A Real Dictatorship!
God Almighty—Not Hitler

How Beautiful Upon the Mountains
Preaching—Truth—Beauty

Justice and Divine Law
By An Attorney

God In Our Lives
Theocentric Education

Calvin's Institutes
Some Testimonials

Calvinism in Hungary
Past and Present

Our Readers at the Mike
We Listen In

Books
Letters
Verse

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CONTENTS—Vol. II. No. 4, NOVEMBER, 1936

EDITORIALS

What Abides After November Third ................................................. 75
Frank Buchman Thanks God for a Hitler ........................................... 75
Yes — Let Us Have a Real Dictatorship! ........................................... 76
On a Certain Blindness in Human Beings ........................................... 76
The Social and the Individual Gospel .............................................. 77
Too Much Education ........................................................................... 77

ARTICLES

How Beautiful Upon the Mountains. By Bastian Kruithof, A.M. ................ 78
Justice. By Dorr Kuizema, LL.D. ..................................................... 81
The Place of God in Our Lives. By Mark Fakkema, A.M. ......................... 83
Testimonials to Calvin's Institutes .................................................... 86
Spiritual Developments in Magyar Calvinism. By Alexander Toth, D.D. 87
Our Readers Have the Microphone ..................................................... 91

BOOK REVIEWS

Flaying the Omniscient Modernist .................................................... 93
Pre-Columbian American History ..................................................... 93
A Readable Church History ............................................................... 94
Missions in the Middle Ages ............................................................. 94
The Dissenting American Churches .................................................... 94
Humor and Science ............................................................................ 95
Black and White on the Negro Problem ............................................. 95
On the Apostles' Creed ....................................................................... 96
Two Devotional Books ......................................................................... 96
Books in Brief ..................................................................................... 96

VERSE

Calvin ................................................................................................. 90
This Garden ......................................................................................... 90
The Triumphant Apologetic ............................................................... 90

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What Abides after November Third

A MID the blare and flare of an exciting national political campaign we are in constant danger of proceeding upon the erroneous assumption that November 3 will witness the solution of our problems. By the time this issue reaches most of our readers election day will be over, but whether we date-mark our memorandums October 19 or November 4, it will make very little difference for the real solution of our problems. When the tumult and the shouting dies, when the partisans of one group will hail November third as the day of doom and those of the other will rejoice that America has been saved, there will be the same serious moral and economic issues that cry for action, for a solution. Whether the Democrats or the Republicans win, the need for strong, clean, able, God-fearing public officials will go on. Whether the Democrats or the Republicans win, the future of our nation will depend in the last analysis upon the degree of a religiously grounded sense of righteousness and justice in the bosom of the rank and file of our citizenship. Whether the Democrats or the Republicans win, the need for the employer to look upon his position of economic advance and advantage as a God-given trust of which some day he will have to render an account to the Judge of all the nations will still be there. Whether the Democrats or the Republicans win, the laboring man will still have to fight for his rights and will still have to remember that all violence and sabotage is not an evidence of strength but of weakness. Whether the Democrats or the Republicans win, the under-privileged classes of our highly complex economic society will still be crying justifiably for such consideration by the government which will help them on the one hand and not undermine their morale and sense of personal responsibility on the other. Whether the Democrats or the Republicans win, the double menace of a Godless, materialistic atheism and of a bigoted, pagan, tyrannous fascism — both of them imported from Europe — will still be staring us in the face. Whether the Democrats or the Republicans win, it will still be true that righteousness, and righteousness alone, will exalt the nation and that sin is a reproach to any people. Today more than ever we are challenged as Christians to study the pressing issues of government, peace, and liberty in a realistic fashion and with a mind that is disciplined in the truth of the eternal ordinances of God’s Word.

C. B.

Frank Buchman Thanks God For a Hitler

FRANK BUCHMAN, believer in house parties and a (Buchmanite) type of divine “guidance”, has recently paid his compliments to the present German dictator by saying that he thanked God for a man like Adolf Hitler. This is a very interesting utterance as coming from the lips of a man who is being hailed as a leader in the revitalizing of Christian experience. It becomes even more striking if one recalls that this man is by common consent the outstanding leader in a movement which purports to believe in “divine guidance” as its chief source of spiritual power. Just what does Mr. Buchman mean by thanking God for a man like Adolf Hitler? Does he thank God for the glorification of militarism written large over every move and plan of Herr Hitler? Does he thank God for the brawling words of threat and defiance recently uttered by this idol against a neighboring nation? Does he thank God for the suppression of freedom of speech and of the press prevailing in Hitlerland today? Does he thank God that the erstwhile academic liberty of the German universities has been displaced by the iron fist of government dictation as to what is to be taught by the faculties of law and theology, economics and art? Does he thank God for the incubus of fear and terror that rests upon thousands of German citizens who dare not say what they really think for fear of being segregated from human society — if not worse — by the henchmen of Herr Hitler? Does he thank God for the persecution of thousands of people who cannot to the satisfaction of the satisfaction of the crowd that is in control prove that they are of Aryan, Teutonic blood and race? Does he thank God for the brawling words of threat and defiance recently uttered by this idol against a neighboring nation? Does he thank God for the suppression of freedom of speech and of the press prevailing in Hitlerland today? Does he thank God that the erstwhile academic liberty of the German universities has been displaced by the iron fist of government dictation as to what is to be taught by the faculties of law and theology, economics and art? Does he thank God for the glorification of militarism written large over every move and plan of Herr Hitler? Does he thank God for the brawling words of threat and defiance recently uttered by this idol against a neighboring nation? Does he thank God for the suppression of freedom of speech and of the press prevailing in Hitlerland today? Does he thank God that the erstwhile academic liberty of the German universities has been displaced by the iron fist of government dictation as to what is to be taught by the faculties of law and theology, economics and art? Does he thank God for the glorification of militarism written large over every move and plan of Herr Hitler? Does he thank God for the brawling words of threat and defiance recently uttered by this idol against a neighboring nation?
Yes—Let Us Have a Real Dictatorship!

Are we possibly doing Mr. Buchman an injustice? Let us listen to two further statements made by him. One of them runs thus: "Think what it would mean to the world if Hitler surrendered to the control of God." To this we would respond with a good old-fashioned "Amen!" But we are constrained to add at once: My dear Frank, has it ever occurred to you that a Hitler controlled by God, a Hitler truly under divine guidance, would not be a defiant militarist; would not persecute innocent women and children; would not make a religion out of the stuff that racial pride and snobbery are made of; would not silence or impair the testimony of the ministers who would preach the full counsel of God; would not for one moment countenance the glorification of Wodan and Thor, the pagan gods of your pre-Christian ancestors? In short, has it ever occurred to you that such a "Hitler" would not be Adolf Hitler at all? But there is another explanatory statement made by Mr. Buchman. He has told the public: We need "a dictatorship of the living spirit of God. . . . If we let Him run things there will be no conflicts in our relationships; only peace and harmony." Here Buchman has struck rock-bottom on the subject of dictatorships. Our only hope does lie in a dictatorship — but not in the dictatorship of a Hitler, a Mussolini, or a Stalin. It is not a human but a heavenly dictatorship we need. And, we might as well add at once, this is a dictatorship that is never delegated to any mere human being. Its one and only earthly manifestation is found in the incarnation of the Son of God, and He, of all who ever trod this earth, appeared least like a dictator, or a Jew-baiter, or a racial snob, or a brawling militarist.

Yes, we need to begin today with the recognition of a dictatorship. Not a dictatorship that man has made, but one that has made man. We need to begin with the autocracy of Him who has made us and whose we are. Men must bow before Him and say: Reign supreme and reign alone! Let no one call this a sentiment religious homily, remote from the stark realities of our chaotic social structure. There is no truth with more realistic and dynamic implications for our day and age — yes, politically and economically also! — than this great majestic verity of the Christian religion which we call the sovereignty of God. Once we recognize this dictatorship, we will no longer make ourselves, neither individually nor collectively, the norm and standard of what is right and wrong. We will want to know what the will of our heavenly Dictator is. Nor is He silent: He has spoken in His Word. The very foundations of a happy human society in all its ramifications must be laid in the ordinances of God. Not in an assumed ready-made code covering every situation that may arise, but in the great directive spiritual and moral principles of the Word of God, the abiding revelation of His will — progressive in its historical development, yet absolute in its basic moral requirements. The Ten Commandments will not hudge, neither today nor ever. And the simple reason is the fact that they are the embodiment not of the will of an arbitrary human dictator but of the will of Him who Himself is the source and fountain of all goodness, of all justice, of all righteousness.

C. B.

On a Certain Blindness in Human Beings

One of the ominous signs on the religious as well as the political horizon is the progress of the atheistic movement. Politically everyone knows that the United Soviet Socialist Republics are the chief spawning ground for these ideas. Here Marx has displaced Christ. The materialistic conception of history set forth in his Das Kapital is the fundamental article in this atheistic creed. There is no God. Religion is opium for the people. All organized religion is a fake and a drag on the progress of human society. That this atheism is the most radical and the most awful enemy which Christianity is facing today would seem to need no argument. On the score of this judgment it would appear that the average run of the liberal theologian and churchman agrees with the biblical, orthodox Christian. In the face of this it is simply astounding to notice how under the auspices and encouragement of many a liberal Christian agency and institution in our day the very atheism which it pretends to fight is being promoted. Men seem to be perfectly blind to the fact that much of what is going on under the garb of "religion" and "the philosophy of religion" in the educational centers of our so-called Christian land is nothing but the furtherance of propaganda for atheism. This is not using the word "atheism" in any loose sense, as is sometimes being done in certain "fundamentalist" circles. It is atheism unabashed and outspoken. Teachers in state universities and even in some, originally at least, denominational colleges are making propaganda for this atheism. The fact that it is done with subtle argument rather than with the weapon of the soap-box orator does not change the fact in the least. Read John Dewey's A Common Faith. Read Harry Elmer Barnes' The Twilight of Christianity. Read Roy Wood Sellars' The Next Step in Religion. It is all atheism, plain and unabashed. And these men are hailed as leaders in religious, philosophical, and educational thought, not only by the ever-growing group of pagans in this land of ours, but also — and that is the tragedy, not to say irony, of the situation — by men who are supposed to be Christians and leaders among Christians. Just recently the writer of these lines was delivering an address before a Ministerial Association in a Michigan city. The meeting was held in the Y.M.C.A. building of that town, and into the hands of all those attending this meeting was placed a copy of a projected lecture course under the auspices, not only of two educational groups but also of the local Y.M.C.A. and Y.W.C.A. And one of the most lauded of the projected lecturers was Professor H. A. Overstreet of New York. Do you wish to know how much Christianity there is left in the philosophy of Professor Overstreet? Listen to his own words. "Monotheism must pass, and some form of view consistent with a cosmic evolutional democracy must take its place. . . . There is
The Social and the Individual Gospel

Occasionally one can hear the statement that the only difference between the so-called liberal and the orthodox Christian is that the gospel of the one is social and that of the other individual. Quite in harmony with this notion is the proposed remedy that the one learn to get a little more of the social point of view and the other cultivate a little more appreciation of the individual aspect of the gospel. Now this is one of the inanities with which much of recent theology and preaching abound. If this were the only difference between the two groups, it would be only a question of keeping balance. But the issue between liberalism and orthodox, biblical Christianity lies much deeper. The issue is not one between the individual and the social aspect of the gospel: it is a question as to the gospel itself. One may readily grant — in fact, should grant — that the current orthodox interpretation of the gospel tends to be one-sidedly individual. It is also quite apparent that the common form of liberal Christianity is decidedly social in its emphasis. But the real line of separation between genuine Christianity and the spurious Christianity called liberalism lies in the content which is poured into the “gospel” that is preached. The “Social Gospel” is not too social. If anything it is not social enough. Its fatal defect is that it is no gospel. At least not if the first great preacher, missionary, and theologian of the Christian Church knew what the gospel meant. The liberal gospel stands for the worth of man; for his innate ability to do the good; for the improvement of the better self in man by following noble moral example; for man’s ability to determine what is right and wrong. The social gospel denies the Lord Jesus Christ. It ridicules man’s sin and depravity. It takes all that is redemptive out of the cross. It does despite to the blood of the New Covenant. The issue between liberalism and biblical Christianity is the issue between a genuine and a make-believe supernaturalism. It is a question as to whether we will follow the full New Testament teaching or only some moralistic passages of an expurgated few chapters. Let Christians be not deceived by thinking the only difference between these two groups in the historic Christian Church is a question of relative emphasis. It is a question of being for or against the Christ — the only Christ, the full-orbed Christ, which the New Testament offers us. The true gospel has individual as well as social implications. The orthodox Christian Church must plead guilty to the charge that the social implications of the gospel have not come sufficiently to their own in its teaching. But the only gospel whose social implications it is worth speaking of and preaching on is the true gospel. The other, whether it be socially or individually applied, is no gospel.

