Ecumenical Consciousness
Of the Reformed Type

Students and Christ
Cambridge International Conference

The Puritan Defended
Debunking the Debunkers

Economic Reflections
And a Deeper Question

Gaspard De Coligny
Bravest of Huguenots

Four Elements
And Their Possibilities

Labor Day
Just Working, or Building?

Radio Questions
Verse

News Letters
The Book Table

Vol. V, No. 1-2
Aug.-Sept., 1939
Two Dollars a Year

EDITORIALS
Cultivating a Reformed Ecumenical Consciousness
First American Calvinistic Conference
The Confirmation of Homrighausen
Discussion Clubs of Alumni
Not a Question of Calvin
A Governor Laughed At
A Mayor Blinks at the Law

ARTICLES
The Cambridge Evangelical Student Conference. By the Editor
Sin . . . on a Summer's Day . . . By Ala Bandon
The Puritan Defended. By Jacob G. Vanden Bosch
Disturbing Economic Reflections. By Henry J. Ryskamp
Gaspard de Coligny (1516-1572). By Henry J. Van Andel
Water, Air, Earth, and Fire. By John De Vries
Labor Day and Temple Builder. By Ala Bandon
Radio Question Hour Echoes. By Henry Schultze

FROM OUR CORRESPONDENTS
The American Calvinistic Conference
South African Church News
Hungarian News Letter
Christian School Convention Flashes
News Items and Comments

AROUND THE BOOK TABLE
Days of Our Years
William Lyon Phelps
The College Curriculum
Genesis Translated Anew
Luther on Galatians
Maier's Radio Address
A Christian Novel
War-Stricken China

VERSE
Shall We Weep?
Release
It is Possible
Committed
Through a Glass Darkly
Cultivating a Reformed Ecumenical Consciousness

THERE is much agitation for ecumenical conferences these days. The church union movement in our own country has its counterpart in much of this ecumenical propaganda in the world at large. For this movement, largely inspired by creedal and doctrinal indifference, The CALVIN FORUM has no sympathy. The beautiful ideal enunciated by our Lord, That they may all be one, will not be realized by suppressing the differences of conviction on the great verities of our holy Faith. Those who deny or are in doubt about the deity of our Lord Jesus Christ can never be one with believers in His divine Lordship, even if they should unite in one denomination or conference. It is plain suicide for the true church of Jesus Christ to shut its eyes to these differences and thus, at least by implication, acknowledging as Christians those who deny the very Lord of glory. Singing “Onward, Christian soldiers” may for the moment drown out the voice of those who insist upon loyalty to the truth as it is in the Lord Jesus Christ and His Word, in reality it fails to solve any problem and does not bring true Christians one step nearer true ecumenicity.

But there is an ecumenical movement which we hail with enthusiasm. We wholeheartedly support any movement that would strengthen the ties of fellowship and unity between brethren who in the great verities of the Christian faith are one. This means for one thing that we greet with joy any effort to bring those who share the Reformed interpretation and outlook of the Christian faith together. We must cultivate a Reformed ecumenical consciousness. Just as the Socialists used to raise the rallying cry, Proletarians of all lands, unite! so we would raise up a banner today with the motto: Calvinists of all lands, unite! This unity and ecumenicity of those who are true to the Reformed faith can come to expression in more than one way. We naturally think first of all of the ecclesiastical way. Churches that hold the same confession should be united in the same country. Churches of different lands holding the same Reformed Confession should have ecumenical synods from time to time. The recent move of three such denominations—the “Gereformeerde” Churches in the Netherlands, the Christian Reformed Church in America, and the “Gereformeerde” Church in South Africa—looking toward an ecumenical synod, is a step in the right direction. But also apart from the purely ecclesiastical channels there is room for the cultivation of this Reformed or Calvinistic consciousness. One way is by means of international conferences, such as have been held in Europe in recent years. Another such important channel is that of the Calvinistic press. Especially papers whose interest is not limited to one denomination are in a favorable position here and have a great task to perform. From correspondence received we have been assured that our own magazine is increasingly accomplishing that very end. The English language is the most widely read language in the world. There is also from this point of view great need of such a magazine as ours, which pledges itself to the strengthening of the bonds of fellowship between Calvinists of every land and every clime and of the most varied historical antecedents.

First American Calvinistic Conference

As the report of Dr. Hoogstra in this issue indicates, the First American Calvinistic Conference held this summer at Paterson, New Jersey, must be judged to have been a success. No doubt, there are many things to learn in a new venture such as this one is. The sponsoring group would be the first to grant that they were not experienced in the ways and technique of conferences and conventions. So much the more reason to feel gratified at the response with which they met. Our God has blessed their efforts, despite many handicaps that had to be overcome. There is every reason to go forward encouraged, forward in faith. There are many misunderstandings concerning Calvinism that must be removed. There is great need for the deepening of the Calvinistic consciousness in the Reformed and Presbyterian groups of our land. There is dire need of a new enthusiasm for a progressive Reformed theology that shall, in the best sense of the word, meet the needs of the American type of mind and be adapted to the spiritual needs of the American nation.
The first conference has also passed resolutions with a view to the second. It is proposed that this conference shall meet in 1941. It would seem wise that a national conference like this be held biennially. The proposal to meet in Michigan, where so large a contingent of Calvinists of Reformed, Christian Reformed, and Presbyterian church affiliation dwell, will also meet with wide approval, we feel sure. For the success of the conference it may not be out of place to suggest at this time that the sponsoring committee should be truly representative of the various Calvinistic groups which may be expected to respond to the call of a conference such as this aims to be. This representative character should mark the committee from the very beginning of the time that preparations are made for the 1941 conference. If the first steps for 1941 are to be taken by a ministerial conference whose membership is exclusively from one denominational group, as appears to be the plan from the report, would it not be well to have this group proceed promptly to the selection of a sponsoring committee that shall be representative of all the different groups interested in this cause. The number of groups really interested in this positive and aggressive Calvinistic testimony is already small enough, at least for the present, and the 1941 conference ought not to be handicapped with a one-sidedly denominational setup. Ministerial groups of various denominations, seminary and college faculties, as well as other groups of positively Calvinistic conviction and outlook ought to be represented on the sponsoring committee. And such a committee might well get under way this year to make 1941 a success. C. B.

The Confirmation of Homrighausen

In a recent issue of The Princeton Seminary Bulletin appears a news item of more than passing interest. The Theological Book Agency on the Princeton campus is reported to have sold nearly one hundred sets of the Institutes of John Calvin last year. It is added that this is "evidence of the new interest in Reformed Theology that is sweeping the campus, and of the desire of students to explore the pristine sources of Calvinism."

The implication is unmistakable that the stay this past school year of Brunner at Princeton is largely responsible for this revived interest in Calvin's Institutes. Undoubtedly this is a correct observation. However, if readers of this news item should be inclined to conclude from this that Brunner's theology is a step forward on the main highway of Reformed thought, they should bethink themselves. It is cause for gratitude that Princeton students are reading the Institutes more than ever before. It is sincerely hoped that they will study, and not only read, this classic of Reformed Theology. And if they really proceed to do so, it is safe to say that they will in most cases come to the following twofold conclusion. First, that as over against the man-centered Modernism and Immanentism which is still the stock in trade of most American liberal seminaries, both Calvin and Brunner are right in calling men back to a theocentric theology, to transcendence, to the absolute as over against the relative. And, secondly, that on the most basic and most determinative doctrine of all theology, viz., the doctrine of the Word of God, Brunner and Calvin are poles apart. We recommend to the student of this subject the careful reading of those chapters in Book One of the Institutes which deal with the nature and the authority of Scripture. Likewise those chapters in Books One and Two which deal with man's state of rectitude, the fall, and the redemption through Christ, with particular reference to the historical character of these events. If he will carefully compare these views with those advanced on this score by Professor Brunner, it will not take him long to conclude that though Brunner may claim to agree with Calvin, Calvin does not agree with him. C. B.

Getting Back to John Calvin

In a recent General Assembly of the Presbyterian Church in the U.S.A. has approved the appointment of Dr. E. G. Homrighausen to the Thomas Synott Chair of Christian Education at Princeton Theological Seminary. An official publication of the Seminary informs us that "by this action the Assembly established in his position one of the finest minds and most devoted hearts among the younger generation of American Christians." How much of this appreciative evaluation of Dr. Homrighausen is to be ascribed to the language of courtesy—which also has its proper demands—it is not necessary to investigate. It is of more importance to note what the responsible editor of this official Seminary publication has put in and has left out of this statement, a statement which under the circumstances has no doubt been worded with care. In this virtual vindication of the much disputed appointment it is said that the candidate has a fine mind and a most devoted heart. Are these the real prerequisites for the occupant of a chair in such a Reformed Seminary as Princeton is? Surely these are excellent qualifications, but they are qualifications requisite for a professor at a Unitarian or liberal seminary as well as at Princeton. Is this all the Princeton publica-

August-September, 1939
or has resulted in, some change in sympathy for the dialectic theology on the part of the leadership at the Seminary of Warfield and the Hodges. This Princeton leadership again exhibits its apparent determination to follow Barth and Brunner rather than Calvin, Hodge, Warfield, and Kuyper. Meanwhile, in fairness to Princeton, it is well to remember that at least two outstanding members of the faculty of that institution have not joined the swelling chorus of devotees to the dialectic theology. It is refreshing to note that such a theologian as Dr. John Kuizenga, who occupies the chair of Apologetics at “good old” Princeton, has on a number of occasions repudiated the assumptions and positions of the dialectic theology. May his voice be heard again! Princeton must not be permanently lost to the cause of a real Reformed Theology. C. B.

Discussion Clubs of Alumni

One of the signs of the revival of Calvinism in America is the establishing of clubs for the discussion of certain matters in the light of Scriptural principles. In Grand Rapids, Mich., there are five of them, in order of seniority: a general club, a natural science club, a philosophical, a pedagogical, and a literary club. There are clubs in Paterson, in Philadelphia, in Chicago, in New England, and soon there will be one in the Mid-West. Some of these clubs consist of graduates of Calvin College and Seminary only; others count among their members alumni of different colleges. All of them seem to make a college education, or the equivalent, a prerequisite for admission, which feature is not only a natural outgrowth of a real college education, but absolutely necessary for a free and unbiased discussion, and, therefore, for the development of our Christian principles in a democratic atmosphere. Rome believes in popes and spiritual dictators. Calvinism believes in mutual edification. Discussion clubs are therefore, entirely in line with our background.

H. J. V. A.

Not a Question of Chestnuts

A STATEMENT often heard in the present controversy over the part which the United States should play in the international conflict is: We are not going to pull England’s chestnuts out of the fire! This statement, which is supposed to be a powerful argument for the isolationist policy on the part of the United States, would have force only if the two assumptions which it silently makes are correct. The first silent assumption is that we as a nation can really and permanently stand aloof from any world conflict if we only choose to do so. The second assumption is that in the present world situation England designs to use the influence and prestige of the United States to advance interests which are purely British and in which we have no concern.

Now there is just enough truth in this second assumption to lend the argument of the American isolationist on this score a certain degree of plausibility. It cannot be doubted that in the past Britain has “used” other nations to advance her own interests. “Perfidious Albion” is an unwarranted synonym for Great Britain, but history proves that the epithet does contain a grain of truth. But whatever truth or fiction may be contained in this second assumption, it cannot be an argument for a policy of isolationism on the part of America. By itself it can at best be an argument for keeping our eyes wide open in international negotiations. But the reason the isolationist is basically wrong is found in the error contained in the first assumption. It is a simple but solemn fact that we are not isolated from Europe and the world at large. We cannot stand aloof from any impending international conflict. Even if the matter of trade relations and treaties were left entirely out of consideration, it would still be tragically but inescapably true that we are bound to be drawn into any world conflict that may arise. The real issue underlying world ferment today and any eventual world conflict of the future is an issue in which we are most deeply involved. It is nothing but short-sightedness on the part of American isolationists to overlook this. That is the issue of the conflict between two irreconcilable philosophies of government. Things are shaping up in the world for a clash—unless God prevent!—between government by force and government by reason, between government by the whim of a dictator and government by the will of the people. Totalitarianism and democracy simply will not mix. This should not be taken to mean that it is the God-given task of the world’s democracies to attack the totalitarian states. If some nations want a totalitarian form of government for themselves, that is their business. But it is a fact of simple observation that, whereas the democratic form of government in a nation at no time constitutes a threat to the independence and freedom of another nation, this is precisely the case with every totalitarian government. It would be an easy solution of a difficult problem if we could simply leave each other alone. But the dictators and totalitarian states do not leave their neighbors alone. The propaganda for Nazism in our own country is unmistakable and the success of such propaganda involves the subversion of the free institutions which are the boast of our democracy. Moreover, other nations are falling prey to this propaganda and serve to strengthen the line-up of these autocracies against the democracies. To be indifferent to this situation is to be wilfully blind. The pestilence of totalitarianism with its race hatreds, its religious persecutions, its unprompted butcheries, and its cruel concentration camps will not be prevented from spreading unless and until the democracies of the world stand shoulder to shoulder in defending themselves and in resisting the aggressor. C. B.
A Governor Laughed At

The eighty year old governor Dickinson of the State of Michigan has become the object of many a taunt. Why? Because he is a Christian and does not hesitate to let the world know about it. Because he believes in the efficacy of prayer, and makes no secret about it. Because he is convinced that liquor is an evil and the cause of much evil and distress, and that the liquor traffic should be abolished by legal procedure. And he refuses to be silent about that, too. Because he has his eyes open to the sin in the world, and has the courage to tell the world about it and to warn those whom he thinks will be most exposed to it. Recently he warned mothers of the dangers to which their daughters would be exposed when visiting one of the great cities of this nation. The reaction of many all too clearly revealed a spirit which is dominant in this country and in the world in general. There is a tendency to make light of sin or to rule it out of consideration entirely. It is conceded that there may be a shortcoming here and there, or perhaps a case of underdevelopment, or possibly an unfortunate combination of circumstances, but positive evil lurking about is a bit of nonsense. That squares, I think, with the dominant philosophy of America. Then, again, there is the assumption that the subjects are almost invariably superior to the sin and evil that there may be. We have in our land, in spite of the ever-increasing lists of crimes committed, a strange confidence in the willingness and ability of the average American to discriminate between good and evil, and then to reject the bad and accept the good. And consequently we do not seem to feel the need of being fortified by warnings from observant and experienced Christians and of clinging closely to the Higher Being who alone can see the subject safely through. If the philosophy that dominates America is true, then the jeers, sneers and hissings directed against the aged Christian gentleman who occupies the governor's chair, are understandable and justifiable. If the Scriptures are correct in teaching the prevalence of sin, the tendency to evil, and the need of heavenly guidance away from sin, then he was and is not only justified, but even obligated as a Christian to raise his voice of warning.

A Mayor Blinks at the Law

SAID the mayor of a city of about 185,000 inhabitants in effect, "If 25,000 people in this city want and enjoy Beano, I am not going to enforce the law against it." The legal authorities regard the playing of Beano as a violation of the state's gambling ordinances. There seems to be no doubt about that at all. Indeed, many have been repeatedly fined $100.00 for the violation of such laws, but the payment of the fine seems to give the operators a sort of a license to reopen their joints and to proceed with the mayor's tacit approval with their business in direct violation of the court. Civic-minded Christians protested against such a travesty on justice and law enforcement. They demanded "padlock" proceedings. The mayor labelled their civic-mindedness "narrow-mindedness" and let them know that he proposed to blink at the law. It is not a question about the goodness or the badness of the law relative to the game under consideration. If that were the case the mayor should have adopted an entirely different procedure. He should have put forth efforts to have the law repealed or at least modified. This is purely a question of law enforcement or no low enforcement. As such the question is of more than local interest. There is nothing that is calculated to bring in more swiftly the spirit of lawlessness than the blinking at the law by those in authority. The mayor enunciated this principle by his reaction, "If you don't like the law, don't keep it." That's anarchism in its simplest form. And that thing nestles in the high places. If the representatives of law take it lightly, what will those that are subject to it do? One wonders how many of the 35,000 annual traffic fatalities are not traceable to the blinking at the law. One wonders how many of the wretches crowding our institutions are not there because they just blinked at the law. One wonders whether the obvious lack of discipline throughout the world, which makes social life often so precarious and well-ordered civic and economic life seem at times to be all but impossible—whether that is not traceable to a law-blinking citizenry too often encouraged by the law's own representatives.

SHALL WE WEEP?

Shall we shed our tears for the faithful few
Who have entered the better land,
Who have fought the fight and await a crown
At the fringe of the golden strand?

Would we hold them back in these turbulent times
From the home of eternal peace,
When Jesus Himself has shut them in
And granted from earth release?

Ah, no! Rejoice, for that task is done,
The King has received His own.
And to you who are watching beside the grave
His comforting shall be shown.

—JOAN GEISEL GARDNER.
THE CAMBRIDGE EVANGELICAL STUDENT CONFERENCE

By the Editor

THE Fourth International Conference of Evangelical Students, held at Cambridge, England, June 27 to July 2, has gone down into history, but as a spiritual force in the lives of those who had the privilege of attending, it will not soon be forgotten. From beginning to end the meetings were handled admirably. There was no steamrolling from the platform at any time. In fact, the Conference did not even have a permanent chairman. But there was no hitch in the proceedings at any time. Even those responsible for the huge preparations and the smooth working of the conference program at no time were conspicuous or prominent. It seemed as though all were guided and directed by one and the same spirit. Each chairman, each speaker, each participant in the Conference had only one motive and one aim: to exalt the Lord Jesus Christ in the thinking and the living of the Christian students of all lands!

