profit motive a sufficient antidote and this the Professor has cleverly accomplished. This may satisfy many but does by no means settle the question.
agitation or evangelization led to, namely, to the revolt of the peasants who were plundered left and right by an opulent clergy. We also know that his doctrine influenced Huss and the Terabithies coined the slogan: "No mine and thine any more, private property is a mortal sin." Thus sectarianism went hand in hand with what we should call Socialism, and religious dissidence had its parallel in social revolt. But their line of reasoning and reactions had again their root in the teachings of St. Augustine. His De Civitate Dei is rather obscure and hard to understand so that many portions have to be read over and over again to find some light in his writings. However, one thing he made perfectly clear, namely, he saw that the world had in the Christian Church and he was confident that it would move from triumph to triumph till the principal purpose of God was fulfilled. Has it not been a general doctrine in the Church since the days of St. Augustine that communism was the ideal condition of society? Did not Gratian the great canonist follow that tradition when he wrote: "by law of nature all things are the property of all men, a principle followed by the primitive Church in Jerusalem and taught by Plato"? It is adequately recorded that the Church enforced a system of just prices and prohibited the taking of interest. The profit motive stood condemned in the eyes of the Church Fathers.

In discussing our capitalist system — I do not condemn capital as such since it was created for the benefit of mankind — which has degenerated in a legal robber system and in which our sons are sold into economic slavery and our daughters are subjected to worse, it is in the first place necessary to find a foundation upon which we must build our reasoning. H. J. V. A. writes in an editorial, Calvin Forum, April 1936: "Calvinism is, therefore, the sworn enemy of the principles which have degenerated in a legal robber system, and in which our sons are sold into economic slavery and our daughters are subjected to worse. In every day life. Calvinism wants to be progressive, but not at the cost of sacrificing its orthodoxy and its Bible."

I do, however, slightly disagree with the writer; the Calvinist is taught to have in the economic field the most liberal view or at least is taught to practice this liberal view to his heart's content. Calvinists who cling to the profit motive do exactly that: orthodox in the church and the inner chamber, and liberal in every day life. The liberal economy — laissez-faire — is the doctrine of the Calvinist. He believes that the profit motive is not only condoned by sound logic and common sense, but also by the Bible. It is no use to be a Calvinist in church and in the inner chamber and to be a liberal in every day life. Calvinism wants to be progressive, but not at the cost of sacrificing its orthodoxy and its Bible.

I always take Genesis 1:28 as the cornerstone of all political economy. Here is that original and eternal command of Almighty God which He never will cancel. And when it is canceled by modernists the results will follow in due time. (By modernists I mean all those who exchange their creed and station in life, who contend that a person has a right, either divine or natural, to live on the labor of somebody else. This excludes, of course, those who exchange their mental or spiritual labor for physical labor, or labor necessary in exchange of or for commodities.)

The question to which I try to find an answer is this: Why does not Calvinism seek to eliminate the profit motive within society by means of law instead of by violence which will be an inevitable consequence? Are our Calvinistic leaders void of the "lumen supernaturale" which they claim to possess? Is the "lumen naturale" of those who condemn the profit motive and the consequent parasite classes of a higher order? To my mind Calvinism should become a little more orthodox in the matter of economics and more progressive in politics.

Paterson, N. J.

Harry P. Winsemius.

READING THE GREEK TESTAMENT

Professor W. T. Radius, c/o The Calvin Forum, Grand Rapids, Mich.

My Dear Professor Radius:

Please accept my cordial thanks for the suggestions made in response to my inquiry. Both books suggested have found a place in my library, proving more than useful in spurring a flagging practice in the reading of the Greek Testament. It is a joy to have most of the information of which one is in constant need within easy reach; and as a result of their coming to me, I have read through Matthew's Gospel in the original.

