CHRISTIAN PRINCIPLES
In Scientific Study

PHILOSOPHY OF HISTORY
Calvinistic Presuppositions

PERSPECTIVE
An Economic Survey

ANENT EVOLUTION
Some Observations

THE RESTITUTION THEORY
Is It in Genesis One?

NOT MANY MIGHTY--
Not Many Noble

LETTERS

BOOKS

VERSE
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Christian Principles and Scientific Study

NOW that September is again in the land and the doors of colleges, universities, seminaries, and other educational institutions are swinging open, there is need of stressing the fundamental difference between a Christian and a non-Christian or anti-Christian interpretation of the data in the various fields of scholarly pursuit. That all Christian educational institutions are aware of this antithesis may be devoutly wished, but can hardly be averred in truth. Sad to say, many schools founded originally by those who stood committed to the great verities of the Christian faith and who founded them with the very hope and purpose that through them these verities might be promoted, clarified, and propagated, have slipped from their foundation and have repudiated the basic assumptions of a Christian world and life view.

The best and only effective way to obviate this course of events in the case of our Christian colleges is to be truly constructive in our Christian scholarship. It must be scholarship. It must be Christian. And it should be constructive. Christian thinkers who serve as teachers in our Christian colleges must be scholars. They must be abreast of the thought of our day and move in the twentieth century. They must possess native ability as thinkers, commanding the respect of the inquiring minds of the rising generation. No amount of pious phraseology can take the place of genuine mental acumen and scholarly endowment in the case of those who are called to guide the thinking of our youth in our secondary and higher educational institutions.

But it is a no less essential requirement that such scholarly ability be grounded in the Christian Faith. I said the Christian Faith—not merely: Christian faith. Christian faith is a subjective attitude of readiness to believe, to trust where we cannot see, to be “modest” in making certain intellectual claims, and to be prepared to recognize that there is a realm of the invisible as well as a realm of the visible and the tangible. In many Christian educational institutions this is all that “the Christian Faith” means for the scholarly pursuit and teaching of the men who are moulding the thought of our Christian youth. But this is far from satisfactory. This sort of thing can readily be combined with a negative attitude toward the great verities of Christianity and the basic truths taught in Holy Writ—negative in the sense that one leaves them aside in his study of History, Philosophy, Sociology, the Physical Sciences, Literature, etc. The old Kantian dualism is thus often implemented by “Christian” college professors for the—possibly, often unconscious—purpose of setting up a divorce between scholarship and Christian belief, between science and faith, between what we “know” and is taught in college courses and that which we only accept on the basis of religious assumptions.

Over against this erroneous standpoint the Christian insists that all scholarship shall be grounded in the basic verities of the Christian Faith. These are the basic truths without which it is impossible to interpret the facts of the universe and of life in any realm. The reality of the living God is either assumed or not assumed in our construction of history, of economic destiny, of metaphysical and ethical theory, of the interpretation of the facts of nature. If a college is to be positively Christian its teaching must in every department be grounded in these ultimate truths of the Christian Faith as revealed in the Word of God. Therefore every Christian scholar must in a very real sense of the word be a theologian.

If college teachers will combine this scholarly acumen and aptitude with wholehearted devotion to the truths of the Christian system, they are prepared to be truly Christian teachers—and not merely Christians and teachers who happen to be rolled into one. The need for such Christian teachers is paramount for the future of the Church and for the future of truly Christian thinking. The undermining of this type of thought is the, conscious or unconscious, design of all of modern non-Christian scholarship. There is hence great need of seeing the antithesis constantly between a truly Christian and this non-Christian (which is virtually anti-Christian) scholarship. And it would appear that there is no more effective way of meeting the enemy in the sphere of modern scholarship than by a strong constructive attitude. The Christian thinker must constantly build up his own system in the light of the presuppositions of his Christian philosophy of reality and life. He will meet the opponent best by a strong constructive attitude toward his own task as a Christian thinker and teacher.

Let there hence be much constructive discussion of the issues involved in this task. This discussion will to a large extent be carried on in the class room,
but it should also be carried into books and magazine articles. Only in that way are Christian scholars in a position to share their findings and conclusions with other scholars and to benefit from the interchange of views.

There is a danger that this discussion is suppressed precisely in circles where loyalty to the Christian Faith is a basic prerequisite. But all such suppression must be suppressed if Christian scholarship is to make progress and if the task of a genuinely Christian college and seminary education is to be brought to greater perfection. There must be a degree of confidence among those who carry on such discussion. When all who participate in this task possess scholarly ability and stand committed to the basic verities of the Christian Faith and their constitutive significance for every realm of human thought—the prerequisites for a fruitful discussion are present. Within this area there must be the greatest degree of freedom. There must be a free expression of hypotheses and conclusions. There must be the readiness to test these conclusions by a sympathetic interchange of ideas. Only through such a free interchange of views and opinions in an atmosphere of true devotion to the Faith and of mutual respect for one another can a genuinely Christian scholarship be maintained and carried forward.

The Calvin Forum is happy to serve as a medium for the interchange of tentative views, conclusions, and convictions between Christian scholars. That the teachers of Calvin College and of Calvin Seminary should take a leading rôle in such discussion, is only natural, in view of the Calvinistic conception of science and scholarship which the forward-looking founders of this dual institution embraced. But participation in such discussion on the pages of our magazine is in no way limited to the men associated with these two institutions. Teachers and thinkers at other colleges and seminaries—in fact, all who stand committed to this Christian conception of higher education, are welcomed to join this discussion fellowship on the pages of our journal.

Already many articles have appeared in the five years of our existence dealing with precisely this constructive task. The recent discussion of the Christian scholar’s use of the current scientific methodology in connection with his distinctive God-centered and God-interpreted view of all reality—a discussion carried on in part on the pages of our magazine and in part in the columns of The Banner—is also a good illustration of the interchange of ideas which we need. Professors Van Til and Van den Bosch, who took a leading part in this discussion, have done a good work which should only be the beginning of further constructive, incisive, and mutually appreciative discussion. The article of W. Stanford Reid in this issue on the Calvinistic View of History opens a similar discussion in the field of his particular research.

Let us help one another in the development of ever clearer thinking and teaching of the great verities of God and His revelation in their constructive application to every realm of human scholarship.

C. B.

A Distinct Loss and a Great Challenge

While the fate of Europe—and more than Europe—is trembling in the balance these days, we already are aware of great losses which the cause of Reformed truth has suffered through the crippling of many of its organs and agencies in European countries. Outstanding among these is the Netherlands. This country was outstanding in its service to the cause of Reformed scholarship and Calvinistic organization. We fervently pray Almighty God that He may so guide the destiny of the warring and subdued nations that the crushing of liberty and the suppression of free speech which now jeopardizes Reformed thought and leadership in the Netherlands may not be permanent.

But meanwhile we will have to face the realities of the present situation. Reports are disquieting enough. Whatever may have happened or may soon happen to such institutions as the Free University and the Kampen Seminary, it is reported from Holland that the great firm of Kok at Kampen has discontinued its publishing activities. This is a distinct loss to the cause of Reformed literature. From the days of the rise of Abraham Kuyper until now the Kok Publishing House occupied an incomparable place among the agents and agencies serving to propagate Reformed thought. It would be sad indeed if from this incident we should be justified to conclude that also the religious, the scholarly, and the Christian social weeklies, monthlies, and quarterlies, many of which came from the Kok presses, have disappeared from the scene.

Whatever the facts may be on this score, we in America have not seen a Dutch paper, magazine, quarterly, book, or pamphlet since Hitler invaded Holland. We shall miss them: Bazaar (K. Dijk), Heraut (H. H. Kuyper), Reformatie (K. Schilder), Calvinistisch Weekblad (J. Waterink and C. Bouma), Credo (V. Hepp)—all of them religious weeklies; but also the monthlies and quarterlies, such as: Gereformeerde Theologisch Tijdschrift, Philosophia Reformata, Horizon, Vox Theologica, and Anti-Revolutionaire Staatkunde. Meanwhile their absence, whether only temporary—as we hope—or permanent, is a new challenge to us in the United States to go forward in strengthening and building up a genuinely Reformed press of our own. In addition to the church weeklies of our American Reformed denominational groups there is sore need of magazines and journals that cope with the problems and issues in the fields of theology and education, philosophy and history, science and art, sociology and economics from a positively Reformed standpoint and on the assumptions of the Calvinistic view of God and the world.
This is our most crying need today. Our future as a Reformed group depends, humanly speaking, upon the development of this phase of our activity more than on anything else. The pulpit, the weekly church press, the training of our ministers, our Christian schools and colleges—all these, important as they are in themselves, are in turn dependent upon the development of an intelligent and scholarly judgment on the issues of the day as grounded in and illumined by the great doctrinal and ethical principles of Reformed thought, and such a judgment can be developed only through discussion in books and magazines. We need Calvinistic writers. We need scholarly discussion and interchange of views and opinions on the basis of our Christian world and life view. Hence we need readers as well as writers. Magazines which stand committed to this challenging task are altogether too few in the language of our land, even if we include the entire Anglo-Saxon world. We shall gladly stand corrected if we have overlooked any publications belonging to this class, but as far as our knowledge goes there are less than half a dozen such magazines in existence in our vernacular. In fact, until our attention should be called to oversights on our part, we can mention only three. In the order of seniority they are: The Evangelical Quarterly; The Calvin Forum; and The Westminster Theological Journal.

With the, temporary or permanent, collapse of the scholarly Reformed press in the Netherlands there comes a great challenge to all lovers of the Reformed Faith to build up these three magazines as mouthpieces of that faith in the English-speaking world. The Evangelical Quarterly is edited by Professor Donald Maclean of the Free Church College at Edinburgh and may be had for ten shillings per annum postfree. Its publisher is James Clarke & Co., 5 Wardrobe Place, London, EC4. It has the British, more particularly Scottish, background and most of its writers—though by no means all—are British. It continues to arrive in America despite the war, the July issue having just come to our desk. The Westminster Theological Journal is the most recent of the three, having put in its appearance less than two years ago. It is edited by the Faculty of the Westminster Theological Seminary and consists of scholarly articles and book reviews. The editors intend this magazine as the continuation (possibly better: revival) of the Princeton Theological Review which was discontinued in 1929. The new publication is a credit to the Westminster Faculty. It is solid and scholarly. So far the publication can afford only two issues a year. The price is 50 cents per issue, or one dollar a year. Publisher’s address: Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pa.

Our own magazine is just entering upon its sixth year. In distinction from both of the others it is a monthly; does not restrict itself to the theological field; and is cast in a form which is a cross between the scholarly and the popular, so as to appeal not only to the scholarly mind but also to the intelligent layman. With an enthusiasm which is born of faith the editors of The Calvin Forum are entering upon the second lustrum of its existence. If you have heard the rumor—as have we—that the absence of the undersigned from the halls of Calvin Seminary for the first semester of the 1940-41 school year—when he will be guest professor at the Gordon College of Theology at Boston—may have a serious effect upon the appearance of your monthly, you may completely discount such a rumor. The Calvin Forum goes on as usual, also during the four-month absence of its Managing Editor from Grand Rapids. Professor Schultze and the other members of the editorial committee will continue to do business as usual and even the undersigned will not be out of touch with headquarters. You may continue to address your correspondence just as you have done heretofore, even that intended personally for the Managing Editor.

We appeal to all lovers of Reformed truth to join hands with us and with the friends of Scotland and Westminster in building up a scholarly Reformed press. No minister of Reformed persuasion should be without these three magazines. You cannot build up a Reformed consciousness by reading colorless secular magazines, “neutral” digests—even if they are “religious,” or magazines of the liberal stripe. That many of us must read magazines of that type goes without saying, but if we fail alongside of this literature to build up a Reformed press of our own, we shall soon lose our distinctiveness and shall make no contribution to the propagation of the truth of God’s Word in its finest and richest expression.

Let us go forward in faith! C. B.

Let Us Pray!

In these days of war and destruction, of international violence and brigandage, of threatening world revolution, let us pray to Almighty God, for others and—for ourselves.

Let us pray for others.

Let us pray for all the sufferers, the persecuted, the dispossessed, those in exile from home and native land by reason of war.

Let us pray especially for the children of God who are passing through the deep waters of affliction and trial, whether in countries under dictators or in those which have been assailed by them.

Let us pray for those children of God who are confined to concentration camps or are languishing in prison, especially for those who are suffering thus by reason of their loyalty to the faith and to the calling and task of the Church.

Let us pray for fathers and mothers who are called to give their sons for military service, especially for those who already have made great sacrifices through the death of loved ones fighting for their native land.
Let us pray for the war widows, the war orphans, and for all those who are called to taste of the cup of loneliness by reason of the death-dealing scythe of war.

Let us pray for the Christian soldiers in all warring countries, that they may be strong in the face of temptation, loyal to their Savior and Lord, and conscientious and strong in the face of the call to duty.

Let us pray for all chaplains and those to whom the spiritual guidance and care of soldiers has been entrusted, that they may be strong and courageous and may point men to the only source of peace even in the face of war and death.

Let us pray for the church of Christ in all warring lands, that its ministry may be loyal to the truth of God in Christ as revealed in His Word, and that it may never be ashamed of the testimony of the truth which alone makes men free even when imprisoned in concentration camps or cast into jail.

Let us pray for a new sense of righteousness among the nations, that all may understand that not the lust for power and the assertion of unbridled brute force, but only the observance of the basic demands of God's moral law will lead to just, equitable, and peaceful relations between the nations of the world—and may this great lesson be learned by England as well as by Germany and her allies.

Let us pray that the divine rebuke of defeat may come to those aggressors who in their wantonness and insolence have trampled upon the rights of the weaker nations, have overrun their countries without a shadow of justification, and have behaved as though there is no God of justice in heaven who hears the cry of the oppressed and of such as have no helper.