O one could for a moment be in doubt as to the position of this Conference in the great spiritual struggle of our day. Its testimony was clear and unsullied. All speakers and leaders were themselves guided by the Word of God as they sought to guide others. There was no ambiguous language, as is so often the case at conferences which call themselves evangelical but which in reality are committed to a mere human program couched in religious terminology. Not so the Cambridge Conference.

Leaders in the movement have from the beginning recognized the indispensability of a clear statement of belief. Here it is:

The doctrinal basis of the Conference shall be the fundamental truths of Christianity, including:

(a) The Divine Inspiration and entire trustworthiness of Holy Scripture and its supreme authority in all matters of faith and conduct.
(b) The Unity of the Father, the Son, and the Holy Spirit in the Godhead.
(c) The universal sinfulness and guilt of human nature since the Fall rendering man subject to God's wrath and condemnation.
(d) Redemption from the guilt, penalty and power of sin only through the sacrificial death (as our Representative and Substitute) of Jesus Christ, the incarnate Son of God.
(e) The bodily resurrection of Jesus Christ from the dead.
(f) The necessity of the work of the Holy Spirit to make the death of Christ effective to the individual sinner, granting him repentance toward God and faith in Jesus Christ.
(g) The indwelling and work of the Holy Spirit in the believer.
(h) The expectation of the personal return of the Lord Jesus Christ.

Everyone who knows Scripture and Christian truth will recognize in this statement the complete absence of those "weasel-like," ambiguous terms and phrases which are so common in religious phraseology oriented from the modernistic camp. And it is equally refreshing that this group has not made premillennialism an article of the Christian faith either.

The soundly biblical nature of the testimony of this movement comes to expression likewise in its conference hymn, its conference prayer, and a statement in the publicity literature. That statement reads as follows: "The significance of the Conference is that 800 students from at least twenty different nations are gathering together at a time of tension in political matters to consider their common loyalty to Christ who died and rose again in order to set them free from a bondage far worse than anything political, bondage to self and sin." There is no flirting here with a program of bringing in an earthly "Kingdom of God" by the improvement of social and political conditions.

Mark also the Conference Hymn.

"We rest on Thee"—our Shield and our Defender! We do not go forth alone against the foe; Strong in Thy strength, safe in Thy keeping, tender, "We rest on Thee, and in Thy Name we go."

Yes, "in Thy Name," O Captain of salvation! In Thy dear Name, all other names above; Jesus our Righteousness, our sure Foundation, Our Prince of glory and our King of love.

"We go" in faith, our own great weakness feeling, And needing more each day Thy grace to know; Yet from our hearts a song of triumph pealing; "We rest on Thee, and in Thy Name we go."

"We rest on Thee"—our Shield and our Defender! Thine is the battle, Thine shall be the praise When passing through the gates of pearly splendor, Victors—we rest with Thee, through endless days.

The same acknowledgment of absolute dependence upon God you note in the one-sentence Conference prayer.

"O God, forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord."

A conference that prays and sings and confesses these great verities, is living by the Word of God and walking in the light.

OUR readers will no doubt be interested in the workings of a Conference of this kind. Imagine some 800 students from 33 different countries and all parts of the globe. They are housed in six of Cambridge's colleges, whose regular students are home on vacation. In charge of each such group, numbering approximately 120, is a host and hostess, who will be at the head of the table at each meal and act as...
sponsors or leaders to the group during its stay at the college dormitory.

Speakers and officers are lodged at one of the hotels, where they can confer together readily as need arises. They meet at meals and mingle freely in the hotel lounge. Every morning at 8 there is a well-attended prayer meeting for these speakers and leaders, held right in one of the hotel rooms.

Meetings are held at 9:30—with two addresses and a good intermission—in the morning, at 5:15 in the afternoon, and in the evening at 8:30. (British meals are at 8, at 1, and at 7.) There is no public discussion after the addresses. Anyone desirous of asking a question or of having an interview with the speaker is given opportunity to do so in the speakers' room after the meeting.

The early afternoon is reserved for diversion and social functions. There was a reception on one of these afternoons and an outing on two others.

The day meetings, attended by the entire conference, are held in the Large Examination Hall of the University. It is inspiring to look into the faces of some 800 students, keen, alert, interested, intelligent, no doubt the cream of the orthodox Christian student leadership in many lands.

In order to overcome the obstacle of diversity of language, most of the evening meetings are broken up into two assemblies. At the one, the Norwegian language is used, which can be understood by all Scandinavians, of whom there are some three hundred. At the other meeting, held in the regular auditorium, the British and continental as well as other students, all of whom are familiar with the English language, meet. In the joint meetings speakers are urged repeatedly to speak very deliberately and slowly, so that those less familiar with the British vernacular may be able to follow them. Only in a very few cases is the expedient of translation resorted to. It must be remembered that English is a well-nigh universally spoken language in an educated group like this.

Between sessions conference members mingle freely in the large lounge off the auditorium. Here Christian students from all parts of the world meet one another, and the speakers as well, making new friendships, many of which will last a lifetime.

The Conference theme, taken from 1 Cor. 1:30, was the source for the subjects of the four first morning addresses: Christ Our Wisdom; Christ Our Righteousness; Christ Our Sanctification; and, Christ Our Redemption. These were not sermons, but spiritual addresses full of biblical truth and sound theology. Other subjects were such as, Christ and the World of Thought. The Evangelical World View, From Doubt to Faith. Do Actions Speak Louder than Words? The Evangelical Movement in the Universities, The All-Embracing Claims of Christ, The Christian and the Orders of Society, Changing Morals and the Unchanging Christ, The One Essential, The Liberty of the Christian Man, Christian Service and Professional Life, Christ and the Student Mind.

Not only was there diversity of subjects, but also of speakers. The twenty speakers came from England and Denmark, from Holland and Norway, from Sweden and Wales, from Finland and Scotland, from Hungary and the United States. Some were ministers, others professors, again others executives in Christian movements. Nor were all the professors theologians. At least two outstanding names were those of university professors in the field of anatomy.

There was also diversity in emphasis. Some placed the emphasis on the soteriological aspect of our Faith, others rather on the theological.

But the beauty of the Conference was the genuine unity and agreement of all speakers and all messages underlying the diversity. That unity was unmistakable. Nor was it on the surface. In fact, nothing was "on the surface" in this conference. The unity of message and impact upon the audience was one that was grounded in loyalty to the Word of God, in deep spiritual allegiance to the God of the Scriptures and to the Christ of Calvary. There were no discordant notes heard at any time. Nor was it at any time necessary to suppress or gloss over differences in the interest of a mere semblance of unity. The full-orbed gospel of the Scriptures, the God-centered world and life view held sway, because Christ was exalted by all.

It is impossible within the scope of this article to do justice to the wealth of thought and appeal contained in the addresses. Yet something must be said, and a selection must be made.

Professor Sebestyen of Budapest stressed the need of the full-orbed Christ. Said he: We need more than a merely soteriological Christ. Christ is our wisdom. He is "doctor mundi absolutus" (the absolute teacher of the world). Hence we need Christian thought and Christian philosophy. This yields a Christian world and life view, a unified view, which challenges all false philosophies. Nothing outside of Christianity is true "science." This true philosophy of life is to be had only upon the basis of special revelation. The God-centered view is basic to all knowledge. And this is not an abstract conception of God, but the knowledge of the living God of Scripture.

Dr. Martyn Lloyd-Jones spoke more frequently than anyone, having being scheduled for three addresses. He is a dynamic speaker, full of power and conviction, committed to the glorious gospel truths and with a deep appreciation of the Calvinistic emphasis. Your editor will have occasion to speak of his position and labors as associate pastor of Westminster Chapel, London, on another occasion. He is much sought after as conference speaker by the orthodox students of Great Britain and is the
president of the British Inter-Varsity Fellowship for 1939-'40. His addresses were intellectually virile, spiritually and theologically strong, and at all times challenging to the Christian student mind. Nor was he afraid to combat erroneous views. A mighty champion for the biblical, God-centered, Christ-extolling truths of the gospel, as well as a sworn enemy of modernism.

Professor Groscheide of the Free University of Amsterdam was a worthy representative of the best in modern Dutch Calvinistic thought. In good English diction and in a clear flowing style (at least for one to whom English is not the vernacular) he read papers on The Evangelical World View, and on The Christian and the Orders of Society. The latter was a presentation of the implications of the Christian world and life view for every realm of human endeavor. Though no names were mentioned, Barth and Brunner received their due by way of a fair criticism. The cultural task of the Christian was stressed and the significance of the doctrine of common grace indicated. The Dutch would say: “Een kalm, bezadigd, degelijk betoog.”

An now that I have begun to give the thrust and content of specific addresses, it is hard to know where to stop. One more address that may properly be singled out was that of Professor Daniel Lamont of the University of Edinburgh (New College). Professor Lamont is a dignified figure with a dignified and solid message. He holds a position of influence and respect in the Church of Scotland. Speaking on Christ and the World of Thought, he delivered himself of a forceful plea for God-centered, biblical thinking. A few of the statements made follow: A synthesis of thought that leaves God out is one of the most mischievous conceivable. We must begin with God. If God is put in the center, all is in its proper place. If not, all is out of focus. Speaking of “this godless modern synthesis,” he stressed the fact that the mind badly needs saving and told his audience that the real antithesis is found between the thinking of the natural man and the truth of Scripture.

If someone should conclude from a rehearsal of such messages as these that the Cambridge Conference was a Calvinistic conference, I would agree. Yet I doubt whether the word Calvinism was once used in any of the addresses.

S for the presentation of these messages, it was adapted to the student mind and sought to meet the particular problems with which that mind has to cope. At the same time, it was recognized that there is no high-brow way to heaven and that the student with his intellectual as well as his moral problems can be saved only through the same Christ of Calvary as anyone else.

The messages were presented with dignity. There was not the least strain of sensationalism. At the same time, every address, however intellectual, was shot through with the deeply spiritual and existential note that marks all presentation of the truth that is Christian in the real deep sense of the word.

There was no comfort in the messages for the humanist or modernist. There was no flattery for man. The Word of God had the place of honor. Christ and His cross were exalted. The God-centered view of the Scriptures was presented. And the urgency for each Christian student to commit his mind and heart in complete captivity to Christ was driven home.

It was a truly Soli Deo Gloria Conference.

C. B.

**SIN . . . ON A SUMMER’S DAY . . .**

Just now I was listening to a radio traveling-salesman extolling the “glamorous beauty” of Nature. I fell to musing and meanwhile my eyes roved about the green banks of wild vines about my cottage. There is something glamorous about the careless luxury of unstudied Nature. I began to admire the symmetry and delicate tracing of a single green leaf.

But my admiration turned to a thrill of distaste as I saw that one corner of my beautiful leaf was being rapidly eaten away by a small but business-like cut-worm. In spite of myself I noticed the efficiency of the little beastie and his hidden beauty evoked my admiration for another marvel of Nature.

Just then, a felt but really unheard flutter in the air startled me and the worm was gone. A peculiarly bold robin has stolen him from my green magic-carpet. There I saw the beautiful brigand perched on a limb above me. Once more the sheer perfection of Nature made me catch my breath at the very beauty of the bird’s form and sleek plumage.

Suddenly she sprang up, rapid screaming chirps of fear and rage burst from her throat and she flew up into the tree. I had almost missed the crime that was being committed by a blue-jay at the robin’s nest, which was being ruthlessly raided of its few small eggs by the unstinting marauder.

By dint of desperate courage and feeble but vicious blows of beak and wings, the cowardly jay was driven off and sat complacently on the grassy sward before me. What a handsome robber! How the colors of his coat blend in perfect ensemble with beak and claws and tail! What a saucy dash his Robin Hood plume gives to the whole costume!

But alas, how vain is earthly grandeur. No sooner has he set himself to straightening a few deranged creases in his otherwise faultless but now a bit ruffled top-hat and tails, when *Swish!* out from behind the vines springs a lithe gray form. Only time for a few agonized yells from our feathered dandy and he hangs limp and lifeless in the ravaging claws of the house cat.
Is now the series of nature-tragedies complete? Not quite. With a savage roar a dog comes bounding and the cat goes scurrying, leaving her feathered prey. Again I might have seen another of Nature's tragedies, were it not that the dog slinks away before the common enemy of all nature, Man.

I drew a breath. Glamorous Nature, and yet all that pain and tragedy under one tree in the midst of men's homes and it is multiplied a hundred-fold in the wilds. We need only look at gnarled branches, mildewed trunks, crushed grass and flowers, scars and blemishes on plant, tree, and beast to know that it is not as it should be.

Once I studied a plant louse. It required a microscope to count its legs, but that tiny dot had parasitic lice living on its back! How true the words of some biological wit:

"The smallest fleas have smaller fleas
To pester and to bite 'em,
And these small fleas, still smaller fleas,
And so . . . ad infinitum!"

The realization is instinctively borne upon us, "Twas not ever thus." Man was made for a garden and has been longing for Paradise ever since the first thistle reared its ugly head into the Adamitic heel.

"The whole creation groaneth and travaileth in pain together until now . . . waiting for our adoption, the redemption of our body."

ALA BANDON.

THE PURITAN DEFENDED

Jacob G. Vanden Bosch
Professor of English Literature, Calvin College

To understand American culture and its background one is compelled to take notice of Puritanism. Of all the nationalities and races that have contributed to our civilization none is more important than it. What the French, the Spanish, the Dutch, the Germans, the Scandinavians, the Scotch, the Irish, the Alpines, the Jews, or the Negroes may have contributed should never be overlooked, each strain having its distinct value, but none of these compares in significance with the Puritan contribution. Not only is it chronologically one of the first factors, it has as a matter of fact proved itself to be the dominant factor so far in our national culture. So vigorous it was that from the start it overshadowed all other strains, and as soon as concerted action among the colonists was necessary it played a leading role.

Puritanism Pervades American Culture

There are reasons for this supremacy of Puritanism. New England was its home. If we take a look at the map, we soon notice, as Professor Wendell has pointed out, that New England geographically constitutes an isolated section of our vast domain. Especially was this true in days when the means of communication and travel were slow and primitive. Hence Puritanism could develop, without admixture from the outside world, a view of life all its own and arrive at a kind of settled maturity before foreign elements entered. But a more potent reason must be sought in the religious idealism of the founders of New England. Many Englishmen settled in other colonies such as Delaware, Maryland, Virginia, and Georgia, but their influence in shaping American ideals was comparatively small. If the Puritans overshadow these in cultural influence, it is because of the character of their religious faith. Not only did they come for the specific purpose of establishing the Kingdom of God in the wilderness of America, but their faith had a quality all its own, and its vitality and robustness made them the dominant force they became in American life.

So strongly pervasive a force has Puritanism been that we meet with it at every turn. No matter in what aspect of our cultural life one may be interested, whether religious, moral, political, social, artistic, or literary, one is compelled to reckon with it. As a result, recorders of our cultural activities, even though unfavorably disposed, all have in their historical accounts devoted considerable space to what the Puritans have done. And if we wish to understand why they have aroused such strong reaction from both friend and foe, we must recognize the strength of their convictions. The hatred and the ridicule a movement arouses is generally directly proportional to its vitality.

The Debunkers at Work

In our own country the attitude towards the Puritans has been varied indeed. Liberals have for the most part praised them, crediting them with a passion for liberty and progress. When John Adams was asked how he explained the liberty-loving spirit of the New England colonists, he cited the town meeting and the public school. When I was in college, students adopted the estimate of the liberal historians and wrote vigorous orations in which Puritan virtues were eulogized. There were also unfavorable attitudes openly expressed especially by artists and literary writers. Hawthorne could not help letting his readers feel that his forbears were hard and relentless like Governor Pyncheon and cruel like the persecutors of Hester Prynne. Longfellow could not do justice to colonial characters be-
cause of his Unitarian bias. And Dr. Holmes in his "medicated novels" fought the Puritan conception of moral responsibility by pitting against it a theory of his own, and in the satire of The One Hoss Shay summed up not only his own, but the antipathy of thousands of his contemporaries as well.

With the turn of the last century this antipathy turned into downright hate and ridicule. Especially during the decade of the World War did streams of vituperation begin to flow. Artists, historians, and literary authors and critics were foremost in the practice of debunking Puritanism. For example, James Truslow Adams, the Wall Street broker who became a historian and chose early New England as his field, applied his economic interpretation of history to its founders, discounting their religious idealism and ascribing their venture to economic motives. Literary critics found the New England poets dull and insipid and exulted in Walt Whitman who "precipitated" whatever is American. Puritanism, said they, by its insistence on the supremacy of the moral law had choked all the springs of art. The atmosphere was so stifling that no one endowed with creative ability could exercise his gift. The only thing left for such a gifted mortal to do was to leave the country and live as an expatriate in Paris, where men had learned the delicate art of paying no attention to the moral quality of human conduct, however shocking.

In Defence of Colonial Puritanism

In this article I propose to clear the Puritans of unjust aspersions. At this point a more definite statement of my aim is in order. Puritanism, I realize, is an elastic term. In England it never remained the same very long, new issues with their modifications being constantly created by the nature of the opposition. In America it may have changed more slowly, but change it did even during the first century of its being here. During the following centuries these changes began to multiply and to accelerate their speed. The theology of Jonathan Edwards and Horace Bushnell was not the same as that of John Cotton, the political theory of John Hancock was not identical with that of the Old Charter, and the attitude of nineteenth century New Englanders toward social problems was by no means that of the early Puritans. In this article I confine myself to what Puritanism was in the early colonial period.