I am putting the reading of the Greek New Testament into my daily schedule, and thank you again for the stimulus that brings me back to what had formerly been a daily practice. I could wish that, as you come into contact with young men looking forward to the Christian ministry, you could urge that same practice upon them. We hear much of restlessness in the ministry, and of anguish on the part of ministers and people because this consummation devoutly to be wished is not realized. I sometimes wonder whether a practice such as I suggest might not avoid the need for a change of pastoral field; for the minister who reverently and quietly reads the Word of God in the original, seeking the truth as for hidden treasure, will, it appears to me, find much in these pages not evident in the translations, and that much may make for mental and spiritual growth, such that his people will hope he may never leave them until he is called to higher service.

Frederic E. Williams.

Setauket Presbyterian Church, Setauket, Long Island, N. Y.

THE BROOKINGS REPORT

Editor The Calvin Forum, Grand Rapids, Mich.

Dear Brother:

I would like to say a word about Income and Economic Progress, a recent publication of the Brookings Institution, Washington D. C., a copy of which has been sent to all ministers.

This book seeks the solution of our economic problem in lowering the prices of all products instead of raising them. It shows that in prosperous times too much dead capital was accumulated and that this dead capital failed to put our productive capacity into action. So, e. g., in the year 1929 fifteen billion dollars went into saving channels. Thirteen billions of this money went into the pockets of only ten per cent of the people. Only one billion was the share of the remaining ninety per cent. This condition has taken away the buying power of the people and poverty ensued in the midst of plenty.

I do not pretend to know much about economics, but the proposed solution seems reasonable to me. It is reasonable to believe that dead capital is formed by excessive profits for the benefit of a few, and that this will cause poverty and depression for many. And since depression is caused by excessive profits, it is reasonable to believe that by lowering prices the cause of depression will be taken away and prosperity will be gradually restored.

Moreover, we observe in depression as a rule two facts, viz., (1) by a law of necessity prices are lowered; and, (2) people gradually emerge from the depression. It would seem strange...
if this were a mere coincidence. It is natural to think that these facts are related to each other as cause and effect. The thought may suggest itself to someone that in good times prices are always high, and that for this reason keeping up prices will promote recovery. The difference, however, is this, that low prices precede recovery and high prices follow recovery. Noticing this wise and gracious dealing of God's providence, we should learn a lesson from it. We should not try by any means to stabilize or raise prices. Such an endeavor must fail and will retard recovery. In times of prosperity the prices should also be kept as low as possible, so that the people may not be robbed of their buying power, which in turn will be the cause that society's entire productive capacity can not be utilized.

It is said that prices depend upon supply and demand. We must bear in mind, however, that they depend much more on the spirit of the people. It makes a difference whether people are motivated by the spirit of selfishness, by the Cain spirit of "Am I my brother's keeper?", or by the spirit of serving one another, following the command and example of Jesus, who did not come to be served but to serve and to give even his life for us sinners.

By nature, however, all men are selfish and seek their own interest. The proposed solution will for this reason be had to realize. It requires in the first place the preaching of the Gospel, which, if applied to the heart by the Holy Ghost, makes us grateful followers of our beloved Redeemer. But since the realization of the plan will be opposed by natural human nature, it seems to me that the principle involved should be embodied in the platform of a Christian party. We can hardly expect that one of the existing parties will ever adopt this principle.

Grand Rapids, Mich.

(Capital Punishment)

THE CALVIN FORUM,  
Grand Rapids, Mich.

Dear Editor:

I AM taking this opportunity to inform you how much I enjoy reading THE CALVIN FORUM each month. Your articles are very informing and instructive to all Christians. Your articles concerning a Christian's duty in time of war are all very helpful and lead one to form very definite ideas concerning these pressing problems of the day.

As an addition to these many splendid subjects that you are discussing may I suggest that you plan to consider the subject of capital punishment? There seems to be a growing tendency of feeling toward this method of punishment that seems to class it as an unchristian practice. A clear presentation of both sides of this question in your magazine will, in my opinion, be very helpful to your readers.

Respectfully yours,

Sankey Oben.

Oakland, Calif.

How about Kagawa?

Prof. Clarence Bouma,  
THE CALVIN FORUM,  
Grand Rapids, Mich.

Dear Mr. Bouma:

In reference to your article on Kagawa in the May issue of THE CALVIN FORUM, I was very much surprised to find the Calvin Forum finally assume this attitude regarding his theology.