Let us pray for the perpetuation and preservation of the civil and religious liberties that have been won after centuries of toil and struggle—those liberties which are the social and political prerequisite for the development of the Christian Church and the promotion of the spread of the gospel.

And let us pray for ourselves.

Let us pray for America, that it may realize its privileged position among the nations of the world and that it may recognize and confess its national sins and its declension from the ways of righteousness—that righteousness which alone exalts a nation.

Let us pray for the President and all those in authority in the national government, that they may receive divine wisdom in making those momentous decisions which the international exigencies of our critical days force upon them.

Let us pray that oppression, intolerance, racial prejudice, and the persecution of minorities may be kept from our shores and that these may be uprooted where they have gained a foothold.

Let us pray that we may be kept in the ways of peace, that war may not invade our shores, and that bombs of death and destruction may not rain upon our homes and loved ones.

Let us pray for a deeper patriotism, a patriotism born from a sense of responsibility to Almighty God and to our fellowmen and not from mere desire for personal ease and physical comfort.

Let us pray that we may be kept from all cowardice if and when the call to the defense of country, home, and freedom comes, that we may quit ourselves like men—yea, like Christian men.

Let us pray that God may make it clear to those who refuse under all circumstances to fight for the defense of their country that they are not only remiss in a solemn duty, but that they also are playing into the hands of the enemy and are virtually the allies of traitors and those who live by injustice and violence—their pious protestations notwithstanding.

Let us pray that God may save America—not the America of Wall Street, not the America of the boastful wealthy business man, not the America of John Dewey and his pragmatic host—but the America of the Pilgrim Fathers, the America of the Declaration of Independence, the America of the Statue of Liberty, the America to which our fathers came for civil and religious liberty, the America which seeks to serve rather than to crush the nations of the world in their just aspirations, the America of Jonathan Edwards and Moody and the great international missionary enterprise.

Let us pray that whatever be the dispensations of His providence over us, God may give us grace to be loyal to His truth and to the call to duty which issues from the sacred record for His children, and that we may always find peace at the bosom of Him who is both the Sovereign of the universe and our Father for Christ's sake.

C. B.

On "Grapes of Wrath"

HERE is a powerful, gripping, extra-ordinary novel. It is written in vigorous style. It is well-planned. It shows keen observation, creative imagination, excellent description, breathtaking narrative, individual diction, and unflinching conviction. This book is perhaps the most daring protest against the social and economic injustice of our capitalistic machine age.

But at the same time it is an indictment of the author, and—I fear—of our younger American generation. For this book is hardly readable for an orthodox Christian. It abounds, in the most pregnant sense of the word, in curses. It reeks, at least in its first half, with salacious stories and humor. And it pokes fun of crude fundamentalism without offering any substitute but crude pantheism. For John Steinbeck the first, the third, and the seventh commandments are torn out of the decalog. If this book is popular, it shows that young America may have a social sense, but, at the same time, that the faith of the fathers is as dead as a doornail.

H. J. V. A.
The Calvinistic View of History: Its Presuppositions

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It is a commonplace today to say that the average secular college is a great means of promoting unbelief and religious infidelity. But it is seldom realized, even by those who come under its influence, how the secular college exerts such an influence. We hear vague remarks about the philosophy and the scientific departments. But few realize that even more damage is done by the departments of English Literature, and History, the damage being the greater because the paganism being more efficiently disguised, is harder to detect.

We find, for instance, when we turn to a study of the history of civilization, that non-Christian philosophies form the basis of the teaching of this apparently harmless subject. The professor may be an Hegelian, a Marxist or anything else. But whatever he is, his philosophy will certainly appear as he attempts to give a survey of the history of man on earth. Usually this philosophy is evolutionary. For, by evolution alone, we are told, can one understand the progress and development of history.

In the exposition of such a theory, great emphasis is laid upon the forces innate in history. One instructor may stress "volksgeist" (the spirit of a people); another economic forces; while another emphasizes geography and climate. But whatever the interpretation, man and his world are the only elements in history to be taken into account in giving a final and ultimate explanation of the human story. In accord with the Kantian ideal, it is almost universally held that we must ultimately explain history on no other grounds than those of the forces resident in history and nature.

The effect which this may have on an uninstructed Christian student can be, to say the least, somewhat disturbing. He hears history apparently explained satisfactorily on purely materialistic bases. He is shown, for instance, that Christ was really just a product of His time and the greatest religious genius of His people. It is demonstrated, to the satisfaction of the professor, that Christianity is composed of elements of various other religions and so is a product either of evolution, of thesis, antithesis and synthesis, or of economic class struggle. As a result it is only by the sovereign grace of God that a Christian may be kept from turning from his faith to accept this modern historical humanism.

To combat such teaching it is absolutely essential that a Christian view of history be set forth. Some Christian colleges do doubt attempt to do this, but very often the teacher fails to realize that a completely new approach is necessary. He is content to maintain the doctrine of creation, of the deity of Christ and a number of other doctrines, while at the same time, using a pagan text-book, he follows the general line of non-Christian reasoning. What must first be done, is that the whole present approach must be rejected and, in accord with the full-orbed system of Christian doctrine, there must be created a new interpretation of the history of civilization.

In creating such a new interpretation we must base it entirely on Scripture. Owing to the sinfulness of man his eyes have been blinded and he cannot see the true meaning of history without help. He has not glorified God as God, and therefore, he attempts to rule God out of history and its interpretation. It is only as we turn to the revelation of God, the Scriptures of the Old and New Testament, that we may see history from God's point of view. Therefore, by no other means, may we obtain a true interpretation of the history of man.

When we turn to the Scriptures and the doctrines which they set forth we find first of all that the source of history is the sovereign Triune God. The tri-unity of God must be emphasized, for only in this way may we obtain the proper view of the self-sufficiency of the source of history. In virtue of the fact that the Father, Son and Holy Spirit are one God equal in power and glory they do not need history in order that they may know themselves and their potentialities. The Son knows the Father even as the Father knows the Son. (Jno. 10:15) God did not need history in order to discover His latent powers. Nor can we believe that God needed history in order to satisfy his love or any other anthropomorphised emotion. The Son and the Father through the Spirit eternally dwelt in complete and absolute accord and harmony. The Triune God, therefore, had no need of history and cannot be made to depend on history.

What, then, is history's purpose? We are plainly told that the ultimate end and aim of history is the glory of God? (Prov. 16:14, Rom. 11:36). To this statement some may immediately object that if God
were self-sufficient, how can we add to His glory? We do not know, but nevertheless this is the Scriptural position which, if we are Christians, we must accept.

The question then arises as to the method by which God is to be historically glorified. In other words what is the Christian view of the plan of history? To put it briefly it is the salvation of the elect of God and the punishment of sinners. Scripture teaches very plainly that from all eternity God has sovereignly chosen certain individuals that they might be His (Rom. 9; Eph. 1). At the same time He has seen fit not to choose others, but to allow them to go their own sinful way. Thus the purpose or plan of history is to call out God's people, the Church, for His own glory, while at the same time according to His inscrutable purpose He permits the non-elect to sin and disobey Him thus incurring eternal punishment.

At the center of this plan stands the Cross of Calvary. All that leads up to it in history is preparation, all that comes after it is result. For by the death and resurrection of the Mediator the people of God are redeemed, from, and the non-elect are condemned for, their sins. In this way by redemption from, or condemnation for sin God divides all men of history into two classes. History is the story of God's calling out of His people and Satan's vain efforts to drag those same people back again into sin and eternal death.

Yet there may be an objection raised at this point. You speak of the elect, says one person, but what of the non-elect? You speak of the church, says another, but what of such nations as the Greeks, the Babylonians, the Mongols and many others? Are they accidents outside of God's plan? By no means. They are all a part of God's plan for, in the first place, the Church is to be drawn from every race, tribe, kindred and tongue. Thus they come into God's plan as forming part of the body of Christ. From the time of Noah God has sovereignly preserved these nations in order that out of them His elect may be brought into the number of the chosen people.

But what of the non-elect of these nations? Have they any place in history? Most certainly they have. In the first place they are those upon whom is to be shown forth the glory of God in just punishment for sin. There is, however, another purpose which God has for the non-regenerate of the nations. This is the same as that which the non-elect of Israel had with relation to the elect of Israel. They formed the environment of the chosen people. This non-elect group surrounding the elect was influenced by them, and in turn through the grace of God were used for the benefit of the elect.

This appears, for instance, in the question of defence. God employed the arms of the non-elect as well as those of the elect to defeat the forces of those who would destroy God's people. If the elect people had been left without the aid of the non-elect, from the human point of view, it would have gone hard with the Church. In the same way God gave to the non-elect certain abilities that their efforts might eventually be used for the sustenance, for the preservation and the instruction of the elect. As God did within Israel, so He did without Israel's borders. The discoveries of Gentile political science were doubtless used by Moses, under God's directions, in governing Israel (Heb. 11:24, 25). Gentile craftsmen were certainly used by Solomon in building the Temple (2 Chron. 3:7); and Paul made use in his preaching of those things which he had learned in his native city of Tarsus (Acts 17:28; Titus 1:12).

In the same way the environment of the history of the Church is that of the non-regenerate world. This world is restrained from the full exercise of its sinful nature by the grace of God. Then in turn the non-regenerate world is used of God to discover the laws of His universe and apply them to the use of man. In this way, the Church is supplied with means and instruments to carry on its great work of glorifying God through the calling out and salvation of, as well as the edifying and strengthening of, the elect. Thus the Church is truly the center and core of history. But the environment of this center of history is the non-regenerate world controlled and governed by the sovereign, common grace of God.

But how is this all accomplished? What forms the motive power of history? What makes the wheels go around?

Again we must adopt no non-Christian interpretation. As God is sovereign and as all things work for the salvation of His people, we cannot but believe that the motive power of history is originated and controlled by the action of God (cf. Is. 45).

History was started by God. This took place when out of nothing, in the space of six days, God created the world and all that it contains. It was perfect creation, made according to the wisdom and perfection of God. This was the beginning of human history for at creation man was brought into existence as a unique creature, made in the image of his Creator. To Adam and Eve were given the powers of reproduction and from them have sprung all men. Thus the beginning of history rests in the hands of God.

But God did not wind the world up like a clock and then leave it to run by itself. Rather, as the Westminster Shorter Catechism states, God continues His control by "his most holy wise and powerful preserving and governing all his creatures and all their actions" (Q. 11). God created the world under certain laws, and by His providence He sees that those laws continue. But He goes even farther. The birds of the air, the animals of the earth, the fish of the sea, yea, even all men are governed by God to do His will.
THE CALVIN FORUM * * * AUGUST-SEPTEMBER, 1940

Perspective - An Economic Survey

Henry J. Ryskamp
Professor of Economics, Calvin College.

Perceptive - An Economic Survey

THE CHRISTIAN looks largely into the maze of events to discern if possible the directing hand of his God. He discovers, however, that his vision is beclouded and that he sees as if in a glass darkly. Long after the deed is done, long after the years have rolled their course, he sees something of the wisdom and the justice in events that lay hidden when these events first occurred. Bewildered as he is now when faced by the ominous onrush of the war, he is able to look back to such crisis years as those of 1914, 1918, 1919 and 1932 and account in a measure for what happened then and for what has followed since. What seemed to him inexplicable in the past may strike him as divine justice now. Would that each of us had such perspective in facing the irresistible approach of new crises.

The political aspects of the present world situation, although clear in some respects, are altogether confused in others. Certain it is that in spite of our attempt to isolate the western hemisphere through a reassertion of the Monroe doctrine, one of the largest countries in this hemisphere, Canada, is right now at war with the European powers, and may well become in the near future the head or center of the British Empire. With what consequences? Who can predict?

Regarding the economic aspects of the present world and domestic situation as our immediate concern, let us look at a few of the facts and suggest some of their implications.

International Trade

In spite of isolationist sentiment in this country it is a fact that up to the present moment we have been so greatly dependent on international trade that, if we were suddenly to be cut off completely, we should suffer an economic crisis without parallel. We still have what we have traditionally been in- clined to regard as a favorable balance of trade, a great surplus of exports over imports. Our exports for the month of June 1940 alone amounted to $344,000,000, an increase of 48% over the exports of June 1939. This large gain was registered in spite of the fact that Germany and Russia had meanwhile taken possession of the smaller countries of Western Europe. Since then France has fallen, but for the present England is taking over most of France's orders for war equipment. We have threatened to cut down on exports of scrap iron to Japan but that threat appears to be largely a matter of bluff. We are apparently too dependent on the imports of tin and rubber and spices from the East Indies to go very far toward infuriating Japan.

This export trade is bolstering up our industrial system at the moment. A few industries have suffered, but a larger number has gained. What we shall do when the war is over we do not know. That we also shall still need exports is a fact. Other nations, we know, find their very lives endangered when their foreign trade is threatened. How true this is of Germany everyone realizes. England's very strategy is that of blockading Germany. But England herself would be helpless if her life-lines to the rest of the world were cut. Italy's very low scale of productivity and very low standard of living are due in part to her lack of contact with the rest of the world. She must also engage in trade if she is to enjoy a more abundant life. And Japan is at present, quite apart from the justice or injustice of her actions, literally bursting out of her island confines into the greater expanses across the sea. The South American countries, which we are at present trying to shield from German influences, have up to the moment had their trade keyed up to European demands, demands which we cannot, without injury to our economy, very quickly replace.