C. B.

Too Much Education

The fear that either Fascism or Communism will soon be ushered into our land has taken hold of many individuals. Recently a conference of educators, industrialists, social workers, and government representatives was called in the state of Michigan to discuss the question whether democracy is in danger among the high school youth of the state. The conference heard some very worth-while addresses by those very close to the problem. A unique feature was the presentation of some recent high school graduates who informed the group of the failures of their education. After the addresses were heard the conference was separated into a number of discussion groups. It was there that the opinions of the conferees were heard. Are the high schools really educating for life? Are they educating in the American way? Is the democratic spirit being inculcated? How far have we travelled on the wrong path? What is democracy anyway? A deep concern about the future manifested itself. And with reason. The question was how the schools should meet the problems of youth. It appeared in the addresses that the schools were the appointed organ to carry on the fight to victory. All hope is centered in education on the school level. In other words, it begins to appear that the state must be the savior of this generation and of the next. It all sounds quite innocent. But behind it all there may be the spectre of the totalitarian state which has captured the minds of peoples in other lands. Therefore we Christians must be aware of the danger. In the Calvinist conception there are three agencies called to form the youth of the land. The home, the church, and the school all have a real task. Now the sad fact is that the home has lost its influential position, and the church has lost its power. Hence the whole task is placed upon the shoulders of the schools. They must teach the fundamentals of social living, of general principles of morals, of respect for authority, of sex. But our psychologists and educators themselves say that the man is made long before he reaches the high school level. What hope then to save, if the home is broken and the church is greatly weakened? None whatever. The schools can then not remedy the evils. The floods have already broken loose. The way out is not to expect the schools to do everything. Let the home become again a place in which the virtues of a truly social life are taught, with respect for labor, for honesty, uprightness, the rights of others, love toward God and man, instead of a selfish, man-centered, cynical, get-what-you-can-by-any-means philosophy. And let the church assume again its militancy of old by which she dares to stand and declare what is the will of Eternal God revealed in the Scriptures. Then, and then only will these problems be solved.

R. S.
HOW BEAUTIFUL UPON THE MOUNTAINS

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The cause of God has never been without its messengers. Much of the history of God’s people is the story of great men called at opportune moments to proclaim the divine message. In times of storm and stress, in days of waning interest when spirituality seemed at its twilight, strong men arose to sound the clarion call and announce the dawn. In the Old Testament times it was the prophets, sent by God, that aroused a slumbering and scattered people. These visionaries were men of God and children of their day. Their message was both inspired by the Spirit of the Most High and fashioned by the course of events. They met each particular occasion understandingly. In touch with the Infinite they felt the slowing pulse of their people and revealed the one thing needed before the zero hour.

I

Such a man was Isaiah. In modern parlance, he was the man of the hour. But he was more God’s man than the people’s. For humanity, obsessed with its own passions and profits, is not first of all interested in those rare souls aglow with a divine mission. It does not readily heed those who can truthfully say:

“We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers
And sitting by desolate streams;

World-lovers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and the shakers
Of the world forever, it seems.”

The times were dark for the people of God in Isaiah’s day. Israel, the northern kingdom, had already been carried away captive. Judah was to last for more than a century; but there were ominous rumblings on the horizon. Only God’s mercy had stayed the arm of Sennacherib. But an ungrateful people were headed for the sure doom of the second captivity.

Isaiah knows the inevitable outcome and with saddened heart foresees the mourners by Babylon’s streams. However, the Spirit of God had shown him the calendar of the centuries, and he sees beyond the exile the happy return of a remnant. He pictures that great day when the few Jews who have eked out an existence amid the ruins of Jerusalem, look up to the mountains that lie to the north and behold there the messengers bearing the joyful tidings of restoration. The purple hills, that once bristled with spears and resounded with the tread of marching armies, lies lovely in undisturbed silence. And over their winding paths there comes the messengers swift as the roe and graceful as the gazelle. The prophet speaks for those who with joy witness their coming: “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.”

II

To the Jew of the Old Testament these tidings had a double significance. They meant first of all release from captivity and a return to the city never forgotten. “If I forget thee, O Jerusalem, let my right hand forget its cunning.” No longer would the bitter cry at stagnant waters, and no longer would the beast of prey crouch amid the ashes of desolation. Out of the ruins there would rise a new city where the life of God’s people would quicken with the joy of worship and renewed kinship.

But these tidings also meant the restoration of a priceless heritage, the rebirth of that relationship which from olden times had bound a peculiar people to their God. The chosen race would again experience that needed harmony with their covenant Jehovah who had not failed them even in their apostasy. With that harmony restored the inevitable results would be peace, good tidings in their fullest implication, salvation, and the certainty of a kingdom that would never fail.

Prophecy lacks perspective. It has a double meaning. The words of Isaiah do not apply only to the return of the remnant. Their significance lies in the fact that they refer also to the new dispensation and to the people of God that would be drawn from all nations. In Romans 10:15 Paul uses the words of the prophet when he speaks of preachers and their mission. The great apostle stresses the fact that the work of salvation requires ministers and a full-orbed message. The content of that message both Isaiah and Paul understood and proclaimed.

From a study of the prophet’s joyful words we gather the value and the need of the ministry. The minister of the Gospel is important because of his message. He is the bearer of tidings that are not his own but God’s. His grand work is to proclaim the living Word to a people who through divine grace have been called out of self-willed apostasy and exile to the wholesome environment of Zion, the city of God.

The minister is first of all the bearer of good tidings. In the New Testament sense those words mean nothing else than the Gospel. The Greek word for tidings, good news, is exactly that. When the angel appears to the shepherds in Bethlehem’s fields, he says, “Fear not, for behold, I bring you good tidings of great joy.”

In the richest sense of the word the Gospel means the full revelation of God to His people through Jesus Christ. In it is understood Jesus’ birth, his life of suffering and humiliation, his shameful death, his resurrection and ascension, his sitting at the right hand of God the Father, and his coming again to judge the living and the dead. As such the Gospel is the profoundest message that has ever come to mankind caught in the morass of sin and sinking more deeply into the quagmire of its own making. For these good tidings bring life, inspire new hope and courage, and instill into drooping lives a necessary faith.
Through them there has come into the world a transformation made concrete in the life of the Christian church.

The ministers as messengers upon the hills also publish peace. It is no vain word. It implies more than a cessation of arms. The Israelite of the restoration rejoiced that warfare was over, that there was an end to the bivouac on the mountain slopes, and that the rivers would no longer run red with blood. But there was greater cause for joy in the knowledge that the peace of God once again rested upon the holy hill. Peace as a Christian concept has that very meaning. Sin, the disturber and destroyer, has lost its sway over the lives of those upon whom peace has descended.

The truths of Isaiah's words run together. Salvation is another concept in the message of the tiding bearers. Good tidings and peace imply salvation. The tidings are definitely about salvation and the latter term includes peace. To the Jew salvation must have meant escape from the oppressor and a return to the theocracy. In the New Testament the word derives its meaning from the atoning work of Christ. He is the one Redeemer who came to seek and to save the lost. That fact is the central, though not the only, message of the ministry.

The final truth which culminates the good news of the messengers, whose feet are beautiful upon the mountains, is: "That saith unto Zion, Thy God reigneth." Those assuring words must have overwhelmed the Jew of old languishing in exile and weeping in vain for the lost glory of Israel. It must have seemed to the scattered remnants of Judah that God had lost His dominion. But now the truth is brought home to them that their God has never relinquished His Kingship. The use of the present tense is forcible. It is as near as we can come to a conception of the eternity of God. He reigns in spite of apostasy and exile. His being does not depend on the ephemeral loyalties of His people. Above the changing scene of human history Jehovah is and remains the Eternal King.

The reign of God implies a kingdom. The sovereignty of God is the high point in the message of the ministry. If we interpret the words of Isaiah in the light of the full revelation through Jesus Christ, we understand that the good tidings are the Gospel of the Kingdom. That Kingdom is the spiritual unfolding of God's cause in its eternal plan and purpose. It has to do with redemption from sin and the restoration of truth, goodness, and beauty.

III

There is a very definite relationship between the message and the messengers. Of them, the prophet says: "How beautiful upon the mountains are the feet of him that bringeth good tidings." It is evident from these words that the coming of the minister is beautiful. There lies the ideal of the ministry. Perhaps we ought to say the coming of the minister should be beautiful. If the ideal is not to be reached, it should be striven for.

The presence of that ideal is both the joy and the concern of the minister. The glory of his message must and can reflect itself in his work. That work is successful only in proportion to its scope. As the God-called and God-sent messenger it is his duty to preach and to teach the Kingdom. That is a colossal task demanding knowledge, wisdom, and faith, and loveliness of character. The best of scholarship is none too good in our day in which knowledge, or science, is broadening its horizons constantly, and education is aiming to raise the human standard. The profoundest wisdom is none too wise in the facing of complexities that men have never met before. The strongest faith is none too strong in meeting the challenge of sound thought and of the less thoughtful but imposing systems which aim to destroy. The deepest sympathy and love are none too efficient in times when even the exemplary character is subjected to derision. From all this it is apparent that he who aspires to the ministry is welcoming an undertaking that demands more than human strength.

The presence of the ideal is also the joy and concern of the church. The church should realize and appreciate the significance of the messengers that serve. From the human point of view what would the divinely established institution be without its Paul, and Saint Augustine, and Luther, and Calvin, and Wesley, to mention but a few? What would the church be without those inglorious ones whose names are known only to God and few men? And more important still, what would the Kingdom be without the message of salvation and peace, and the absolute sovereignty of the Most High? It is true that the Reformation gave to every man the right to read and to study the Scriptures; but it is also true that it stressed the need of the preaching of the Word by those who were gifted both to guide and inspire. It is the duty and the privilege of the church to receive and honor the messenger and the message. The meaning of the messenger must be understood in the light of the message.

IV

It is to the credit of the church that historically it has demanded an educated ministry. In doing so it has only followed the divine pattern. Those who do not feel the need for well-trained messengers seem to forget that the unlearned apostles attended the school of the greatest Master that ever lived, that Paul was a learned man, and that the life of the church is bound up with the lives of gifted leaders called at opportune times to head great movements. In the demand for an educated ministry there lies the assertion that the human point of view what would the divinely established institution be without its Paul, and Saint Augustine, and Luther, and Calvin, and Wesley, to mention but a few? What would the church be without those inglorious ones whose names are known only to God and few men? And more important still, what would the Kingdom be without the message of salvation and peace, and the absolute sovereignty of the Most High? It is true that the Reformation gave to every man the right to read and to study the Scriptures; but it is also true that it stressed the need of the preaching of the Word by those who were gifted both to guide and inspire. It is the duty and the privilege of the church to receive and honor the messenger and the message. The meaning of the messenger must be understood in the light of the message.

He who would be a faithful messenger, whose feet are beautiful upon the mountains, must devote himself to the cause of religion and culture. That sacred obligation is stronger today than ever. The ministry has been subjected to varied criticism. Much of that criticism has been instigated by a hatred of religion and of the church, and is therefore unfair, to say the least. In The Calling of Dan Mathews Harold Bell Wright disparages the ministry, the church, and revealed religion. He gives us the picture of a young man who entered the ministry before he found himself. And when at last he did find himself, he left his profession and became a miner. That was the wisest act of his life. Perhaps more should do that very thing.
But we are not primarily concerned with Dan. Our concern is with the author, who strikes at Christianity and supplants it with a shallow type of pantheism. His idea that nature is a better teacher and inspirer of experience. That perhaps is its weakness. But the more disturbed by the appearance of that is leveled at the ministry's attitude to culture is more to the point. The book lends itself to that interpretation. That perhaps is its weakness. But the more charitable reader interprets this novel as a criticism of a certain type of minister. As such it is to the point. There are in the profession those who have never received a genuine education though they have been exposed to the finest courses in college and seminary. Their vision is narrow; their voice is loud. They smile condescendingly on other professions as if they themselves are the oracles of all truth. They may prefer display and bombast to quiet dignity and modest reserve. The cloth does not hide their crudeness. Whether Lewis meant it or not, he is ridiculing that type of minister. His attack can be directed against the weak members of other professions as well.