Since Kagawa has come to the United States, this topic has been discussed in almost every religious periodical. I have continually asked myself why someone did not get an interview with him and question him directly regarding this question.

And this was finally done by Jan Karel Van Baalen. No doubt you have read his article which was published in the April issue of the Religious Digest, but I fail to understand why you have so utterly ignored it.

To me this interview has proven conclusively that Kagawa is a fundamentalist. The whole matter rests simply on the integrity of those interviewing him and on Kagawa's own honesty. And I believe firmly from reading Kagawa's life and some of his works that he is honest.

I know that — as Dr. Machen has so well pointed out in his "Christianity and Liberalism" and his recent "Christian Faith in the Modern World" — the modernists use fundamental terms very cleverly and dishonestly, but Kagawa has gone so far as to say, "I call myself a fundamentalist," and anyone as widely read as Kagawa certainly knows what he is saying when he makes such a statement.

I am a thorough fundamentalist theologically but I begin to think that many with whom I line up in this respect are not fundamental socially and practically. I seem to see so much individualism among fundamentalists. The only possible objection there can be to the "social gospel" in all that this term means is that the social gospel is employed to the exclusion of the gospel of salvation or that it is based on false theology.

I believe that if more of the fundamentalists would emphasize the social side of the gospel we would see more of Christ on earth.

Kagawa has certainly lived a life of self-sacrifice. And I cannot bear to see him criticized by his brethren in the Lord who have been called to teach, preach, etc., and who have comfortable homes and steady incomes the year around. God needs such men, but he also needs the one who will spend fifteen years in the slums and expose his body to dreadful disease and who is willing to give until there is but "One Garment Left."

If the tone of this letter is too dogmatic, disregard the tone — but take the rest as coming from the heart of a Christian brother.

Perhaps I am in error; you are undoubtedly in a better position to learn the truth in this matter than I. But certainly as yet no conclusive evidence has been produced in favor of your position.

Lisbon, Iowa.

(God's Needlework)

GOD'S NEEDLEWORK

Nature has donned a fresh garment,  
An emerald, velvety robe,  
Studded with flowery jewels,  
Embroidered with trailing arbutus  
Of delicate pink and blue floss,  
Perfectly laced, woven and twined  
By God on a background of moss.

—Henrietta Van Den Berg.

Influence?

A soul came your way and you touched it  
With a touch as cold as steel,  
Leaving it hard and relentless  
To be broken on time's swift wheel.

You might have had tender fingers;  
Your spirit could have been warm  
When, by your touch you had lifted  
And kept that soul from harm.

—Joan Geisel Gardener.
BOOK REVIEWS

CALVIN AND ECONOMICS


THIS little book should be read by everyone interested in the application of Christian principles to social and economic problems. It briefly discusses the views of Calvin and some of his outstanding followers on property, wealth, interest, exploitation, monopolies, the profit motive, industrial democracy, fascism, government control, and kindred subjects. The treatment throughout is clear, simple, practical, so that everyone who can read English will be greatly benefited by its reading.

The Rev. Mr. Tanis, who is minister of the Second Englishwood Christian Reformed Church, Chicago, has been a close student of social and economic problems for some years. One of the outstanding merits of this little book is the exhibition of the direct and practical bearing of Calvinistic fundamentals upon questions of social and economic justice. A summary of the economic principles of Calvin is given on pp. 39-40. The author also speaks with great appreciation of such modern Calvinistic writers on socio-economic subjects as Abraham Kuyper and Hendrikus Collijn, the present prime minister of Holland.

Some good sentences: "Theology must furnish the principles, and sociology the material for the proper study of human society" (31). "Calvin was first of all a theologian, a great religious teacher, but a teacher with a profound interest in real life, in the crying needs and problems of his age, and he burned with indignation as he saw the rich monopolizing lands and houses" (34). "While it would be foolish to substitute lectures on economics for the preaching of the Word, we must bring that Word of God to bear upon the economic life of the people. They have no right to justify their unchristian practices in the business world or in industrial life by saying that 'business is business', and that the duty of the minister is to preach the 'simple gospel'" (88).