South America normally exports some $600,000,000 worth of goods to Europe, of which Germany and the territories occupied by her take about one-fifth. The United States can supply South America with the goods which she formerly imported from Europe, but, even under the pressure of war conditions, it is not likely that we would take more than one-half of what she normally exports to Europe. Her exports are chiefly agricultural, meat, hides, wheat, and coffee. These products we do not need, or refuse to import in sufficiently large quantities because importation would necessitate a readjustment in our economy. Germany, however, is eager to get these products, in fact so eager to get them and so certain that she will be able to take them that, it is reported, she has promised to buy up South American surpluses before the end of the year. These assurances have an incalculable effect upon South American exporters. Add to this the fact that German influences in Brazil and other South American countries is perhaps stronger than that of any other European power or of the United States, and the fact that her economic penetration has been most shrewd and most complete, and one begins to realize what a
Salvation and eternal glory. They do not receive these factors influence and control history, because forces are all under the power and control of God. But this is not a fair conclusion. We believe that all we believe on the authority of Scripture that these may accuse us of denying the influence of geography, replace them with the direct action of God. They are controlled history.

In the same way God governs the spirit man and yet is not the author of sin, for man in sinning is carried away by his own lust. How God exercises this control Scripture does not say, but that He does is made absolutely clear.

Miracle was another means by which God controlled history. It was limited, however, to Biblical times for along with prophecy and theophany miracle was a means of revelation. By miraculous intervention God at times set aside His own laws of nature in order to accomplish His purpose, and to bring history to its predestined end.

But what is this predestined end? According to Christian teaching history's end lies in judgment. This judgment is total. It is not a judgment of a few people, but of all men: regenerate and non-regenerate alike. To the non-regenerate, to the non-elect, comes punishment and condemnation for sins of which they have been guilty. God has not forced them to sin, but of their own free will they have chosen to contravene and condemn His laws. Therefore, eternal death must be their reward.

To the elect on the other hand, to those who are found written in the Lamb's Book of Life, come salvation and eternal glory. They do not receive this because they were, in themselves, better than those who perish, but because God freely sovereignly and according to His own will chose them to be His. He called them, justified them, sanctified them and in judgment and eternity will glorify them. These will enter into the joy of their Lord while the rebellious will be cast from His presence forever. History will then end, and be swallowed up in eternity.

History thus is not the activity of men governed by chance. It is ultimately the story of the chosen people of God, their call, sanctification and glorification. From beginning to end history has this great theme. Eternity is history's goal with God directing and leading towards this end. Every fact of history rests within the orbit of His purpose and every historical event leads in this one direction. Thus history obtains its beginning, its plan, its motive power and its end in the wisdom, power and goodness of God.

But can such an approach to history be regarded as teachable? This is a question which naturally arises at once in our minds. The answer must be "yes," but it must also be realized that such teaching would probably be permitted in very few colleges or schools, except those which are willing to accept the Calvinistic position as the true teaching of Scripture. There is also another need which must be met, and to the author's knowledge no attempt has yet been made in this direction. The need is that of a good college text-book on the Christian view of the history of civilization. One could of course use a so-called "neutral" text, but it would be far preferable that a truly Reformed History of Civilization be published, which would give the Scriptural interpretation of history. If this were done it would simplify the problem of teaching history from the Christian standpoint.

Such teaching of history would be of tremendous value in training young Christians. When it has once been instilled into the minds of students that the Christian view is the only possible interpretation of history which gives history any meaning, many evolutionary ideas which now seem to explain history will show themselves inadequate. Once this is impressed upon the students, their whole approach to their other subjects of study will be changed. The history of philosophy, literature, and science will be entirely different. No longer will these other studies be used to show that man is evolving towards greater things by his own powers, but rather that they are all a part in the plan of God to redeem his people.

Then there is another reason for such teaching. When one sees the hysteria which has been rising on this continent for the past month over conditions in Europe, it is easily realized that a stable view of history is sadly needed. With a truly Christian interpretation Christians will learn not to fear that which is coming, for they will realize that all events are working for their salvation since redemption is the very center of history. History is no series of chance events. It is the accomplishment of the purpose of God in time. What greater inspiration and comfort then, can we receive than to go back over human history and see the working of God's hand in all things?

By such means history accomplishes its God-ordained purpose. It is not for the purpose of destroying men's faith, but is to strengthen and build up the people of God that they may rejoice in "what God hath wrought."
Our Gold Supply

A problem suggested by this matter of international trade is that of our gold supply. The quantity of gold held in this country has been increasing so rapidly that it is practically impossible to say with accuracy just what amount we have in our possession at a given moment. We do have now more than twenty billions in gold, more than three-fourths of the world's gold supply, and more is coming in right along. This gold is held in our government strong box at Fort Knox, Kentucky, and in New York where much of it enters the country. The government holds all of the gold, although the Federal Reserve banks have a title to the larger part of it through their possession of gold certificates. And the banks hold this reserve, it should be understood, as a reserve for, or, if we were still on a full gold standard, for the actual payment of, the deposits of their customers. The amount of gold that we at present possess has been increased abnormally fast by reason of our government's purchases at prices above the world market price in its efforts to devalue the dollar, that is, to decrease the gold content of the dollar, or, to put it differently, to increase the price of gold in terms of dollars. The increase in our bank holdings of gold is also due in large part to foreign buying in this country, and to foreigners' transferring their balances to this country because of the insecure conditions in the rest of the world. Our supply of this precious metal tends to increase also because we sell more in goods to foreign countries than we buy from them. (When the banks get this gold they surrender it to the government in exchange for gold certificates.)

The presence of this huge hoard of gold in this country raises a number of questions. Has it, for instance, increased international good will, or has it weakened it? As a matter of fact, this drift of gold to this country has made it more difficult for other countries to buy from us, and we still have, it must be remembered, numerous barriers to the entrance of foreign goods into this country. The gradual loss of gold to this country has indeed increased the ill will toward our country which was aroused by our trade policies of the past. Our purchase of gold in the world market has helped the gold interests but it has not led to a corresponding purchase of other goods. Within the country this piling up of gold has become a matter of real concern to many people. Some people believe this pile of gold to be just another white elephant; others regard it as presenting a threat to industrial stability.

It must be remembered that a part of this gold is really being held here for foreigners and, therefore, belongs to them. Eventually, it may be supposed, this gold will again be transferred and thus reduce the amount held here. This gold serves a real purpose also in that it serves as a reserve for our money, making our money perhaps the most stable in the world at present. Those who fear that we may be left "holding the bag" because we have all this gold should remember also that gold is a metal that people have always valued and which therefore has a real intrinsic value. They should remember, further, that, unless world conditions change very radically, foreign nations will be only too glad to get this money, if we are but willing to buy their goods. And we should all remember that, if the nations succeed in effecting some kind of peace and commercial accord, we shall very likely go back to a fuller reliance upon the gold standard. Such a restoration would mean a greater recovery of world trade, and both the restoration of trade and the use of a more automatic gold standard might contribute to a firmer establishment of peace.

It is true many fear that this growing gold reserve will, through the bank credit that can be based upon it, lead to inflation. That there is some danger of this if business should come back with a rush, no one will deny. But this fear has been with us for eight years now, and we have in the meantime developed more adequate controls, through the Federal Reserve Board of Governors' power to change the amount of gold required as a reserve for deposits in the banks, and through the Securities Exchange Commission's power to control speculation. The fears so frequently expressed have thus far not been
realized. If the handwriting on the wall is not wrongly interpreted it indicates that a greater measure of international justice, a freer flow of trade and of goods, and thus a redistribution of gold will help ease conditions at home. Less arbitrary control of international trade will make possible less arbitrary control of money within the country. If that is impossible to achieve our outstanding monetary problems will remain with us.

Our Economic Problem

But what of economic conditions at home, and what of the prospects here? It is a well-known fact that our current national income is still several billions below that of the 1929 maximum, notwithstanding a steady increase in our population. It should be just as well known that our basic manufacturing industries have been forging ahead during much of this period from 1929 to 1940. They are more productive than ever before and should, if every other phase of our economic life advanced proportionately, make possible a higher standard of living for all of us. That this is not the case is evidenced not only by the fact that our national income is still considerably less than in 1929, but also by the large amount of unemployment that we still have. While some industries have foraged ahead under their own initiative, others, for example agriculture, have had to be subsidized.

What are we to do about this? It is almost axiomatic that as productivity increases the standard of living should rise also, and just as axiomatic that this should be true not only of individuals but of nations as well. Now, the standard of living for the people generally rose quite definitely in the period between 1914 and 1930, but it did not rise for all, and it did not rise proportionately for large numbers. During this period the standard of living rose in Great Britain as well as in this country, but it did not rise for such countries as Germany, Italy, and Russia. This cannot continue. So long as people share or imagine that they are sharing there may not be much difficulty, but if they do not share or imagine that they do not there is likely to be trouble. The world's economic problem, therefore, seems to be that of extending productivity everywhere and of sharing this increased productivity among individuals and nations.

How should this be done. Is it simply a matter of giving, of charity? Although there will, no doubt, always be occasion for giving, that is not the solution. Is it a matter of redistributing the wealth that we have already amassed? No. Rather, with the demonstrated power of our basic industries to produce more than people can buy, it is a matter of getting people into a position where they can earn enough to buy.

Students of economic life tell us that we can divide our industries into the primary, such as agriculture, secondary, such as the manufacturing industries, and the tertiary, or the service industries. The need of the hour they tell us is the development of oppor-

unities in this third classification. But acting on this suggestion will require some change in our economic organization and a change in the old economic attitude of Adam Smith and others that it is the industries that produce goods which need to be emphasized. Accepting such a suggestion as sound would mean also that we think less of directing capital into our heavy industries and more of creating new opportunities for employment in rendering various kinds of personal service, public administration, conservation, social service, teaching, writing, painting, and rendering all kinds of more intimate but desirable services.

But to act successfully on this suggestion would mean a change in our standards also. Men should be taught and encouraged to think not only in terms of goods and of the institutions which we have devised to make them our own and to hold them as our own, but also in terms of the ends which these goods and institutions should serve. An emphasis on human values, on the development of personality for all men, for example, should contribute to the elevation in rank of callings now held in comparatively little esteem, and should contribute also to the breaking down of barriers between men and nations which now rest so largely on what the one possesses in the way of material goods and what the other covets. This will never be done as it should be unless the motivation of men be that emphasized in the summary of God's law, and will, of course, never be done well in this sinful world. But does not God's hand in history suggest this as our task?

Modern

What do you know of the inner working of another mind?
You are such a ruthless creature.
You know what you want, and rush to take it
With that quick vitality you have;
You hold it close, and obscure
More timid souls whom in your speed
You crush or push aside with careless heed.
What do you know of the surer steadier fire in another soul?
You are so blind!

—JOAN GETSEL GARDNER.

Roses

Roses
In a dark room
In a dark heart—Roses!
Somehow you shine thru the shadows
Somehow you break thru the tears
Leaving a mist of color
And hope to laugh at our fears.
Can roses heal a hurt, a hurt beyond forgetting?
I press them to my eyes and their dear touch
Comes to me fragrant from a world of living
Sensate with nearness to the true and good,
Bathed in the beauty of a world of love.
So I begin again to dream
Of roses.

—J. G. G.

THE CALVIN FORUM * * * AUGUST-SEPTEMBER, 1940
Observations on Evolution

RIGHrLY or wrongly, I have been slow to feel the terrific tension which has driven many into a veritable death grapple with evolution. A wise old college professor showed us that even if organic evolution should be proved, it would apply to the body not to the mind or spiritual nature. The rocks preserve no fossilized minds; however much modernists may enjoy using that term to describe opponents who show a bit of backbone.

Dr. Woodrow's Evolution

Dr. James Woodrow suggested that one should not expect harmony between science and Scripture, but non-contradiction. Thus he held that science might supplement the Scriptural account by showing the long vistas in which geological changes took place, and that man may be older than Usher's figures (Cf. Davis' Bible Dictionary). Woodrow further held that man's body was probably evolved from animal ancestry; but that his soul was a direct creation immediately implanted by God. This hypothesis has been more recently expounded by Professor W. P. Paterson, who told me that he arrived at his view independently of Woodrow. Both men used the same illustration or analogy, namely, the theological hypothesis that babies derive only their bodies from their parents while their souls are directly created by God (Creationism). Warfield suggested that the Institutes might be interpreted in similar fashion (Calvin and Calvinism, p. 305), an interpretation of Calvin which, however, is negated by the commentaries. According to this mediate evolution or mediate creation, God did supernaturally intervene in the origin of man, and thereafter, did intervene by other mediate creations or miracles to save man from his fallen estate.

Woodrow's term mediate creation or mediate evolution constitutes a third category alongside the category of immediate creation and of evolution. The older divines defined creation broadly enough to include both immediate and mediate creation. "Creation is that, by which God produced the world and the things therein partly out of nothing and partly out of matter inapt naturally for that production, for the manifestation of the glory of his power, wisdom and goodness" (Wolletbus' Compendium V).

"By 'mediate creation' is really meant the truly creative acts of God occurring in the course of His providential government, by virtue of which some-thing absolutely new is inserted into the complex of nature—something to the production of which all that was previously existent in nature is inadequate, however wisely and powerfully the course taken may be led and governed—something for the production of which there is requisite the immediate 'flash of the will that can' " (Warfield, Bible Student, July 1901). Thus, Woodrow's mediate evolution differs from "theistic evolution" under which anti-supernaturalists like Otto Pfeiderer and Ernst Troeltsch exclude the category of mediate creation (miracles) and make evolution account for all the subsequent modifications after the primal act of immediate creation.

The late E. Y. Mullins insisted that the unifying center of one's world and life view was what mattered most. Those who find this center in evolution can never give adequate recognition to the supernatural character of Christianity or to the glory and uniqueness of Christ. They cannot, for example, unreservedly affirm the Resurrection of Christ as was made clear in a debate on evolution between Rev. J. R. Stratton and Professor K. F. Mather at Harvard University during the session 1926-1927. "And if Christ be not risen our faith is vain" (I Cor. 15:17). On the other hand one who finds the solution of the mystery of unity and plurality in the Triune God may hold that evolution may be one of God's many ways of working without thereby denying other modes of His working, such as, Miracles, Revelation, Incarnation, Expiation, Regeneration and Inspiration. "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations and the same Lord. And there are diversities of workings, but the same God who worketh all things in all" (I Cor. 12:4-6). It may be possible to subsume evolution under Christ; but Christ can never be subsumed under evolution. In Him, through Him and Unto Him were all things created and in Him all things consist (Col. 1:16-17). Hence, a Christian can never be satisfied with a scheme which merely "smuggles" Christ in under evolutionary processes and modifies or qualifies the miracles of His Person and Ministry to accommodate the demands of naturalism.