But bad types are not the whole profession. The ministry, like other professions, is not above criticism. However, in general a barbed attack on the entire group is not fair. The ideal of the ministry is and should be both religious and cultural. The messenger who is aware of his all-important message cannot help striving for that ideal. His task is difficult because of the mixed needs and desires of his congregation. For that reason he should be all the more armed for the occasion. It is not enough to preach salvation. He must also feed the flock and nourish souls so that they may be built up for God's sake. To do that most effectively he must have a genuine appreciation of the true, the good, and the beautiful. His task is to proclaim the revelation of God, to let its light shine on all significant problems, and to inspire others with the beauty of holiness. He must cultivate that character which issues in broad sympathy, and nurture that sympathy which springs from character. His greatest virtue is love which expresses itself in refinement.

V

Someone has said that we need not more beautiful sermons but more true ones. Why not expand the statement and say that we need more beautifully true ones? Beauty and culture do not refer merely to language as some mistakenly hold. They have to do with attitudes and the refined mind's approach to the twofold revelation of God. Milton in his Lycidas scores the neglectful clergy of his day in the words:

"The hungry sheep look up and are not fed."

These words can be applied in more ways than one. Even in orthodox churches those sheep are fed best, who are nourished by the word in all its loveliness and truth. It is the minister's task to raise the congregation. The latter may and must not lower his message.

In general the minister has been more honored and respected than criticized. That is as it should be. The church recognizes in its ministers the messengers that come with a message not from man but from God. It looks up to them as torch-bearers in the great cause of the Kingdom. Deserved tribute has come to the clergy where character and work merited it. Many of them share in the beautiful tribute that Mathew Arnold pays to his father in "Rugby Chapel."

"Therefore to thee it was given Many to save with thyself; And, at the end of the day, O faithful shepherd! to come, Bringing thy sheep in thy hand."

Even the world will respect the servant of God and the church if he leads the exemplary life, radiates Christian virtues, and faces firmly but kindly the issues of life. Then there will be said of him what Goldsmith said of the humble parson whom he has immortalized in The Deserted Village:

"Truth from his lips prevailed with double sway, And fools, who came to scoff, remained to pray . . . His ready smile a parent's warmth expressed; Their welfare pleased him, and their cares distressed; To them his heart, his love, his griefs were given, But all his serious thoughts had rest in heaven, As some tall cliff that lifts its awful form, Swells from the vale and midway leaves the storm, Though round its breast the rolling clouds are spread, Eternal sunshine settles on its head."

Such are the messengers whose coming is beautiful and whose tidings are true. To them the cause of Christianity is the cause of religion and culture. Filled with the humility of the Master whose shoe-latchet they are not worth to unloose, they face with equanimity the fortitude of the world-task. Their torches kindled at the white flame of revelation, they press on to quicken the pulse-beat of humanity with the message of salvation and peace and the Kingdom that is eternal.
JUSTICE is the principal interest of man on earth; so runs the phrase coined by an eminent jurist. Yet, is it? Justice is not an end in itself; it is a means unto an end or ends. It is something incidental to other ends of our existence. It implies justness, right, and adjusted relations of man.

**Justice, Rights, and Law**

A definition of justice is: conformity in conduct or practice to principles of right. We may speak of it both as a passive state, in which there is a perfectly adjusted equilibrium between man and his fellow-men; or, as a process of restoration of the maladjusted relations of man! And again we often speak of it as a retribution for wrong — a meting out of justice. In this latter sense it is often used, but inaccurately.

It is obvious that the basic idea of justice centers about rights. That conduct and relations shall be just so as it is considered they ought to be. There is therefore some rule apparently about what is considered to be justice. If justice is to be done among men, right rules for just relations must be found and administered. The great question therefore is, How and where shall these rules be found? Moreover, how shall we know if they be right? What is right anyhow? The idea of justice is a very elusive sort of one. Many people have it on their lips and use it glibly, and it is the cry of many others who make strong demands for what they consider to be their rightful claim upon it. It is therefore our purpose to look a little more closely at its character, its aims, and its determination.

In speaking of its character we would ask first, Is there such a thing as natural justice? But what would that mean, and whence would it come? Of course, there is no justice in nature, or just naturally existing somewhere in the air, or falling out of heaven upon this earth. Justice comes to us through thought. It manifests itself to man through circumstances. It is a familiar phrase in the law that out of the facts the law arises. And justice is law, and law is justice because there can be no undefinable something apart from fixed rule that can be called justice. Justice and right is the capacity to do that which is commonly acknowledged just and proper to do under the circumstances of life one happens to be in. Therefore the only natural thing about justice is the circumstances that are conventional. But there is something fundamental to circumstances that make them natural, when they are the basic human relations of life.

**Justice and Human Relationships**

One fundamental human relationship is that of sex. Then there is the home, society, business, church, and education, and many other spheres. They each have their peculiar circumstances grouping themselves about and upon these relations. Life's circumstances in these spheres grow quite naturally upon these relations because of the human psychical elements that urge for satisfaction in the relations man is placed. Man must mate, rear offspring, have society, must eat and be clothed, has spiritual needs and needs of knowledge and so forth; and consequently these needs bring him into many kinds of circumstances for their realization. In all these he must have rules for right conduct, he must know the right thing to do, and must do the right. Doing the right means to maintain right human relations. Without human relation there could be no justice; there would be need of none. The character of justice in the first place is that it is dependent upon and related to the basic human relations.

Its next characteristic is that justice is thought out by the human mind. Where man's desires make themselves manifest through the human relations, it becomes evident that man cannot live and be for himself alone and have his own way. It must therefore be determined how far each man can have his own way commensurate with the like desires of his fellow-men for self-realization. A way must be thought through the human circumstances to the proper rule for regulating human conduct.

There is no pure justice because human life is so very complex. We may speak of balanced justice because of the careful balance that must be used to weigh the many claims for alleged rights in the circumstances. Often the sociologist and the reformer berate the law and justice because it does not accept their ideas of what is right. But law and justice must consider many conflicting claims, and an equitable adjustment must be made between the contending parties and claims of right. The human mind is called upon to function keenly here. Therefore the maxims and philosophies of the wise, as well as the moral and religious precepts are drawn upon to help solve the right by the keen knowledge of human reason.

**The Aim of Justice**

What is the aim of justice? We have said that it is not an end in itself. Naturally not. Justice aims at just human relations and conduct. But why? It is in order that man may carry on his work here upon earth and that human society may to that end and purpose be possible. The particular human society that is to be made possible is that which is needed for the particular times in which we live. Of course, there is individual justice dispensed, and justice also deals with the individual case when wrong is to be righted. Often also there are class and group rights that are confirmed to the class and group; but even so, the interest of justice and law is in the whole of society. It is not the aim of justice to bring happiness to mankind. Happiness cannot be complete when only justice is involved. Happiness is too comprehensive to be encompassed by justice. Right relations no doubt have much to do with our happiness, but they pertain only to the happiness of right relations; however, these relations may be very extensive and cover a large part of our daily existence. Spiritual and aesthetic enjoyments, though they may not be fully en-
joyed when we are disturbed in mind, or disturbed by fellow-men from enjoying them; nevertheless, these things and the enjoyment of them are not directly a part of happiness that we would expect to get from justice. And so the aim of justice is not happiness.

Nor is equality the aim of justice; for justice does not necessarily imply equality. There may be and are many cases where certain classes require protection as a class over against others. A weaker class must be protected against a powerful one if the latter attempts to use its power oppressively. The workman's compensation law is class law, but is regarded as just.

There is more in life than happiness, equality, and even justice itself. Man has a task to perform on earth, namely, to subdue the earth and master it. He is doing it. But in every age the task differs from the preceding one, and will again differ from the next. The economic changes bring this about. It is obvious that our industrial age with its factory system and its classes of capital and labor brings about different relations than did the feudal or the guild system. And so the aim of justice is, or should be, a state of society, or the maintenance of a state of society such as in its peculiar historical period is necessary to enable man to do the job which in this particular historical period is required of him. We speak of man as mankind; and man as an individual must fit into the general scheme and do his part in the big job that mankind must do. It is obvious that the individual and individual relations must be related to and adjusted to this historical social order. This proper relating will produce proper justice for this period of the world's history, for society, class, and individual alike.

**Fundamental Moral Principles**

How shall this justice be determined? Obviously by balanced judgment applied to the human psychical make-up as it seeks its realizations through the human relations. There are perhaps three fundamental notions upon which principles of justice are built up; namely, hurt no one, give every man his due, and take not from any one that which is his. These fundamental notions are imbedded in man's make-up; and were this not so, there would be nothing for justice, right, and law to get founded upon and started from. From these general notions principles of human conduct are developed. And from these principles rules of action for particular cases are promulgated; and thus we have our law, specifically our common law. Statutory law is also supposed to be and should be based upon principles of right; but it often is arbitrary; and very generally pertains to matters of utility and experience rather than to fundamental human relations. The codes are of course exceptions to this, but they are a codification of what upon principle has been developed as just rules for human conduct.

But wherein and by what process do we find justice determined, either on the basic notions, general principles or rules of conduct? If we recall that justice is right, we will understand that it is right that determines justice, and the right must be found and determined in exactly the same way as general principles and rules for human conduct. The general wisdom and experience of mankind determines all of these from the circumstances giving rise to them. Man has his needs; economic, physical, and spiritual, and these urge him and force him into relations with his fellow-men and women, for their satisfaction and realization. And there is competition among men for realization of their needs and desires. Room must be given for all to attain to their needs. Equal opportunity for all must be given, and everyone should realize to the full his wants and needs commensurate with the like right of others. It is therefore we speak of balanced right, because it is the fault of the agitator and class leader generally to want only what he considers his so-called just rights without a proper regard to rights others may equally well assert in the same circumstances. Therefore there is often conflict between the so-called reformer and sociologist and the law, because there is lacking in the former a sense of the just proportion of things. True, it is out of these claims that are made that rights grow and are sanctioned, and it is often difficult to determine in how far the claims shall be allowed and how they shall be squared with opposing demands until we have the right established. Justice is a process and a complex thing. It requires all the wisdom and experience of man to determine it. His intellect, his emotions, his religion, and his sexual self all enter into the determination of it. It is the general consensus among men of what is right guided by the elements just mentioned which has determined what shall be proper, that controls him when he faces his life situations for which he must find his rules of right for human conduct. Often he reasons by analogy from situations he has already mastered. And so justice is not an abstract thing nor easy of determination in each case, but a gradually grown system in which we cannot dispense with the wisdom of the past. We must ever defer to the sages and the experience of mankind for our knowledge and guidance of what is right. Thus in brief is justice determined.

**Grounded in Divine Law**

The basic notions and fundamental relations and psychical urgings do not change, but principles of justice may and do change and grow, depending upon changing circumstances and experience. But because man is conservative, stability in justice is guaranteed, unless an entire new economic order as, for example, the communistic, is brought about by revolution. And it remains to be seen whether or not even the Bolshevists can overcome human nature and fundamental relations. These latter factors are God-given, we believe, and therefore the fundamental principles based on these are unchangeable, though circumstantial principles may change with history. Justice is an eternal gift to man from above.
THE PLACE OF GOD IN OUR LIVES

By Mark Fakkema, A. M.

ACCORDING to Professor Welmers (October issue of THE CALVIN FORUM), if the import of Coram "face to face with God", were "understood in its implications, it ought to awaken out of lethargy, and stir to the depths of self-complacency... Business, politics, education, society, all spheres of life would be transformed."

Does faith in God and living in His presence day by day have such a dynamic?

Two Mentalities

Our political, social, and economic structures are tottering upon their foundations. There is uncertainty and change everywhere. As never before life today is a challenge.

How are we meeting life's challenge?

Two mentalities are struggling for a place in the sun.

On the one hand we have those who are "new" minded. The feeling prevails that the old has failed, everything that was is looked upon as outworn. That which is new is likely to be better if for no other reason than that it is not old. Accordingly, the hope for the future is pinned on some new philosophy of things political, a new interpretation of economics, a new constitution, a new deal of some sort. Where the new is too new to be known it must be ferreted out by trial and error experimentation. If the Constitution blocks the road it must be circumvented or amended. If the plain teachings of Scripture obstruct the path of progress our theologians must be called upon to give it a new interpretation.

On the other hand there are those who are "traditionally" minded. Instead of the forward look they have the backward look. A thing must be good because it is old. The new must be regarded with suspicion just because it is new. I'm a Republican because my father was a Republican...

Neither of these mentalities will show us any lasting good. The former will lead us into the boisterous sea of radicalism. The latter will cause us to rust and rot in the stagnant pool of formalism. In either case we are looking to the chariots of Egypt for our help.