We hope the author will continue his studies in this field and will favor our Christian readers with the further results of his research and reflections.

C. B.

HUNGARIAN SCHOLARS ON CALVINISM

KALVIN ÉS A KALVINISMUS (Calvin and Calvinism). Essays, on the Fourth Centenary of Calvin's Institutes of Calvin, written by the Professors and Doctors of the Reformed Divinity Faculty in the Stephen Tisza University, Debrecen, Hungary, Debrecen, 1936. pp. 461.

THIS beautifully bound large volume contains eighteen scholarly essays dealing with Calvin and Hungarian Calvinism. Though the book is written in Hungarian, each essay is followed by a rather full résumé of the preceding argument in English, German, Dutch, or French. The work is of great value to the student of Calvin and Calvinism.

Professor A. Lang of Halle, apparently the only non-Hungarian contributor to the volume, opens the work with a discussion of the sources of Calvin's Institutes and concludes that the chief source must be found in Martin Bucer's writings. The purpose of Prof. L. Musnál's essay is to show how large a rôle the Word, Scripture, played in Calvin's thought.

The pre-eminence of Calvin as an exegete is stressed in the following four contributions. Dr. K. Kalay writes a scholarly essay on Calvin's Commentary on the Psalms; Prof. L. Toth on Calvin's treatment of Isaiah's call-vision; Prof. Ch. de Erdos on his Harmony of the Gospels; and Prof. J. Pongrác on his Commentary on Ephesians. This is followed by an essay on Calvin's high evaluation of the Old Testament in his Institutes by Prof. St. Toth.

Most of the remaining essays have a more distinctly Hungarian interest and we shall not enumerate their titles. This, however, does not apply to Prof. B. Vásáry's essay on the Knowledge of God according to Calvin; Prof. A. Czikos's discussion of Calvin's preaching; the Rev. B. Szós's contribution on Calvin and Zwingli; and Prof. B. Csatáni's contribution on Calvin's Doctrine of Predestination.

This last-named article is, in the estimation of the reviewer, by far the most significant essay in the volume. The reader unacquainted with Hungarian is greatly aided by the extensive résumé of the argument in the Dutch. From this solid synopsis (one gladly overlooks the abominable style and diction) it is clear that the author, who is professor at the University of Debrecen, has a real grasp of the philosophico-apologetic implications of Calvinism. The contrast which he points out between the Vedanta-Platonic-Kantian line of thought with its "appearance and reality" doctrine on the one hand, and the Christian-theistic conception of God as a free sovereign Being, which Calvinism, with its doctrine of predestination has most consistently maintained, shows a profound grasp of one of the basic elements in Calvinism as a world and life view and one of vital significance in the modern intellectual situation.

C. B.

COOPERATIVES IN SWEDEN


THE Brookings Institute report on Income and Economic Progress has suggested the lowering of prices as the way out of the depression and the way to prosperity and relative abundance. Those who wonder how prices are to be reduced and to be kept down will find interesting reading in Childs' book on Sweden. The Swedes were faced by monopoly control and high monopoly prices in many of their basic industries. Their government, as is the practice in Europe, did little to curb these monopolies. So the founders of the Swedish cooperative societies felt that "only consumers banded together could fight the greed of monopolies," and bring down prices for the people.

The Swedes have used cooperation and government ownership with such a measure of success that their experience during the depression has attracted the attention of the world. They have, Childs informs us, "not been bound by a 'system,' nor have they been committed to a dogma." Theirs has been a middle course "between the absolute socialization of Russia and the end development of capitalism in America." They have "interrupted the process of self-destruction" and attained for themselves stability and prosperity.