Puritan Theology

Puritan theology is customarily dismissed with a sneer because it is outworn and harsh and fatalistic. In its own day it may have served a good purpose, and it may have been impregnable in its logic once its major premises were granted, but in the present age it is useless. Its identification with Calvinism is the stock reason for its condemnation. In a large sense, it is true, Puritan theology had derived from Calvin rather than from Luther. During times of persecution many English divines sojourned in or near Geneva. Before 1600 Calvin's Institutes passed through several editions in England and his commentaries had an honored place in the libraries of leading Puritans. In respect to such doctrines as the infallibility of Scripture, the sovereignty of God, predestination, total depravity, and salvation only through the redeeming work of Christ the Puritan was in agreement with Calvin. In fact, as Professor Miller emphasizes, in ninety per cent of his beliefs he was at one with the Protestant belief of his day. But simon pure Calvinism his theology was not. To realize this to be true, one has only to remind oneself of the Puritan's excessive emphasis upon marked personal experience as a condition for admission to church membership, the Half Way Covenant of 1662, and the sacramental views of Solomon Stoddard. The Puritans' standard works in theology, those of Perkins and Ames, were not replicas of Calvin. In fact, it has been truly said that Puritanism was the Bible as read and interpreted by Englishmen.

The Puritan, though believing in the primacy of the will, was by no means flabby in his theological thinking. He eschewed emotionalism and did his thinking on a decidedly intellectual level. From England he had brought with him a wholesome fear of enthusiasm in religion as well as distrust of reliance upon reason as a source of truth. Hence he sought his strength in the exercise of the renewed intellect upon the Word of God. The Puritan preacher was also well aware of the difficulty of keeping the frontier mind from deteriorating to frontier ways of thinking. Accordingly, he insisted on giving his auditors solid food and of lifting them to his own level, and the result was a high standard of theological intelligence among the laity such as would cause the modern church goer to stand aghast. If we combine with this intelligence a deep-seated piety, we are very near the secret of the strength of the Puritan's influence and of his being hated. Sentimental groups do not arouse hatred; they are too vague, hence too weak.

The Puritan Theocracy

The political theory of the New England Puritans is not a little to blame for the charge of bigotry repeatedly made. Did not they of Massachusetts under the inspiration of John Cotton adopt a theocratic charter? And did they not exile Antinomians, crop the ears of blasphemers, and persecute Quakers? True enough, there were theocratic elements in the Old Charter. The very fact that John Cotton went to Scripture and chose the government prescribed for Israel as his model was theocratic in its implications. So were the further facts that only church members in full communion were allowed to vote and to hold office and that the churches were to be supported by public taxation.
But we are unjust if we do not judge the New England experiment in the light of its own time. The ideal of one church for the whole world, in other words, of a united Christendom, had been wrecked by the Reformation and was superseded by the ideal of one church for each state to which all citizens should belong. There was nothing specifically Puritan in this ideal. The idea that the state should maintain and protect the church the Puritans held in common with all the world. As a matter of fact it has not yet been relinquished. In many a European country today the golden cord uniting church and state has not yet been severed. If the churches of Germany were willing to cut loose from financial support by the state, they might perhaps avoid much embarrassment. To be fair, we must view insistence on spiritual qualifications for citizenship as something demanded by the religious objective of the New England experiment. Reflecting on the nature of the good life, Puritans had come to the conclusion that the Kingdom of God realized in visible form on earth would demand rule by the saints according to the Word of God. To Americans of the twentieth century accustomed to universal suffrage and the separation of church and state this seems absurd, and properly so. But consider that only a little later the right of suffrage was based on property or income. Would any one dare to assert that these could guarantee a better citizenry than the fear of God? Is universal suffrage an unqualified success? And have men even in our own country come to clarity with respect to the relation between church and state?

**Intolerance and Democracy**

Surely, the Puritans, judged by standards of today, were intolerant. They came to America with the express purpose of allowing no dissent from the truth. Taking the Bible as their authority and believing their own interpretation to be correct, they could not tolerate dissent. To tolerate dissenters would be the undoing of their godly utopia. And there was truth in their contention. Roger Williams with his advanced views on freedom of conscience struck at the very heart of the Puritan commonwealth. Soon after his exile he called himself merely a seeker, repudiating baptism and cherishing many another strange notion. Anne Hutchinson did not hesitate to claim greater validity for divine communications to her personally than for the Bible, and the Quakers believed that every human being is endowed with the inner light. The Puritans were keen enough to see that in all these dissenting views there was a basic subjectivity which was incompatible with their obedience to the objective truth of Scripture, an attitude beautifully symbolized by St. Gaudins' statue of the Puritan. Such subjectivity they naturally regarded as fatal to their experiment. Besides, there was room enough in America for dissenters to settle without molesting them. In all this they were children of their age, the idea of religious freedom being held nowhere except in Holland.

What remains of the contention of the older historians that the Puritans were the founders of our democracy? Has it been shattered completely? Not altogether. The Puritan belief in two principles not yet stated, rule by law and the theory that all government is a compact, when stripped of theocratic implications was conducive to thinking in terms of democracy. The further belief that God is not a respecter of persons but saves men regardless of their merits also was charged with democratic potentiality.

**Hostile to the Natural Sciences?**

Those who are fond of spreading the notion that the Puritans with their faith in the supernatural, special providences, and witchcraft could not but be hostile to the natural sciences would do well to note the facts. When Milton was thinking of writing his Paradise Lost and adopted the old Ptolemaic picture of the physical universe as the background for the tragedy of man's fall, there were those in New England who adopted the new Copernican view. As early as 1659 the new view was explained in Brigen's "Almanack" and in subsequent issues it was defended. At about this time it also began to be taught at Harvard. And yet nobody, neither clergyman nor overseer, demanded that the innovators should be disciplined. Cotton Mather, generally regarded as the most reactionary of Puritan divines, was progressive enough to believe in inoculation against smallpox and brave enough to have it tried on members of his own family even though his courage brought upon him public ill will and hazard to his own life. Considerable interest was shown in comets, which, though ominously associated with human events, were nevertheless regarded as the result of natural causes. An important discovery by a New Englander in connection with a comet's position relative to the sun helped Sir Isaac Newton in reaching his conclusions about the law of gravitation. Of the eighteen colonials elected to membership in the Royal Society, devoted to the promotion of scientific pursuits, one was from the Carolinas, three were from Virginia, three from Pennsylvania, and eleven from New England. Thus the Puritans contributed more members than the rest of the colonies combined. John Winthrop, governor of Connecticut, was elected a member of the Royal Society as early as 1663, only a year or two after its founding.

**The Witchcraft Episode**

Perhaps a word or two should be expended on the witchcraft episode at Salem which is invariably pictured as the supreme manifestation of Puritan superstition and bigotry. From most of the blame attached to them for their part in this frenzy historical research has absolved the Puritans. In believing in witchcraft and its punishment by law the New
Englanders were the children of their age, such belief being common in even Christian countries, but though the conditions of life in their new and mysterious surroundings easily account for the acute belief being common in even Christian countries, of the mania, they soon saw their mistake and soon were in advance of their age. After the exclusion of spectral evidence there were no more persecutions. In Europe, however, and in some of the other colonies the superstition lingered on well into the next century. Even Blackstone believed in witchcraft as a crime to be punished by statute. But though the conditions of life in their new and

The Puritans, it becomes evident, showed as much interest in natural phenomena as could be expected and were by no means slow in accepting new theories. Neither their theology nor their being indoctrinated in the teachings of Aristotle deterred them from embracing the new. They had a wholesome regard for natural law and held that miracles, so far from being needlessly multiplied, should be explained, whenever possible, as the result of the coincidence of natural forces directed by God in his providence. But always behind and above natural law they placed God, the creator and sustainer, who, though respecting his own laws, was not subject to them.

The Puritan and Art

The Puritan has crushed all instincts of beauty out of life, he has cultivated the grim and the ugly, thus runs the indictment lodged against him by lovers of the beautiful, both radical and conservative. From this serious indictment, too, recent historians have freed the Puritan. They have shown that he was in no sense the foe of art and that he cherished his own conception of the beautiful. He thought of beauty as the order and the harmony which God had put into the universe, and of the fine arts by reflecting this harmony as making man see the end for which all things had been made. Between the members of the eternal triad, the good, the true, and the beautiful, he could not tolerate any conflict. Of the three, the demands of the good were most insistent. Thus he displayed his good sense and his feeling for reality. He knew full well that a person who builds a house violating every canon of good taste does not land in jail as does he who steals or murders. As a result of his convictions such art and literature as he created was plain and dignified. For the ornate and the florid he had no feeling. But, thus the calumniator persists, The Puritan has produced so little and has been so wanting in enthusiasm for the beautiful. In reply be it said that his achievements are by no means trivial. His furniture and silverware, his meeting house, his home in colonial style, all at their best, are invariably praised for their beauty. In literature New England produced seven times as many titles as did the other colonies combined, and in point of quality what it produced was as good as could be expected. For the beginnings of the several arts in America, so specialized histories show, one must go to New England. Turn to Canada and to Australia—what have these to show?

Furthermore, in judging the cultural attitude of immigrants, one must always remember that any group transplanted to a raw environment, like a grown up tree, always suffers from the fact of being transplanted. So did Puritanism. Besides, the Puritans had their hands more than full with their great experiment in civil and religious liberty, with wresting a living from a bleak soil and a defiant sea, and with keeping life from the deterioration inevitable in frontier surroundings. He simply had neither substance nor leisure for anything else. What right, pray, does anyone have to look to the Puritans of the early colonial period for devotion to the arts which generally thrive only when a people has achieved a certain measure of wealth and leisure? Being the flower of civilization, the arts are the last to flourish.

Dancing - Acting - Amusements

To dancing as a form of beauty the founders of New England took no exception. Some condemned mixed dancing on the usual grounds, but in respect to the "frolics" indulged in in the privacy of the home the Puritans often were very tolerant. Nor were they hostile to acting as such. A certain distrust, it is true, they had inherited from their English forbears who remembered the theater as an institution holding forth wrong views of life, breeding definite evils, and siding with the tyrannical Stuart kings. In respect to other amusements there was the usual difference of opinion, but all agreed that whatever resulted in a waste of time and conflicted with high morality should be condemned.

No accusation has been more frequently made, and with greater relish, than that the Puritan was a killjoy, who made life hard and dreary. The fact is, however, that he had his forms of relaxation and his days that broke the monotony of existence. He enjoyed the festivities afforded by training days, commencements, and thanksgiving holidays. He also found occasion for a certain degree of abandon in corn-huskings, quilting-parties, barn-, house-, and church-raisings, ship launchings, baptisms, weddings, and funerals. Cotton Mather delighted in securing half holidays for the school children of Boston. But in all his merrymaking the Puritan knew himself accountable to God. And most important of all, in the activities that promoted his spiritual life, such as prayer, meditation, attending divine worship, he experienced what was for him the highest kind of joy. Remembering this, one can readily understand why there was a certain serious tone, even a lofty severity, in his life.
A Turning of the Tide

By the radicals of today the Puritans have been made the scapegoat of whatever restrictions in our social and public life displeased them. They were, for example, to blame for prohibition. The truth is that, believing wholeheartedly in the Pauline declaration that “every creature of God is good, and nothing to be refused, if it be received with thanksgiving,” they had no scruples whatever in making and using their own wine. It was John B. Gough, a New Englander of the nineteenth century, that became the great apostle of prohibition. The Puritans were coarse and severe, continue the critics. Strangely enough, these critics forget that the same indelicacy can be affirmed of Shakespeare whose unexpurgated plays cannot be used in the classroom. And as to harshness, be it remembered that theirs was a harsh age. Besides, to view the realities of this sinful world, its hardships, its losses, its buffeting, its pain and suffering, with unblinking eyes and with firm trust in God, as the Puritans did, has a tendency to banish all sentimentality and false pity from the soul.

The story has not yet been fully told. What this article gives is brief and sketchy, it is true, and contains nothing about the weaknesses of the Puritans. Their biblicism or habit of trying to find in the Bible not only fundamental principles but also specific laws for every possible activity of life, their Sabbatarianism, their emphasis on the will—all these and related issues merit discussion. But the early New Englanders have been so unjustly and savagely maligned that a defence was in order. Nor has anything been said about their struggle with such basic problems as the relation between reason and faith, nature and grace, and general and special revelation. The limits of space forbid to add more. Happily the time is past, thanks to the new historians, when even scholars with reputation could get away with publishing gross misrepresentations. The tide has turned.

Note: This article is partly the result of reading the three books on Puritanism reviewed in next month’s issue. For the benefit of those who would like to read more extensively in works favorable to the Puritans I append the following additional list:

Hanscom, The Heart of the Puritan.
Wright, T. G., Literary Culture in Early New England.
Scholes, Percy, The Puritan and Music.
Murdock, K. B., Increase Mather.
Morison, S. E., Builders of the Bay Colony, and The Puritan Pronaos.
Miller, Perry, Orthodoxy in Massachusetts.

DISTURBING ECONOMIC REFLECTIONS

Henry J. Ryskamp
Professor of Economics, Calvin College

To read the news of the day on a midsummer day beside a lake in the woods means the introduction of a discordant note into nature’s most beautiful symphony. One would shut out the noisome world but he cannot no matter how he tries. Our newspapers follow us and our radio broadcasts leap over river, lake, and forest and carry their disturbing messages into places almost as hallowed as the interior of a great cathedral.

To hear or read, ’mid the gentle rustling of the leaves or the quiet lapping of the water, of a strike of W. P. A. men for a restoration of the hours and wage conditions modified by congress affects one as would a message from a strange and distant world. Particularly when, after the reading of a selection written by the Chinese sage Confucius, one’s mind has taken on something of the serenity of this ancient thinker. The philosopher tells us that men are not born equal, and we breathe a silent assent, he reminds us that those who are endowed with greater abilities and privileges receive them but to give the more of themselves to others, he quiets the discontented by telling them that their duties will be more than matched by those of the apparently contented, he tells servants and masters that the master is made master that he may be the greater servant. We commune with him in spirit and our features, our minds become composed. A radio announcer breaks into a program of music with the announcement of a C. I. O. strike in the automobile industry. Idling over the newspaper we read the names of men removed from office by the dominant political party in a state in which civil service has been jettisoned in order to pay the price of political success. Just outside the cottage under the trees a worker on vacation complains that his forty-four hour week is all too short, that in a short time it will be only forty. He cannot work and live on the amount that he can earn in so short a time. Nor, he continues, can his employer stand such interference, much less can he continue to pay the burdensome taxes the government imposes. Discontents, complaints, troubles, most of them instances of demands, desires, insistence on gratifications. Intensely small and personal some of them, yet they are but variations on the general theme that runs through all the world’s news. For by means of the front page of every newspaper and in each of the news comments brought in by the radio, the demands of Germany, or of Italy, or of Poland, or of the apparently generous England, or of the encircled France break into our composed and peaceful worlds. The ominous, all encircling, all crushing selfishness of the nations is, it would seem, but the swelling of millions of
smaller selfish notes into the dark rumblings that threaten to shatter our very world civilization.

**Compromise**

Despite all the rumors of war and minor distractions of our peace is there not a new note and a more certain note to be detected, a note of accord? Is there not less of disagreement between Capital and Labor, much evidence of agreement? Are not the larger business concerns again making profits? Are not the doctors of medicine themselves proposing group hospitalization plans on a city-wide, as for example, in Grand Rapids, Michigan, or on a state-wide basis? Is there not a recognition by Congress of the needs of the many sections of the country, of the agricultural West and South in the agricultural relief programs, of the needs of the mining states in the case of silver price control? Won't the tax problems be solved with some concessions to industry?

There are in the world of today evidences of compromise, and, therefore, of accommodation. But as the latter term suggests, and as many a wise man of the past would easily have detected there is in this a false note. It is largely a recognition of certain facts, the fact, for example, of conflicting desires and an adjusting of selfish desire to selfish desire in such a way as to enable men to get along. It means adjustment for the moment. But it does not mean any long time solution based on a long time point of view. Admittedly, neither of the two major political parties in this country has a very distinctive point of view, certainly neither has back of its position a real inclusive philosophy. Their positions change from campaign to campaign, the difference lying in the main in the group or class that the particular party would serve.

**Confusion of Aims**

The European states have numerous political parties, many of them with definite, well-taken points of view, metaphysically founded and expounded, with adherents giving themselves wholeheartedly for their parties' stand. Indeed party adherence is so strong and party division so marked that the many party system functions only by means of agreements among the parties, by means of blocs which form as quickly and as uncertainly as the coming together of the blocks of ice in an ice-floe, and sadly enough separate often just as readily. In spite of political leaders and parties seeing things whole, in the sense of having an inclusive philosophy, they do not get much of a chance to work for the whole, and the course of government halts and falters. Otherwise apparently well founded philosophies have had as a result to give way to the presently reigning philosophy of totalitarianism which, shallow as it may strike us, nevertheless welds society together and gets it to working as a whole.