Instead of having the forward or backward look we should have the upward look. Instead of pinning our hopes upon a Utopia to come or a paradise which was, we should turn to Him who is and was and who is to come. Instead of reaching out to the dawn of a new day or harking back to some golden age of the past, we should interpret the present in the light of the eternal — the ever old and the ever new — pronouncements of Holy Writ. The prophets who would turn us from Egypt to Jehovah are ever right.

Piffle and Pious Prattle?

"Piffle, mere platitudes, pious prattle of one hopelessly lost in a religion which is other-worldly" — this is the retort of many today to the sentiments just expressed. The cure of our ills, they say, is not more faith but more works — not a re-emphasis upon the first table of the Law, but a rediscovery of the second table of the Law. We have enough of the vertical man-to-God relationship; what we need is a clarification of the horizontal man-to-man relationship.

Such reactions do not surprise us. Indeed we would say the same thing if we would assign the place to God which they do. When we confine God to a part of His universe we naturally want to proceed without God in the rest of the universe.

The fundamental question is, what place does God occupy in his purposeful universe? To put the question more specifically, is the fear of God the beginning (essence) of wisdom in the realm of religion only, or is it the essence of the wisdom in every sphere of life — society, nature, culture?

God and Society

What is the place of God in society? To what extent is the fear of God a dynamic in social relations?

The import of the answer of many today is: We must look upon life as one huge game. The New Deal is a call to reorganize the game. Regimentation is an insistence upon the rules of the game. Social justice is another word for fair play and true sportsmanship. And as for the umpire of the game — that role must be assigned to God.

Thus conceived God at best is an over-lord who binds upon our consciences the performance of certain duties in respect to our neighbor. If we are good neighbors, the favor of God is upon us. If we do not emulate the good Samaritan we court heaven's disfavor.

To look upon God as no more than the umpire of life is paganism and that not of a very high order. It was common with the ancient Greeks. It must be said that certain Greek poets (for example Soli in Cilicia, about 270 B.C.) far surpassed this view and as such they put many present-day Christians to shame; for according to Paul (Acts 17.28) these poets anticipated the Biblical conception of God by teaching that "in God (Zeus) we live, and move and have our being.

What is the rightful place which we should assign to God in our man-to-man relationships?

The true interpretation of the Golden Rule should give us the answer: What does it mean to love our neighbor as ourselves? This does not mean that we may lavish a certain measure of affection upon ourselves, and that we should bestow a like measure upon our neighbor. To understand the Golden Rule we must bear in mind that we are created in the image of God. In deference to that image, that is, in deference to God whose exalted likeness we are, we must have a real concern for ourselves. This concern is therefore rooted in our concern for God. Not to have a concern for God's likeness in ourselves would be an affront to God. Now our neighbor is made of the same clay; he likewise is created in the image of God. To love our
neighbor as ourselves means that we love him for the same reason. Says Dr. K. Dyk (Christelyke Encyclopaedie, Vol. 5 p. 719): “To love our neighbor as ourselves does not mean in like measure as, but for the same reason, namely, because we are both image bearers of God.” Not to love our neighbor would be tantamount to not loving God whose image he bears. Just as we love ourselves for God’s sake so likewise we must love our neighbor for God’s sake.

The Primacy of God

Accordingly, God is more than the umpire — He is the object of the game. He is the goal of the race. We simply are not playing the game with our fellows unless our first and direct interest is in God. And this interest in God is not merely an interest in His commandments touching the neighbor; fundamentally it is an interest in honoring God in the neighbor. In other words, our love for the neighbor is more than compliance with God’s command, it is something more than carrying on under divine surveillance — it is honoring God in the royal treatment which we accord his vice-regent.

We do not serve God because we serve our fellow-man, but we serve our fellow-man because we serve God. Thinking of our social life in terms of an industry, we would say, our service of God must ever be the main product, the service of our fellow-man and of ourselves, the by-product. There is really no other way to serve our fellow-man. What is first must be first. To make that which is human the chief objective of our endeavors is to dishonor God who is above all. And doing this we must needs do an injustice to man, for we can not do justice to one while doing an injustice to someone upon whom the one depends. That is to say, we cannot do justice to man while doing an injustice to God upon whom man depends. Let us bear in mind that if the heart of our service to our fellow-man implies a direct service of God, then all service to man which is not first of all service to God is without a heart. This, of course, implies that the true child of God alone can render true service to his fellow-man, for he alone sees man as he really is — a representative of God.

We have called attention to the important place which God occupies in our dealings with society considered as individuals. What place must we assign to God in our dealings with society as an organized body of individuals — the government?

God and Government

Just as we must honor the individual because he is God’s representative on earth, so likewise we honor the government because it is a “minister of God” (Rom. 13.4). Man and the government are both of God — the one came into being by the divine act of creation, the other by the act of ordination.

To speak of governments coming into existence through the forcible seizure of power is to identify government with the administration of government. Every government — even that administered by the wicked Nero — must be honored, for it is “of God” and not of Nero. Being of God we honor it for His sake. Just as our love of the neighbor is not contingent upon the perfection of his moral behavior, so our respect for government does not depend upon the correctness of the ethical acts of its administrators. This, of course, does not mean that every act performed by a given administration must be approved, and that every law issued must be obeyed regardless of the dictates of our conscience to the contrary.

The important point to be borne in mind is that back of, and in, any given administration there is an ordained power; and this power is not of man but of God, “for there is no power but of God.” Now what is of God must be honored as such, however much it may be sullied by the administering hands of man.

He who truly honors God must needs honor superiors, for the authority which is theirs has been delegated by God. Not to honor them is to commit an indignity to God, who has clothed them with authority. And he who does not honor God cannot truly honor those whom God has clothed with authority. Here is the antithesis in matters political.

We have said that God in a most direct way must be first in our social relations. What holds for our social relations is equally true of all relations.

God and Nature

What about our relation to nature? Many Christians, if not in theory then at least in practice, hold that God must be acknowledged as the Giver of natural blessings, and that a certain measure of the proceeds — whether it be in the form of physical strength, natural talents, or monetary values — must be returned to God in the form of a thank offering. If this is done our account with heaven is balanced as far as nature is concerned.

What is wrong with this popular notion? It is essentially pagan. In creating the world, God should not be thought of as some magnanimous overlord who, as his Majesty passed by, generously scattered seeds of kindness to the four winds of the universe, leaving it to the more privileged human beings to scamper about in their efforts to get what they can under certain prescribed rules and limitations. This would be plain Deism as far as God is concerned and selfish individualism as far as man is concerned.

What do we see when we behold a beautiful flower radiating sweet smelling fragrance? What do we see when we watch the goldfish sporting in the bowl? What do we hear when we listen to the canary ringing out its cheery notes? What thoughts take possession of us when we watch the plant growing in the soil? What do we see when we gaze into the starry heavens and take note of the myriads of twinkling orbs overhead?

He who sees in nature no more than that which is unknown to him. He who hears in nature’s warbling chorus no more than that which falls upon his ears hears no more than the person who listens to an unknown tongue.

Adam saw in each animal the expression of an idea unknown tongue. He named it accordingly. The things that have been created are so many manifestations of God’s truth and wisdom, of his greatness and majesty, of his honor and glory. In so far as we see all this and more in nature, in so far we truly see nature.
Seeing God in Nature

Nature (taken in its general sense, including creation and history) is the manifestation of God's glorious attributes and therefore of God Himself. Says Prof. R. B. Kuiper (The Banner, Sept. 15, 1933): "One may look at a window pane in one of two ways. Either he may stare at the pane itself and make it alone the object of observation, or he may look through the pane up at the heavens. So there are two ways of studying nature and history. One may lose himself in the bare facts, or one may look up through the facts at God, who is revealed in all the works of his hands and in the guidance of the destinies of man and nations."

Having manifested Himself in nature, God must be recognized and honored. It is for us who have been endowed with gifts of interpretation and discrimination to recognize the glorious name of God spelled out in creation; it is for us to raise the anthem: "Praise Him all creatures here below." All created things are so many notes of a song of praise to the Creator, whether these things be the low notes of the hidden treasures in the earth or the high notes in the starry heavens above. The unseen flower that grows in a lonely spot in the desert magnifies its Creator in an unconscious manner. When a wayfarer created in the image of God pauses and beholds this flower as a bit of God's handiwork, this unconscious note of praise swells to consciousness and self-consciousness. All creation declares the glory of God; all has been set to the tune of a doxology.

What God did when He created the world was to carry out a program of Self-revelation. He appointed man as the conscious and self-conscious interpreter of his Self-revelation. Creation is God's way of revealing Himself to the end that His great and holy name may be revered. In giving us the story of Creation, God is not first of all telling us how the world came to be: He is first of all telling us who He is. Dr. G. Ch. Aalders makes the following statement in Bijbelsch Handboek, O. T., p. 221: "The intent of Divine Revelation is not in the first place to enlighten us regarding the manner in which the world was called into being but to acquaint us with God in his capacity as Creator of heaven and earth."

In creating all things God is personally concerned in all that he has made, for all things are of Him as to their being, they are through Him as to their continued existence, and they are unto Him as to their purposeful intent. Not to see and adore the Creator in the creature is to misinterpret the creature and to dishonor the Creator. We only then truly see the creature when we see the Creator back of it. Those who know not God can never truly know nature. In our relation to nature, as well as to any other phase of life, the fear of God is the beginning (essence) of wisdom.

God and Culture

Culture concerns itself with the appreciative side of life. In its most general sense it pertains to refinement, to the esthetic, to the beautiful in life. How is God related to culture? In general, Christians are ready to agree that all that which is truly worthy of our appreciation owes its origin to God. Further it is agreed that for these things which make life pleasant we should thank God. But this by no means exhausts the place which God should occupy in our cultural life.

God must not only be praised for that which is cultural but also in that which is cultural. That is to say, in creating the things of culture God should not be compared to a landscape gardener, who having performed his work passes on, leaving the finished garden for us to enjoy. In giving rise to that which is cultural, God does not scatter the seeds of culture and then majestically move on. But God is reflected in all true culture. Indeed, what makes culture to be culture is God. Take God out of culture and there would be no true culture. This is so, not in the sense that culture is God, but in the sense that "in Him we have our being." Culture has its being in God in some such sense as the shadow has its being in that which casts the shadow. As the shadow-forms of things depend upon the things, so the cultural-forms of life depend upon God.

Accordingly, true culture is not man-made. It is God-made. More than that, culture has no beauty of its own. Its beauty is God's beauty. Just as the beauty of the heavens declare the glory of God, so likewise the beauty of culture declares the glory of God. We do not see the beauty of culture unless we see it as the beauty of God. To love culture as something apart from God is to be in love with a shadow which has no meaning in itself.

From this it follows that there is as great a difference between culture as seen by the world and culture as seen by the Christian, as there is a difference between unreality and reality. In other words, the true Christian alone can appreciate culture, for he alone appreciates God. It likewise follows that culture is not a backyard, common playground — a place where we and the world meet on common ground.

The line of absolute antithesis runs through culture as it runs through all of life. Our perspective of culture differs from that of the world. For us the first standard is not whether culture is true to life but whether it is true to God. We do not end with a praise of the artist; we praise God who is reflected in the beauty of art as well as in the ability of the artist. The world sees God in neither and therefore does not truly see either one.

God and Education

We have seen that society, nature, and culture in their essence are manifestations of God. Not to see them thus is not to see them as they really are.

Now society, nature, and culture (as is the case with the triad, the good, the true, and the beautiful) are expressive of life's totality. If these three are representative of life, then we may define preparation for life as one's integration with society, nature and culture. A true preparation for life is an integration with these three phases of life in a way as they really are, that is to say, as manifestations of God. From this it follows that an education without God is integration with unrealities, that is, with shadows which are as void of real being as are the eclipses which glide over the face of the moon.
Public education in its legalized form must needs be secular. Now secular education is education without God. And education without God is education which lacks reality and is therefore essentially false. Secular education is not an education minus religious content—it is education minus reality. It is as powerless to quench our thirst for real knowledge as is the desert’s mirage. If life’s three phases (society, nature, and culture) find their true being in God, then all instruction which leaves out God is instruction without a real basis of truth.

The real issue at stake in the Christian school versus the secular public school is the issue of being for or against God. Daily secular instruction is Atheism in action and—in the making. Daily Christian instruction is Theism in action and—in the making. In other words, the issue of Christian instruction versus secular instruction concerns itself with the question, what place do we assign to God?

If the matter is rightly understood, our interest in the Christian school is the measure of our interest in God. The secular school is a God-denying institution. The Christian school is a monument to our faith— I BELIEVE IN GOD.

Yes, indeed, Professor Welshers has spoken rightly: “It makes all the difference in the world to a man what kind of a God he has before whom man stands. It cannot be too emphatically stated that our conception of God is determinative of our walk and conversation... The weakness, and coldness, and laxity of the church today is to be ascribed to its false conception of God.”