Back of Sweden's fight against monopoly and her interesting present-day combination of laissez-faire, cooperation, and government ownership, there is a history that this book unfolds for the reader. Government interest in the conservation of natural resources goes back to 1600. Cooperation got off to an early start in this small northern country. Its people, perhaps as homogeneous as any in Europe, were made aware of their common problems both by their struggles with the peoples of Europe and the harsh struggle with nature. When the grasping hands of the trusts reached out into this Northern extremity of Europe the people could be organized to fight back. The early cooperatives followed the Rochdale model (organized in England in 1844) and set their prices at the marked level. Afterward, however, they dared to fix their prices at whatever level they considered reasonable, this especially in their struggle with monopoly, and almost invariably they compelled the trusts to follow suit. In external form also the Swedish cooperatives followed the Rochdale model. This form of cooperative organization giving each member one vote, requiring from each but a nominal sum as a membership fee or investment, and paying
dividends (thus distributing profits) to members not on the basis of investment but on the amount purchased, has spread from Rochdale to almost every corner of the civilized world. To the uninformed its history and achievements should furnish stimulating reading.

There are 380 cooperative retail shops in Stockholm, Sweden, alone. The prices in these shops are low enough to attract large numbers of non-members and to give them a saving. Members receive an annual dividend of at least 2% on all their purchases and the cooperative union (the central organization which was effected already in 1899) retains enough of a surplus for continuous expansion. At least one-third of all the households in Sweden are enrolled in cooperatives. In England, it may be noted, more than 45% and in Scotland 55% are similarly enrolled, but the Swedes insist they have brought about more profound changes in the price level than has been brought about in England. To the uninformed the remarkable growth of cooperatives in all of Europe, in Japan, and in other countries of the world will be a revelation. To-day more than 20% of all manufacturing is done in cooperative factories. Producers cooperate in agriculture in Denmark, Sweden, and other countries in Europe has been even more widespread. The chapters on: What the Cooperatives have Achieved, Breaking an International Monopoly, Low Cost Housing, Different kinds of bulbs, electric light and power, electric light bulbs, etc., and organizing the market for producers. The chapters dealing with, The State in Industry, A National Power System, The State as Monopolist, Liquor Control, Socialists, King and Capitalists, Recovery, point out the extent of government ownership. They reveal what is likely to astonish us, active cooperation and competition between government and privately owned industries. Government industries compete on the same basis as do private industries, paying taxes just as the others do. Power is furnished by a combination of private and governmentally owned utilities. Railroads, electric light, telephones, radio communication, etc., are owned by the government. There are more telephones in proportion to population in Stockholm than in any other European city, more than in many United States cities. Some 65,000 of the people of Stockholm live in "cooperative" homes. Rural electrification is so complete as to astound the reader. The State owns and controls more than one-fifth of the forests and pays taxes on its gross income from them. Through its control of certain industries it has obtained considerable power over foreign trade, being able to exchange domestically produced goods on a better basis for foreign goods.

Cooperation in Sweden according to Childs is classless, members of all classes participating in it. It is not a "movement," therefore, in the usual sense of this term. It is non-political, members of all parties joining in cooperative ventures. The majority of its supporters, however, come from the labor party, now the dominant party in Sweden, and the Socialist party.

Economic organization in Sweden still involves active competition, still permits the practice of laissez faire. The latter is, however, a "hothouse variety of laissez faire." "It exists under a bell jar." "The state, the consumer, and the producer have intervened to make capitalism 'work' in a reasonable way for the greatest good of the whole nation." The Swedes, Childs insists, are practical minded. Their "wisdom lies above all in their willingness to adjust, to compromise, to meet what appears to be reality." They have met the depression and have come back to enjoy prosperity in a way that should challenge men of every color of economic faith. They have their troubles and may have more of them. They have enjoyed the services of remarkable leadership, the absence of which has caused many a cooperative failure in the United States; the cooperation of a well-knit people, something we do not have in this country; and a tradition of "common-meeting" of economic problems, something we are just beginning to learn is necessary. They have, as some insist, been fortunate in having industries which Europe needs in its preparation for what may be another world struggle.

It appears to be a fact that in Swedish cooperation and government competition there has been an effective means of price control, just the remedy the Brookings Institute favors. In cooperation there is a remedy which every individual, particularly the Christian, should investigate with care, for it challenges us to action consistent with our Christian duty. It involves a real curb of the greed expressed through the profit motive. It has in it inspiring examples of leadership, also of Christian leadership. The leadership of Bishop Nicholas Grundtvig in the founding of Danish cooperatives and of Toyohiko Kagawa in the founding of Japanese cooperatives should be an example to Christians the world over.