Woodrow held to a zoogenesis which had its unity in God and allowed for other processes of His working such as creation and miracles. The writer would add the hope that those who follow Woodrow in his hypothesis of mediate evolution-mediate creation
will also follow him in upholding the full truthfulness of Holy Scripture and the miracles which demonstrate the supernatural origin of Christianity and illustrate the glory of Christ.

**Professor Newman's Evolution**

Personally, I have never found the arguments for organic evolution sufficiently strong to accept that hypothesis as being probably true. And my doubts on this subject have been increased by reading a representative volume placed in my hands by a graduate of a church college. This volume* was prepared for "the superior students" in a great university, but was also used as a text-book in this student's alma mater.

The editor of the volume insists on an evolution of the most thorough-going type, with a purely mechanical explanation of both psychology and physiology. He characterizes vitalism as being opposed to "obscurantism," while the doctrine of special creation is declared "outworn and completely discredited." (194). On the other hand he is very positive as to the truth of evolution. He writes, "as present there are no known facts contrary to evolution" and "from the standpoint of science we may conclude that evolution is proved" (194), "the truth of evolution is demonstrated" (381). "Evolution is a law of nature and is proved or established as firmly as the law of gravitation" (193).

In another volume* the same scientist states the scope of evolution thus, "there has been as real an evolution of the cosmos as of the solar system, of molecules and atoms as of organisms. Hydrogen atoms have evolved into more complex atoms." What shall we say of the case for this all-inclusive evolution? Is the positiveness of assertion matched and substantiated by the adequacy of evidence?

**First, inorganic evolution.** In the statement above the biological authority includes inorganic nature in his conception of evolution very much as did the old definition of Herbert Spencer. But current physicists will certainly be surprised to read that the doctrine that hydrogen atoms have evolved (and presumably are evolving) into atoms of higher atomic valence has been proved. Jeans and Eddington have represented the movement as being in the diametrically opposite direction so that entropy, or the disintegration of matter, has been widely accepted as the second law of thermo-dynamics. R. E. D. Clark, Ph.D., of Cambridge has stressed entropy in a recent periodical article*; while such a convinced evolutionist as Professor Julian Huxley in a symposium on Science and Religion states that the trend in the universe as a whole is toward final unifornity, a state of cosmic death; and that only on this planet and only in the matter of living organisms is there an opposite trend, namely evolution. This means that Mr. Huxley has surrendered the doctrine of inorganic evolution to the demands of entropy.

**Secondly, organic evolution.** The editor of the volume under consideration is plainly worried by his difficulty in stating the way in which the mechanical causation, which alone is posited, has worked. He admits disagreement among evolutionists as to the co-operating factors in the mechanism of evolution and his consequent inability to state the causeo-mechanical basis of the process (387). Returning to this thought in the conclusion he acknowledges that "we know little about the mechanism of mutations"; but he expects, in the next quarter of a century that "we" may be on our way to an understanding of the causeo-mechanics of evolution (418). This may well be a matter of concern since no less an authority than Professor L. T. More of Cincinnati* has stated that, in order to be a scientific definition of evolution, a proposed definition must also state the natural cause or method by which the transformations are brought about.

**The How of Evolution**

The editor of the book under chief consideration gives attention to three possible mechanical explanations of organic evolution, those connected with the names of Darwin, Lamarck and De Vries, or natural selection, transmission of acquired characteristics and mutations.

Of Darwin's view, he writes, "We now know what Darwin had no means of knowing, that the majority of small quantitative differences among the individuals of a species are merely somatic adjustments, and that, unless Lamarck's factor be in operation, these character differences could not be transmitted to the offspring of survivors" (414). Previously he had stated that Darwin's theory of pangenesis, by which the great naturalist assumed that changes which had proved useful in the struggle for survival would be transmitted, had been entirely discredited.

Of Lamarck's doctrine, he says, "Reluctant as many of us are to abandon hope in the efficacy of the Lamarckian factor, candor forces us to admit that at the present time this factor has so little in its favor as to be of no value in our attempt to explain the cause of inherited adaptations." (412)

The editor ends by pinning his hope on the theory of mutations, and yet his language at this point is as follows: "Mutations are now known to furnish the material for selection. We have seen that the majority of mutations are changes for the worse, but, unless they are seriously detrimental they are likely to persist and be passed on to some of their offspring. At long intervals a mutation of a superior sort occurs and is at once incorporated as a racial asset." (414). This means that we are asked to believe that the tree of life climbed from amoeba to man in a purely

* Creation by Evolution, H. H. Newman.
* The Evangelical Quarterly, April, 1937. "God and Entropy—The Latest Phase."

mechanical way by means of mutations most of which are so bad that they destroy the line in which they occur.

Small wonder, then, that even a scholar, whose book does not recognize the supernatural, has declared that evolution is not sufficient to account for the story of organic life. As a result of his nature studies Dr. Austin Clark of the Smithsonian Institute in Washington has come to the conclusion that the phyla and other great divisions of organic life have been continuous “from the beginning” and have never intergraded. Being unwilling to accept the doctrine of special creation toward which such observation points, this scientist posits the thesis of eogenesis to help account for the great divisions of life. By this term he means that the major groupings began simultaneously by the original life cell or cells branching out in all directions at the same time. Clark holds that this eogenesis, plus mutations and evolution are all necessary to account for Zoogenesis.

And Professor Fleishman of Erlangen has been reliably quoted thus, “The more deeply I pursued the alleged evidence for it (the theory of evolution) and sought to gain through special investigation some essential proof of the genetic relationship of animals, the more clearly I recognized that the theory is a seductive romance which deceptively pretends to give results and explanations, rather than a doctrine built upon positive foundations.”

From the philosophical standpoint, Professor C. Van Til has suggested that evolution as a system of continuous change is logically contradictory to the system of classification which is not less fundamental to science. In a current volume Dr. A. E. Taylor, professor of moral philosophy in Edinburgh, shows the logical impossibility of either selfish or personality “emerging on the scene as a product of evolution.” “If we found it incredible that mere ‘experience objects’ should of themselves turn into ‘subjects of experience,’ beings who can feel, it is equally unthinkable that beings who can merely think and act, must be primitive and unoriginated personality, as well as primitive selfhood, at the very foundation of things.” And ours is “a created personality, depending for its being on supreme uncreated personality.”**

Evolution or Revelation

Coincident with this realization of the weakness of the case for evolution there is a rising sense of the glory and uniqueness of God’s special Revelation. Accordingly, men are not so prone to treat the idea of God in the Old Testament as an evolution from Semitic religious thinking; but as the Revelation of the living God. At the last Calvinistic Congress Pfarrer W. Vischer, professor in Basel, insisted that “for the New Testament the Holy Scripture is a whole,” “the Gospel proclaims that Jesus is the Christ of Israel, promised and expected in the Old Testament” so that the Old Testament writings “are the Scriptures which are able to make us wise unto salvation through faith in Jesus Christ.” (2 Tim. 3.15).* In March 1938, I attended a lecture by one of the more ‘liberal’ professors in New College, Edinburgh. This professor declared that the theory of the evolutionary origin of the religion of the Old Testament had been given up in his university and that the whole matter was again ‘in the melting pot’. After the lecture several of the students said that the same professor at the beginning of the term had taught the very evolutionary view which in the lecture I attended he repudiated as outmoded.

The loss of confidence in man and his ability to evolve a kingdom of peace, prosperity, culture, plenty, truth and justice is driving the hopes of men back to the promises of God’s Word. The new sense of biblical eschatology means the repudiation of idealistic evolutionism which had no place for the supernatural resurrection, and which, in some cases, even dismissed immortality as ‘the last enemy.’ For example Feuerbach substituted the historical future, the future of humanity as that which lies beyond our grave on earth, for anything that lies beyond our grave in heaven. Professor Paul Althaus comments, “That was the eschatology of the nineteenth and the beginning of the twentieth century. Today its time is past. The belief in an advancing evolution of mankind to a spiritual-moral consummation is destroyed . . . There has come a new hour for the proclamation of the biblical expectation of the Kingdom which secular chiliasm (such as communism) tried to supplant . . . In it the thought of evolution is valued neither for the eschatology of the individual nor for the eschatology of the human race; but for both DEATH AND RESURRECTION. The individual and history both wait on the last day. They will be perfected together.” (Die letzten Dinge, 1933, p. 26). Similarly, Mr. D. R. Davies of the British Weekly dismisses the “comely and esthetic type of religion which is founded, not on salvation, but on the excellence of that glorious creature man, and on the facilities for his evolution.” Condemning the “policy of appeasement” by which Christian Liberalism “liquidated” the idea of hell and surrendered the bastions of the eternal Gospel of Christ to the demands of naturalism, he insists that the Church reject “the shallow evolutionary philosophy of Liberalism” as well as the revolutionary concept of Marx. It is “a fatal optimism about man and the world” to construe history as a self-contained unit, in which, by either evolution or revolution, man can bring in a Utopia. Rather, we look for “the Second Coming, which by means of the Last Judgment, will bring history to its conclusion” and for the fulfillment of history beyond time in that Kingdom of Glory which God, acting in a supernatural, catastrophic way, will establish in a new heavens and a new earth in which dwelleth righteousness.*

* Davies, D. R., On to Orthodoxy, pp. 148, 155, 156, etc.

THE CALVIN FORUM * * * AUGUST-SEPTEMBER, 1940
Genesis One and the Restitution Theory

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The other day one of the members of a Ladies’ Aid, immediately after I had explained the Bible lesson, asked me whether I believed in the Restitution Theory. Casting caution to the winds, I immediately assumed that she referred to the Pre-Adamite notion, which I started to explain and to annihilate with gusto. Entirely convinced that I was doing nicely and about to deliver the knock-out blow, imagine my surprise when the questioner interrupted me and stated that she was not thinking of that Restitution Theory. No, she only wanted to know whether I believed that goods or services snatched when the other fellow was not looking should be paid for in later years. Examples: the “stolen” street-car ride, the “falling-back-in-line” for the fifth ice cream cone at the “one-cone-per-child S. S. picnic,” etc.

Now, at the risk of being accused of having aroused your guilty conscience and then leaving the scene of an accident, I wish to emphasize that the Restitution Theory which I shall try to expose, and expunge by means of this article, has nothing to do with Ethics. It operates in a lower region, a region so low that, according to one of its “operators” the bodies of the Pre-Adamites lie deeply buried in the bottom of the ocean.

This Restitution Theory, when it came off the Assembly Line, was the one millionth attempt to “harmonize” science (think of fossils, geological periods, etc.) and religion. Briefly, it is the belief that there was, once upon a time so long ago, a grandmother earth. This grandmother came to grief, became “waste and empty” by judgment, as Scofield informs us. Hence, Gen. 1: 2 should really be rendered:

“And Grandmother earth became waste and void.” Out of this chaos Elohim now begins to create Mother Earth according to the rest of Gen. 1.

The question, therefore, is: What is right? Is it: “And the earth was,” or “And the earth became”? Does Gen. 1: 2 indicate the wreck of an earlier (Grandmother) world, which became waste and void, so that Elohim had to start over again, or does Gen. 1: 2 describe our present (Mother) earth as it came from the hand of the Creator? It is not my purpose to examine whether the advocates of the Became-Theory really solve any problem even if, for the sake of the argument, we should grant them that their theory is correct. I shall limit myself to a discussion of the translation of Gen. 1: 2. Inasmuch as, among others, both the Scofield Reference Bible (by means of its misleading caption above Gen. 1: 2) and the recently published translation of Genesis by A. Marlowe favor this Became-Theory, which has become rather popular in certain circles, a frank discussion cannot be deemed superfluous. Those who hold this Restitution View can claim the support of such scientists as Buckland, Sedgwick, Hitchcock, and of such theologians as Chalmers, McCaul, Wordsworth. On the basis of any good Hebrew Lexicon—see Brown-Driver-Briggs—we immediately grant that the verb used in the original has both meanings: “became” and “was.”

Thoroughly convinced, on grounds of linguistics and exegesis, that the Became-rendering is wrong and that “was” is correct, we translate as follows:

“And the earth was without content and without form (literally: was contentless-ness and formlessness).”

We reject the Became-rendering for the following reasons:

1. Observe that in this very verse, that is, in the very sentence which we are discussing we have a present participle of continuous action: “hovering.” We translate: “And the Spirit of God hovering upon (or “over”) faces of the waters.” This participle clearly indicates that we have here a description of things as they then were. The present participle describes; it does not indicate a change. Hence, when we translate the only other verbal form in the sentence, namely, the verb HAYETHAH, we should take our cue from the clear and evident meaning of this present participle. Says the participle: “This earth, as it came forth from the hands of the Creator—see verse 1—was an earth over which the Spirit was hovering.” It was an earth which was without content and without form.

2. The view that Gen. 1: 2 describes our present earth as it came forth from the hand of the Creator—and does not indicate the destruction of an earlier world—receives strong support from the parallel account, chapter 2. Read especially Gen. 2: 4, 5. The rendering of the American Standard Version is sufficiently exact:

“These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven . . . . And no plant of the field was yet in the earth, and no herb
of the field had yet sprung up, etc.” It is very clear, is it not, that in this second chapter the author, after making mention of the fact that God created the heavens and the earth, immediately proceeds to give us a description of our earth as it then looked. He emphasizes this point by adding the words which we have capitalized: *In the day that Jehovah God made earth and heaven.* In that day the earth was in such and such a condition. Not what an earlier world became after God had made it, not what ruin was wrought, but what condition the present earth was in *in the day when God created it.* . . . is here described. Granted that the two chapters constitute a close parallel, why not render Gen. 1:2 analogously?