If our faith in God is a living in His presence (Coram Deo) we possess a dynamic which—when applied to education—will tend to transform not only education but also the lives for which education prepares.

TESTIMONIALS TO CALVIN’S INSTITUTES

†“Florimond de Raemond, a Roman Catholic Theologian: “The Koran, the Talmud of heresy, the foremost cause of our downfall.”

†“The common arsenal from which the opponents of the Old Church borrowed their keenest weapons.” F. W. Kampschulte, a Roman Catholic authority on Calvin.

†“No writing of the Reformation era was more feared by Roman Catholics, more zealously fought against, and more hostilely pursued than Calvin’s Institutes.” F. W. Kampschulte.

†“Reformers received it with enthusiasm, and it created equal rage among their adversaries. Protestants considered it an almost inspired exhibition of Scripture truth. Romanists looked on it as a masterpiece of Satanic ingenuity. In Paris the Sorbonne solemnly burned it.” Hugh Y. Reidburn: John Calvin, His Life, Letters and Work, p. 37, 38.

†“In The Institutes we come into contact with one of the master-minds which appear at rare intervals in history, and determine the lines along which the thought of future generations is to run. What Newton’s Principia is to science, and Kant’s Critique to philosophy, that Calvin’s Institutes is to theology, — the book that sweeps into obscurity all the manuals which preceded it, and unfolds principles of profound importance and far-reaching effect.” Hugh Y. Reidburn: John Calvin, His Life, Letters and Work, p. 39.

†“This is one of the greatest books on theology ever written. The only one with which it may be compared is the Summa of Thomas Aquinas.” Hugh Y. Reidburn: John Calvin, His Life, Letters, and Work, p. 38.

†“There is the masterpiece of Protestant Theology.” Albrecht Ritschel.

†“The Institutes is one of the great books of French prose, and the first in point of time, of which we can say that the proportions, the arrangement, and the construction are monumental; in a word it is the first of our books which we can call classic.” M. Ferdinand Brunetiere.

†“Its Latinity (Institutes) is not that of a theologian, but that of a humanist.” Joseph Scaliger.

†“What Thucydides is among Greek, or Gibbon among eighteenth century English historians, what Plato is among philosophers, or the Iliad among epics, or Shakespeare among dramatists, that Calvin’s Institutes is among theological treatises.” Warfield: On the Literary History of the Institutes. In Calvin and Calvinism, p. 374.

†“Oh, what a good book Calvin’s Institutes is, Oh, what a great man! There is none of the ancients to compare with him... Calvin stands alone among theologians.” Joseph Scaliger, quoted by Warfield, Ibidem, p. 376.

†“The Institutes are by far the clearest and ablest systematic and scientific exposition and vindication of the ideas of the Reformation in their vernal freshness and pentecostal fire.” Philip Schaff: Creeds of Christendom, Vol. III, p. 448.

†Professor Lindsay: History of the Reformation, Vol. II, p. 157: “What the Christian Institution did for the sixteenth century was to make the unseen government and authority of God, to which all must bow, as visible to the intellectual eye of faith as the mechanism of the mediaeval Church had been to the eye of sense.”

H. Henry Meeter.
ON the subject of the comparative effects of Luther­ism and Calvinism upon the spiritual life of any nation, perhaps no better example could be quoted than the case of the Reformation in Hungary. This field was indeed ripe for reform; the teachings of Luther entered it in a few years and the same genera­tion embraced them so widely that Catholicism seemed eliminated forever. Yet, as soon as the doctrines from Geneva reached Hungary, Lutherism immediately lost its grip on the Magyars, who turned over to Calvinism with such a conclusive majority that this form of the Reformation was soon dubbed with an entirely new name in Hungary: The Magyar Religion. It is still called so in many regions of Hungary: The nationalities in Hungary, such as the Germans or the Slovaks, who embraced Lutherism, remained faithful to it; while most of the Magyars changed to Calvinism as soon as this was introduced. The case of Matthias Biro Devai proves this very strikingly. In Wittenberg, he boarded at the house of Luther, who had ample opportunity to inspire him both there and in school. Still, like the other Magyars, Devai joined Calvinism, becoming one of its chief apostles in Hungary. Luther sadly answered those reporting this apostasy: “Devai did not learn his teachings on the Communion from me.”

Calvinism Fits the Magyar Soul

The very interesting phenomenon of this marked division of the Hungarians, viz., the Magyars and the nationalities, between Calvinism and Lutherism could really not be explained on any other ground but on that of the happy meeting of the corresponding characteristics of both the religion and the race. The undeviating straightforwardness of both the dogmas and the strict moral attitude of Calvinism suited this hardy and honest race, so curiously resembling the Puritans on the American shores,—facing similar dangers with the same faith in the same God, who predestined them to go through the same vicissitudes, homeward bound. The constant seriousness, caused by the august solemn­ity of facing the Sovereign of the World; the direct responsibility to Him alone and the soothing effect of the thought of being elected and safe in His hands:—these were ideas not only exactly fitting the very nature of the Magyar soul, but also remarkably suit­able to the exigencies of the times. Please remember that at that moment the Magyar had to stand guard alone at the gates of Europe in defense of Christianity and Western civilization. God seemed indeed to furnish this highest peak of all religions as a refuge and fortress specially provided for the Magyars to sustain them in this heroic struggle otherwise so much beyond the strength of any single European nation. God succeeded again: the Magyars saved Christianity, because Calvin­ism saved the Magyars. Fortunate indeed were the Pilgrims, being able to spare their lives and their be­loved, and start everything anew in another continent. But the Magyars could not leave their country: the fate of Europe depended upon their resistance. They had to sacrifice themselves by the millions, never to see deliv­rance, which they secured for others, but which to their descendants arrived only centuries later.

Without Calvinism they would have never been able to fulfill this unique destiny. Indeed, the effects of Calvinism upon the Magyar race were immense. The political and cultural, the moral and spiritual upbuilding of the nation is inseparable from Calvinism. The greatest names in history, literature, the sciences and arts are indicative of Calvinists in a surprisingly large number. But no less was the effect of this religion upon the masses. The Magyar was a strict moralist at all times; even before becoming Christians, they lived in monogamy. Their word was always unbreakable. Their promises were kept as a matter of honor. The sense of duty developed in them into a voluntary bondage: no sacrifice was too dear to satisfy it. Such a race wel­comed the manly tenets of Calvinism, and not only adopted it, but also adorned it. One could never meet a more striking harmony between a race and its religion, than in the great churches of the plains of Hungary. Stand at the doors, when they leave these simple but noble places of worship, and you must admire this people. Their faith and their life reflect from their intelligent faces. Their education did not go beyond grade schools; yet they bear the image of a privileged people: God’s people. I have never seen the fishermen of Holland; but I always felt that only there could one find a similar experience.

Magyar Influence Upon Calvinism

The effect of the Magyars upon Calvinism is much less; but it is not exclusively the fault of the Magyars. No nation or race produced any real development or progress in Calvinism, for the simple reason that there was not much room for such an advancement. The great truths of Christianity found by Calvin are not changeable, but eternal. Up to this time any deviation from them proved to damage and not to correct them. Accordingly, the Magyars did not produce any Reform­er who enlarged or perfected it; but there were not a few who injured it. We cannot find any original Magyar creed of Calvinism, although there were not less than thirty synods in the sixteenth century alone which made “canons” by the volumes. Still, during these four centuries, and even today, the symbolic books of the Magyar Calvinists are the Heidelberg Catechism and the Second Helvetic Confession. All the deliberations of the Magyar synods served only to develop the eccles­iastical frame-work of the church; its spiritual content remained always the same.

The statement, that Hungary did not produce Re­formers, is to be understood in a dogmatic sense only: they did not write new creeds. But they did more than that: they continued the acts of the apostles, still using the same methods, but also adding many more modern innovations to them. Into all parts of Hungary these new apostles went, traveling mostly in horse and buggy fashion, and preached and taught and did all the good they were able to do. Their names are recorded, but most of their deeds we will never know here below.
What an ever-living epic they wrote into the life of this unfortunate country, torn into three parts and overrun by continuous warfare of the most cruel kind, the Turks carrying away the unarmed population by the hundreds of thousands. One of these Reformers shared this sad fate, too. There was another, who organized dozens of new congregations with his beautiful singing voice. Another one took his printing shop along on a poor farmer’s wagon, wherever he went, and in any new church which he organized, he immediately started the publication of tracts, songs, pamphlets and other printed matter. They wrote books, hymns, translated the Bible, founded schools and colleges and seminaries,—they accomplished real marvels for which full credits belong to them.

**Molnár A Great Reformer**

Just one of the many examples. Albert Szenczi Molnár, when twelve years old, was used by “the Godly old saint” Casparus Karolyi, to carry the proofs and manuscripts of the first complete translation of the whole Bible from his parsonage to the printer’s shop in the next village. This boy, after finishing his education in Hungary, went out, like thousands of others, to foreign universities. He spent almost his whole life in strange lands, but working all the time for his poor Magyar race. He edited Karolyi’s Bible translation in a revised Magyar text; he translated into new Magyar verses (unprecedented undertaking then!) the Psalms, all 150 of them, with such remarkable success that his translation survived four centuries and is still used by all the Calvinists of Hungary, singing them to the beautiful tunes of Goudimel. He translated the *Institutes* of Calvin for the first time into the Magyar language, also the Heidelberg Catechism; wrote and edited a Latin-Magyar and Magyar-Latin dictionary, the first ever made for school-room use; after that, the first Greek-Magyar and Magyar-Greek dictionary; then a Magyar grammar, in Latin, of course; then he translated into Magyar the sermons of the famous preacher of Heidelberg, Abraham Scultetus, and also a prayer-book of Zurich and many other similar books, even printing most of them as a printer. For over a quarter of a century (1590-1624), he studied at the universities of Wittenberg, Dresden, Heidelberg, Strassburg, Basel, Geneva, Herborn, Altorf, Marburg, Frankfurt, Oppenheim, Hanau; he visited Milan, Rome and Venice in Italy; in Prague the famous astronomer Kepler in vain tried to persuade him to enter into the service of the Hapsburgs and accept a chair at the University of Vienna; he remained faithful to his faith, although during his whole life he lived in poverty. What riches such poor men left to posterity!

These Reformers, like their fellow-Reformers in other lands, created Magyar literature, by creating a language for it (the language of official Hungary, predominantly Catholic, remaining Latin until 1844!); they produced the first Magyar poetry; they produced the Magyar Bible and a great many other books; they utilized the full benefits of the printing press, which they handled so dexterously: out of the thirty book-publishing presses operating in the sixteenth century twenty-nine were in their hands. And Hungary owes them many of her magnificent schools. Four-hundred-year-old colleges and seminaries! And even in the most modest villages the school is there, next door to the church. The pulpit, the school and the printing-press: the working-shops of the Reformation in Hungary too.

**Hungarian Students at Franeker**

These were a few of the reasons why the Reformation made such tremendous progress in so short a time: in twenty-five years the whole nation became Protestant. The movement never lost its close connection with the foreign lands from where the basic movement itself came and others followed it, in line with the spiritual development of the race.

The main channel for such importation was always the time-honored custom,—the *academia peregrinatio*: the young men of Hungarian Protestantism, after finishing their education in the seminaries of their own land, went out to foreign universities to sit at the feet of great and famous teachers, to complete their theological or philosophical education, so that, returning to their own country, they may bring home the new ideas and spread them among their own race. All the Reformed universities of Germany, Switzerland and Holland, and many in England or rather Scotland, were thus visited continuously. To quote numbers: to the relatively small divinity school of Franeker, in Holland alone, 1200 Magyar students went out in the course of 166 years; in fifteen years 700 Magyar students applied at the Vienna Chancellory for passports; almost one hundred Magyar Reformed students received each year the benefits of free lodging, board, sometimes even traveling expenses and other aid in cash or in kind, out of the bursaries and stipendiums created by benevolent foundations in these universities and seminaries. Some of these old bursaries still exist, mainly in Holland. Magyar Calvinism always felt deeply indebted to these foreign schools and their supporting churches; even in the present day, this beautiful custom is still in use, although to a less degree.

What new spiritual tendencies influenced Magyar Calvinism? And, which is even more interesting: how were they applied to their new surroundings? To what tendencies was the Magyar soul the most reactive?

Like everywhere else, so in Hungary, Calvinism was alternately influenced by rationalism and piетism; to Hungary, rationalism brought great distress, piетism many blessings.