If prices are to be lowered to insure economic prosperity what is to insure their being lowered? In a world aware of the value of competition cooperation should help to prevent and to remove the excesses to which the profit motive (under competition) leads men in the combinations or trust movements. In Sweden it has checked "stabilization" or "freezing" of prices. If we have the good sense to realize that cooperation is not a panacea; and if we use it in the cautious pay-as-you-go manner that the Swedes do, independent of government control and of political bias; if we have the Christian courage to motivate it with Christian ideals; cooperation should be a real remedy here.

H. J. R.

KAGAWA'S ROCK NOT OUR ROCK

KAGAWA, AN APOSTLE OF JAPAN. By Margaret Baumann. Macmillan, New York, 1936, pp. 85, $0.75.

A BRIEF, popular account, fascinatingly written, of the life and work of Kagawa, whose name has of late been upon all lips in America. The author of this little book makes Kagawa's self-denying service to his fellows very real and very interesting. There is also another point which the author makes very clear, though possibly unintentionally so. And that point is the essential modernism of the type of Christianity which Kagawa champions, teaches, and practices. This is rather helpful, to say the least, in view of the fact that even some people avowedly orthodox have been led astray of late to think that this Japanese apostle is preaching the supernatural gospel of the New Testament.

On another page of this issue of The Calvin Forum appears a letter from an Iowa correspondent expressing disappointment at our editorial evaluation of the Christianity which Kagawa represents. We would greatly appreciate hearing from others who may be similarly perplexed, if there are such. In that case an article or editorial on the nigger in the woodpile at Ann Arbor may not be superfluous. Until such time, however, we refuse to believe that intelligent orthodox Christians who have given careful study to the writings and utterances of our noble Japanese humanitarian guest need long be in doubt as to whether he preaches the gospel for which Paul lived, suffered, and died, or whether he is the protagonist of such another gospel of which that greatest Apostle to the heathen said: "But though an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema."

Meanwhile it may not be amiss to listen to the testimony of the enthusiastic admirer of Kagawa who has written this fascinating little book about him. The views of Kagawa himself which she incidentally quotes are possibly just as illuminating as her own evaluation. "He tells them [i.e. in the Kobe slum], 'The good within me is my God', and urges them to find that goodness in their own hearts, and with it to light a fire which will kindle them to a life of purpose and striving, and therefore of happiness" (p. 13). "If he spoke of religion, it was the religion of self-respect which he sought to teach, by placing before the people the model of a Christlike life. Their physical needs were so great; these must be tended first. Their crimes
were crimes of hunger and desperation, for which all society was to blame. It was the time for urgent action rather than for preaching" (p. 42). "Surprising new ideas lie in wait for us if we reflect quietly upon the tremendous implications of a statement [of Kagawa's] such as this: The belief that there is a direct line of evolution from amoeba to man is a more daring and romantic faith than the belief in the myth of a Creator making something out of nothing . . . . . The Promised Land of evolution is growth from electron to divinity" (p. 82).

"And what does he mean by 'salvation'? He means re-creation as living, hoping men and women; he means self-respect and creative opportunity, the enjoyment of Nature, and of all the wealth which past generations have piled up for us in books, works of art, and systems of thought." And in that same connection she quotes Kagawa as saying: "In groups of working men, at the bedside in the quarantine hospital, where the nurses are bravely at work, in the dimpled cheeks of babies, I worship God" (pp. 89, 90).

Kagawa's rock is not as our Rock, Margaret Baumann being judge.

C. B.

FROM THE PYRAMIDS TO ROBINSON

THIS is "a collection of essays on theological and archaeological subjects" prepared by twenty scholars in honor of the seventieth birthday of G. L. Robinson, professor in the Presbyterian Theological Seminary in Chicago.