3. Any one who reads the entire first chapter immediately observes that the author is giving us an account not of the “reconstruction” of all things but of their creation. If the restitution-theory were correct, we might expect to read:

“And God again made the firmament . . . And the earth again brought forth grass, etc.” The description which we have in Gen. 1 implies that now for the first time the firmament was made, etc.

4. It is a very dangerous policy to base a fundamental and far-reaching view—a theory with implications for theology and science—on the flimsy pre-text of the highly controversial rendering of a single verbal form in one verse of the Bible! Leaving Gen. 1:2 out of consideration, where, in the entire Bible, do we have the least indication that such a widely-advertised Pre-Adamite world existed in the long-ago and was destroyed by a Divine judgment? The answer is: Nowhere. Restitutionists, in a vain attempt to find corroboration elsewhere, anywhere, refer to Jer. 4:23-26 (see the Scofield Reference Bible). But any layman, any intelligent child, immediately sees that here in Jeremiah we have a description (based on a prophetic vision) of the desolate condition of the land of Judah as a result of the threatened invasion by the army coming from the North. Read Jer. 4:27. If the Restitution Theory must rest on such poor exegesis, it must be very weak, indeed.

5. The translation which we have in our standard English versions renders excellent sense. The meaning, then, is as follows:

The earth, created in the beginning, verse 1, was “without content and without form,” verse 2. Hence, the paragraph which follows, verses 3-10, tells us that a definite and visible form was given to the earth by means of a threefold separation-process: the light from the darkness; the waters above from the waters below; the seas from the dry land. Similarly, verses 11-27 describe how the empty earth was given content: grass, herbs, trees, birds, fishes, all other animals, man. Thus, the unity and gradual thought-progression which characterizes the first chapter of the Bible comes to light.

6. The Became-Theory is clearly an attempt to force a certain pet theory with respect to the origin of the universe into the sacred text. The Jews themselves did not read “became” but “was.” This is clearly evident from the fact that when they translated their Bible into Greek—a translation called the Septuagint—they said was and not became. This is all the more significant because in Greek there are two distinct words, the one meaning “was,” the other “became.”

And now the most interesting item of all: a verbal form derived from the same Hebrew root as the one employed here in verse 2 is rendered “became” or “came into being” in the Septuagint Version of verse 3; compare the Dutch: “en daar werd licht.” It is also rendered thus in verses 5, 8, 11, 13, etc. In all these cases we find EGENETO instead of EEN (pronounce: aen) in the Greek. We have admitted in the beginning of our article that the Hebrew verb has both meanings: “was” and “became.” Here, however, in Gen. 1:2, the Septuagint very wisely says “was” (Greek EEN) and not “became” (Greek EGENETO). These early translators, who were better acquainted with the meaning of the Hebrew than we are today, immediately sensed that the structure of the sentence—in view of the participle “hovering,” as we have shown—demanded the rendering “was” here in verse 2. The rendering “was” was good enough then. It is good enough today. Nay, more than “good enough.” It is the only correct translation in view of the structure of the sentence in which it occurs, in view of the entire context, and in view of the entire Bible.

“And no man having drunk old wine desireth new; for he saith, The old is better.”

**Themistocles and You**

Themistocles—of ancient fame, Returned from conquest and the victor’s battle-cry, Possessed of an illustrious name, Found lying at his feet a golden chain. Possessed of an illustrious name, Found lying at his feet a golden chain. But in the dust the glittering thing remained, As to a slave his word rang out in high disdain: “Take it, bedeck thyself, thou needest it— Not I.”

Christ-followers of noblest birth At whose glad feet this mad world’s treasures lie, Ye, who are conquering sin and self and earth, Let truth and love and hallowed piety On fearless, noble brow your sole adornment be— While to this vain world and its tinselled trinkets say: “Take and bedeck thyself, thou needest them— Not I.”

—M. M. JELLEMA.
"Not Many Mighty, Not Many Noble"

Thus did St. Paul characterize the constituency of the Christian church. The great apostle intimates in his correspondence with Corinth that, in the main, their numbers were not to be recruited from the élite. Relatively few of the upper and cultured classes, so he maintains, would be called to the colors of the Christian faith.

From that passage of Paul, however, one is hardly warranted in drawing the conclusion that, with but negligible exceptions, the first devotees of Christianity were of decidedly inferior social rank, if they boasted of any rank at all. In point of fact, Christianity's initial appeal was not made to the dregs of the populace alone, nor was its sole response from those quarters. The bitter critic Celsus exaggerated unduly when he scoffingly remarked that "weavers, cobblers, fullers and the most illiterate persons preached the 'irrational' faith." It is hardly historically accurate to maintain that the gospel invariably began with the lowest classes, gradually worked its way up and in course of time diffused its leaven through all strata of society. That is but part of the story. It is just as true that in many cases the gospel laid hold upon those in better social position and from that level filtered down to the lower.

If we make a social analysis of the individuals that comprise Jesus' immediate following, we get a foreglimpse of that fact. The family of Bethany, for instance, was to all appearances of good social position and the fishermen disciples, proprietors of a fishing fleet, were quite evidently in comfortable financial circumstances. Joanna, the wife of a steward of Herod and therefore a member of the royal court; Jairus, the synagogue ruler; and Joseph of Arimathea, distinguished for wealth and nobility, certainly belonged to what we would designate as the "upper" classes. There was the eunuch of Ethiopia, of great authority under Queen Candace, who was brought to the faith by Philip the evangelist. Peter was instrumental in the conversion of the army officer Cornelius, and Paul the civil officer Sergius Paulus, proconsul at Cyprus. At Corinth we find included in the Christian group Aquila and Priscilla, who were at least moderately wealthy, and also Crispus, the chief ruler of the synagogue. Then, too, the fact that interspersed throughout the epistles are various injunctions addressed to masters who held slaves and scores of passages holding warnings with respect to the attendant evils of wealth, indicates clearly that the wealthy, the noble, and the mighty were to be found among the first converts to the Christian faith.

* * *

The catacombs, those subterranean cemeteries of the early Christians, yield valuable testimony on this score. The very existence of these private burial-places is palpable proof of the wealth and distinction of the adherents of the new faith. Then, too, the elegance and refinement of construction and the elaborate and beautiful mosaics point to a lavish outlay by the owners, who, cherishing the conviction of the bodily resurrection, had both the means and the desire to pay the highest honors to the dead who died in the Lord.

The inscriptions on the walls of the catacombs, deciphered by de Rossi and fellow-archaeologists, have proved very informative. They disclose that among others Pomponia Graecina, wife of Aulus Plautius, the conqueror of Britain, was a devout Christian. So, too, a cousin and niece of the persecuting emperor Domitian; also Pudeus, a high commanding officer, and Glabrio, whose family was reputed to be one of the very wealthiest and most illustrious in the state.

Various other testimony may be marshalled in support of the thesis of this article. The heathen writer Pliny informed the emperor Trajan, in a tone savoring of tragedy, that representatives of all ages and of all ranks were raising the banner of the newly-born faith. Hermas in his Shepherd rebukes the wealthy scions in the church of Rome (their presence is tacitly assumed) for worldliness and luxury, the attendant vices of wealth. And we may conclude too that the church of Rome must have been wealthy or it would never have acquired the reputation of abundant liberality. The Bishop of Corinth, writing about the year 170 A.D., extolled the Roman Church and commended them warmly for "sending contributions to many churches in every city and providing great abundance for distribution to the saints"—and that at a time when there was widespread poverty in the city of the Caesars and the bulk of the Roman population was on a dole of bread and games.
Records of persecutions likewise disclose victims from all classes. The Epistle to the churches of Vienne and Lyons, for example, gives a graphic account of a martyrdom there about the year 177 A.D. when both Blandina, a poor slave-girl, and her mistress, wife of a prominent Roman citizen, laid down their lives for the faith. Patrician and plebian, master and slave, rich and poor, eagerly grasped the coveted crown of martyrdom.

It is quite well-known also that the persecution of Severus in 202 A.D. as well as some of the other persecutions were localized with a studious avoidance of Rome. The brunt of persecution was borne by the comparatively remote and insignificant churches of Egypt and North Africa. The most plausible explanation for this phenomenon seems to be, not that the Roman Christian community was socially obscure and insignificant, but as Tertullian suggests, that Christianity had struck its roots so deeply there and numbered among its adherents so many prominent citizens that a general proscription would precipitate a social revolution of dimensions. Then, too, it is interesting to note that in the Valerian persecution Christian senators and knights, of which there were many, were first of all stripped of rank and property and then subjected to further punishment. These facts indicate clearly the extent to which Christianity had permeated the upper classes of society.

** * * *

We refer in conclusion to the first Christian litterateurs and their pen-products. The Apologists, literary defenders of Christianity, were one and all men of education and refinement. Many of them were descended from distinguished and wealthy families, notably the cultured Clement of Alexandria, the patrician Cyprian, and Tertullian, the gifted son of a proconsular centurion.

Very enlightening in this connection are the denunciations of Tertullian and Clement as they score the vices and follies which sully the Christian escutcheon. Says Dean Milman, "The last two books of the Paedagogus of Clement of Alexandria, the most copious authority for Christian manners at that time, inveigh against the vices of an opulent and luxurious community; splendid dresses, jewels, gold and silver vessels, rich banquets, gilded chariots and private baths. The ladies kept Indian birds, Median peacock, monkeys and Maltese dogs, instead of maintaining widows and orphans; the men had a multitude of slaves. The sixth chapter of the third book would have been unmeaning to a poor community." Unquestionably the church attracted many a representative from the upper levels of society and, as these writers indicate, that brought a train of evils in its wake.

Enough evidence has been adduced, I believe, to show the baselessness and the fallacy of the contention that Christianity attracted only the dregs of the populace. Not that it did not present an appeal to social outcasts and pariahs, to the many who had no coat of arms, no blue blood coursing through their veins, and no bulging purse. It did call them in large numbers and Origen saw one of the excellencies of the new religion to lie in the fact that it could take an irreclaimable slave and a despised peasant and raise them to the level of self-respect and moral worth. But its appeal was not restrictive. It lured all classes of men. If it had not done so, that would have been a virtual admission of impotence and inadequacy; a confession that it had neither a message for the cultured nor the power to influence their lives. But the gospel gloriously displayed both power and appeal. There were more obstacles to be overcome in the case of persons of wealth and distinction, more pride to be broken down, more tinsel to be cut away, but at the same time a more brilliant display of the irresistible power of the gospel in bringing them to the feet of the Crucified. The basic reason, of course, why the gospel affected all classes lies in the fact that in the Christian outlook there is but one class. Christianity tolerates no caste system. The Christian gospel obliterates all artificial social lines, passes by all human standards of evaluation and brings one and all to the common level of miserable sinners in dire need of blood-bought redemption. Lactantius wrote pointedly, "God would have all men equal" and he added, "So no one is poor before God but he who is destitute of righteousness; no one rich, but he who is full of virtues." St. Paul's statement to the Corinthians must be construed to mean that since in God's social economy there are relatively few mighty, noble and wealthy as compared with the bulk of the population, so too are they in the minority in the church of God.

Blackout

My soul oft, like a black-out town,
Draws all its shades when God looks down.
It knows of things far from devout
And turns the bulbs of conscience out.
It fears the bulbs a holy war
May over Conscience-City pour.
But... God tears all the shades away,
And lights the town as bright as day.

—ALBERT PIERSMA
Christ as our Ransomer

Lorraine Boettner
Washington, D. C.

In numerous places in Scripture Christ’s work of redemption is declared to have been accomplished through the payment of a ransom. Nowhere is this set forth more clearly than in our Lord’s own teaching, “The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many,” said He concerning His own mission, Matt. 20:28. These same words are repeated in Mark 10:45. Paul doubtless had these words in mind when he declared that Christ “gave Himself a ransom for all,” I Tim. 2:6. To the Corinthians he wrote, “Ye are not your own; for ye were bought with a price,” I Cor. 6:19, 20. The elders from the church at Ephesus were admonished to “feed the church of the Lord which He purchased with His own blood,” Acts 20:28. “Christ redeemed us from the curse of the law, having become a curse in the service of his Lord (Matt. 10:39; Luke 9:24), it was the part of the Lord to “give” His life voluntarily for His people (John 10:15; Gal. 2:20).

Closely parallel with this is Peter’s teaching: “Ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from the fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ,” I Peter 1:18, 19. In his second epistle he warns against those who “bring in destructive heresies, denying even the Master that bought them,” 2:1. And in the book of Revelation praise is ascribed to Christ in the words, “Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation,” 5:9.

To “ransom” means specifically to buy back, to deliver by means of purchase; and the kindred expression, to “redeem,” means to deliver by payment of a ransom. We are taught that Christ is our Ransomer, our Redeemer, and that He has purchased our redemption at a tremendous cost, the price being His own life. The one pre-eminent service which Jesus came into the world to perform was that of dying—giving His life a ransom in behalf of others who themselves deserved to die, in order that they might not have to die. We shall never be able to understand the purpose and meaning of the incarnation and crucifixion of Christ until we grasp this central truth, that Jesus came into the world to give Himself a ransom for others. The numerous Scripture references to redemption or to the payment of a ransom invariably imply that redemption has cost something, indeed, that it has cost much. The inability of man to redeem himself or any other man turns precisely on his inability to pay the price which the commission of sin has made mandatory. Christ, and Christ alone, was able to pay the price which would free His people from the curse of sin.