**Lack of Coöperation**

The wise men of old, if they could survey and re-view our American history, would observe at once that we have produced few great philosophers and no distinctive philosophy of our own other than that of Pragmatism, the philosophy of William James. They would be struck by our opportunism, our doing what seems expedient at the moment and as far as is possible doing (each of us) what we please. They would recognize thus as consistent with our lack of point of view or the point of view implied in a pragmatic philosophy. They would perhaps marvel at our apparent success if they did not immediately note our wondrous gifts, resources, opportunities. Becoming aware of these they would not long be surprised at our periodic and overwhelming failures. For our philosophy and our conduct is in the main, just as it is selfish, negative, our apparent success but the expression of a mutual accommodation to our individual selfish desires, but a way of getting along, but a watchful and watch-provoking truce.

Such coöperation as we have, or have had, is largely impersonal, occasioned, the historical determinist might say, with much justification, by the course of economic events. So that many of us in spite of the sounder points of view which we profess but help to confirm one of the principal theses of Karl Marx, a thesis which we can easily and should with might and main deny but which our lives too frequently affirm. A Christian must admit that there must be recognition of human frailty, but he cannot be satisfied that so much of our life is a con-cession to our weakness, to our sin.

**Real Coöperation?**

Is there no basis for a common life other than accommodation to our limitations, a bringing in line of selfishly, erringly directed lives? Is there no common beginning other than an endless going back? No going forth except with the shadow of the pit of darkness behind us? Is there nothing that we can grip or hold on to, or better that can grip, can hold, can direct us to an end that is mutually beneficial, that is beyond ourselves, that can draw out the best there is in us, or that can change our very lives? Many an ancient philosopher has pointed to a calmness we do not possess, to a restfulness, our restless lives do not find. Small as we are we cannot control ourselves and must admit, “We have not learned to rule our little selves.” The Bible tells us there is just one “I am.” There is no greater truth than that He is all in all, that we are His. His is the authority, the power, His our poverty or our wealth, our every lot. And just as all is His, it is all ours. He gave it to us, that we might use it in His name and to His glory.

“Tell me what such generalities mean,” the merchant says, “when business is poor, when prices are low, and I must cut wages.” “Tell me,” says the
wage-earner, “what that means when I am unemployed, when I cannot support my family.” These are difficult questions and embarrassing questions. But without refusing to admit the difficulty let us put another query first. Why is it that these questions are asked at a time when they are so difficult to answer? Why do men not ask them when they are prospering? The very fact that men forget to ask them when they prosper and ask them forlornly, without hope, in periods of adversity gives point to the position of those who contend that national reforms must begin in periods of depression or they may not be begun at all, who contend that individuals look beyond themselves for assistance in moments of need and remain proudly self-sufficient in moments of plenty.

But to return to the questions of the merchant and the wage-earner. Why do they feel that they alone can do so little? Is it not because, as they say, others are prospering? The very fact that men forget to ask them when they prosper and ask them forlornly, without hope, in periods of adversity gives point to the position of those who contend that national reforms must begin in periods of depression or they may not be begun at all, who contend that individuals look beyond themselves for assistance in moments of need and remain proudly self-sufficient in moments of plenty.

But to return to the questions of the merchant and the wage-earner. Why do they feel that they alone can do so little? Is it not because, as they say, others do not contribute to the same end, and, therefore, make it impossible for them to do so? Yet why is it that some of our finest examples of human kindness, some of our noblest examples of achievement, of rising to the challenges of human life have come when they were seemingly impossible? Because at any time, prosperous or the reverse, enduring success comes from reliance on something greater than ourselves, on an authority and a power that is not our own. Real reliance upon the admonition, “Thy faith be sufficient for thee,” would still do wonders.

True, the Christian can say, “What can I do all alone?” “I must accept or pay the prevailing wage rates, for example.” But this is reversing the order of Christian achievement. We should not be influenced too greatly by those who do not do what they should, but we should proceed to act just the same. His power will still be sufficient for us.

But to return to the questions of the merchant and the wage-earner. Why do they feel that they alone can do so little? Is it not because, as they say, others do not contribute to the same end, and, therefore, make it impossible for them to do so? Yet why is it that some of our finest examples of human kindness, some of our noblest examples of achievement, of rising to the challenges of human life have come when they were seemingly impossible? Because at any time, prosperous or the reverse, enduring success comes from reliance on something greater than ourselves, on an authority and a power that is not our own. Real reliance upon the admonition, “Thy faith be sufficient for thee,” would still do wonders.

True, the Christian can say, “What can I do all alone?” “I must accept or pay the prevailing wage rates, for example.” But this is reversing the order of Christian achievement. We should not be influenced too greatly by those who do not do what they should, but we should proceed to act just the same. His power will still be sufficient for us.

In spite of the possibility of real achievement even in moments of perplexity it remains true that the best time to give the lie to the theory that the course of economic events controls our lives is in the moment of greatest challenge of all, prosperity. Then with our Christian idealism we can prove that we can chart the course of human events, not in the moment of adversity when quite obviously economic need forces our hand.

The God-Intended Order

We so generally reverse the God-intended order. We live for self rather than for God and others. We need God to check our sinful courses and to direct us toward a greater measure of common good. Our perverseness vitiates our every attempt at common achievement, at government for example. As individuals and as groups we use the government to prosper the same petty ends that we prosecute alone. This continues until, as in Europe, some few control the government and use men to accomplish the ends of the state. No wonder that we fear that greater emphasis on government in this country is bound to mean that the government will simply employ the increasingly large horde of government employees for its own ends.

According to Lao Tse a Chinese wise man accosted a statesman whose government had been particularly successful and whose people were all peacefully occupied: “That you and your fellows are provided with abundant food and comfortable clothing is due to the government. Young and old, you herd together, and are penned up like cattle destined for the shambles: in what respect are you to be distinguished from dogs and swine?” A follower of the statesman hastened to reply. After informing the rather envious wise man that all the crafts and arts were occupied in his country, he continued: “Now if there were no division of ranks and duties, mutual cooperation would be impossible. Those of higher social standing are lacking in technical knowledge, those who are employed by them are lacking in power. Only when there is a combination of technical knowledge and power can cooperative service exist. It is really we who may be said to employ the government authorities. Why then should you pity us?” And the wise man “could think of nothing to say in reply.”

RELEASE

A tension held me like a wayward sea
That clutches, beats and strangles ruthlessly;
I cried to God, “O Lord, untangle me!”

“O touch me, Lord,” I cried, and prayed again.
“Let me but reach unto thy garment’s hem,
That from thy virtue calm may come within.”

He understood. I know not what He did.
Nor can I now recall the word He said.
But something took away my doubt and dread.

Perhaps His power released me when He came.
Or in the sweet benevolence of His Name
I found the peace of God, and overcame.

—JOAN GEISEL GARDNER.

IT IS POSSIBLE

O it is possible to walk with God!
Enoch did in a godless age;
To fellowship with Jesus Christ the Lord
Is our chief heritage.

How sweet to have communion with our God,
Empowered to fight sin;
To have the testimony in our hearts
That we are pleasing Him.

“Come unto Me,” the Savior gently calls
To all who hear His voice.
“Come now and let us reason,” He invites.
Let every heart rejoice.

—JOAN GEISEL GARDNER.
GASPARD DE COLIGNY (1516-1572)
BRAVEST OF HUGUENOTS
Henry J. Van Andel
Professor of Dutch History, Literature and Art at Calvin College

GASPARD DE COLIGNY is probably the most outstanding figure in the wars of the French Calvinists for civil and religious liberty. Though not a military or diplomatic genius like William of Orange, he is called the bravest, the most prudent, and the most sincere of the Huguenots, and he is probably the leader that did most to give the Calvinistic Reformation a sure foothold in France. To him French Protestantism owes more than to anyone else that it is still a mighty factor in the life of the French nation. The Huguenots, according to Pierre Van Paassen's recent work, *Days of Our Years*, do not understand the *joie de vivre*, the lust for life, as the French Catholics do. The truth in this statement is probably that the Huguenots represent the Puritanic element in the French national life at its best. That means that the one million French Huguenots of our day stand first of all for pure morals, for duty before beauty, for religion before culture, for sorrow on account of sin before the joy of life. If this is what is meant we feel one at heart with the French Huguenots, and with their great protagonist of the sixteenth century.

COLIGNY was one of three brothers who gave their all to the cause of the Reformation. His oldest brother became a cardinal and was the last to join the new doctrine at the behest of Gaspard. His younger brother, the famous Francis of Andelot, called the most active and ardent of Huguenots, was instrumental in converting Gaspard to the faith of Calvin. Part of the conversion of the three brothers may also be due to the influence of the mother, Louise de Montmorency, sister of the Constable of France, for she refused to have a Catholic priest at her deathbed. The father seems to have been engrossed too much in his military and court activities, though it is very well possible that secretly he was in favor of the new cause.

The immediate occasion for the conversion of Gaspard de Coligny was his forced stay at the Castle of Ghent in Belgium where he was imprisoned for two years after he had in vain defended the city of St. Quentin in Northern France against the Spanish troops. His brother Francis provided him with Calvinistic books. Gaspard also became an ardent reader of the Bible. In all probability Calvin's *Institutes* were instrumental in convincing him of the scriptural character of Calvin's views. After a personal letter from Calvin, Gaspard de Coligny decided to join the new faith, but he did not come out publicly for it till he had been released with the peace of Cateau-Cambrisi in 1559.

When, with the sudden death of King Henry II, Francis II came to the throne, the spouse of the notorious Italian princess Catherine de Medici, and with him the court came under the influence of the fanatic Catholic Francis of Guise, Coligny's personal enemy after years of friendship, because Gaspard had been more successful in war than Francis, the former thought it wiser to resign the government of Picardy, to withdraw from the court to his castle, and to retain only the post of admiral which he had acquired already at the age of thirty-six years. When the Guise family began to conspire for power at the cost of the king and of the Huguenot nobles, Coligny came out publicly for his new faith and tried to establish freedom of worship for the Protestants at a convention of the notables at Fontainebleau in 1559.

The sudden death of the king and the oncoming regency of Queen Catherine for her young son Charles IX changed the situation considerably. Catherine was now willing to ally herself with the Huguenots to break the back of the court clique under the leadership of the Guises. Protestantism gained immensely. Toleration was in the air. Persecution stopped and it seemed that before long there would be peace in France between the two parties.

WHEN the Guises and their henchmen, however, perpetrated the cruel massacre of Vassy in the spring of 1562, the religious wars broke out again with the occupation of Orleans by Andelot. Francis of Guise was assassinated in the camp before Orleans in Feb. 1563, and as a result in March of the same year peace was concluded at Amboise by which not only freedom of conscience but also a certain liberty of worship was guaranteed to the Huguenots.

Four years of peace followed but the terrible events in the Netherlands under the Duke of Alva (1567-1573) frightened the Huguenots and thus a second and a third religious war were started each lasting about a year. The result of these wars was that the Protestants gained freedom of worship and even three cities of safety. Coligny was called to the young king's palace and seemed to be regarded by him as his best councillor. Peace between Catholics and Protestants seemed to be assured. The reconciliation of the two parties was to be symbolized by the marriage of Catherine's daughter to the Huguenot king Henry of Navarre. The wedding took place Aug. 18, 1572. But four days later when...
Coligny returned from the palace to his house he was fired upon twice and wounded in the left elbow and the right hand. The king visited Coligny on his sick bed in the presence of his mother. When, on the way home he told her that Coligny had advised him to keep as much power in his hands as possible, Catherine made up her mind that the leader of the Huguenots was to be killed off with the thousands of his partisans who had gathered for the wedding in Paris. On Sunday, August 24, the terrible massacre of St. Bartholomew occurred in which at least 5,000 Huguenots in Paris and 20,000 in the country were murdered by the henchmen of Catherine de Medicci and of the Guises. Coligny was one of the first martyrs. He was treacherously killed, his body mutilated, and his head perhaps sent to Rome, where the Pope had a Te Deum sung. But the blood of Coligny and his friends was not shed in vain. The death of their leader meant the beginning of their victory.

WATER, AIR, EARTH AND FIRE

John De Vries
Chemistry Department, Calvin College

ONE of the most striking characteristics of the world in which we live is the apparently unlimited variety of substances which it contains. The land, sea and air with their millions of different kinds of plants and animals present an array of forms which at first glance seems to be inexhaustible. Diversity and not simplicity seems to be the rule of nature. However, as one reads the histories of philosophy and scientific thought, it is impossible to escape the feeling that from very early times men have felt that there existed some underlying order and guiding principle and that many different substances found in nature were composed of simpler substances which were united in some mysterious way. What these simple building blocks are has for scientists today a fertile ground for much research and friendly argumentation. Even the simple atom has been bombarded mercilessly until the physicist has succeeded in splitting it up into electrons, protons neutrons, positrons, deuterons and still other primary units.

Among the earliest speculators concerning the nature of matter we find the Grecian philosophers who belonged to the Ionic school of thought. Thales of Miletus, who is generally considered to be the founder and father of philosophy, was one of these. Thales was born approximately 625 B.C. and was famous for his mathematical and astronomical learning as well as for his practical sagacity and wisdom. Thales postulated that all things consist of water, that all comes from water and that all returns to water. Water, then, was the fundamental building block in nature according to his position. How he came to make this postulate is rather a difficult question to answer with certainty, but Aristotle suggested that he probably derived his opinion from the fact that water is so essential in all of life's processes.

Empedocles' Four Building Blocks

Contemporaries in thought with Thales were two other materialists, Anaximander and Anaximenes. The former agreed with Thales that the ultimate principle of all things is material, but he did not name it water. For him it was rather formless, indefinite and absolutely featureless matter in general which stretched through space out to infinity. The argument he used to bolster his position was that if there were a limited amount of matter in the universe it would long ago have been used up. Hence he called it "the boundless." This indefinite something was his fundamental building block. Anaximenes named something more definite, although it cannot be seen, namely, air. The origin of the air theory of Anaximenes was probably suggested to him by the fact that air in the form of breath is the principle of life. As the reader can readily see, the answers of these men to the problem of the nature of matter were vague and largely unsupported guesses.

Approximately one hundred years later we find Empedocles, a man of Agrigentum in Sicily, offering his explanation concerning the ultimate stuff of the world. He was convinced that it is impossible to explain all objects in terms of one ultimate substance since there are so many different kinds of objects in the world. Empedocles taught that there were four, and not one, basic elements and that everything is simply a compound of these elements and that all change involves the coming together or separation of these in various degrees. The four elements of Empedocles were the water of Thales, the air of Anaximenes and added to these were fire and earth. Given these four elements, Empedocles insisted that all kinds of matter could be built from them. Although the modern scientist recognizes the existence of at least ninety-two possible elements which he can use as building blocks to work with, the author cannot escape the feeling that Empedocles, unwittingly it is true, had a good bit of truth in his theory that his four elements formed the basis of
most compounds. Had Empedocles been blessed with modern chemical knowledge, his position would have been practically invulnerable during his lifetime. Let us jump from ancient Greece to our modern world and see what the chemist can do if he is given the four building blocks of Empedocles and also attempt to point out a few of the problems which necessarily must arise from these developments. The number of possible compounds which can be made from these are well in the thousands and we shall be able to mention only a few of the outstanding ones.

"Silk" Hose, Paper Clothing, Glass Fibers

Without a doubt, the most important recent discovery in the chemical field is a new fiber which will act as a substitute for silk. This new substance is derived basically from coal, water, air and fire. From these are made two odd substances, namely, cadaverine and castor oil. Cadaverine is one of the foul smelling substances which forms when cadavers decompose; and what youngster has not heard of castor oil. And yet, these substances when properly united and treated can produce filaments as fine as a spider's web or as thick as may be required to make tooth brushes, (doing away with hog bristles), sewing thread, fishing lines, gut for tennis rackets and strings for musical instruments. One of its largest uses will be in the production of hose for ladies since it is far better than silk, being stronger, more elastic and producing a hose of extreme sheerness and one which will not readily snag or run. And all of this to be had at a very moderate price. It is hoped that within a year this product will be available for public consumption.

What will be the significance of this? Sometime ago the author had the occasion to hear a well-known medical missionary from China, who insisted that the surest and quickest way to end the war in the Orient was to stop buying Japanese silk, since Japan is so largely dependent upon this industry for her existence. He claimed that if American women would wear cotton stockings (and his wife did) that the issue would soon be settled. At that time he had just returned from addressing our national assemblies at Washington on the problems in the Orient and this fact should lend weight to his views. Do you see the problem which this American discovery brings? We condemn the Japanese for their acts, but nevertheless, one shudders to think of the poverty and hardships which our artificial silk will indirectly bring to that nation. Will God use this to stop their mad antics and possibly bring them to such depths of despair that it will be possible to send missionaries to them as well as to China again? The problem can be brought closer to home when we consider the possibilities of the fibers made from the casein of milk (cottage cheese). These too are nearing wide commercial distribution and produce fabrics which are lighter, warmer and cheaper than wool, and again, far superior to the natural product. What will be the effect of this on the already burdened cotton growers in this country? Exports to Japan spoiled because of the cessation of imported silk and the home market threatened to a large degree. Much has been written concerning the present administration's policy of paying farmers for not growing things. How are we going to face the new problems which will arise within the next few years when the chemist outmodes spinning and looms by pouring fabrics like paper and making clothes so cheap that it will not pay to launder them? This is not an idle dream; the author has actually seen and handled some of these products, such as pillow slips, sheets and aprons, and a period of adjustment is sure to come. Even glass is being drawn into fibers, fibers so thin that a continuous filament, scarcely visible to the human eye, with a length of 17,000 miles can come from a piece of glass the size of an ordinary marble. These take an excellent dye, are fire-proof, non-shrinkable and have a fine luster. These glass fibers are already being used in various industries.