**Havoc Wrought by Rationalism**

What havoc rationalism can work, the case of Francis David shows very convincingly. This founder of the Unitarian church in Transylvania (whither it was imported from Poland, by the Italian doctor Blandrata) was born a Roman Catholic; he soon joined Lutherism and on account of his brilliant talents as an orator and writer, he became the first bishop of the Lutheran Church in Transylvania. Later he went over to Calvinism, and again became the first bishop of the Reformed Church in Transylvania. Under Blandrata’s influence, he embraced Unitarianism and became its first bishop, too. Nothing could show the amazing powers of this extraordinary man better than the fact that the whole court, almost all the nobility and a great many of the people followed him in these spectacular
wanderings from church to church. He was still unsatis-
tfied, so he turned finally away from the New Testa-
ment, and to the Old: obeyed the Mosaic law literally,
was confused by some obscure Messianic expectation
and at the end of his life, terminated in shame and
misery in the dungeon of Fort Deva, he became the
founder of a peculiar sect, the Sabbatists, who in an
always diminishing number withstood the persecution
of centuries and finally joined the Jews. Thus the
aberration of rationalism destroyed first the historic
faith, then the radiant life of this most intellectual
man, by whose oration the first law on religious liberty
was proclaimed in 1557.

Rationalism wrought far greater havoc two and
three hundred years later in the XVIIIth and XIXth
centuries, when enlightenment, later Biblical criticism
penetrated Hungary, always in close contact, as we
saw, with Germany and other foreign lands. It drained
out the main wells: the theological seminaries; conse-
sequently the local churches suffered terribly on account
of this spiritual drought. The situation was immensely
aggravated by the political consequences of the sad
history of Hungary. During the Turkish invasion (for
150 years), the population of the great plains left the
open country and congregated in the large cities, where
originally only one church existed for the much smaller
population; this situation did not change, except that
the number of the pastors increased from one to two,
serving in the same church. For another period of
about 150 years, the building of new churches was
prohibited to the Calvinists. Immense congregations
were thus formed, in many cases 20,000 or even 25,000
souls, very much beyond the possibility of sufficient
spiritual care by the one or two pastors, even if they
had assistants, too. (As such an assistant, the writer,
being then twenty years old, had immense daily records
like these: six burials, sixteen baptisms, twelve mar-
riages.) Pastors became machines of ceremonies and
for the people the prophecies of Ezekiel were fulfilled
literally: they were scattered because there was no
shepherd and wandered through all the mountains and
none did search or seek after them. No wonder that
the Reformed church had to realize that the salvation from their im-
pending disaster may come only along these lines.

November, 1936 The CALVIN FORUM 89

The Influence of Pietism

How much more healthy was the often recurring
influence of pietism! It came first from Scotland, where
the pure form of Calvinism impressed the young Mag-

yar students, who, under the leadership of John Tolnai

Dali, formed a league to introduce more piety into the
Reformed life of Hungary and to overthrow its early
hierarchical form and replace it with the true demo-
cratic government of Calvinism. This happened in the
first half of the XVIIth century. They succeeded only
partially. The new idea of “presbyterium” was offi-
cially repudiated by the national synod, and for its in-
troduction and for the irregularity of their devotional
practices, the leaguers were rebuked and even mildly
persecuted; — but their ideas spread with great rap-
idity and in the long run the presbyterium established
itself as the local consistory, although the former or-
ganization of the district with its bishop and the sen-
iorate with its senior remained and often proved to be
a healthy preventer of disorder and congregational
separatism, which is such a dismal curse upon our
highly democratic, but fatally loose American organi-
izations of the different Reformed churches. It is true
that in a few instances the Magyars had some trouble
with their hierarchy; but such disturbances were only
temporary and with a few exceptions the bishops al-
ways remained the “primus inter pares” servants.

Times changed so completely, that today bishops are
the real leaders of the most important of all pietistic
movements, the long expected great revival of Magyar
Calvinism.

Aladar Szabo and Laszlo Ravasz

This revival started during the last decades of the
XIXth century, with the still living patriarch, then a
Seminary professor, now pastor at Budapest, Dr.
Aladar Szabo, Sr., whose name will always be revered
in the history of Magyar Calvinism among those of the
Reformers and the heroes of our faith. The revival,
for about thirty years, remained almost outside of the
church, whose dignitaries and magistrates often dis-
liked the work started by voluntary organizations in
new and neglected branches of the Christian activities,
like Sunday schools, Y.M.C.A. and Y.W.C.A., Christian
Endeavor societies, Student Movements, training of
deeoakesons, hospital work, orphans' homes, etc., but
later the recognition had to come: the leaders of the
church had to realize that the salvation from their im-
pending disaster may come only along these lines.

Thank God, they did not stop here with the really
marvelous organization of so many flourishing new
activities of the various neglected channels of the
Christian work. Able ministers formed circles of
friends, established new press organs with full vigor,
published countless books with deeply evangelistic con-
tents, and most of all: turned to such revivalistic
preaching as Hungary never heard before. Previously
just a few in number, they now are approaching a
majority which is steadily growing as young men are
replacing the deceased generations. God favored them
by giving to this generation such luminous personali-
ties in the field of the ministry, as He gave exactly a
century ago in the fields of politics and literature. Out-
standing among them is the bishop at Budapest, Dr.
Laszlo Ravasz, formerly a Transylvanian, who was
salvaged from the political ruin by the capital and
given the place which belongs to him. No Magyar ever
used such language yet, in prose, as he does; he is the
greatest aesthetic writer of Magyar literature; and
he is profoundly Christian and a true Calvinist. I used
to call him the Magyar Vinet, but Ravasz has a much wider field of activity and infinitely greater possibilities to influence his generation. Today, he is the Magyar Prophet of God, given by Him as sweet consolation and a bright light in the darkness of the present desolation.

**The Present Outlook**

If Hungary would be as strong and as large as before the war, this would be the time to reorganize and revitalize the whole Calvinist Church, by placing many more ministers into those immense congregations, completely changing their school system, separating themselves from the state entirely and putting the whole church work on a self-supporting Christian basis and thus recovering the loss of voluntary charity which almost completely ceased when the church was based upon a financial foundation of taxes and state-controlled contributions. But among the present circumstances no such possibilities are in sight. The dismembered and cruelly impoverished Calvinist churches are facing such utter tragedy that only God’s saving grace can prevent the direst catastrophe of their history. This saving grace is already visible in this unprecedented revival, which was granted to Magyar Calvinism in answer to the fervent prayers of many decades. May God grant also the fulfillment of the hopes attached to this greatest of all the spiritual developments of Magyar Calvinism.

**Postscript**

May I express my heartiest thanks to THE CALVIN FORUM for the possibility of bringing Magyar Calvinism a little nearer to its readers. At the same time I wish to call their attention to the fact, that under the title of “HUNGARIAN PROTESTANTISM, Its Past, Present and Future,” a very comprehensive book of 222 pages was published in English, in 1927, by the Bethlen Gabor Literary and Printing House Co., Ltd., in Budapest, written by the most competent three authors Magyar Calvinism could afford today: Prof. Emery Revesz, Ph.D., of Debrecen, and Prof. Stephen J. Kovats, LL.D., Ph.D., of Budapest, both Seminary Professors of high eminence, and Bishop Laslo (Ladislaus) Ravasz, LL.D., Ph.D., D.S.Th., of Budapest. This book could be consulted with full profit concerning all phases of Hungarian Protestantism. It can be ordered from the above named publishing house only.

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**THIS GARDEN**

See how this garden is rectangular; The beds right-angled, each plot with a rule Laid out in neat obedience to a school Whose laws are fixed, like those of matter are.

And it is well the gardener obeyed, For order is a pleasure and a pleasant Familiarity whereby the present Is for a restful interval delayed.

Within this mathematical design The seed may practice magic, chlorophyl Add mystery, change follow change, until There is no more an angle, nor a line,

But only beauty, living’s strange illusion That fills the mind with memorable confusion. **Frederick Ten Hoor.**

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**CALVIN**

We do not worship man in loving him, We bow before the God whose truth he bore, As Moses brought the tablets of the law, Dwelling for many days on holy ground Before the Lord in awe.

Are we of Calvin? Yes, we choose to stand Loyal beside this follower of the Lord, Who dared to form a dauntless Christian band Defying powers entrenched of old, With Christian courage bold.

Are there among the youthful band today Strong hands who eagerly reach forth to hold The blazing torch of Calvin through a way Where glitter has bedimmed men’s eyes for gold, And hearts have grown so cold?

Throughout the ages God has called His men, From Enoch to Isaiah and to Paul; The Christian banner has been carried high By Calvin, Kuyper,—or by tongue, or pen—Today God calls again.

**JOAN GEISEL GARDNER.**

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**THE TRIUMPHANT APOLOGETIC**

The world is looking for Jesus, And often in hopelessness wearies Of searching through earth for the answer To all of its heart-burning queries; More sad is its cry than the woman’s Who said, ere her tears had delayed Him: “They have taken away my Lord, And I know not where they have laid Him.”

The world is looking for Jesus, But it does not know what it seeketh; In blindness it turns from the Pages In which God’s blest Messenger speaketh. But still rings from the heart of the man Who has left revelation behind him: “They have taken away the Lord, And I know not where I can find Him.”

The world is looking for Jesus, And the Christian can crush its resistance By showing in Him the solution To all the deep quests of existence. Our triumphant apologetic The delusions of Satan can sever; And the world that is seeking shall find Him To know and possess Him forever. **Verna Smith Tieuwissen.**
Two Billion Years?

In the issue of June, 1936, under "Evolution and the Christian Faith," touching the age of the universe, you "invite brief expressions of agreement or disagreement" with the position taken by Dr. John De Vries. I confess an inability to criticize his article intelligently. My education is far too limited. Somehow the "period" view of creation is very unsatisfactory. That there were weighty arguments for and against the "literal" day of Genesis I knew, but that it had been so easily defeated by the "period" theory was unknown to me. Dr. De Vries writes, "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." (We underscore.) Evidence and the facts obtainable from it are examined in his next article, which, we freely confess, far surpasses our powers of comprehension. But, radium and radioactivity have proved the age of the universe to be approximately two billion years.

That ought to make further discussion superfluous, but it leaves us dissatisfied nevertheless. May we not hear from men like Prof. Dawson and others? Dr. Price, we know, holds to literal days as we now have them. A contribution from a Bible scholar would also be welcome. Rev. Hendriksen's view on this would be interesting, I'm sure. He has studied the matter considerably and has formed an opinion. Let's hear it! Would strict exegesis of scripture throw light on the subject or would theology be told to mind its own business and not meddle with science? It may also be that geology, after all, has no real proof to offer against the "literal" view. Or shall we give three cheers to the test tubes of the chemist? Do they really settle the answer? "Is the age of the universe to be approximately two billion years!"

George J. Stob.

The Forum Too Radical

Enclosed find check for the renewal of my subscription. Perhaps this occasion to express opinions both favorable and unfavorable. The book reviews are good; I read them carefully; tell your reviewers to do their work well, for people come to depend on their judgment. It is a needed department, and I would be glad to see more books reviewed. The journal, in my opinion, is overlaid with material on social and economic problems. Not only is there too much in quantity, but it is entirely too radical to suit my taste. The last issue with its crack at Hoover decidedly goes too far, even if the editors are not in sympathy with conservative constitutional government.

Gordon H. Clark.

The Forum Banished!

While I have been greatly pleased with the attitude of The Calvin Forum in regard to modernism, I am not at all pleased with its articles bearing on the New Deal, and its sympathetic attitude towards Mr. Roosevelt.

It has always been my policy to rely more upon facts than upon speculative theories or enticing promises. And here are some of the facts that have a bearing upon the New Deal policies.

Mr. Roosevelt was the leader in bringing back the open saloon.

He has gathered around him as assistants and advisers a motley crowd of radicals and Communists.

He recognized the criminal, soviet government of Russia against the expressed wishes of all the better classes of the American people.

He was elected on a Democratic platform, but has given us a Socialist administration.

He reduced Congress to a rubber stamp, and has assumed to know more than all the rest of the nation.

He has attempted to regiment every home and farm and business in the United States.

He has broken nearly every pre-election promise which he made.

He has squandered billions of dollars of borrowed money, and will leave the debt for future generations to pay.

He took his oath to defend the Constitution, but has done all he could against it.

He has divided the people of the United States into Socialists and Anti-Socialists. A division which bids fair to end in a civil war.

He has debauched millions of American citizens by the use of political relief funds.

Now if the editors of The Calvin Forum are sympathetic with that kind of governmental policies, I hope they may go to Europe where they may enjoy them, but whether they do or not, I must be excused from renewing my subscription to The Calvin Forum.