The meaning of the ransom terminology as used in Scripture is set forth by Dr. Warfield in the following paragraph: “Lutron, usually in the plural lutra, designates an indemnification, a pecuniary compensation, given in exchange for a cessation of rights over a person or even a thing, ransom. It is used for the money given to redeem a field, Lev. 25:24—the life of an ox about to be killed, Ex. 21:30—one’s own life in arrest of judicial proceedings, Nu. 35:31, 32, or vengeance, Prov. 6:35—the first-born over whom God had claims, Nu. 3:46, 48, 51; Lev. 18:15, etc. It is ordinarily used of the ransom given for redemption from captivity or slavery, Lev. 19:20; Is. 45:13, etc.” (Biblical Doctrines, p. 342).

A present day English writer has set forth the implications of the term very clearly in these words: “I do not merely decide that Christ shall be my Lord. He is my Lord, by right. I was a slave of sin and of Satan, and, try as I would, I could not obtain my freedom. I was never a free man, ‘I was born in sin and shapen in iniquity.’ A slave! And there would I be now, were it not that Christ came and ‘bought me with a price.’ What follows? ‘Ye are not your own.’ I am still not free! I have been bought by a new Master! I am a slave, the bond-servant of Christ! He is my Lord, for He has bought me. He does not merely ‘demand my soul, my life, my all’; He has bought them, they are His. I am His, because He is my Lord, because He owns me, because He has bought me with His own precious blood.” (Dr. D. Martyn Lloyd-Jones, in the magazine, Peace and Truth.)

A ransom, because of its very nature, makes not merely possible but mandatory and certain the release of those for whom it is paid. Justice demands that those for whom it is paid shall be freed from...
any further obligation. God would be unjust if He demanded the penalty twice over, first from the substitute and then from the persons themselves. Because of what Christ has done for His people, and because of the covenant that exists between Him and the Father, all of those for whom the ransom was paid must be brought to salvation. Salvation is thus not of works, not through any good deeds done by men, but purely of grace. "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness," I John 1:9—faithful in keeping His promise that if we turn to Him we shall find forgiveness, and righteous in keeping His covenant with Christ who suffered vicariously for His people and purchased for them the regenerating and sanctifying influences of the Holy Spirit. Those who have been given to Christ by the Father invariably receive these influences and are effectively brought to salvation. Under no conditions can they be called upon to pay the debt a second time, nor can these saving influences be withheld from them. "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?" Rom. 8:33, 34. "He that believeth hath eternal life," John 6:47. As God's elect we have the assurance that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. 8:38, 39.

A striking illustration and a very clear warning as to what it means to lose the idea of ransoming out of Christianity is afforded in present day German religious life. The so-called "higher criticism," more appropriately called "destructive" or "negative criticism," had its origin in that land. Unfortunately, the language employed in the German translation of the New Testament did not express the idea of ransoming, with the result that there has been a strong tendency to de-supernaturalize Christianity and to present it like any other supposedly high grade religion, merely as a religion of deliverance—which deliverance might be accomplished through better morality, enlightenment, altruism, self help, etc. The result is that truly evangelical religion there has been practically dead for three generations; and the leaders of German thought, particularly those in the higher educational circles, turned to humanistic pursuits. "It has been the misfortune of the religious terminology of Germany," said Dr. Warfield a generation ago, "that the words employed by it to represent the great ransoming language of the New Testament have been wholly without native implication of purchase... The German erlöszen, Erlösung, Erlöser, contain no native suggestion of purchase whatever; and are without any large secular usage in which such an implication is distinctly conveyed. They mean in themselves just deliverance, deliverer, and they are employed nowhere, apart from their religious implication, with any constant involvement of the mode in which the deliverance is effected... We may speculate as to what might have been the effect on the course of German religious thought if, from the beginning, some exact reproductions of the Greek words built up around the idea of ransom—such as say loskaufen, Loskaufung, Loskauf—had been adopted as their representatives on the pages of the German New Testament, and, consequent to that, in the natural expression of the religious thought and feeling of German Christians. But we can scarcely doubt that it has been gravely injurious to it, that, in point of fact, a loose terminology, importing merely deliverance, has taken the place of the more exact Greek terms, in the expression of religious thought and feeling; and thus the German Christians have been habituated to express their conception of Christ's saving act in language which left wholly unnoted the central fact that it was an act of purchase." (Biblical Doctrines, pp. 388, 390).

**Spheres**

God was in heaven.
And I was here,
Trying to build
Stability
In my small sphere,
Where all earth's good
Heaped up in hills
Of plentitude;
A happy world
Not vague or far
Or strange, beyond
Some distant star;
But near and real,
Where I could feel,
Where I could see
The things that be;
A warm and sweet
Reality.

* * * *

My little fence
Began to break;
My little world
Began to shake;
As if on wings,
The precious things
Flew out of it.

* * * *

I left it too;
On faith I flew
To richer sphere
Than pleasures here;
To greater bliss
And higher charms:
An endlessness
In Jesus' arms.

—Albert Piersma.
The Virgin Birth

In the intercourse of Nicodemus with Jesus in John 3, we read of two kingdoms, the natural and the spiritual, the one from below, the other from above. To Nicodemus there was only one, the natural. Jesus had in mind the kingdom from above (John 3:3, Greek), that is, of God, and not of the flesh (John 1:13). The first Adam is the head of the one and Jesus Christ is the head of the other. This kingdom of Christ is a new creation (2 Cor. 5:17; Gal. 6:15).

Hence the creation of the first man, Adam, was not the end of God’s creative work. Paul enlarges on this in 1 Cor. 15:45-49, where he speaks of two distinct Adams, each the head of a kingdom of like nature with himself. In each case the new or higher does not develop from the former or lower, but comes from above by divine creation.

This same method God carried out in all his creative work; every new or advance step had the same source in the creative act of God. It is clearly seen in Genesis, chapter one. In the beginning God created, and after that every new or advanced step had the same source in God. Verse one speaks of God’s creation of the universe. As the author does not intend to write of the universe, but of the earth. He tells us so by means of a familiar law of Hebrew syntax and says that this earth was in a chaotic state waiting for the necessary power from above in the presence of the Spirit of God, brooding upon the face of the abyss. With this dynamic presence from above the divine work goes forward, and so now God says “Let there be,” and “there was.” Without this divine fiat or more immediate act of God, nothing new arose, and what new thing arose was not entirely new by creation but by a plus added to that which had been created before.

Each preceding creation formed the stage or home of the coming new creation, the condition of its arrival and existence. Thus all things in Genesis chapter one, verses 1-10, were necessary conditions for God’s after creative works, but none of them produced the later and higher creatures.

In verse 11 the divine creation of seed-plants with reproductive powers was something hitherto new; almost a sharing of the creative power with God. And yet this self-sustaining and reproductive power was not inherent in itself and independent of God, for all creatures with reproductive power were limited to “after their kind” (verses 24, 25). There was here no evolution through progressive steps from below. There is no conceivable reason for the lower creatures to desire or to be able to produce a form of being other or beyond what they were or had. It is the already existing life that makes the form or mode of existence and not the form that produces the life (2 Tim. 3:5). In Genesis 1, the divine fiat or creative act precedes each kind, precedes its appearance in form. Hence in Genesis, chapter one, the divine power or life of each kind precedes the appearance in form. Thus also man was made as an invisible being, in the image of God (Col. 1:15), that is, a personality, of free will and responsibility, destined to achieve likeness with God in character. Hence, in I John 3:1, we are said to be children of God, but only shall later be like him. Thus also Adam produced after his own image and likeness. In Gen. 1:28 and 1:22 God sent forth both man and beast with the command and benediction to multiply and subdue the earth, and specifically of Adam it is said, “God created man, in the likeness of God made he him.” And “Adam begat in his own likeness and after his image” (Gen. 5:1-3). In Gen. 1:28, man is ordered to multiply and in verse 22 both man and beast are sent forth with the same command and benediction to multiply and have dominion over all of God’s creation.

As every kind of creature before Adam reproduced only after its own kind, so all descendants of the first Adam reproduced only after their own kind, and to see or to enter into the kingdom of the Second Adam, or the Kingdom of God, one has to be born from above (John 3:6; 1:12, 13). For the significance of flesh compare 3:6 with 1:13. This means that the Second Adam and His ‘kind’ do not belong to the proto-Adamites (1 Cor. 15:47) who are precursors of the Second Adamites, and hence endowed with life divine (Gen. 2:7; 1 Cor. 15:45). As all along creation in Genesis the lower was an adequate home for the “next kind” to come, so the first Adamites (the human race) must be inherently able and equipped to understand and accept the stage next above, Gen. 2:7, that is, the Kingdom of Christ which saves and sublimes the lower by making it of its own self. “Whosoever shall lose his life for my sake and the gospel’s shall save it” (Mark 8:35).

The plus from above must be from God, hence Jesus Christ the head of the new and higher “kind” or kingdom must also be from above in order to harmonize with the creative method in creation from the beginning as seen in Genesis. That is, He
must be virgin born, the essence of which birth is a direct act of God, the impartation of a higher being upon a lower, purely from above and not by reproduction from below, or reproduction by action of male and female within the limits of existing kind or species. The angel Gabriel was sent to a virgin only betrothed. The angel said “Thou shalt conceive in thy womb and bring forth a son.” “The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, wherefore also the holy thing which is begotten shall be called the Son of God” (Luke 1:26-35).

Thus in the race of the first Adam, in the course of ages, there was prepared a home, a people for the Logos, climaxed in the Virgin Mary, in whom the preparation of the race in Israel, a place was made for Him to begin and continue His earthly career. In fact the Second Person in the Trinity Himself under the Father prepared the world for Himself. So John, “In the beginning was the Word. The Word was God. All things were made (or came to be) through him and without him was not anything made that was made.” Col. 1:15-18, “In him were all things created, etc.”

Paul tells us in 1 Cor. 15:46, 49 that as we have borne the image of the first, or earthly, Adam, we shall also bear the image of the last, or heavenly, Adam. At this time Jesus was pressed with the question of how far He had succeeded in revealing the all-important fact and correct answer to the question, Who I the Son of Man am. To this is Peter’s answer, “Thou, the Son of Man, art the Christ, the Son of the Living God.” This, then, the incarnate Son of God, is the Church’s one and only foundation. Jesus does not say to Peter, “Thou art Petros,” with the article, making the statement demonstrative, but descriptive, of the same nature as Peter himself says in his first epistle (2:4,5). Peter shares this nature with all believers, as he shares the keys with the rest of Christians (Matt: 18:18; John 20:23). So Christ does not say “on this petros,” but “on this petra—bed rock.”

Hence also the Church’s superstructure must be of the same nature as the divine human foundation. The Christ Jesus was conceived by the Holy Spirit, and born of the human Mary (Luke 1:35). So all fleshborn humans can only see or enter into the kingdom of God, of which the Christ is Adam, when born anew (Greek, from above: John 3:3, 5, 6; 1:12, 13). This is, with the Virgin-born Head must go the Virgin-born body of the Church.

Agobard of Lyons

AGOBARD, the forty-seventh occupant of the see of Lyons, was born in Spain in the year 769. At the age of thirteen, he came into southern France with the abbot Atala who was leading a group of refugees from Saracen violence. In 792, he was in Lyons, where twelve years later he was made a priest by the archbishop, Leidrad.

Between 804 and 816, he received episcopal orders, and on the resignation of Leidrad, became archbishop of Lyons, August 816. Until his death, Agobard was one of the important figures of the Carolingian Empire.

He was a vigorous and prolific writer. His earliest works were an attack on some of the superstitions of the day, belief in “weathermakers” and the practice of trial by ordeal. He wrote five books against the Jews; defended the clergy’s independence of the feudal regime; was a moderate opponent of image-worship.

In 833, as a partisan of the sons of Louis the Pious, he assisted in the deposition of the old emperor at the council of Compiègne, and later wrote in the interest of the rebellion. Consequently in the summer of 834, when Louis had regained his position, Agobard went into exile in Italy with the young emperor Lothair. While in Italy, his diocese was administered by Amalarius of Metz, who angered him by certain liturgical innovations. These drew from Agobard three books correcting the reforms of Amalarius, who was condemned as heretical at the council of Kiersy, September 838.

After the trial of Amalarius, Agobard was restored to his see, and apparently to imperial favor for he died June 6, 840, while in Saintonge on a royal expedition.

Evidences of Agobard’s extensive learning appear on almost every page of his writings. He quoted from both Latin and Greek Fathers; he was steeped in the Scriptures of the Old and New Testaments; he was at home with the decisions and canons of numerous councils; echoes of Virgil’s Aeneid appear in his verses; once he cited the Christian poet Prudentius, and once, the pagan grammarian Priscian. He may have learned both Greek and Hebrew, an unusual feat for that age. Of the Latin Scriptures, Agobard seemed to have known more than one version. He thus rightly deserves to be classed among the scholars of the Carolingian Renaissance.

Some of Agobard’s teachings seem to be more or less anticipatory of the thought of the Protestant Reformers. This, however, does not mean that Agobard can justifiably be called a real pre-

Allen Cabaniss
Columbia, Mississippi.
Reformation Protestant to the same degree that John Wyclif or John Hus may be.

He believed in a service of worship purified of dangerous accretions, the form and content to be judged by the standard of Scripture. Somewhat in the manner of the Scottish and French Calvinists' insistence upon the use of the Psalms, he taught that to celebrate the divine praises without offense, one should sing only divine words, that is, taken from the "most pure words of Scripture."

It is not to be expected that Agobard should have said anything about imputed justice. There is, however, in one of his writings, a faint suggestion of it, in the form of imputed goodness. He said that man does no good things for which God is not responsible. God loves us not for what we are by our own merit, but for what we will be by His gift. God foresees, foreknows, aids, and rewards His own good in us. Only God is good in His own right, but men are good not with their own good but with God's.

In Agobard's thinking faith preceded works. He wrote that though many who have believed correctly have perished through sinful living, nevertheless the merely moral person is not saved apart from faith.