Alcohol, the Chemist, and the Farmer

From time to time there is a good bit of agitation in favor of blending alcohol with motor fuel in an effort to help our farmers get a better price for their corn. This bushel of corn would produce a little more than two gallons of alcohol, which would have to retail for a dollar a gallon when one adds transportation, fermentation and refining costs to the original cost of the corn. But the chemist has spoiled this argument by again taking some of the basic blocks of Empedocles and making alcohol from them. Coal, water and fire (heat) are needed and much of the alcohol which is being produced today is made thus. Wood alcohol is no longer made from wood at all and last year the author purchased "grain" alcohol, which had been made from gases obtained as a by-product in the petroleum industry, for thirty-eight cents a gallon. And when our supply of petroleum runs out, as it is predicted that it will in fifty years, the chemist comes to the rescue with his process of making gasoline and oils from coal, water and fire. The farmer cannot compete with this and will either have to raise less corn or hope that the chemists can find new uses for it. But again, there will be economic problems to face and the Christian farmer who cannot in good conscience accept money today for not raising certain crops may have a more difficult problem to face in years to come. And then we may hear criticisms of the party which is in power, that they are responsible, but do not forget that the basic causes of many of our economic ills have a much farther reaching influence than the group which happens to be enjoying political favor at that time. And with our comprehensive view of Christianity we will do well to think sanely on these matters.
**Bakelite and Future Homes**

Another trouble maker which the chemist is rapidly developing is in the field of plastics, probably the best known of which is Bakelite. Coal, water, air and fire again play an important part here since they are used to make two well-known disinfectants, carbolic acid and formaldehyde, which in turn unite to form Bakelite. And this is a sizeable industry if one stops to consider that three million pounds of carbolic acid are produced each month by one of the leading chemical manufacturers in this country. And Bakelite is only one of numerous plastics which are being developed. The future? Moulded homes which will be fire-proof, warp-proof, water-proof and which will be factory made, assembled and sold like automobiles. This material can be machined with the accuracy of one thousandth of an inch and can be made as massive as concrete and as inexpensive as clay, from materials now largely wasted. Possibly in fifty years the use of untreated wood will be a crime and carpenters will be curiosities. Wood will be used to make rayon, explosives and a host of other things, rather than homes and furniture.

**Chemistry in Medicine and Warfare**

The chemist uses his four building blocks in the field of medicine as well as in the commercial field. Sulfanilamide, one of the greatest boons to medical science, finds its beginnings in benzene, a coal tar crude. In Germany alone, over a thousand derivatives of this drug have been made in an attempt to improve an already beneficial substance. The production of urea from coal, air, water and heat, not only for fertilizers, but as an aid to the doctor in sterilizing (of all things) certain types of infections in wounds, is another step forward. Just recently chemists have prepared synthetically the new vitamin that stops internal bleeding, vitamin K. This will mean the saving of many lives annually for now it will be possible to make huge quantities of this substance, whereas heretofore it had to be extracted from natural substances. The chemist again used coal and fire to begin with.

The late world war produced a splendid example of the influence and possible use of these four building blocks. In the production of explosives large quantities of nitric acid are absolutely essential. The only source of nitrates at that time was Chile and cut off from Germany, the war would soon be at an end. But Germany amazed everyone by keeping its guns in action and it was soon discovered that a process had been developed to make nitric acid from air, water, coal and heat. Nitrogen was extracted from the air by a very simple process. Hydrogen could be made by passing steam over red hot coal or iron. The nitrogen and hydrogen were united to make ammonia. This gas is readily burned to form an oxide of nitrogen which will unite with water to form nitric acid. No longer were they dependent on Chile for their explosives and with a large supply of water, nitrogen (there are over 20,000,000 tons of nitrogen over every square mile of the earth’s surface), and coal the production of explosives could readily continue. We attempted to do likewise in this country and the government built Muscles Shoals at a cost of about $80,000,000. During the war there were thirty-six of these plants in operation, most of which are now idle since the German method is so much better than our own.

**Marvelous Possibilities in God’s Universe**

It would be a hopeless task to attempt to enumerate the many compounds which the chemist can make in this way. We have attempted to point out a few of the problems which will arise in connection with these chemical developments. What type of a world does actually face us? A world where the burning of coal will be an extravagance and where farms will produce industrial raw materials rather than foods? Edible fats from petroleum, soilless truck farms in giant bath tubs, synthetic foods which are built chemically from coal, air and water, freeing man from the soil? These are the possibilities which await us. And with these discoveries we will also receive a host of problems which we as Christians must face. How can these blessings be made available to all? And some of these problems may have to be dealt with in the near future. It is expected that Nylon, the artificial silk, will be on the market in another year. An $8,000,000 plant is being built at Seaford, Delaware, and a plant at Belle, West Virginia, is being enlarged at an expenditure of $2,000,000. Italians are already wearing clothes made from milk and in this country blankets will soon be sold for a few dollars, which are far superior to the most expensive Dutch wool blankets. The man of tomorrow will wear shirts made from paper, clothes from milk, socks from cadaverine and castor oil and footwear from petroleum products. These are not merely substitutes, but are far superior to our present articles of wear.

Shall we smile incredibly at all this? One needs to remember only the discovery of the steam-engine, wireless, radio, television and airplanes to answer this question. Yes—wonders of this world. But it leaves the Christian with a greater faith in his God who made all of this possible, whose laws are being obeyed and who needs no wonderful medicinal discovery to heal the ills of man or modern contraption to hear and see through space. He transcends all and the Christian cannot help feeling that what men considers as marvelous discoveries must appear only as children’s toys in His eyes. And what will His answer be when godless man points with human pride at his accomplishments and says, “See the great Babylon which I have built.” Shall we as Christians not rather give Him all the glory and honor due Him for these mighty acts and praise Him for the wonders He has bestowed on man?
LABOR DAY AND TEMPLE-BUILDER

A MAN in a greasy “overall,” tin lunch-pail in hand. We see him every day, walking five blocks turning into a doorway to lose himself in a maze of whirring belts and roaring pistons. We see him again, he comes out, perhaps a bit more stooped, walking a bit more slowly. In greasy “overalls,” tin lunch-pail in hand, he walks five blocks turns into a doorway and loses himself in his evening paper.

Simple enough saga it is and humble enough is he of whom this saga of daily routine is written. . . . The Laborer. Not one to govern the world’s destiny, you say? And yet modern civilization depends on those stooped shoulders and clings to those greasy “overalls.”

Will-we-nil-we, we must admit, he is the builder of our Temple of Industrial Progress.

I saw men laying bricks and a wall in building. As I passed I asked one man what he was doing. He looked with dull wonder in his eyes. “Workin’,” he said, and stared after me as I passed on. I asked the second man my question. His eyes were bent on the bricks in his hands, but I dare say he barely saw them or perhaps he saw nothing else. At all events, his answer was, “I’m laying bricks,” and did not so much as look up, but the boredom in his tone spoke volumes.

I asked a third. He greeted me with a smile, laid down his trowel and made as if to sit upon the wall. “Well, I’ll tell you—we’re working on the new National Bank. You see, the government . . . .” But I had already walked on.

The last man in the line was working carefully, exactly, every nerve intent on his task. I could scarcely attract his attention. When he finally looked up the look of intense concentration died out of his face to make way for impatient attention to me. I had to repeat my question. As he answered, his face seemed to glow with holy fervor. “Me, I’m building a temple,” and with a radiant smile he bent himself to his task.

Labor Day this month will give you, Laborer, a chance to consider what you are doing. Are you just working—are you just laying so many bricks—are you working but always intent on the notion that you really should wait for luxurious idleness to be your lot—or are you building a temple? Do you hate your work? Would you like to love it? Then dedicate every menial task of it to the building of your Temple to the LIVING GOD!

ALA BANDON.

RADIO QUESTION HOUR ECHOES

Was Methuselah Really So Old?

Question: It seems almost unbelievable that Lamech actually lived 777 years and that Methuselah lived a thousand minus 31 years. This astonishing longevity is characteristic of the record of the men who lived in the ante-diluvian period. Is it not possible that these years were much shorter than our years of 365 days?

Answer: Time has always been and, judging from the many references in the Bible itself, always will be reckoned by the movement of the heavenly bodies. The scientists have never found anything more accurate and more dependable than the reappearance of the sun each morning not one second off its schedule. The precise changes of the moon have given us the lunar month which is basic to our monthly cycles. The seasons of the year are invariably determined by the relative positions of the earth to the heavenly bodies. Now if the astronomers could convince us that there is a probability that the cycles of seasons have once been shorter, that the earth rotated about the sun more rapidly, and that there may have been some changes in the relative positions of heavenly bodies throughout the ages, we could possibly consider the idea that the years were shorter. But as far as I know no one has ever ventured with some degree of seriousness to propose such a theory. There is not the slightest shred of evidence that during the history of man any changes took place that called for a change of the duration of a year. The years in the days of Lamech and Methuselah were determined then, as they are now, not by the days, but by the relative, seasonal relationship between the earth and the sun. Furthermore, the books of Moses were written unquestionably after the Exodus by a man who was trained in all the wisdom of the Egyptians. And the Egyptians had this same yearly cycle. Moses, directed by the Spirit of God, used the same type of chronology as did the Egyptians, for that was the only intelligible chronology that the readers of his books had. Moses certainly left the impression that his 120 years were the same kind of years as those of Lamech and Methuselah. We can’t hope to shorten those years by any such device as making them years of fewer days. And what would be the object anyway? Must we do it in order to meet the weakness of a faith that finds it difficult to accept the record? Faith can’t be aided by any such devices. To try to prove that the Bible does not mean exactly what it says is only to weaken that faith more still. Faith is invariably damaged by such chiseling.
Can the Ungodly Indirectly Glorify God?

**Question:** One of the popular hymns is entitled, "Come, ye sinners, poor and needy." The music is credited to Jean Jacques Rousseau. Can this be the Rousseau that was associated with that great sceptic known as Voltaire?

**Answer:** The words of this well-known hymn were composed by Rev. Joseph Hart who was born in 1712, which is also the year of the birth of Rousseau. The music comes from the latter. This Rousseau and Voltaire were contemporaneous. They lived in the same age and in the same country. Both died in the year 1778. Rousseau was something of a musician. He developed a new system of music, which, however, found no acceptance, but nevertheless testified to the fact that he was at home in the field. Judging from his confessions he was a man of low morality. He was a sentimentalist, a naturalist, a deist, and what have you. He was certainly not a Christian in the historic sense of the term. From this man came the music for this beautiful hymn. I have not been able to ascertain whether the words were composed to suit the music, or whether Rousseau set the music to the words, or whether both were composed independently and later on brought together. At any rate we have here a clear case of a man who is obviously not a confessing Christian who produced something that could be and has been appropriated and utilized for the glory of God. Such appropriations and utilizations are not uncommon at all.

« « »

Did Jesus Die a Martyr's Death?

**Question:** Was the Lord Jesus a Martyr?

**Answer:** No, he was not a martyr in the ordinary sense of the term such as Stephen, James, Peter, Paul and a long list of successors were. Those who insist upon the martyrdom of Jesus are apparently interested in setting aside very definitely the biblical doctrine of atonement—the doctrine of the sacrificial death of Christ. They would make a sharp contrast between Christ's death as exemplary and his death as vicarious. The former they accept and the latter they reject. The word martyrdom tends to exclude the idea that the sacrificial death of Jesus was required by the redemptive plan of God. The word martyrdom is therefore inadequate to express the idea of the vicariousness of the death of Jesus which is clearly articulated in Scriptures. Martyrs do not die vicariously.

« « »

Doctrinal versus Inspirational Preaching?

**Question:** Should the ministers of the Gospel be primarily doctrinal or inspirational when they bring their message from the pulpit?

**Answer:** I believe that the antithesis between doctrinal and inspirational preaching, which is suggested in the question, is fundamentally unsound. It is not a question of being either doctrinal or inspirational. The highest and most profitable type of inspirational preaching is doctrinal in character. That is to say, the best type of preaching, even if it is inspiration that one seeks, is always educational. Good doctrinal preaching is bound to inspire. The type of preaching that Jesus was engaged in was of such a character that he became known throughout all Palestine, as THE RABBI, that is THE TEACHER. If one reads the sermon of Saint Peter at Pentecost, the sermon of St. Stephen before the hostile Jews at Jerusalem, and those of St. Paul together with his Epistles, he will be struck with the total absence of that which is ordinarily understood to be inspirational preaching. One of the outstanding leaders in the field of religion in America has recently called attention to the fact that lack of interest in Church Life is largely due to failure to preach doctrine. Says Canon Bell, "The Public finding next to no doctrine from the pulpits, and weary of beautiful ideas and sentiments spun of out of the void, has stopped going to Church." Of course, he's right. The trouble is that the Church has been trying to compete with organizations that are interested in promoting political, social, recreational and other forms of human activity. No wonder that modern preaching has been found woefully inadequate and ineffective. The Church's chief business is to preach the Gospel of Christ and to teach the whole counsel of God. This is the only field of endeavor where the Church can find no worthy competitor and in which it can hope to excel. And it is the knowledge of these eternal verities, as found in Scripture, that will bring with them an inspiration such as will abide with the recipients until they shall have run their course. It would not be amiss for parishioners to encourage their ministers in doctrinal preaching if they do it, and to petition for that kind of preaching if they don't. Politicians can make far better political speeches than the ministers. It is their field. Theatres and showhouses can offer far more attractive entertainment than Churches can. Again it is their field. But there is no other institution that can offer a better presentation of the Word of God than the Church can, just because that properly belongs to her domain. Present the Word of God, ye ministers, there is none that should be able to excel you in that, and there is none that afford more and more abiding inspiration.

« « »

Are Men Demon-possessed Today?

**Question:** Are there cases of demon-possession today such as there were in the New Testament times when Jesus was here upon earth?
Answer: There are many who believe that we have precisely the same phenomena today as those recorded in the Gospels. But some of them are positive that the Gospel writers were not aware of the exact nature of the maladies which they described. We are informed by Oesterreich and other scholars who have made a study of this aspect of the Gospel record, that all sicknesses and diseases were attributed to the presence of the devil or devils in N. T. times. Now it is true that some times in the N. T. blindness, paralysis, insanity, and practically all kinds of ailments are associated with demon possession. But Luke, the physician, made a careful distinction between two forms of physical affliction. There is blindness, for instance, due to demon possession and blindness with which the demon possession is not at all associated. That is true of many other sicknesses. However, these scholars do not give Luke any credit for these distinctions. They are positive that one can find sufficient similarities between these New Testament demon possessions and what is now known as cases of multiple personality. This position, of course, discredits the Biblical record.

There are others that defend the proposition that there are today cases of demon possession precisely the same as those recorded in the N. T. I remember reading a book on demon possession by a Presbyterian missionary in China, who insists that he has come in contact with precisely the same sort of demon possession and has cured them by using the same method that the early disciples and Jesus used, namely, ordering the demons out in the name of God or Christ. Others who have worked in the same field with this man, Dr. White by name, are not at all positive about his diagnoses, identification and cure of these cases. That makes his contention at least problematical. Personally I prefer the position that the N. T. phenomena represent a distinct form of visitation that tends to make its appearance in the critical times of the development of the Kingdom. They may be classified as belonging to the group of events with which miracles are associated. In the abstract demon possession and miracles are quite possible manifestations of today. But in the concrete these things come through the providence of God at times when the development of the Kingdom calls for such supernatural manifestations such as in the days of Moses, Elijah, and Jesus. It is possible that such times lie in the future. But I would be very careful about accepting the position that these events were transpiring today. The evidence must be compelling. It would be tragic if we by such identifications of present day phenomena with those of the N. T. alluded to above would cheapen and reduce the revelatory values of the New Testament, which have been given for our edification.

COMMITTED

I know in Whom I have believed,  
The living Son of God,  
Who came to earth my guilty soul  
To ransom with His blood.

Released from sin's enthralling power,  
My soul has peace untold;  
Committed to my blessed Lord,  
His own to have and hold.

No doubts or fears assail me now  
That I among His sheep  
By grace may find myself secure,  
For He has power to keep.

Yon comes death's awful swelling tide,  
And judgment's fearful day;  
No fears distress since I am His,  
He'll keep me safe alway.

And bring at last to heaven's bliss  
My happy ransomed soul;  
So I surrender all to Him,  
And grant Him full control.

S. G. B.

THROUGH A GLASS DARKLY

I am, and yet I do not know  
My soul.  
I act, yet fail to understand  
My rôle.  
I see, yet fail the veil  
To part.  
I learn, and still in ignorance  
I smart.  
I will, but willfulness begets  
Distress.  
I love, yet selfishness I must  
Confess.  
I think, but human thought does not  
Reveal.  
I speak, too oft where silence just  
Can heal.

* * * * * * *

Not now, but soon I shall see face  
To face.  
The mysteries be dissolved of Time  
And Place.  
Not now, but soon when darkness shall  
Have flown,  
Then I shall fully know as also I  
Am known.

-M. M. JELLEMA.