I should have been glad to have renewed my subscription to The Calvin Forum had you kept Communists and New Dealers off from your staff of writers; as it is I cannot admit it into my home.

Rochester, New Hampshire.

Edwin I. Niles.

Rush, Please!

Enclosed herewith please find a postal money order for $2.00 for a year's subscription to your publication The Calvin Forum. Would it be possible for you to send me "RUSH" a copy or copies containing the following items:

"Karl Barth and John Calvin"

"An Approach to the New Deal"

"Our Two Major Parties"

Kindly apply subscription money to cover the above copy or copies. Please rush!

Margaret Ypma.

The Calvinistic Note

We enclose herewith Money Order for another year's subscription... Most of all do we estimate greatly the Calvinistic note. That brings us into fellowship with you. Calvinism is most precious as a doctrine and surely resolves our problems and difficulties.

W. A. Baird.

Anath, Kilmacolm, Renfrewshire, Scotland.

Of Special Value

I enjoy every issue of The Calvin Forum and find the political articles (Profs. Rykamp and Hoekstra) of special value at this time.

Cornelia Kloet.

Grand Rapids, Mich.

Invigorating Stimulant

I greatly appreciate the invigorating stimulant you provide your readers. May the Lord continue to bless your heroic efforts.

Amasada, Colo.

(Rev.) Gerben Zylstra.

I'll Take a Double Dose

Please renew my subscription. I enclose $4.00 for two years. A very fine paper. We like it very much. It should be read by everyone who believes in Christianity. Keep it up, we need it.

Rock Valley, Ia.

W. C. Kooiman.

Edifying

Enclosed please find $2.00 for another year's subscription. Enjoy The Calvin Forum greatly. Find it very interesting, instructive, and edifying. Wish you success.

J. Rietdyk (Dentist).

7043 So. Halsted St., Chicago, Ill.

The Calvinistic Note

We enclose herewith Money Order for another year's subscription... Most of all do we estimate greatly the Calvinistic note. That brings us into fellowship with you. Calvinism is most precious as a doctrine and surely resolves our problems and difficulties.
Curt Dismissal

Discontinue. Lots of Forum, little Calvin.
212 E. 109th St., Chicago, Ill. JOHN KUIPER.

For Calvinistic, Theistic Study

I enclose $2.00 for renewal of my subscription to our Calvin Forum. I enjoy reading it immensely. For Calvinistic, theistic study The Calvin Forum is at the same time a rich resource and a strong stimulus.
Grand Rapids, Mich.

K. SCHOOLLAND.

Thank You, Sir

The first two editorial articles in the August number of The Calvin Forum [The Presbyterian Church of America.—A Presbyterian Counter-Reformation?] are worth the year's subscription.
JOHN HORSCH.
(Author of Modern Religious Liberalism.—Ed.)
Scottsdale, Pa.

Our View of Life

I am very much pleased with this publication for the expression of our view of life. It serves a real need and I am confident that its influence will be increasingly felt. It is a pleasure to notice our men expressing themselves on current issues, saying what many think but cannot express. With sincere hope for extensive support.
PETER HOLLWERDA.
Fourth Chr. Ref. Church, Paterson, N. J.

The Sovereignty of God

Enclosed please find money order for $2.00 to pay for and extend my subscription to your valued paper. It is heartening and encouraging in these troublous times of great moral cowardice to read a paper that gives forth no uncertain sound and that stands squarely on the Word of God and His sovereignty in all spheres of life!
(Rev) D. A. ELINGS.
R. R. No. 1, Yakima, Wash.

A Christian Psychology?

Enclosed find two dollars ($2.00) for next year's subscription to "The Calvin Forum." I have enjoyed reading every issue so far and I certainly hope you can keep up this venture since we are going to need it more and more.
I would appreciate a discussion on psychology in your magazine. Is there a definite Christian psychology? In what way is the educational psychology of the Christian school different from that of the non-Christian school? I have become particularly aware of these problems since I have studied psychology this summer at Northwestern University.
WALTER A. DE JONG.
10564 Wentworth Ave., Chicago, Ill.

Read and Reread Them

Doctor Poppen passed away July 10. He appreciated The Calvin Forum and read and reread them ... I have read the August number and hope to place it in the Hackley Library or pass it on to someone who might subscribe.
(Mrs. A. B.) HATTIE POPPEN.
1227 Jefferson St., Muskegon, Mich.

A Birthday Gift

Please find enclosed two dollars ($2.00) for which enter a year's subscription to the following address: Harold Rokkamp, 1622 Waterloo Road, Cedar Falls, Ia. This is to be a birthday gift to our 18-year-old son.
JOHN ROSKAMP.

A Unique Position

Allow me to extend hearty congratulations on the remarkable record you have attained on your first birthday. Although the child is young, it is causing its lusty voice to be heard in no uncertain tones. May you continue to be used of the Lord and be stimulating like the wind in winter and refreshing like a draught of cool spring water to a tired, thirsty soul. You have a unique position in the field of Christian journalism and you are filling it admirably.
GEORGE J. BROODMAN (Dentist).
1508 Grandville Ave., S.W., Grand Rapids, Mich.

An Occasional Bite

I see my subscription to The Calvin Forum is run out. Choice of reading matter in these days surely means something. Puzzled almost as much as about the bewildering brands of bread on our breakfast tables. I like at least an occasional bite into the brand of soul-food you provide. So — here goes for another year of it. Yours for fundamental truth.
(Rev.) J. MEULENDYKE.
6 Beechwood St., Rochester, N. Y.

Voices with Calvinistic Ring

Just received the September issue. Like the others, it looks good. Your articles are refreshing. The Forum is like a fountain connected to an inexhaustible source. From everywhere voices with Calvinistic ring have sounded forth their messages. This is both interesting and encouraging. And indicative that Calvinism, though considered dead, is very much alive and with renewed momentum is soaring onward and upward. I have no doubt that like an Elijah's cloud, as small as a man's hand, it is bringing showers of blessings. I wish to express my appreciation for your splendid work.
(Rev.) G. ANDRE.
Bemis, S. D.

Augustinian-Calvinistic-Reformed Tradition

As soon as I saw the first issue of your journal — your policy as stated, and the manner in which in the very first exemplar, you sought to realize those objectives, I knew you would be meeting a need which many of us have felt for some time. And now that you have passed your first milestone, let me congratulate you for your notable contributions, in serving as the organ of expression of that inclusive and organic Christian conception of life which finds articulation in the Augustinian-Calvinistic-Reformed tradition. I am with you heart and soul in the hope that this objective may not lag in all Reformed circles.
LEONARD DeMOOR.

A Voice from Wales

Please forgive me for the delay in forwarding my subscription for the second year of your excellent paper. As you know, I have taken it from the beginning and am very glad that I have done so. It is certainly one of the best periodicals that I take. I value especially the wide range of interest displayed in the various articles contributed. I hope that it will continue to flourish and to develop and that eventually it may become the one great international journal of Calvinism.
(Rev. Dr.) D. M. LLOYD-JONES.
28, Victoria Road, Aberavon, Port Talbot, South Wales.

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A Needed Offensive Apologetic

Will you please address my Calvin Forum 5705 Belmar Terrace, Philadelphia, Pa., until further notice? I am all packed up to leave Wheaton and do not have the correct address of the magazine. I hope this will be sufficient. I wish the greatest success to such a bold and just as needed an offensive apologetic for the Reformed theology. God grant you greater fields of conquest, until Jesus come. EVAN RUNNER.

Wheaton, Ill.

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Please renew my subscription ... Can you give us an article on “Cults and Other Religions Compared with Christianity”? Please! From 700 B. C. until the Reformation, especially. Atkinson, Neb.

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I have been hearing so many good things about your magazine and from so many of my friends, that I have decided to find out for myself. Enclosed you will find Money Order ... I hope that our acquaintance may be a pleasant one, leading to lasting friendship.

Monarch, Alberta, Can.

(Rev.) MARTIN KLOOSTERMAN.

Not a Single Issue

Enclosed find $2.00 for renewal of my subscription to The Calvin Forum. Do not interpret my delay as lack of interest in the paper or the cause. I regard The Forum as one of the most constructive influences in my reading and wouldn’t miss a single issue.

Central Park, Holland, Mich.

CLARENCE DE GRAAF.

BOOK REVIEW

FLAYING THE OMNISCIENT MODERNIST


The author is a well-known member of the Congregational Church of England. He has been a frequent contributor to the leading British religious journals.

The main thrust of the book is found in the evaluation of the character of Jesus as one who is beyond damaging criticism. It is just such criticism of the Christ as has been recently aired, he avers, that has caused so much confusion of faith and gave to the Jewish thought-world. The Jews appropriated it and gave to their own specific coloring. For them it became their failure to understand the high ethics of Jesus. He finds the distinguishing mark that differentiated God from man. Further, the Jews externalized God and gave to it their own specific coloring. For them it became the distinguishing mark that differentiated God from man. Furthermore, the Jews externalized God and revealed the consciousness of sin. “The sanctity of God is constituted in righteousness.”

A second chapter deals with relevant documents. The author in this section reveals himself as one who readily sights the flaws of others and hurl's his darts of biting sarcasm into them with unerring accuracy. Dr. Klooster and Prof. Bacon who have done so much toward devaluing the N. T. literature are treated without mercy. He concludes, “Truly that divine omniscience which we are all agreed must not be attributed to Jesus, as it certainly was not claimed by him, seems to have been reserved for the modernistic scholar.”

Part two constitutes a discussion of the character of Jesus. The most valuable chapter deals with modern criticisms. The Jewish lack of an appreciation of Jesus is found to be due to their failure to understand the high ethics of Jesus. He finds that the tendency of the Unitarian scholarship toward the under-estimation of Jesus “is largely influenced by their desire to exclude the miraculous.” In masterful fashion the author defends Christ’s treatment of the Pharisees, which the Jewish critics have condemned. He discusses with great effectiveness the alleged modernistic concessions that Jesus by implication confessed his sinfulness and revealed the consciousness of sin. By this point (about halfway into the volume) I find that my enthusiasm for this work begins to wane a bit. Mr. Martin is a master at exposing the weaknesses of others. In the first half of this book that is his game. The second half is a more constructive character. In it the writer attempts to trace the holiness of Jesus in his knowledge, conduct, judgments, inner life, significant sayings, self sacrifice, etc. At times he rises to his former heights, when he has an occasion to flay another. But one fails to plumb the depths of Christ’s holiness until he learns that there was and is a uniqueness about Him that places him not only within but also beyond the pale of humanity.

This work, even though one may not be able to nod an assent all the way through, is nevertheless important and timely. In view of the growing differences of opinion among various N. T. scholars in their various studies about the Christ, it was a happy idea on the part of Mr. Martin to bring these matters to the fore, to expose by careful analysis the position of many an outstanding critic and to attempt to present an evaluation of his own.

H. S.

PRE-COLUMBIAN AMERICAN HISTORY

THE KENSINGTON STONE. By Hjalmar R. Holand, Ephraim, Wiscon­sin, pp. 228.

THIS is a very interesting bit of history of the early Norse migrations to America. Did the Norse ever inhabit the North American Continent? Did the Norse ever see the interior of the North American Continent? How can we explain the existence of a race of light-haired, blue-eyed people, not Eskimo, but living in the same regions, under similar conditions for as
long as man knows. How can we explain the existence of a race of Indians that are half white; had beliefs based on stories that are closely akin to stories of the Bible?

This is a very valuable book for teachers and historians and ought to be read by everyone interested in the religious background of the Indian. It centers its information around the finding of a stone bearing the story of an exploratory journey by Norse and Goths in 1362. The evidence is made more complete by the use of findings in the state of Minnesota near Kensington, Brooten, 94 Crookston. Holand’s presentation of the evidence is more convincing than is usually found concerning these matters.

The book is of interest also in its account of possibilities of checking data received years ago with that obtained today. The necessity of retaining all "evidence" is emphasized.

B. DE BOER, University of Missouri.

A READABLE CHURCH HISTORY

HISTORY OF THE CHRISTIAN PEOPLE, By Henry K. Rowe, The Macmillan Company. 1921. Original price, $4.00; reduced price of $1.75. To be had at Kregel Book Store, Grand Rapids, Michigan.

EASE of presentation is one of the outstanding features of this volume of 534 pages on the general subject of Church History. The sentences are of moderate length and always clear as an indication of the presentation of the multifarious phenomena, events, movements, views, which constitute the panorama of the history of the Christian people, is throughout definite without a trace of laboriousness. The course of events is traced down to the close of the ancient church. The book is a study and for classroom work mark the book as a textbook, but also the general reader will meet with no serious obstacle in its perusal.