The editor must have found it extremely puzzling to find a title broad enough to cover the material contained in this book. The title which he selected covers a tremendous sweep all the way from the pyramids to Paul. But it fails to do justice to the work. There are, for instance, two essays on Calvin, namely, a discussion of his ultimate basis for the authority of the Scriptures and of his lectures on Esokiel. Had Leary decided to call it "From the Pyramids to Calvin," it would still have been too limited. Shailer Mathews in his essay depicts the present social opportunities of the ministry. Reischauer presents a growing world culture and religion. George Wilson contributes an appreciative chapter on Dr. Robinson himself. It is "From the Pyramids to Robinson.'"

The volume is difficult to appraise. There are some excellent short articles in this book. The thrust of many of them is thoroughly orthodox. Goodspeed, who undoubtedly would not feel unduly elated by being classified with the conservatives, has nevertheless given us an excellent defense of the Marcan redaction of the second Gospel. Olmstead has given us an equally creditable account of his belief in the genuineness of II Peter. Our friend Pieters from Holland pleads a strong case for the 'Babylonian Date' of the Prophecy of Daniel. (I wonder if he sleeps well under the same covers with Mathews, Goodspeed and others.)

If you like brief, lucid and crisp statements on twenty unrelated subjects in a single volume, here is your volume. The subjects are in the main alive. I found myself reaching for this volume again and again, just to see what is the latest on this or that particular topic.

H. S.

COMMUNISM AND CAPITALISM
CHRIST'S ALTERNATIVE TO COMMUNISM. By E. Stanley Jones. Abingdon Press, New York, 1935. $2.00.

STANLEY JONES has the ear of the American church public. He is a Methodist missionary in India and his books are widely known. Some time ago he startled his church by turning down a bishopric, and he is scheduled to be one of the main speakers in the coming National Preaching Mission next fall.

The book before us is not what one would expect from the reading of the title. It is not a study. Close reasoning is not Mr. Jones' forte. He writes rather as a prophet and a seer. His style is that of scathing indictment and enthusiastic endorsement. No ethico-economic study this — rather a flaming tract.

Mr. Jones is deeply convinced of three things. First, our present capitalist order is doomed and it ought to be. Second, the great menace on the horizon is the atheistic Communism which is being propagated from Russia and is penetrating both the East (China and India) and the West. Third, a Christian social order is the only hope and it is precisely such a social order which Jesus preached and we ought to propagate.

His indictment of the present economic order is that it is anti-Christian. Christianity stands for cooperation and brotherhood: capitalism for competition, inequality, and injustice. The present order is a "pagan order" (p. 34). Christianity "is not at home in an order when the weakest go to the wall and the devil takes the hindmost" (p. 32).

Russian Communism the author views as a powerful movement threatening the civilized world. "We must provide something better than the Marxian Communism or 'progress to it'" (p. 35). He has much good to say of this movement and its achievements in Russia. He tells us we "must not refuse to take the good at the heart of Communism" (p. 285). Using the designation "anti-Christian" in reference to (Russian) Communism, he explains: "And yet when I say 'anti-Christian' I feel a hesitancy, for there is so much in Communism that Christ would approve" (p. 252). And then he enumerates the features in Communism that Christ in his estimation would approve (pp. 252-259). And in the introduction we run across this strong statement: "The Communists are in many ways like the son who said he would not go and went — for they are doing many Christian things while denying the authority of Christ; but Christendom is dangerously near to the son who said he would go and he went not" (p. 34).

However, the author repudiates Russian Communism. It is atheistic. It leaves out the "basic necessity of conversion" (p. 153). There are dangerous "sore spots in that society," such as: the discrimination of the proletariat against the bourgeoisie; the intolerance toward any views hostile to Marxian atheism; the "growing corruption that comes through absolute poverty" (p. 256) (pp. 256-258).

What then is the proposed remedy for the ills of our capitalistic society? Christ's alternative to Communism is the Kingdom of God. And then the author proceeds to give that Kingdom of God the current humanistic-modernistic content of the promotion of brotherhood, of helpfulness, and of just relations in human society. Using the sermon of Jesus in the synagogue of Nazareth as the framework of his exposition, the body of the book is devoted to setting forth what Jones believes to be the spirit of the Kingdom of God. Those who are economically, socially, politically, physically, morally, and spiritually disinterested will enjoy the freedom and good things of the new order. Here all the familiar terminology of the Ritschelian, social service type of Christianity is played up. The Kingdom of God, we are told, means: reverence for human personality; brotherhood; equality; sharing.