Clifton, N. J.
The American Calvinistic Conference

A t three o'clock, Tuesday afternoon, June 27, the Rev. J. J. Hiemenga, president of the Conference Program Committee, opened our American Calvinistic Conference at Paterson, N. J. He expressed as his conviction that we are in dire need of such a conference. He gave a brief history of all such conferences. Then he proposed to the conference that the writer of this article be chosen as president. The acceptance speech indicated an appreciation for the honor given, but the speaker felt that some one more worthy in Calvinistic accomplishments should have received the honor. This conference was envisioned because of the firm conviction that our exalted Lord is the fountain of all true wisdom. All things must be related to the exalted Lord, and in so far we fail to do that, we have missed our goal in any sphere of life. There is also the obligation of the covenant resting upon us. Having received grace we are duty bound to live it. The challenge comes to us today as well as yesterday for Christ has put all our foes to flight.

The public meetings were held four consecutive nights in the Sixth Reformed Church of Paterson. Dr. W. C. Robinson, of Columbia Seminary, Decatur, Georgia, spoke on the "Sovereignty of God and American Attitudes." Principal Dr. J. Macleod of Edinburgh, Scotland, "God's Sovereign Choice of the Younger Son." Dr. L. Greenway of Grand Haven, Michigan, "The Sovereignty of God and Human Responsibility." Dr. G. Ch. Aalders, Amsterdam, Netherlands, "The Sovereignty of God and the Word of God." Chorus, trumpeters, soloists, an accomplished organist, community hymn sings added to the success and inspiration of the meeting. The average attendance was more than five hundred at each meeting. In spite of the heat the public was very loyal in its attendance. This was encouraging, for Calvinism that develops without an appreciative public is short lived.

Discussion Meetings

The conference discussion meetings were held in the Paterson Y. M. C. A. There a most cordial hospitality was enjoyed. Prof. J. Murray, of Westminster Seminary, Philadelphia, discussed on "The Sovereignty of God, a Biblical Theological Study." Dr. A. C. G. Vincze, of Budapest, Hungary, "The Sovereignty of God, a Dogmatic Study." Prof. D. Kromminga of Calvin Seminary, Grand Rapids, Mich., on "The Sovereignty of God and Barthianism." The Thursday meetings were more of an applicatory nature. Dr. Garrett Heyen of Ionia, Michigan, spoke on "The Sovereignty of God and Political Life." He urged action in our peculiar American set-up. He gave suggestions worth considering. Dr. C. J. H. Blodgett, of Northfield, Minnesota, faced Humanism in his paper on "The Sovereignty of God and Philosophy." This elicited a good deal of discussion. Recent contributions of Dutch Calvinistic Philosophy were of some extreme interest. The same will be true of the paper by Wm. Mattheson of Chelsea, Canada, "The Sovereignty of God and Ethics." The discussion that followed held the interest of all.

Local showers, extremely welcome in this area, prevented the conference from going to Bear Mountain. Instead the delegates met in the Paterson Y. M. C. A. Dr. C. Vincze of Peru, Amboy, N. J., introduced the subject, "The Future of Calvinism in America." Circumstances in his presbytery kept the Rev. Claude Hayward in Quebec, Canada. A strong faith in the living God and a strong sense of human responsibility permeated the introduction of Dr. Vincze. The writer felt the after-dinner speaker. His talk, or speech, emphasized certain things brought out in the morning discussion. Contrasts between Dutch Calvinism and American Calvinism in so far as Dr. Aalders felt competent to give an opinion were made. Dr. Aalders felt that a sturdy Calvinism demands a free university, free within creedal limits. This is just as true in America today as it was when the famous Dr. A. Kuyper founded the Free University of Amsterdam.

Two letters were received for information and filed. The first was written by Dr. C. Bouma expressing his disappearance and inability to attend this first conference. An engagement in Cambridge, England, made his absence imperitive. In spirit he was with us. The second letter came from the Arch-Dean of the Free Magyar Reformed Church, the Rev. L. T. R. Watzka, of Budapest. In it he stated, "It is high time that in the present turmoil and conflict of ready-made isms, when blood and race, political systems and states, even human beings, are defied, the everlasting sovereignty of God—this preeminently Calvinistic thesis—should be emphasized with the firmness and clear-sightedness of Reformed Christians. I hope that this first Calvinistic Conference will be crowned with success, and will render the hope entertained by those who—as in the days of Elijah—have not bowed unto Baal."

Objectives Attained

Every conference realizes both general and specific objectives. Some of the general objectives are: a better acquaintance with men and women engaged in the same struggle. Some of the specific purposes are: to encourage scholarship and to promote Reformed literature. The first conference was attended by scholars and men of affairs. There were also specific objectives. There were also specific objectives. There was a wholesome exchange of opinions. Dr. L. Greenway of Grand Haven, Michigan, spoke on the "Sovereignty of God and Human Responsibility." He urged action in our peculiar American set-up. He gave suggestions worth considering. Dr. C. J. H. Blodgett, of Northfield, Minnesota, faced Humanism in his paper on "The Sovereignty of God and Philosophy." This elicited a good deal of discussion. Recent contributions of Dutch Calvinistic Philosophy were of some extreme interest. The same will be true of the paper by Wm. Mattheson of Chelsea, Canada, "The Sovereignty of God and Ethics." The discussion that followed held the interest of all.

The public did well in its attendance. The attendance of the public did well in its attendance. The attendance was more than five hundred at each meeting. In spite of the heat the public was very loyal in its attendance. This was encouraging, for Calvinism that develops without an appreciative public is short lived.

This elicited a good deal of discussion. Recent contributions of Dutch Calvinistic Philosophy were of some extreme interest. The same will be true of the paper by Wm. Mattheson of Chelsea, Canada, "The Sovereignty of God and Ethics." The discussion that followed held the interest of all.

Local showers, extremely welcome in this area, prevented the conference from going to Bear Mountain. Instead the delegates met in the Paterson Y. M. C. A. Dr. C. Vincze of Peru, Amboy, N. J., introduced the subject, "The Future of Calvinism in America." Circumstances in his presbytery kept the Rev. Claude Hayward in Quebec, Canada. A strong faith in the living God and a strong sense of human responsibility permeated the introduction of Dr. Vincze. The writer felt the after-dinner speaker. His talk, or speech, emphasized certain things brought out in the morning discussion. Contrasts between Dutch Calvinism and American Calvinism in so far as Dr. Aalders felt competent to give an opinion were made. Dr. Aalders felt that a sturdy Calvinism demands a free university, free within creedal limits. This is just as true in America today as it was when the famous Dr. A. Kuyper founded the Free University of Amsterdam.

Two letters were received for information and filed. The first was written by Dr. C. Bouma expressing his disappearance and inability to attend this first conference. An engagement in Cambridge, England, made his absence imperitive. In spirit he was with us. The second letter came from the Arch-Dean of the Free Magyar Reformed Church, the Rev. L. T. R. Watzka, of Budapest. In it he stated, "It is high time that in the present turmoil and conflict of ready-made isms, when blood and race, political systems and states, even human beings, are defied, the everlasting sovereignty of God—this preeminently Calvinistic thesis—should be emphasized with the firmness and clear-sightedness of Reformed Christians. I hope that this first Calvinistic Conference will be crowned with success, and will render the hope entertained by those who—as in the days of Elijah—have not bowed unto Baal."

Objectives Attained

Every conference realizes both general and specific objectives. Some of the general objectives are: a better acquaintance with men and women engaged in the same struggle. Some of the specific purposes are: to encourage scholarship and to promote Reformed literature. The first conference was attended by scholars and men of affairs. There were also specific objectives. There were also specific objectives. There was a wholesome exchange of opinions. Dr. L. Greenway of Grand Haven, Michigan, spoke on the "Sovereignty of God and Human Responsibility." He urged action in our peculiar American set-up. He gave suggestions worth considering. Dr. C. J. H. Blodgett, of Northfield, Minnesota, faced Humanism in his paper on "The Sovereignty of God and Philosophy." This elicited a good deal of discussion. Recent contributions of Dutch Calvinistic Philosophy were of some extreme interest. The same will be true of the paper by Wm. Mattheson of Chelsea, Canada, "The Sovereignty of God and Ethics." The discussion that followed held the interest of all.

The public did well in its attendance. The attendance was more than five hundred at each meeting. In spite of the heat the public was very loyal in its attendance. This was encouraging, for Calvinism that develops without an appreciative public is short lived.

There was a wholesome exchange of opinions. Canada, the South, Scotland, and the Netherlands added to the discussions. None of the papers invaded the time for discussions. We felt that we had grown together in knowledge.

There were also specific objectives. The conference felt that the present success augurs well for the future. A committee is to be appointed to report to the next meeting on the ways and means to encourage regional and national Calvinistic conferences. All those present at the final meeting and dinner, especially those who were acquainted with the proposals of Dr. C. Vincze and who had heard Dr. G. Aalders, accepted the motion introduced by the Rev. J. J. Hiemenga that we pledge ourselves to the ideal to found a Free American Calvinistic University. We all felt that Calvinistic development can be greatly moved by wishful thinking and soap box oratory. The sovereignty of God also demands of all to live our human responsibility. We felt that the conference was a step in the right direction, we welcome the opportunity.

Critics

The virgin voyage of a ship will bring out defects of the boat. A foolish captain will ignore them. We learn by doing. The writer's delicacy restrains me from singing out any particular article for special criticism. There was no such limitation, to our regret. At the same time we feel that our conference cannot be accused of "all papers and no discussion." Four nights are too many for a conference during the summer. Still the public did well in its attendance. The attendence during the day was better than any one had anticipated. Although some had to leave before time there was an average of seventy-five to a hundred at each meeting. The best advertisement was the success of the conference. Someone who had attended the European conference was of the opinion that this conference was more successful than the first one held in Europe. All speeches will be published and practically any one of the speeches will be worth the price of the entire book. The quality of these speeches can be determined by the book reviewers.

1941

Among the few items of business the great question was: Shall we have a second conference? We all desire to keep this lamp burning brightly. The Rev. J. J. Hiemenga reported on the progress made, and our committee is working on plans for a second conference in 1941 in Grand Rapids, Michigan. Our first conference was a venture of faith in which many fears were dispelled the day their folly became evident. We can look hopefully for a better conference two years hence. Still, if such an institution is a step in the right direction, we welcome the opportunity.

JACOB T. HOOGSTRA.
South African Church News

Potchefstroom, South Africa, May 14, 1939.

Dear Dr. Bouma:

The most important event that has happened to you about in this letter is the meeting of the General Synod of the "Gereformeerde" Church of South Africa, the Dutch Church with Potchefstroom as its center where the Theological College and the University College are situated, where the Administrative Council of the General Synod meets.

The "Gereformeerde" Church was, as you may remember, re-established in our country in 1859 by the ground-breaking work of the "Gereformeerde" Churches. The Cape Colony and the Orange Free State. These objections were raised against certain unmistakable modern ethical tendencies in the church doctrine and particularly in the church practices.

The "Gereformeerde" Church has since then held regular General Synod meetings usually triennially, and in March of this year it held its 26th General Synod at Bloemfontein. In many respects this may be considered one of the most important of all its general meetings, and I think it will be worthwhile recounting briefly the main issues and decisions reached at this Synod in the following pages.

The main problems before the Synod were: the possibility of an ecumenical gathering of all Calvinist churches in the near future, the extension of the principle of reformed national education into the theological work, the relation between the Potchefstroom Theological College and the Potchefstroom University Colleges, the participation of our ministers of religion in active work in minority missions, and certain social problems especially those in connection with our poor whites, state lottery and divorce.

Ecumenical Synod and New Hymns

In South Africa we have been feeling for many years the great necessity of a General World Synod of Churches which accept the doctrines and practices of Calvinism. At this particular Synod we had a representative from Holland in the person of Dr. S. O. Los, and our Synod decided to send two representatives to the General Synod of the Reformed Churches of Holland which is to take place in September 1939 with the formal commission to raise there the question of a world gathering of representatives from Calvinist churches. I think that such a gathering will be worth the time and the money spent on it. What is your idea of the possibility of such a representative meeting of our Calvinist churches in South Africa?

One of the main objections of our forefathers in re-establishing the "Gereformeerde" church here was the wealth of so-called evangelical hymns, which still today form an integral part of the divine service in the other two Dutch churches in South Africa. The "Gereformeerde" church has to now used only the 150 psalms of the Bible with the addition of a small number of hymns, five in all, namely versifications of the songs of praise of Mary, Zacharias and Simeon and of the Ten Commandments and the Twelve Articles of Faith. But since the introduction of the Afrikaans versification of the psalms these five hymns are in use everywhere and it seems that they are more liked than the Dutch psalms which were sung often in the church service of the "Gereformeerde" Church.

The Synod has once again attested its acceptance of this dual principle and has decided to further propagate the principle for the establishment of Christian national schools. We want state schools under Christian control for the young people in the Transvaal. A special committee has been appointed to reconsider the whole question of state schools; we want state-aided schools, so that we can send our children to schools in which we have the right to determine the spirit and the trend of the instruction, and to appoint our own teachers who have to take our place as responsible parents. The Synod gave its attention not only to the question of the secular education of its young members, but also to the doctrinal, catechetical education. A special committee was appointed to go once again into the whole problem of the religious education of the young in so far as the church does the teaching itself. One important question was the education of our ministers. We want educational opportunities to have been given by the State in the right way, that is, by giving to its attention to the question of textbooks, especially in Church history, as the question of handbooks in the doctrines of the church has already been satisfactorily settled by a previous committee.

Ministers in Politics

A very acute and disturbing problem is that of the participation of our ministers of religion in party and general politics. In the past, two or three ministers of our church have been members of Parliament as representatives of a particular political party, but in the near future we hope to see a very active part in politics. This participation has raised two rather difficult problems. The first concerns the status of a minister on becoming a member of Parliament; the second concerns the attitude of his congregation as regards his active political activities. On the first point our Synod in the past have adopted a rather indefinite attitude, some members being strongly in favor of allowing him to retain his ministerial standing, and others naturally being even more strongly in favor of not allowing him to retain it since they were not in favor of his political activities. On this question the Synod has decided that the retention of his ministerial status is not consistent with the attitude of his congregation as regards their political allegiance. If a minister stands in active opposition to a greater or smaller section of his congregation, there is bound to be serious detriment of all concerned. In this way the service of allegiance.

There is no doubt a great demand for more laborers in this field. The most pressing social problems were also fully discussed, and there is no doubt a great demand for more laborers in this field. The most pressing social problems were also fully discussed.
cussed. The Synodal committee on the poor white problem presented an elaborate and well worked out report, which was thoroughly discussed. The Synod declared itself against any form of lottery, private, state-aided or state-instituted and controlled. The Synod declared itself against any extension of the grounds for divorce, in this respect the divorce laws are happily very strict, but time and again motions have been put to Union Parliament to widen the public door to people who have forgotten their solemn marriage vows in the commandment of God: "Thou shalt not commit adultery."

The World Sunday School Conference

That must suffice, because there is one other event that I should like to draw your attention to, and that is the probable from the press reports that all three Dutch Churches have decided neither to participate, partly on general principle but more definitely on point of procedure. The question at issue is the so-called color bar. There are most vital national reasons why we, South African Dutch, definitely demand race segregation on account of differences in color. Although you people understand do not quite agree with us, you should try to understand our attitude; segregation is demanded not on religious grounds as much as on color grounds. In the last instance it amounts to a question of national self-preservation with us, we are a mere handful and surrounded by hordes of yet uncivilized natives, the so-called Kaffir or native tribes. For us there should be a clear-cut separation all along the line. We believe that black and white can live together in this land of races peacefully and productively only as long as we live separately. We believe in civilizing them, in bringing them to the banner of our Lord, in giving them a religious and secular education, in granting them their own territory and their own national inheritance, but all this on the principle of segregation. White civilization and white existence and survival in South Africa are possible only on this principle of segregation. We believe that white and black should each develop in this country along the only possible line, the line of separation and independence.

With kind regards,
Sincerely yours,
J. CH. COETZEE.

Hungarian News Letter

Dear Mr. Editor:

Once we get used to collecting news it is not so hard to find something of interest from month to month. I have a series of items news items too, from the quarterly report of the Home Mission Board was extended, the successful village settlement work of the faculty and student body of the College of the Reformed Church in Debrecen. 2. George Csipkes of Komarom, a translator of the Bible. 3. Albert Molnar of Szenc, the translator of the psalms, whose translations are still in use. The unveiling of their monuments took place on 15th June 1939. Today we find it hard to believe that they were ever erected to three pioneers of the Hungarian Reformation but to all intents it was the only wise thing to do. But it did not let that occasion pass by unnoticed but remembered it.

The celebration abounded in a number of episodes, too. One of the most touching was the celebration of the 200th anniversary of the College of the Reformed Church in Debrecen. The student choir of the Debrecen College is not the oldest organization of its kind in Hungary, that of the Sarospatak Seminary being more than 500 years old but nevertheless it is cherished by all the Reformed Magyars. Its organizing was necessitated by tragic circumstances in 1739. Then a great plague killed nearly nine thousand out of the ten thousand inhabitants of Debrecen, within the comparatively short span of eight months. Also the then 500 students either left the town or fell victims to the plague, only 30 remained in town. It was out of this little group that a young and energetic professor organized a choir with the purpose of accompanying the many hundreds to their graves and thereby to give the only Christian consolation in singing the psalms to the living, because there were no college bells were silent. Since then the choir remained and became one of the most favored institutions of the College. Membership in it proved itself an essential help to a great many poor students, because the members of the "Kollegium" (or Kancsa, as it is called in Hungarian) receive and are still receiving a decent fee for their singing at funeral services. No prominent funeral takes place without the Choir in or around Debrecen. A famed word of Christian mercy became the source of blessing for a succession of student generations and will be for many generations to come.