To another bishop, he wrote that all faithful members of Jesus Christ have been made by Him a kingdom of priests to the Father. When the law began to be given to Moses, the paschal lamb was not offered by priests but by the whole congregation of the children of Israel. The priesthood was simply a practical arrangement: priests did representatively for the people what was actually the people's sacrifice. This argument Agobard used for a twofold purpose. First, priests should not presume to think that they were by virtue of their rank exempt from the rules of conduct laid upon the laity. Secondly, the layfolk must not place all the blame on bad priests but also on themselves.

A clergyman's primary duty, according to Agobard, was to teach what the Lord had commanded. He was not expected to be original, but only a mouthpiece. His authority derived not from himself, his office, or the Church, but only from God.

Agobard was something of a conciliarist. He placed the Bible first in authority, but the councils and the Fathers in a secondary and advisory capacity. One notes the conspicuous absence of reference to the pope in his writings. He declared that the importance of a general council was due to the consent of the whole world of those assembled and of those receiving it, not from the presence or consent of the pope or his legates.

The subject of this sketch wrote a remarkable "book against the superstition of those who think that adoration ought to be offered to the pictures and likenesses of the saints." In it he moderately censured the practice by citing Scripture and the Fathers. God, he thought, is more purely venerated without images, for sacred things may be usurped for sacrilegious purposes, and in this connection he mentions the idolatrous attitude toward the brazen serpent in the days of Hezekiah.

Agobard opposed the belief in the mediation of saints and angels. He also objected to another popular devotion, the pilgrimage: "for it is not necessary for you to go from place to place, from this kingdom to another people, to seek God."

Thus we see that the Middle Ages were not wholly dark, and that evangelical religion was not totally obscured.

**Now Fortune; Say ---**

Destiny, take heed,
For soon upon you come
Will twenty thousand humans be,
Wrestling, grappling,
Strong-jawed, steel-eyed
Humans after treasures
Held by you.

Many will come
Bearing arms,
Wilfully to spoil you,
And return with wealth
To sit sedate before the ashes
Of their hopes, their loves,
Their youthful fantasies.

And some will bear
Smoothness on their tongues
To inveigle you
And smoothly take
Your substance.
Yet others there will be
Who in hardy fitness
Seize your hand and frankly name
In hearty fellowship
Their confident desires.

Granted, destiny, that you
Can answer all
And satisfy with ease
The farthest wants of all—
I know, but now,
Do you possess
In all your vasty store
—If so I beg you throw
Me out the thing which
None else loves as I—
Do you possess
That happiness, that
Love of life,
That jocund fulsome spirit
With which a man or two
In millions sometimes
Is truly, richly nourished?

That unsubstantial gift
I seek, nor will or can
The lack of glittering, grim, and sober wealth
Entice me into cheerlessness.
If you carry not this thing,
No further lead me on; yet, stay,
I think I will, I must
Still seek, still seek, and on and on.

—C. Van Zwoll.
A Scientist, named Jesus . . .

In a few weeks the college and university laboratories of the world will resume the task of solv­ ing some of our problems by delving into the maze of magic multichromes called Science.

Does the scientist merely grope among his test­ tubes, scales and calipers in vague experimentation until he discovers something? Before such naïveté he would laugh in genuine amusement. Quite the reverse!

The scientist begins with his conclusion, which at this stage he calls the hypothesis. This hypothetical conclusion should involve certain concrete resulting phenomena that can be observed. For example, his hypothesis is that light is formed of variously colored rays. If true, these rays should split and show up separately on the screen if a light ray is shined through a prism of glass. If the concrete results that the hypothesis should include are found by experiment to be present, the hypothesis is proved.

* * *

A young Doctor of Theology makes his way along twilight streets to the house of a young, unlearned, but amazing teacher from the north country. He must go after sunset because his own work and that other Teacher's many tasks precluded a long conversation during the day. Little did he know that years later his motives would be interpreted as cowardice. He wondered with a thrill if this were the Nazareth lad whose remarks in the temple had startled the teachers eighteen years before. Was this another great prophet—was this—gripping thought!—the Messias?

His planned compliments turn to genuine admiration before the mysterious depth and power of this Divine Personality. "Rabbi, we know that you must be God-sent, your miracles prove that."

Jesus' mind revolves quickly, "This man thinks correctly but only in terms of covenant birth and training and special information."

"Except a man be born from above, he shall not see the Kingdom of Heaven," He said, aloud.

"How can—why should a man be born again? Is not one birth under the Covenant promise of Israel sufficient?" asks Nicodemus.

"The natural birth into God's nation, the training that it includes, the knowledge of God's Word are great advantages, Nicodemus, but that which is born of the flesh is flesh. What is needed is an entirely new birth by cleansing and by the Spirit."

So the Scientist has set forth his hypothesis. Looking into Nicodemus' soul He sees the thoughts that swirl and plunge: "How can that be proved . . . how can it be known . . . how can I know that I am of that Kingdom . . . ?"

"Marvel not, remember the scientific method with which you started. You reasoned correctly that I was God-sent because unless I were I could do no miracles. Your conclusion and proofs were faultless. Use the same method. How do you know there is a wind? Do you strive to see it? You reason that the wind will make sound and motion. If they are there the hypothesis is proved. The wind blows where it will, you hear its sound but cannot tell whence it comes and where it goes—so is everyone that is born of the Spirit of God!"

You must judge another's sincere profession . . . you are plagued by doubts of your own spiritual life. Must you hope to see the Invisible? Spiritual birth brings visible results. Are they there, the Invisible is demonstrated. Are they utterly absent, you may judge fairly, the Invisible fact is absent. It is but scientific method . . . "By their fruits ye shall know them."

I appeal to a Scientist . . . One called Jesus.

ALA BANDON.

A Paradise of Loveliness

From my window every twilight
I watch a distant sky grow husky
With the beauty of returning night
From whence it came.
The sky at even's done its task;
It's showed mankind a world
To work in, love in, play in,
A world to dream in, sing in, pray in.
The hues of blue and orange suffuse
Into magnetic mixtures choking
Your heart into the realms beyond.
And when you've nearly forgot
The tea and biscuits there before you
The colors vanish and you're left
With swiftly darkening streaks of clouds
Sending back your sighing spirit
To the facts
Of ticking clocks and burly businesses.
Yet from my window every twilight
I watch a sky grow dusky
And my throat and eyes grow husky
With the beauty of returning night.
I think the dawn was made to wake us
And the twilight made to take us
Straight into a paradise of loveliness.
But now to me
That loveliness appears as well
Between the hours of dusk and dawn as then;
For the honied hues of heaven have wrapped
My heart with beauty in the night.

—C. V. Z.
CHRISTIAN WORLD VOICES

Two Letters from the Netherlands
Written before the Invasion

Dear Dr. Bouma and Readers:

O WING to the war the sending and receiving of our letters is not so regular as we should like it to be. Yesterday I got two different issues at the same time and, maybe some of my letters to you got lost. I don't know, but I intend to continue my correspondence.

To my joy I see that the Managing Editor is going to express his views on the dogmatic struggles in the Netherlands. He is at a safe distance to do this in an objective way. I am one of the Dutch ministers and as I also write in the church press, I am more or less concerned in these matters. My method is to fight as little as possible in the press, or if necessary, only in the so-called technical press. We have in Holland a theological periodical, a monthly. If you don't know it, you had better write me a postcard and I shall see to it, that you get a specimen copy. In this periodical the theological discussions ought first to take place. That is their proper place. The discussions are then read by people who can judge of them and not by those who cannot grasp the main points.

However, when there are serious grievances against certain teachings of some persons, then there is the way of the churches, agravamen may be handed to the church authorities. The same, when one has objections against a certain paragraph of the Confessions. One should not give an interpretation of the Confession which makes it rather loose, as if the wordings are not so regular as we should like it to be. Yesterday I got two different issues at the same time and, maybe some of my letters to you got lost. I don't know, but I intend to continue my correspondence.

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Howevers, when there are serious grievances against certain teachings of some persons, then there is the way of the churches, agravamen may be handed to the church authorities. The same, when one has objections against a certain paragraph of the Confessions. One should not give an interpretation of the Confession which makes it rather loose, as if the wordings did not matter, but only the contents. That is what happened in the preceding century in the "Hervormde Kerk". I do not say that there are those who do so at present, but it is not right if one does not voice his objections against the Confession and yet in vague terms, in sermon or lecture, teaches something that is not in accordance with it. Who, e.g., says that if one speaks of body and soul as two, that this is a remnant of the heathen Greeks, and that all terms in the Confession remind us of this, and must be seen in the light our fathers had concerning this point, commits a serious mistake, for he does not change the terms of the Confession, but gradually its contents. In this way he saves himself the trouble of lodging a gravamen.

And meanwhile, living as we do so near the fury of the war, we are continually startled by the facts that other small countries are suffering from aggression. Our country is not yet involved in the war, but how much exertion it costs to maintain a strict neutrality—not to give the belligerents around us cause to say: you have also taken sides, so we learn and so we see; consequently we start marching into your country!

God, who conducts all things, be merciful to us; He may not think a war necessary for the Netherlands! With kind regards,

Truly yours,

P. Prins.

Written after the Invasion

Dear Prof. Bouma and Readers:

O H, how much has happened in our Holland since my last letter to you all. On the morning of the tenth of May my wife and I were awakened by the terrible whirr of the motors of flying machines at half past four in the morning. We looked out of the window and in a minute we saw we had been attacked by Germany. There the parachutists dropped from the sky in endless numbers. Dordrecht did her best to defend herself, but in vain; the odds were against us. Here in Dordrecht we are close to Rotterdam with the large airdrome "Waalhaven" and therefore we had the battles at a close range.

When you were in church on Whitsunday we were with ten persons in a small cellar under our house and prayed for the Holy Spirit for us and all in Holland who were in sad distress. It can not properly be described what we went through in our cellar in those days. Any moment our house might be struck by cannonballs or set on fire. In the street where I live a cellar in those days. Any moment our house might be struck by cannonballs or set on fire. In the street where I live a

The principal persons who are also mentioned by Dr. Bouma in his article about these controversies, Professors Hepp and Schilder, are personally well-known to me. I am sorry that these gentlemen do not speak with each other about the things on which they differ. I should add, that Prof. Schilder has devoted far more lines to Prof. Hepp than vice versa, which has also been noticed by Prof. Bouma. But we should not be personal when we have different views. During the years that Prof. Hepp has edited "Credo", he has seldom, if ever, been personal, and it must be clear to anybody that he has always wanted to speak only about the points at issue. Everybody who works makes mistakes. That is clear, also in this respect. I wish people would stop being personal.

In what direction I look for the solution of the difficulties, will be clear to my readers from my letters: in the same way as advocated by your Managing Editor. Throwing away common grace and the doctrine of general revelation, and actually opposing mysticism are, in my opinion, dangerous influences of Barth's teaching in the life of the church. I believe that many have come under the influence of his teachings without their knowing it themselves. Some have not mastered the whole of Kuypers and Bavinkes, and yet many of the teachings of these great men are given up with speed, which is characteristic of our days. God grant that personal feuds may disappear, as well as talking past each other or fighting each other directly in things clerical and dogmatic, thanks to the decision of the forthcoming session of the Synod.

And meanwhile, living as we do so near the fury of the war, we are continually startled by the facts that other small countries are suffering from aggression. Our country is not yet involved in the war, but how much exertion it costs to maintain a strict neutrality—not to give the belligerents around us cause to say: you have also taken sides, so we learn and so we see; consequently we start marching into your country!

God, who conducts all things, be merciful to us; He may not think a war necessary for the Netherlands! With kind regards,

Truly yours,

P. Prins.
is likely to change. But there is one thing we cannot lose: the knowledge of God through Jesus Christ. Some of you will remember what I wrote in my former letters about hairspitting trifles in our Reformed Churches, e.g., the training of our eldersmen. I wrote that it was high time we should come to an agreement between the two contending parties for many reasons, both spiritual and financial. For it must be known shall soon be compelled to do so. I for one cannot imagine that the German authorities will allow us to waste time and money on differences of little importance. We shall see. One thing is certain: we shall continue to do what it says in the Acts of the Apostles, 2:42: "They were steadfast in the doctrine of the Apostles and in the fellowship and in the breaking of bread and in prayers." What is in store for us, we do not know, but only then are we safe.

How shall I describe the dejection in our country and in many families who lost their relatives and their houses and other possessions. In the hospitals of our town I had already to visit many who were badly wounded, maimed for life, or dying. I was privileged to preach the gospel to Germans as well as to our own people. A remarkable thing to be united in prayer with those who a few hours before were bitter enemies.

What an inexpressible power the Gospel has! That is our comfort also for the future of our churches. In the midst of the tumult of war the president of our Synod, Dr. Schouten, died. It sounds strange, but nobody has been able to pay much attention to this. Such things, which at other times would fill columns in our papers, became almost insignificant when in the whole country thousands fall and the country fights for its independence. It was no use. The powers we had to fight were too great for us. I hope that you, our brethren in America, may be spared the anxiety we went through.

I shall end my letter. Again and again people appeal to me to help and to find their relatives in hospitals and elsewhere. They must be shown the way and comforted when they know the terrible truth, that their dear son or brother is already dead and buried. Then we try to find a last remembrance of their dear relative. So you see we have a great deal to do. With kind regards,

Yours in Christ,

P. PRINS

Dordrecht, Netherlands, May 22, 1940.

From New Zealand

St. Stephen's Manse,
518 Castle St.,
Dunedin, N.,
New Zealand.
July 19, 1940.