It is not an easy matter to evaluate this book. It is hardly possible to do justice to the important issues raised by the author within the compass of an ordinary book review. We may possibly be permitted to make an observation or two, the one on the author's view of Christianity, the other on the proposed solution of the economic problem.

The conception of Christianity which this book advances is a gross perversion of the biblical view. The interpretation given again and again of important Bible passages is not only fanciful but almost throughout utterly alien to the real spirit and thrust of the Word of God. Though the incarnation and resurrection of Christ are not denied, the supernaturalism of Christianity as interpreted in this book is reduced well nigh to the vanishing point. Jesus is essentially a wonderful moral teacher and his cross becomes but the symbol of self-sacrifice. Sin as guilt before God and as requiring atonement is implicitly
denied. The only sin there is is selfishness; it bears upon social relations exclusively; and its remedy is the cultivation of the spirit of brotherhood. Christianity is essentially reduced to a moralism.

As to the economic-ethical thrust of the book, it is to be appreciated for bringing the menace of a growing atheistic communism vividly before us. We may also appreciate the author's strong indictment of certain elements which seem to be inherent in the capitalistic order. One need not be a Communist or Socialist to be aware of such evils, though many people who boast of their Christianity appear to be wilfully blind to them. The plea of the author for more of the spirit of brotherhood in industrial and business relations is also very much to the point, even if all who name themselves Christians will not be inspired by the same motives in cultivating this attitude.

The real weakness of the book — apart from the first-mentioned point — lies in the vagueness of the proposed solution of the problem. Of an author who is so outspoken in his repudiation of the standing order it might fairly be expected that he would advance a plea for a definite new economic order. In this one is disappointed. As long as the goal to be striven after can be put in such general terms as, the emergence of a new world order, the coming of the Kingdom of God, brotherhood, sharing, and the like, the author is very outspoken. But on the question — the pressing question, to be sure — as to the kind of economic order which the principles of Christianity require, Mr. Jones is singularly vacillating and vague.

That the reviewer is doing the author no injustice in penning this last judgment will be apparent from a number of crucial statements made in the book. Says the author: "Just what form that collective sharing would take I am not certain. That it would include everything good in Communism is certain. But that it would not be synonymous with Communism is equally certain" (p. 166). Again: "I am persuaded that if Christianity were really applied again [he has just spoken of the "Communism" of Acts 2], it would result in some form of collective sharing closely akin to Communism" (p. 156). He quotes Galatians 6:2 and adds: "A society based on these words could not be competitive, it could only be cooperative and based on mutual assistance" (p. 120). He calls "competitive private profit" "the central wound on the body of the world" (p. 146). As one of the "next steps" enumerated in the closing chapter he mentions developing "the cooperative spirit instead of the competitive by organizing co-operatives of various types and kinds" (p. 278).

And in a brief discussion in the last chapter he pleads for putting "this Christian program" "through the political order" when "we have a sufficient majority to make this Christian program effective" (p. 289).

Is this a plea for co-operatives as a transition to an ultimate Communist set-up? Jones does not say. He hints rather than states such a solution.

We may be grateful to the author for the indictment of Russian Communism on the one hand, and of the evils attendant upon a capitalistic society on the other. But when all is said and done, it must be confessed that Jones has not offered much toward the solution of the real problems involved. Is the competitive economic order inherently anti-Christian and hence to be abolished, or are only the evils inherent in this present order to be eliminated? Can we have the Communism of Russia with the atheism left out? If a collectivistic order is introduced, how about the "growing corruption that comes through absolute power" which the author himself signalizes as one of the sore spots in Russian society? Can we have co-operatives without an ultimate collectivistic economic-political order? These are some of the difficult economic and moral questions which no Christian can afford to ignore. Their solution is to be found along the lines of a penetrating analysis and careful criticism of the economic order in the light of Christian ethical and economic fundamentals rather than by an appeal that is largely emotional.

C. B.