Reaffiliated Congregations

The Reformed Church in Hungary had 2086 congregations before the closing of the World War of 1914-1918. Through the forced Treaty of Trianon she lost 1075 congregations, or 966,000 souls. Out of this tremendous loss last November and in March this year she regained 259 congregations with approximately 200,000 souls, all of them Magyars. Mark the word, she regained them. She did not take them away from anybody who could rightfully claim them. They were hers, they merely regained them amidst fervent thanksgiving to God, agreeing with us, you should try to understand our attitude; segregation is demanded not on religious grounds as much as on color grounds.

Postponed Celebration

The Celebration of the Fourth Centenary of the Debrecen College of the Reformed Church in Hungary was planned to be held in October, 1938, with fitting ceremonies and elaborate program. The program was put on hold by virtue of your praiseworthy plan to keep the readers of THE FORUM well informed about the life activities of the family of Reformed Christians throughout the world. I certainly feel privileged to have been selected to serve as the mouthpiece of the Hungarian branch of this great family. The conscious promotion of Reformed brotherhood and interest in each other's welfare is just as much an organic part of our common Reformed heritage, as the great principles shared by all the children of the Reformation.

A 200-Year Old Student Choir

The celebration abounded in a number of episodes, too. One of the most touching was the celebration of the 200th anniversary of the Congres of the Reformed Churches in Debrecen. The student choir of the Debrecen College is not the oldest organization of its kind in Hungary, that of the Sarospatak Seminary being more than 500 years old but, nevertheless, it is cherished by all the Reformed Magyars. Its organizing was necessitated by tragic circumstances in 1739. Then a great plague killed nearly nine thousand out of the ten thousand inhabitants of Debrecen, within the comparatively short span of eight months. Also the then 500 students either left the town or fell victims to the plague, only 30 remained in town. It was out of this little group that a young and energetic professor organized a choir with the purpose of accompanying the many hundreds to their graves in Debrecen. A famed word of Christian mercy became the source of blessing for a succession of student generations and will be for many generations to come.

Awakened Missionary Spirit

This token of God's favor awakened the missionary zeal in the Hungarian church and especially in the Transylvanian. The Hungarian Board was extended, the successful village settlement work of the faculty and student body of the College of the Reformed Church in Debrecen. The missionaries left the town or fell victims to the plague, only 30 remained in town. It was out of this little group that a young and energetic professor organized a choir with the purpose of accompanying the many hundreds to their graves in Debrecen. A famed word of Christian mercy became the source of blessing for a succession of student generations and will be for many generations to come.
the Magyar Reformed Christians, the General Conventus urged those American Hungarian Reformed groups which officially slipped off the confessional basis of either the Second Helvetic Confession or the Westminster Confession. For both to secure for themselves the privilege to officially possess both of these historic confessions of Hungarian Calvinism, those Hungarian-American churches affiliated with either the Reformed Church in America or the Free Reformed Church. This official utterance is a decided victory for the independent confessional group. One of their main contentions was finally justified, to wit, the mother church appeal in their differences. But there can be no question that the mother church was not guided by the spirit of taking sides in a burning issue. Rather held in view the creation of that all Hungarian Reformed Christians which was enthusiastically voted for at the First Magyar Reformed World Congress held last August in Debrecen. What could be advanced as a common basis for such a federation if not the historical creeds of Hungarian Reformed Christianity? The Mother Church was animated by nothing else but by a re-awakened confessional consciousness, missionary zeal, and motherly responsibility.

An Extinct Seminary

That part of the Reformed Church in Hungary which came under the world war organized itself into a separate Hungarian Reformed Church. One of its most vital problems was to supply itself with ministers. But it had one of its hard problems also. Ministers received their theological training abroad and especially in Hungary were refused by the Czech authorities, and that part of the mother church had no seminary at its disposal. That of Debrecen closed at first and at the student's risk tried to cross the closely watched borders in order to study in that institution. But when their diplomas were not recognized anyway, their efforts lost all meaning.

Then the enterprising minister of the Losoncse congregation organized a seminary of their own. For a while he was practically the whole institution. The small Reformed church not being able to get students, the minister studied himself. He trained his children and with studies abroad were recruited as part time lectors without pay, so the new seminary began its indispensable work. The Czech government never helped as it is the custom and law in all the Central European states, but on the contrary ordered it closed in 1926, and allowed it to re-open only at the intervention of the Presbyterian World Alliance.

This seminary so characteristically depicting the plight of the Magyar Reformed under Czech domination closed its doors finally last January with the return of those parts of historic Hungary. The mother church has three theological faculties and one theological faculty and they are quite sufficient for the training of one ministerial training. But the history of the now extinct Losoncse Seminary will always remain an illustrious chapter in Magyar Reformed church history and in the history of Hungary in general. Those having obtained their ministerial training in it can always rightfully be proud of their past Alma Mater.

A Church of Schools

The Reformed Church in Hungary may rightfully claim the title given above. Beside the theological institutions it has a Law School of its own, which had a student body of 320 in 1927-8. It has a number of Normal Schools for boys and girls, 19 secondary schools for boys (8131 students), 5 colleges for girls (2158 students), several vocational schools, institutions for mentally or physically disabled children, 2303 teachers were instructing and educating 221,000 pupils in more than 1000 daily parochial schools between the ages of 13-16, and 90,000 pupils between the ages of 3-18, and it also has a faculty of 320 teachers and has a very large number of religious instructors (catechists) working in state institutions of education. Its various church authorities spent $830,600 during the last school year on the daily parochial schools alone, besides the subsidy the church gets from the state as an appreciation of its cultural and spiritual services to the whole nation. The Church in America, on the other hand, finds itself unable to follow in the footsteps of the mother church in this respect, and we greatly appreciate the American Reformed Church's effort in making heroic efforts to have their own educational systems from kindergartens up as far as they are able to go. For consolation we can but turn to the mother church and point to their magnificent programs.

Christian School Convention Flashes

The Association has over 350 members who share the characteristics Calvinistic striving for a Calvinistic educational system with the other noted branches of World Calvinism. The task is immense. The need is crying. A modern war of survival is on. This convention thought.

The Nineteenth annual meeting of the National Union of Christian Schools, led by the Union President, Prof. J. N. Abell, of Chicago, held at the close of the Convention the subject: "The Antithesis in Education.

Matters of fundamental import were discussed in these two events, two school sessions.

A number of false antitheses were set forth: truth versus science, faith versus reason, grace versus nature, life on Sunday versus life during the week.

The Antithesis in Education

The opening evening address of Dr. Henry Stob of Calvin College, and editor of "The Reformed Youth," his address at the close of the Convention treated the subject: "The Antithesis in Education."
The anathesis in life which is true in character and thorough-
ness must be wisdom in the heart of man. It is not to be
understood as a “neutral” (secular) education will not be observed by him.
be genuine—life in all its aspects is determined by the
relation of man's innermost being to God through Christ; then—to
be genuine—the preparation for life in all its aspects must like-
wise be determined by what man is in reference to God and
through Christ. That is to say, true education is a process of
projecting the sanctifying life which is ours in Christ into all aspects of

Christian education and this alone is true education. In so
far as education is not characterized by a vital faith in Christ, in
this respect it is not properly related to true education, that is to
say, in so far it is false.

The discussions during the day session were likewise charac-
terized by the thought of the anathesis. Rev. E. Van Halsema
pointed in juxtaposition the education of the non-Christian education
and non-Christian education. Principal Gerhardus Bos
contrasted authority in the Christian school with that of the
non-Christian school. And Principal George Bos discussed the practice of
discipline in the Christian school versus its practice in
the secular school.

God in His Word holds forth corporal punishment as a nec-

dessary means for the training of the child. In case parents or
school boards forbid the use of the rod, what must the
Christian teacher do? In the exercise of his God-given calling
he must decline to serve in the public school.

The discussion on the floor of the convention had a marked
tendency toward weighing the questionable practice of giving
Christian education in public schools. The following two distinct views were advanced:
(a) Sign the contract in which you promise to obey the law
of the State, and while teaching violate this law on the
principle that we must obey God rather than man. Isn't it Biblical
to obey God rather than man? Isn't it also consistent with the
conservative position that when God commands corporal punish-
ment and man forbids it, we obey God rather than man?
(This position loses sight of the fact that whenever a Christian
contracts to do a certain thing, he makes his contract not only in
the presence of God but for God's sake. By breaking the
contract we do something far more than disobeying many
laws against God. The good that we think to do for God does
not make good the evil that we do by breaking our solemn—in
a number of states—oath-bound contract. Methinks God abhors
this good of His people of today as He did the perfunctory sacri-
fices of His people of old. The end does not justify the means.)
(b) Nay, let us not break our solemn contract. This is not
necessary. One can honor one's contract and at the same time
give Christian instruction in the public school. The State pro-
hibits religious, that is, sectarian, instruction. But we can
honour our contract in the school and make it possible for
true Christian instruction. Christian teaching is not a preaching of the Gosp-
el. Christian instruction in the various school branches is
unknown anything and therefore all school branches must be
interpreted in the light of Christ. We may not and cannot
approach the Father except through the Son. To interpret
Christian teaching in terms of adoring the Creator in His creation
apart from Christ and His redemptive program is to teach a
false religion which is akin to Unitarianism. He who thinks
that instruction can be God-honoring although Christless has never
understood the Scripture: "He that honoureth not the Son
honour not the Father which hath sent Him.""

M. F.

P. S. The various lectures and the discussions that followed are
published in the 1939 Union Convention book. This Union
publication will also contain complete yearbook information of

-K.M.

Kampen Seminary and the Th. D.

For sixty years the Reformed Churches of the Netherlands have
discussed the question: Shall the Theological School at
Kampen possess the prerogative to confer the degree Doctor
of Theology on those who have satisfactorily completed the
work for it? But the answer has ever been, No. Back the
negative answer lies the contention of some leaders in the
church, that the Church trains its students for the ministry,
but does not trouble itself with academic degrees. For aca-
demic degrees one should go to the Free University (at
Amsterdam). There are some who go as far as saying that there
is a "holy principle" at stake. It is said: "The Kampen
degree is not a degree of the Kampen-confounded-degree have again brought the question
to the fore. The Synod of Sneek, August 1939, must decide
to once more. This time the student body of the School have
also sent a request to Synod in which they petition that "in
view of the much desired possibility to acquire a complete
theological training at the school at Kampen," Synod decide
to grant the privilege at this time.

The students appear to be right. They are not right if at
the school no "academic" standards prevail. But Kampen is
well-known both for its academic standards and the men with
academic degrees laboring there. Moreover, the granting of
degrees by a church controlled school is no innovation. Calvin
Seminary in Grand Rapids has granted both the Th. B. and
Th. M. degree for years.

Synod of Dutch "Gereformeerde Kerken"

Speaking of the Synod of the Reformed Churches in
the Netherlands brings to mind an exceedingly important and
difficult question which we may decide and pronounce upon.
This question did not come to the presidium of the Synod for
official manner but was the result of statements made on the floor of
Synod regarding teachings within the church, which
supposedly deviate from the confession, and Scripture. Then,
(1936) a committee was appointed, instructed as follows:
"The Synod, considering the fact that in our Churches ideas
are current which deviate from the accepted constructions;
and considering that the protagonists of these ideas are con-

NEWS ITEMS AND COMMENTS

The students appear to be right. They are not right if at
the school no "academic" standards prevail. But Kampen is
well-known both for its academic standards and the men with
academic degrees laboring there. Moreover, the granting of
degrees by a church controlled school is no innovation. Calvin
Seminary in Grand Rapids has granted both the Th. B. and
Th. M. degree for years.

Synod of Dutch "Gereformeerde Kerken"

Speaking of the Synod of the Reformed Churches in
the Netherlands brings to mind an exceedingly important and
difficult question which we may decide and pronounce upon.
This question did not come to the presidium of the Synod for
official manner but was the result of statements made on the floor of
Synod regarding teachings within the church, which
supposedly deviate from the confession, and Scripture. Then,
(1936) a committee was appointed, instructed as follows:
"The Synod, considering the fact that in our Churches ideas
are current which deviate from the accepted constructions;
and considering that the protagonists of these ideas are con-

NEWS ITEMS AND COMMENTS

The students appear to be right. They are not right if at
the school no "academic" standards prevail. But Kampen is
well-known both for its academic standards and the men with
academic degrees laboring there. Moreover, the granting of
degrees by a church controlled school is no innovation. Calvin
Seminary in Grand Rapids has granted both the Th. B. and
Th. M. degree for years.

Synod of Dutch "Gereformeerde Kerken"

Speaking of the Synod of the Reformed Churches in
the Netherlands brings to mind an exceedingly important and
difficult question which we may decide and pronounce upon.
This question did not come to the presidium of the Synod for
official manner but was the result of statements made on the floor of
Synod regarding teachings within the church, which
supposedly deviate from the confession, and Scripture. Then,
(1936) a committee was appointed, instructed as follows:
"The Synod, considering the fact that in our Churches ideas
are current which deviate from the accepted constructions;
and considering that the protagonists of these ideas are con-
vinced that they are entirely in harmony with Scripture and Confession, while many in our churches ask the question, are these ideas, now current, really in conformity with Scripture and Confession; decides,

1. to appoint a committee of at least seven;
2. to charge this committee,
   a. to study the current ideas relative Common Grace, Covenant of Grace, Immortality of the Soul, Pluriformity of the Church, Union of Christ's two Natures, and Self-Examination, in their essential meaning, and to apply the test of Scriptures and Confession.
   b. to render report and present advice to the next Synod.

Appointed to this committee were: Rev. J. L. Schouten, Prof. G. Ch. Aalders, Rev. G. Diemer, Prof. S. Greidanus, Prof. V. Hepp, Prof. J. Ridderbos, Prof. K. Schilder, Dr. J. Thijl, Prof. D. H. Th. Vollenhoven.

Dr. S. Greidanus resigned from this committee. A while ago Professors Schiller and Vollenhoven, although not resigning from the committee, decided to meet and labor by themselves. Evidently Synod will be presented with a twofold task: that the question appears to reduce to this: are the ideas relative new in the sense of deviations from the established truth, or are they new in the sense of expansion of Reformed truth? The latter would be a blessing and the harbinger of a re-vitalized Reformed Theology and a richer Reformed World and Life view.

Western Seminary, R. C. A.

When Western Seminary (Holland, Mich.) opens its doors again in the fall, the following changes will become effective: Lector Dr. Simon Blocker will be Professor of Pastoral Theology; the Rev. George Menninga of Central College will succeed Professor Albertus Pieters in the capacity of Lector in English Bible and Missions; the Rev. William Goulouze, now writing his thesis for a Th. D., is to become Lector in Church History, and Dr. Lester Kyper is to function as Lector in Hebrew.

Synod Christian Reformed Church

During the month of June, the Synod of the Christian Reformed Church in North America met in annual session in Grand Rapids, Mich. The Rev. W. Groen was elected president. The Reformed Churches of the Netherlands were represented by Dr. G. Ch. Aalders. This delegate stressed the fact that his denomination, like the Chr. Ref. Church, endeavors with all its powers to "cling to the faith of our fathers— to the Word of our God." Thus the two denominations are genuine sister-churches. The speaker mentioned as one of the besetting problems of his denomination, the oversupply of candidates to the ministry. There is still another problem: the difficulties referred to in the second item above. But Dr. Aalders, being a member of the Committee which is to report at Sneek, 1939, wisely refrained from enlarging upon the subject of doctrinal differences in his Church. Nothing is gained (to say the least) by orientating other Churches into controversies of a denomination in whose midst they arose, but where they are not yet officially acted upon.

Newsworthy, in these days of declining subscription lists of church periodicals, was the report of the publication committees: that "The Banner" (published by the Christian Reformed Church) is enjoying a steady growth, now having a total of more than 17,000 subscribers.

Synod decided to take over the Lapwe-Takum field in the heart of Africa, from the United Sudan Mission. The Christian Reformed people have had a special love for this field ever since the day that their beloved friend and missionary, the late Miss Johanna Veenstra, brought the Sudan to their hearts.

Synod also adopted a significant testimony on War, Peace, and Pacifism which had been drafted by its Seminary Faculty.

Southern Presbyterian Church

The seventy-ninth General Assembly of the Presbyterian Church in the United States (Southern) was held recently in Montreat, North Carolina, under the leadership of Moderator Dr. Edward Mack.

Among the work done was action upon proposed changes in Confession, Shorter Catechism and amendment to Question 13 of Larger Catechism. It is customary in this Church to send down all "constitutional" proposals to the Presbyteries for ratification. If two-thirds of them approve, the proposals are sent on to the General Assembly and finally acted upon. Last year's Assembly proposed eighteen changes in the Confession of Faith. Three of them were defeated by the Presbyteries, and four by the Assembly itself. The adopted changes deal with: Bible in Original and Translation; Predestination; the Insufficiency of the Natural Light; Prayer; Forbidden Vows, etc.

Regarding the Sabbath, the Assembly decided to: "reaffirm its conviction in the Divine sanction and the supreme importance of the Sabbath as a day of rest and worship, and call upon our people for a more careful safeguarding of this day against the tendency to make it a day of commerce and of pleasure." It was furthermore decided to request the committee on the Sabbath to make a further study of certain practical questions and to report to the next General Assembly. Finally, the Assembly exhorted all religious leaders throughout the Church to lay all possible stress on the importance of the Sabbath as a day of rest and worship, vital to the church and to civilization.