As the title indicates, the traditional treatment of the subject is here forsaken. The emphasis is shifted from the institutional and doctrinal to the social aspects of Church History. This shift of emphasis required the incorporation of new material at greater length of material that the author has used and in more summary fashion. To make room for this, much traditional material had to be eliminated or treated more briefly. Sketches of the economic and cultural life of primitive times are necessarily cut short. The reader finds room at the sacrifice of concrete historical detail, the result is a certain vagueness. There is doubtless room for this manner of treatment of the subject, the new light shed on the history of the Church is its justification, but the book also illustrates the limitations that inhere in the method.

The standpoint of the book is vague. When, at the outset, the author declares his intention to depart from the conventional way of presenting the history of Church which is unlike other social institutions in its sacred character, one is left to guess, whether the writer means to recognize this fact, and if so, does he wish to justify it as the Christian Church? Does he wish to justify his shift of emphasis on other grounds, unobjectionable grounds, to be sure, but which leave the question of which seems to be, that it always pointed to Jesus of Nazareth as its source and stimulus.

One other outstanding deviation from the traditional manner of writing Church History deserves particular mention. This concerns the divisions of that history. Professor Rowe would distinguish between a formative period, preceding the year 1500; the period of Roman Catholic ascendancy, reaching until 1300; the revolt against authority that built up 1650, and the period of emancipation and expansion, in which we still find ourselves. Much can be advanced in favor of some such division of the material, and it has its drawbacks as any division will have. It is here to be noted that we are viewing the Reformation and our Protestant heritage in a new perspective which materially reduces its significance. Luther’s most abiding contribution seems to be his emphasis on the right of private judgment, and that the applicability of the medieval methods in the present age would at best be limited to rather narrowly circumscribed territories with peoples of primitive cultures. In one respect the traditional Protestant method of seeking the conviction of the individual, and in another the medieval method of seeking mass conversion. The Word of God represents the grace of God on the one hand as cutting across all national and racial and other barriers, and on the other hand as being from beginning to end elective. Is not the traditional Protestant missionary method more in harmony with this elective character of God’s grace in Christ Jesus? It must be plain, that while it is possible to hold that the applicability of the medieval methods in the present age would at best be limited to rather narrowly circumscribed territories with peoples of primitive cultures. It is also plain, that this medieval method may be more in harmony with the reaction in modern Christian nations against Christianity from its beginnings in Deism down to modernism and atheism of the present day.

D. H. KROMMINGA.

THE DISSENTING AMERICAN CHURCHES

THE STORY OF AMERICAN DISSERT. By John M. Mecklin. Harcourt, Brace & Co. 1931. Original price, $3.00; Reduced price, $1.25. To be had through Kregel Book Store, Grand Rapids, Michigan.

M. R. MECKLIN has given us an illuminating discussion of a prominent development in American church history. The narrative element covers the story of the struggles of Quakers, Baptists, Methodists, and Presbyterians. Illeustrations of the stories of churches and church establishments in New England and Virginia until the overthrow of the establishments. The interpretative element sets this history in the light of the contrasting sociology of establishment and dissent. Dissent based religion on the laborer, subjected, immediate series of reality, while the establishment builds on the outer, objective, historical series. Dissent represents the interests of the dispossessed and makes for change and progress, while the establishment builds on the outer, objective, historical series. Dissent represents the interests of the dispossessed and makes for change and progress, while the establishment builds on the outer, objective, historical series.

For a study of the struggle, dissent benefited from and identified itself with the revivals and developed its theology around the concept of the new birth, a crude supernaturalism, and Hebraistic ethics, and, through its triumph and phenomenal expansion, impressed these as characteristics upon American Protestantism. But this very triumph and growth left the great dissent - revivalistic churches unable to reconcile their institutional life with the spirit of dissent to which they owe their origin. Within their
own ranks, they are intolerant of dissent and, while their outlook to allow open appreciation of the new and larger ethico-social problems which our national development has raised, they assume to be the keepers of the national conscience.

The discussion is stimulating and suggestive, and its critical society may be regarded as a valuable contribution to the study of church history which the author discusses, must differ from the factual record. The distinguishing convictions that is purely inward, subjective, but does not manifest itself in the objective realm. Naturally, the complete infallibility of the Bible goes by the board. Not only is the Old Testament declared antiquated, but also Paul's gospel of the disinterested is differentiated from Jesus' gospel of love for them. For the refreshing, however, we must preserve our critical acumen, and the vicarious atonement of Christ, modern democracy and modern naturalism that is purely outward, subjective, but does not manifest itself in the objective realm. Naturally, the complete infallibility of the Bible goes by the board. Not only is the Old Testament declared antiquated, but also Paul's gospel of the disinterested is differentiated from Jesus' gospel of love for them. For the refreshing, however, we must preserve our critical acumen, and the vicarious atonement of Christ, modern democracy and modern science leave no room. It is plain, that, if we do not subscribe to these positions, our evaluations of the phenomena in American church history which the author discusses, must differ from his.

On two illustrative particulars I shall add a somewhat more detailed comment. The author correctly contends, that our modern ethico-social problems will not be solved by an uncritical application of the crude Hebraistic ethics of the Old Testament. But he shoots beyond the mark, when he repeatedly appeals to the ethical difference between the Old and the New Testaments as prima facie evidence against the complete infallibility of Holy Writ. Nowhere does the Old Testament set up the details of its ethico-social demands for Israel as universally authoritative over the New Testament. There is no adequate legal foundation for our discrimination between the Hebraistic forms of those details and the underlying abiding principles. Wrong applications will have to be charged against American Protestantism, but should not be used against the authority of the Bible. The fact that the Bible itself furnishes directions for proper discrimination on our part was observed as early as the second Christian century by Ireneus.

The other matter concerns the propriety of heresy trials in dissenting-revivalistic churches. These are judged out of place because of harmony with the spirit of dissent in which those churches took their rise. This is a common judgment, but none the less taken. Dissent, as discussed in the volume under consideration, is dissent from an establishment, is the clamor for equality before the law of the land by religious groups that fail to find room for their convictions in the organization set up and recognized by that law. The implication certainly is not, that the dissenters were persons without convictions. And the fact is patent, that they never organized all together as one group merely on the basis of the purely negative principle of dissent, but as different groups according to the differences in the convictions they held. For the distinguishing convictions of their group, they were willing to undergo hardship and suffering. It certainly would be suicidal for such a group to allow of dissent from those convictions within its own ranks.

The volume suggests, strongly because of its merits, the inadequacy of merely sociological categories for the explanation of the great phenomena of the history of the Christian church in America. It is a peculiarly American fact, that sociological categories have no room for the recognition of the supernatural origin and the supreme authority of the Biblical revelation. And these are precisely the assumptions that lie at the basis of the Christian church and of American Protestantism in the historical sense. These assumptions are being brought to the historical test. If they are false, American Christianity and the Christian church as known to history may vanish in thin air. If they are true, there will appear enough of strength in them to assure the continuation of the historical line of American Protestantism together, let us hope, with the correction of its aberrations from its norm.

D. H. KROMMINGA.
Miss Brown, "Legally the Negro was free, but his freedom had not been given him for his own sake. . . . Had emancipation come as the result of a deep and fundamental sense of human justice on the part of a majority of the people, North or South, the Negro of the Negro might have lain along different ways." The aftermath of the Civil War . . . constituted one of the most shameful periods of our national history." Out of this atmosphere arise the present Negro problem.

"It was the World War that revealed the color line as the problem of the twentieth century not only for America but for the world." As factors in that problem she refers to the vast numbers of Negroes in the United States—nearly one tenth of our population; to the lynchings which many whites in the South still condone; to the difficulties of getting an education— the annual average expenditure for the education of a white child is forty-five dollars, while that for the colored pupil is less than thirteen dollars.

Like Professor Johnson, Miss Brown sees no easy solution for the Negro problem. In a Postscript addressed to white Americans she says:

"An eminent sociologist and student of race has said that he has no concern with solving the race problem; he leaves that to those who know less about it. I suspect that the sociologist made his statement after having heard once too often the perfectly safe generalization that if we would only apply the teachings of Jesus, everything would be all right. But to solve the race problem one must understand the teachings of Jesus; for Jesus would involve at least three things: an understanding of what the teachings of Jesus really are, a knowledge of how those principles can be applied to a complex social problem, and the willingness to get real results at large byordinate personal ends in a commitment to those principles. And that, I take it, leaves the problem about as difficult as it was in the beginning.

Yet she does believe that "the Christian Church has within it the possibility of leadership in writing tomorrow's story of the Negro." "If the church is to lead the way it must not only attack boldly such overt evils as lynching but it must dig to the bottom of that philosophy which underlies discrimination and makes lynchings possible." Both books have helpful bibliographies for the further study of the Negro problem. Miss Brown's is fairly complete with no comment; Professor Johnson's is selective with critical comment.

**ONE THE APOSTLES' CREED**

**THE FAITH OF CHRISTENDOM.** By Dr. J. M. Van der Meulen. Presbyterian Committee of Publication, 1936, Richmond, Va., pp. 335.

The author of this book, the late Dr. J. M. Van der Meulen, was a well known figure in Reformed and Presbyterian circles. He was at one time pastor of what is now the Central Reformed Church of Grand Rapids and more recently President of the Presbyterian Seminary of Louisville, Kentucky. He introduced the first lectures or sermons to three different churches, the first Presbyterian, the second Baptist, and the third Reformed. In the focus of the book the Second Person of the Trinity is something like an oasis in the arid, desert of a great deal of modern theological literature.

While one may put a question mark here and there in connection with matters of interpretation and of personal opinion and occasionally wish that the lines were drawn just a little sharper, the work bears throughout the earmarks of genuine orthodoxy. There is a running, very much up-to-date, and effective polemic against the denials of Modernism, and a very effective tribute to upholding the fundamental of Christ's divinity. The author has a fresh approach to the problems with which he deals, is always clear in his presentation of the matter under discussion, writes in a lucid style, and drives his less certain home with apt illustrations. Altogether his work is a delightful book that can be read with profit and edification.

**TWO DEVOTIONAL BOOKS**


**WOUNDED FOR OUR TRANSGRESSIONS.** By James M. Ghysels. Zondervan, Grand Rapids, 1936. Price $1.00.

Two volumes of devotional literature. They are radically different, due to aim, background of the author and readers reached. The same orthodox theology underlies both, expressed or unexpressed.

Macartney is biographical. He is a great preacher. In this volume of "Epitaphs" he presents striking spiritual biographies of some of the righteous and some of the ungodly. These sketches are compelling. You cannot stop reading until you have finished the book and when you have finished you want more. The historical and environmental material is instructive. The illustrations are apt and taken from the wide field of reading of the erudite author. The lessons stand out boldly and helpfully.

Preachers should read this volume for homiletical stimulation. Naturally, not every minister is strong in biography, but audiences delight in that type of sermons.

A volume that will be read and reread by all who are interested in good sermons. A book for youth. Abner "died as a fool dieth"—Judah "that he might go to his own place"—John is "the disciple whom Jesus loved"—Two young men: One departed "not being desired," the other "all Israel mourned for him"—Dumas "having loved this present world"—Abraham, the pioneer, "came into the land of Canaan"—Jesus: "He is not here for he is risen." Mechanically the book is a credit to the Cokesbury Press.

Ghysels is meditational, a weekly contributor to The Banner. His meditations are exegetical-devotional. In "Wounded for our Transgressions," he gathers and enlarges upon some of his Banner meditations. He states that he aims "to be exegetically accurate and doctrinally sound in helping to stimulate and deepen the life of faith." This aim he reaches: there is accurate exegesis and unquestioned Reformed theology while he exalts the suffering Christ.

In times when the art of meditation seems to be lost it is encouraging that the venture is made and we compliment both the author and publishers upon the issue of the volume. May it be read by many.

Ghysels leads his readers through Isaiah 53 and portions of the New Testament touching the passion and death of the Savior, to present the ever fascinating story of our redemption. Mechanically the book suffers from careless spacing of the lines.

**BOOKS IN BRIEF**


Helpful project lessons on Old Testament Bible history drawn up by four Christian school teachers. Also serviceable for home use. May be had from National Union of Christian Schools, 1011 Lafayette Avenue, Chicago, Ill.


Seven edifying sermons extolling the Christ of the Scriptures, the Savior of sinners.

**TWELVE NEGRO AMERICANS.** By Mary Jenness. Friendship Press, New York, 1936. Cloth, $1.00; Paper, $ .40.

Brief sketches of the work of twelve negro Americans, all of them active in some kind of social or religious work. The little book subserves the admirable purpose in these days of racial animosity to foster a better understanding and appreciation of the black race.