The Assembly took "great pride" in its Training School for Lay Workers. But the Assembly was more than merely proud of its institution. It recommends to all its church members, both men and women, in view of the increased demand for full-time lay workers, to give attention to attending the Assembly's Training School. It set aside the second Sunday of October as "General Assembly's Training School Day." Foreign Missions was a matter of concern to the assembled delegates. Its cause: "The present depleted state of our missionary force, and the apparent lack of well-qualified candidates for positions that the Foreign Mission Committee is now anxious to fill." Young men and women of the ages between 25 and 30 are "urged to give prayerful heed to the call the committee is now sounding for volunteers."

The Assembly also decided to "approve, sponsor and promote a denomination-wide and continuous Evangelistic Crusade." We quote a paragraph from the recommendations: "... every pastor should be urged to conduct in co-operation with the Presbyterial committee on Evangelism, a series of revivals and evangelistic services in his own church or churches. It is believed that this effort would help the ministers themselves in compelling them to throw themselves upon the power of God. It would be a demonstration to the world of the Evangelistic zeal of our pastors and their concern for the salvation of souls." These words should be taken to heart by all ministers regardless of denominational connections.

The committee on Evangelism recommended that the Assembly set aside $1500.00 for furthering this splendid cause. But the Assembly adopted a substitute: "Elder Alfred D. Mason was called to the platform and the sum of $10,494.00 was pledged within a few minutes by those present." It must have been wonderful to see the zeal and enthusiasm of the assembled delegates. After all, to "bring the Evangel" is incorporated in the marching orders of the church everywhere.

Northern Presbyterian Assembly

The Presbyterian Church in the U. S. A. (Northern) held its General Assembly in Cleveland. It was its 151st meeting. Moderator Dr. William S. Higginbottom, a "man of ecumenical proportions," as his nominator put it.
Among the "things done" were, for example, a change in the pension plan. Whereas in the past a minister would receive a pension at the age of 65, regardless of whether he is active or retires, from now on he will receive a pension after age 65, only after he retires.

The proposed union with the Episcopal church was discussed at length. But since there were no recommendations whatsoever, the committee on union was authorized to continue its activities and negotiations. There evidently was no expectation that such a union would take place very soon. Before the appointment of Dr. E. G. Homriighausen as professor at Princeton was approved, the Rev. E. H. Moore of Minneapolis stated his objections to it. But the explanation of a minister who had a son in one of Homriighausen's classes was sufficient to reduce the possible no-votes to a bare few.

Perhaps the most important work done by the Assembly was its declaration on Peace, Sabbath Observance, Race Relations, Gambling, Child Labor, and Civil Liberties.

Southern Baptist Convention

The Southern Baptist Convention was held in Oklahoma City. Welcome by the Governor of Oklahoma, the Convention got under way guided by Dr. Scarborough. The Convention theme was suggested by the text, "He that winneth souls is wise." But other things also came up. For example the Convention in no uncertain terms deplored the fact and censured the act of appointing United States Ambassador to England, J. Kennedy, as the official United States representative at the coronation of the Pope. Disapproval was expressed regarding the proposed Congressional legislation permitting aid to public, religious and Catholic schools in the matter of textbooks. Baptists must "refrain from accepting aid from 'Caesar'." After it had been decided to meet in Baltimore next year, the Convention discovered that at Convention-time Baltimore holds its horse-races. And so in deference to the races, and gambling, the Baptists will meet in Baltimore, but, a month later than is usual. Lewis C. Ray, reporting the Convention, said this: "What a pitiful time we have come upon, when we have to kow-tow to such a spirit as this! There are too many other cities to entertain the Convention, for us to have to shift around like this: please gamblers and worldly sportmen."

Specific Prayer

"We invoke Thy wrath upon reprobate men who come to this city to corrupt public officials, buy and sell legislation and traffic in the honor of government. We invoke Thy wrath upon little men in large places who stoop to canny shrewdness to thwart the people's will and reduce the business of public affairs to mistrust and contempt." Thus prayed the Rev. A. Eddy recently in the Wisconsin Senate at the opening of the day's work.

That the Senate of Wisconsin begins the day with prayer is not unusual. Every day a minister invokes God's blessing upon the legislative labors to be performed. Most of these ministers come from the Madison Ministerial Association. But the Rev. Eddy, instead of praying in the stereotyped fashion "bless the Senate," petitioned God in words which describe a blessing.

"Our prayer gave offense to Senatorial ears. "Is this man a Christian gentleman?" a senator asked. "I hope we never invite him again in the company of decent men." Results for Rev. Eddy: He need not come again when it is his turn to pray.

Further results: The Madison Ministerial Association decided, "We cannot participate in this duty as chaplains unless we are assured of freedom!" Final result: the Senate's Chief Clerk reinstated Rev. Eddy's name on the schedule.

We sincerely hope that pastor Eddy may continue to pray for specific blessings. In the meantime, this incident shows that prayer can be more than a mere formality and that there is power in prayer both vertically and horizontally, as far as God is concerned and as far as man is concerned.

J. G. VAN DYKE.

Grand Haven, Mich.

Van Paassen's Calvinist heritage and strict upbringing (he was born and reared in the little town of Gorcum in the Netherlands, and was taught his ABC's and religion in the School with the Bible there) left an indelible impression and are revealed best, perhaps, in the questions he later asked of the world's great and near-great. For, as a reporter, Van Paassen is unique, and often he evidences a Nathan-like "Thou-artheman fervor," both in his questioning of the mighty and in his incisive comment on men and affairs. Also, only such as Van Paassen would elicit from a French colonial marshal the latter's extended comment as to what he should have done with Jesus had he been in Pilate's place (and the answer is startling!).

And only one with his background could have argued with Ethiopia's Coptic divines about the nature of the Trinity (and suggested parenthetically that he wished the old "dominies" who knew him in Holland could but have heard him hold his own!).

For those of us of Netherlands descent and Calvinist background the book holds unusual charm, for there is added meaning for us in many portions of the book, especially the first part which treats of the author's youth in the little town in Holland, his references to the Flanders of the Crusades and the Inquisition, and the remilke final chapter wherein he returns once more to the quiet little Gorcum of distant memory. For Van Paassen is not merely a commentator on world affairs, but a master of description as well.

And he is more than that. Someone has called him a "crusader with a sense of humor." Certainly he spices his appallingly tales of human misery and cruelty in the modern world with the most amazing anecdotes. And despite all the political intrigue, despotism, suffering of the innocent, and human
carnage he has witnessed, withal he maintains a wholesome optimism and balanced, hopeful perspective. And, as others have remarked, it is evident that beneath all the facts he reports, sordid as they are in many cases, there shines through the book something that cannot be characterized otherwise than as a "spiritual basis." The church lost an eloquent preacher, no doubt, but Van Paassen (who still preaches on occasion) has inserted many a sermon, most of them in parable, others in frank exhortation, in his book, deservedly much-read these days because its author has lived much and told it all engagingly and with sincerity.

Grand Rapids, Mich.  

WILLIAM LYON PHELPS  


THIS is the life story of William Lyon Phelps, during his entire active career a teacher of English at Yale University, his alma mater. Without dipping deeply into the book one realizes that the author is a large and radiant personality, a man so ardently in love with life and literature that living seems for him to be a matter of enthusiasm and of uninterrupted enjoyment. None loves books of a literary character more than he; none counts a larger circle of friends and acquaintances; no one was reader to entertain celebrities. As a teacher—he retired six years ago—he was so unconventional that he was at one time in danger of losing his position in staid old Yale, and so inspiring as to draw hundreds of students to some of his courses.

As the man is, so is the book. It offers the reader a mixture of the trivial and the important, the anecdotal and the more sustained, the light and the serious. What he gives is really a kind of sublimated conversation. In a style as spontaneous as that of Dr. Robert Dick Wilson. We have carefully examined this translation and on several passages have compared it with the Hebrew original. In our judgment the rendering, on the whole, is entirely correct. As we see it, the first translation, the first chapter of Genesis from verse 2 on gives us the history of the reconstruction of all things: our present universe was preceded by another which was destroyed. This rendering offers fruitful soil for speculation with reference to Pre-Adamites, etc.

He undertook the work of translating Genesis at the suggestion of Dr. Robert Dick Wilson. We have carefully examined this translation and on several passages have compared it with the Hebrew original. In our judgment the rendering, on the whole, is entirely correct. As we see it, the first translation, the first chapter of Genesis from verse 2 on gives us the history of the reconstruction of all things: our present universe was preceded by another which was destroyed. This rendering offers fruitful soil for speculation with reference to Pre-Adamites, etc.

On Going To College is a book replete with worth-while information, but its leading ideas are never lost.

J. G. VANDEN BOSCH.

THE COLLEGE CURRICULUM

ON GOING TO COLLEGE. A Symposium. New York, Oxford University Press, 1938.

A CORDING to the preface the purpose of this book is to help those entering college, and even freshmen and sophomores for that matter, in making their selections. It aims to show "what claims the several branches of study may have upon the students' attention." A number of men, each with a reputation in his own field as a scholar and teacher, were asked to contribute essays setting forth the nature, the uses, and the delights of their respective branches of learning.

The result is a highly informative book with essays on the ancient classics, literature, modern foreign languages, history, the social sciences, the natural sciences, psychology, philosophy, religion, the speech arts, the fine arts, music, and the library.

There is undoubtedly room for a book of this nature as well as there is for works on orientation and vocational guidance. The essays of College and University teachers furnish a good deal of valuable information for one who, standing at the beginning of his college career, is at a loss what choice to make. We fear, however, that the content of many of them is too formidable for many high school graduates and that only a few of the most ambitious can be induced to avail themselves of the information offered. The authors of these several papers have not been able to hide their philosophy of life and of the world. The evolutionary hypothesis reveals itself again and again. Practically all the underlying ideas clash with a Christian theist's convictions. There is, for example, the article on religion by Dr. C. F. Wishart. In a charmingly simple and lucid style, the president of Wooster sets forth the importance of the study of religion in a college education. But he defines it as being a man's attitude toward the universe rather than a man's attitude toward God. Having read this, we are not shocked when he declares Christian faith to be not unique, but relative, and when he seems to recommend "fearless investigation," doubt, and reason as deciding of an important place in determining the validity of faith.

There is, further, the interesting article of Professor James Baell Munn of Harvard, in which he advances the claims of literature. The impulse to create literature he traces solely to man's curiosity about the world, both seen and unseen. John Milton, the Puritan poet, ascribes it to the operations of the Holy Spirit, and we think Milton's view scriptural. Even the ancient Greeks and Romans could not account for creative activity except by reference to divine influence. "There is a god in us, and, when he stirs us, we burn." And, to mention no more, Professor A. H. Compton of the University of Chicago, in pleading the merits of nature study proceeds entirely from the evolutionary hypothesis and ascribes to the study of the natural sciences the gradual development of a "higher standard of morality." A limit to man's moral progress there does not yet appear to be. On Going to College is a book replete with worth-while information, but its leading ideas are never lost.

J. G. VANDEN BOSCH.

GENESIS TRANSLATED ANEW


THE author of this booklet is a Hebrew scholar and a poet. He undertook the work of translating Genesis at the suggestion of Dr. Robert Dick Wilson. We have carefully examined this translation and on several passages have compared it with the Hebrew original. In our judgment the rendering, on the whole, is entirely correct. But the two renderings—that of Dr. Marlowe and that of Dr. Aalders—differ on three or four points. Dr. Marlowe translates: "Then the earth became," Dr. Aalders renders: "De aarde nu was." If you accept the first translation, the first chapter of Genesis from verse 2 on gives us the history of the reconstruction of all things: our present universe was preceded by another which was destroyed. This rendering offers fruitful soil for speculation with reference to Pre-Adamites, etc.

If you accept the usual translation—that which is also favored by Dr.
Aalders—Gen. 1 contains the story of the creation of all things. Hence, the correct and proper translation is a question of some importance. In the *Federation Messenger* of September, 1935, Outline IV, we have stated the reasons which compel us to believe that the rendering which is favored by Dr. Marlowe and others is incorrect.

Further, Dr. Marlowe translates: "Then the earth became desolate and empty." Here also we must prefer the rendering given by Dr. Aalders: "De aarde nu was enkel leegheid en vormeloosheid." (Now the earth was nothing but emptiness and formlessness.) And, to mention only one other difference, we regard the translation, "De Geest Gods zweefde (hovered)" better than "The Spirit of Elohim was brooding."

Nevertheless, we consider Dr. Marlowe's booklet a real contribution to biblical scholarship. It is an excellent work. The preservation in the translation of the metric or poetic form wherever this appears in the original may be mentioned as one of the outstanding virtues of this rendering. Dr. Marlowe, as we mentioned before, is a poet. His poem, *The Unthrown Stone*, is well-known. We were particularly glad to notice the entirely correct translation of the "blessing" which Esau received.

We sincerely hope that Bible students everywhere will obtain a copy of Dr. Marlowe's booklet and will study it diligently.

**WILLIAM HENDRIKSEN**

**LUTHER ON GALATIANS**


This is a popularization, a "streamlining," of Luther's work. It is certainly an abridgement, for it calls for but one-fifth as many pages as the original work. And it is as certainly new, for in it and through it a modern American, and not Luther. The thoughts may be of Luther, but it is not his voice.

If one must popularize Luther in order to bring him to the public, his commentary on the Galatian Epistle is the proper work to begin with. In it the heart of Luther throbs most passionately. It constitutes a development of his favorite theme, to-wit, "Justification through Faith." It is deeply devotional. Surely it ought to be read by intelligent laymen because of the spiritual values contained, and it can be read by them because it is not a technical work. Here one finds the basic thoughts back of the Reformation movement.

We are living in an age of digestes. We want abbreviations in popular style. And that is precisely what the publishers offer in this volume. The work has been done well. But isn't it lamentable that we must resort to such methods in order to bring a treasure to the minds of the people? Luther's thought you may get in this volume, but Luther is gone. To get him, one must go back to his own words, his own methods of expression, and to his own historical setting. And after all what were his thoughts without him? It was Luther and not the children of his brain alone, that brought it to perfection.

**H. S.**

**MAIER'S RADIO ADDRESSES**

**The Radio For Christ.** By Walter A. Maier. Concordia Publishing House, St. Louis, Missouri. 417 pages. $1.50.

This volume contains more than two dozen radio messages that have been broadcast on the sixth Lutheran Hour during the season of 1938-39.

It is superfluous to recommend these addresses. They have already commended themselves to thousands that have listened to them with rapt attention week after week. One may wonder what accounts for the tremendous influence exerted through these radio addresses. The answer does not seem to be found in the excellent radio oratory. There is something rushed and tense about it. There are many far better radio speakers than Maier, and yet there are few, if any, that have greater radio influence. A study of these messages reveals a keen analysis and evaluation of the times, which enables him to be remarkably up-to-date and pertinent. Secondly, there is his appropriate language with its rich choice of adjectives that enables him to sound his notes clearly and arresting. Thirdly, there is his deep understanding of the human heart — of its yearnings and its needs. Successful preaching must always reach down into the hearts of men. Fourthly, there is the impression of real seriousness and earnestness that moves him to seek to please God and not man. He refuses to compromise. He knows that there is a remedy for the ills of this world, but it must be found in God. Though the author seeks to select topics of general interest and application, yet his love of and devotion to Lutheranism glimmers through occasionally when doctrinal considerations exert a coloring influence.

**H. S.**

**A CHRISTIAN NOVEL**


In these days when the waves of Anti-Semitism run high it is refreshing to find a Christian novel sympathetic toward the Jew. The author opens her plot by vividly portraying Jewish home and family life with its warm love, ardent longings, noble aspirations, and bitter trials. Zonya, the heroine, a little girl of six when the story begins, is suddenly bereft of a God-fearing grandfather, a noble father and three stalwart brothers in a blood-curdling pogrom. A Jewish lad, orphaned in the same pogrom, protects Zonya and her aged grandmother from the fiendish anti-Jewish mob. Her life's story is interwoven with that of Zonya, he getting a most thorough rabbinical training while she battles through discouraging and heart-breaking tribulations and hardships, first in Russia and later in America.

Her faith in Orthodox Judaism topples. She seeks in vain for a solution to life's deeper problems and comfort for her tossed soul in Christian Science, Nietzschean Philosophy, Marxian Communism, Spiritism, and Necromancy. Torments of body and soul drag her down till finally, when all seems lost, she, with the Jewish lad of her youth, finds peace in the 'Lamb of God which taketh away the sins of the world,' whom they together joyfully acclaim as their Saviour.

Except for a few minor abrupt shifting of plot and place, the story runs smoothly, sustaining interest till the end.

Church libraries and Christian parents often complain of the dearth of wholesome Christian fiction. To all young people, and older as well, we recommend Zonya as a novel with good plot and movement combined with Christian idealism.

**Tissie Luibens Bouma.**

**WAR-STRICKEN CHINA**


The title is a very common expression used by the Chinese in their perplexities. The author is a missionary who has lived and is living through the horrors of the "hell" in China today. She has woven an interesting story of a simple peasant family around the terrible happenings in Shanghai of which she herself was an eyewitness. And she has done her work in a fascinating and gripping way. Any reader from ten on will not lightly lay the book aside after having begun it. The object is to show what good Christian friends in other lands have done for the afflicted in China by their contributions and to solicit further interest and aid in behalf of the war-stricken Chinese.

**H. S.**