Dear Dr. Bouma:

It was a very pleasant privilege to receive a letter some six weeks ago from Dr. L. Boettner of Washington, who cited, as the occasion of his writing, the N. Z. letter in the April issue of THE CALVIN FORUM. Dr. Boettner very kindly backed this up with the gift of a copy of The Reformed Doctrine of Predestination, which I have since read with interest and immense profit. As I remarked in an acknowledgement to Dr. Boettner, this book came into my hands just at a time when one was groping about for a systematic statement of the Reformed faith to take the place of, or rather to consolidate, the disconnected fragments of theology which one accumulates in a Divinity course which offers a somewhat mixed diet. Several of my fellow-students expressed a desire to procure the book and we duly sent away an order for 10 copies. This went down when the "Niagara" was mined off N. Z. a month ago, which event has held up matters quite a good deal.

One of my reasons for writing now is to thank you, as Editor of THE CALVIN FORUM, through whose columns I have been put in touch with Dr. Boettner's comprehensive book. It was a perquisite which this isolated correspondent at no time expected!

The other reason is to express my sincere sorrow at the events which have been so great a grief to you, and your church, as an offshoot of Holland's Protestantism. Many of my fellow-students, to whom I show THE CALVIN FORUM, feel for you at this time when it must seem that the traditional independence and sturdy freedom of Holland are to suffer eclipse. It seems sad to remind oneself of the recent strong links which had been welded between Evangelicals in Holland and Britain—partly through our I. V. F. work—and which have been so suddenly snapped. There was something pathetic in the fact that the last issue (April) of the Evangelical Quarterly (Edinburgh) had contributions from Kampen and Amsterdam, and yet by the time we in New Zealand received this publication, Germany had assumed virtual overlordship of your native country.

As brothers in Christ and fellow-heirs of His glory we pray continually for like-minded students who will now be called upon to suffer for their convictions in Holland; and especially one thinks of fellow-Divinity students—they are in a special sense bone of our bone.

Be assured, Dr. Bouma, of our Christian sympathy and continued prayers.

Yours most sincerely,

J. GRAHAM MILLER.

Hungarian Letter

Dear Dr. Bouma:

EVENTS are moving so fast around us that by the time we digest them and are ready to comment on them, our observations are hopelessly outdated. Nevertheless, I venture one comment before turning to strictly ecclesiastical matters. And that is the fate that befell the Netherlands, the ancestral country of the bulk of THE CALVIN FORUM's readers.

It is a firm conviction that all that has happened is only temporary. No matter how things turn out, my faith in the restoration of Holland is unshaken. A country so universally loved, respected, and appreciated cannot permanently be wiped out. God must have further use for a country that contributed so essentially to the cultural and spiritual enrichment of mankind. As I have faith in the Almighty so have I faith in the restoration of the Netherlands.

In the meantime the Dutch people will go through a wonderful spiritual regeneration worth many times the price they had to pay for it. That was the case with the Hungarian nation that was on the losing side during the last war. In proportion this nation lost more both in blood and territory than any other engaged in that war. For a while it was stunned, literally lost its head. The now so-called "fifth column" elements used this period of inertia for playing revolutions, first a socialist one and then a communist one. Their irresistible regimes were utilized by our neighbors as justification for overrunning and plundering the country that laid down its arms and scattered its army in good faith, believing that in accordance with the fourteen points of Wilson it would get a fair deal. But all hopes were cruelly belied when the worst of the post-war treaties, the Treaty of Trianon, was handed to the nation on June 4, 1920. It deprived the nation of three-fourths of its historical territory and two-thirds of its population. For days we were walking as in a daze. Nobody could sleep, nobody could eat, nobody could laugh. We regarded those who died on the battlefields as having received a better fate.

And still, you see, the nation rebounded. It embraced the soil of its dwarfed territory more closely than ever. Every flower it blossomed, every wheat-ear it produced became a symbol of the indestructibility of the Hungarian nation. And Mother Earth, to which the Hungarian Atlas was thrown down, poured strength into the flabby stamina of the nation. A new
national consciousness was born. Hungarian art, literature, and science began to flourish with new vigor and a deeper national meaning. And what is more, the nation went through a wonderful sobering experience. All boasts of past glories, all idle talk of self-aggrandizement were gone. National shortcomings were realized and resolutely faced. Reality stared the nation in the face, and the nation realized, renewed. The spiritual revival of the Reformed Church in Hungary was a direct outcome of the nation's disaster. I do not say for a moment that this revival is in any way complete (what earthly revival is?), but I most assuredly say that Hungarian Reformed Christianity is in a far better spiritual condition today than it was before the ax fell on the nation. And the nation as a whole is much worthier of an enlarged country than it was before the war of 1914-1918. God uses not only victories but also defeats to ennoble and elevate peoples. This experience of the Hungarians should hearten the members and descendants of the Holland nation, wherever they be.

Ascension Day and Pentecost—in Hungary

The events and consequences connected with these two holidays in the Plan of Salvation are of the most essential character; as we all know. And still—as a whole—they are painfully neglected in America, according to my opinion. What we see here in this respect is entirely new and unacceptable to a person of Hungarian Reformed antecedents. Ascension Day is a very important holiday in Hungary. Thousands and thousands of young Christians take their confirmation vows that day. In some of the larger congregations even the Lord's Supper is administered, as there is no really proper celebration of any great holiday without it, according to Hungarian Reformed opinion. Pentecost is observed as a really great holiday, on a par with Christmas and Easter. Special penitential and preparatory services are held twice daily throughout the preceding week; in the early morning before going to work, and again in the evening. And Whit Monday is not considered enough to elaborate on the messages of this holiday. Therefore Monday is added, and in certain places even Tuesday.

Also to partake of the Sacrament of the Lord's Supper is in order for conscientious believers. Even the higher educational institutions of the Church fall in line with the congregations. They suspend teaching for a few days, and allow their students to take part in the celebration. Some of them are commissioned as "legatees" to the congregations, to convey the holiday greetings of their institutions. And the congregations give financial aid to such students in return, just as is the case during the Christmas and Easter holidays. More advanced students, and seminary students without exception, are even especially licensed to preach. And youngsters of the lower grades of the "gymnasiums" (institutions of eight grades which qualify for entering seminaries or universities) go out as "mendicante". They call on the parishioners, exalt the significance of the holiday in ringing poems and help to create a real holiday atmosphere. Of course, the people appreciate this attention in the form of such financial aid that helped many a leader and minister of the Reformed Church in Hungary and those of the national life to get a start on their way up. (Your writer gratefully remembers such direct aids both from his earlier and later years of studentship.) Beside these official features of Pentecost there are also some very picturesque folk customs to accentuate the importance and to bring out the popularity of the holiday.

These Holidays in America

You can easily realize that with such a background the average American Protestant way of celebrating or rather not celebrating Ascension Day and Pentecost is rather shocking to a conscientious Hungarian Reformed person. That these holidays should not even be mentioned, that the Lord's Supper should not be made available, and that no special services should be held, is something beyond his conception of these holidays.

We have to struggle against the influence of such examples so much in evidence all around our people. If we do not, they threaten to engulf our congregations, too. And we sincerely feel that that would entail great doctrinal and spiritual loss. In the sphere of Christology, Pneumatology, and Ecclesiology we would especially lose unusual opportunities to inculcate the great Christian doctrines and stimulate the sources of edification. Therefore every conscientious minister is trying his very best to impress his congregation with the greatness and importance of these holidays, and to retain as much of the practices of the Mother Church as possible.

By way of example let me tell you what your humble writer is doing, along with many others of us.

First, I mail out a circular to every family or individual parisioner. In recent years it is both in the Hungarian and in the English language, so that old and young may perfectly understand it. In it I always challenge my people to show to what extent they appreciate their religious traditions born from their land of origin and to what extent they are convinced that in respect of Pentecost their church is on the right path rather than those around them which neglect it. I also urge them to hold themselves spiritually independent from holiday commercializing hullabaloos, such as we find associated in this country with Christmas and Easter. "Show that you can celebrate even if the world does not celebrate with you", I tell them. "Show that you are true sons of the Reformation, by holding high the principle of worshipping your God in spirit and truth!" "Let your celebration issue out of a deeply-rooted inward conviction and not out of an artificially created holiday excitement!"

Then I get in touch with the authorities of the public schools and secure the release of our children for the Ascension Day forenoon service. Blessed be their souls, the little ones come gladly. They usually find their mothers there already, as the men-folks are working in their several places of employment. In connection with the evening service, when also the men are in evidence, we hold the public examination of the catechumens. This event never fails to bring out the parents. Then the following Sunday again is a great day. It is Confirmation Day for the catechumens who passed the previous public examination. Then they make an open confession of their faith, pledge a lifelong loyalty to the Lord and to their faith and church. Upon that they are taken through the ancient rite of confirmation, which consists of the imposition of hands and prayers for the descent of the Holy Spirit upon them and for His strengthening power and safeguarding graces, without any magical concept attached to it. Then they are admitted for a spiritually full membership and are authorized to partake of the Lord's Supper.

At these services the church is always filled. Elders, parents, god-parents, relatives all come in. They would not miss it for anything. Their inward happiness brings tears into their eyes and they re-live their own confirmation days, re-born in the faith of their children. They shower presents upon their children (especially hymnals, prayerbooks, Bibles and good religious literature ordered in time by the pastor in sufficient quantity), and the children themselves never fail to present some token of appreciation to the pastor. (The writer's children know his penchant for good books. Books so received are marked from year to year as the presents of that particular year's class.)

Then the ensuing week is Pentecost week. The now confirmed communicants are taught to come to at least one of the daily services held in the evening. They come, but not alone. At least the mother comes with them. Thus some congregation is always assured. And when the holiday comes, we have four services the first day and two the following day. The three first services of Whit Sunday are communion services. One in English and two in Hungarian. The fourth is an evening
service of praise and thanksgiving. Next morning the sick and shut-ins are visited and given private Holy Communion, a member of the family possibly partaking with them. Then at 10:30 A. M. there is another festal service, the Lord's Supper being made available again to those who were prevented from taking it the day before. This time, of course, there is a much smaller congregation present, but still a sizable one. In the evening there is a holiday closing service, and the holiday of Pentecost is over.

This year, in consequence of these consistent efforts, we had really large congregations at each major service. The number of those partaking of the Lord’s Supper increased, being 444 out of a possible maximum 700 communicants. I was thrilled that my efforts were not in vain. I felt that the Pentecostal holiday circle of the church year can be saved to a considerable extent, if we only try it, and try hard. It was also proven by similarly encouraging reports from a number of other congregations.

In a way I regret that I had to write about my own work, but it is offered as typical of Hungarian Reformed efforts to preserve a truly great Christian holiday in a generally indifferent atmosphere. If the contents of my letter carry any helpful suggestions to any one equally zealous for Ascension Day and Pentecost, I will be more than gratified.

Very sincerely yours,

CHARLES VINCZE.

Perth Amboy, N. J.

Meeting of Calvinistic Study Group

The Calvinistic Study Group, organized in 1937 for the specific purpose of studying present-day problems and currents of thought, met at the home of Dr. L. De Moor July 19, 1940. This was the second meeting of the year. The previous meeting was held May 17. At this earlier meeting Rev. J. Weidenaar read a paper on “The Christian Philosophy of the Middle Ages”, more particularly the system of Thomas Aquinas. There is in our day a renewed emphasis upon Thomist philosophy. Thomas, the ‘Doctor Angelicus’, gave the world a system in which he attempted to bring Reason and Reality together. “Being is Knowing and Knowing is Being”.

Schelling improved “upon Fichte with a philosophy of Nature”. The speaker further stated that in Hegel there arrived the “immanent or dialectical method”. That is the true method according to Hegel. By it, Christianity becomes the Absolute Religion, it being a synthesis of all religion.

Rev. Persenaire criticized these philosophic systems from the Reformed point of view.

The discussion concerned itself with the problems raised by Kant and others. In this connection the need of a Calvinistic philosophy and the possibility of constructing it became the leading topic.

The Club congratulated the president, Dr. G. Bouma, upon his appointment to the chair of Apologetics at Gordon School of Theology and Ethics, and expressed the wish that he might decide to remain in his present position.

J. G. VAN DYKE, Secretary.

Religious News and Views

Sankey

August 28, 1840, is the date upon which in Edinburg, Pa., Ira D. Sankey was born. Hence the Christian world commemorates this month, the centennial of one of the greatest singers of modern times. Sankey was not a Caruso. Much less was he a Valentino. He was a singer of the Gospel. And many of his hymns still are popular with Christians everywhere. Take for example the hymn, “There Were Ninety and Nine”. The Christian Reformed Church in America incorporated one of Sankey’s compositions in its official Psalter-Hymnal. It is number 148.

The Church Impotent?

In times of war the Church is often accused of being “so impotent”. The implication is that the Church should have prevented war. In Die Kerkoede (organ of the “Ned. Geref. Kerke” in South Africa, XLV-24) there is an editorial, inspired by a Dutch article, anent this accusation. “Usually this accusation is made by people who in times of peace cared precious little for the Church. But when dreadful events come to pass they recall that there is a Church. Then they say, What is the Church doing? Has the Church no influence? They expect the Church to repair what is wrecked by others. When the Church, of course, can not do so, they talk with pouting lip about the impotence of the Church”. The writer admits that the Church must confess that it should have been more faithful in testimony and warnings. But the real solution to the problem of today’s horrible conditions is not so much infidelity and impotence on the part of the Church, but rather the refusal to accept the message of the Church. That message was and is the Word of God. And that Divine message in no wise has been the standard of action in international politics. No, “the world falls in its own sword. This is the judgment of God upon the world... Instead of lamenting about the impotence of the Church, it is better to acknowledge the impotence of men who can destroy, but not heal. Healing can come only in the way of genuine repentance”.

These are words of sober truth. We in the United States can profit by them.

Reformed Church in the Netherlands

Less than a month before the German colossus crushed the Netherlands, the Synod of the Reformed Church met in Sneek. The president, Rev. J. L. Schouten, in his introductory remarks pictured the dreadful conditions of small nations, so much aggravated since Synod met last year in August.

This second session of sessions left certain important work undone. The controversy regarding the doctrinal differences, was not acted upon. Instead, the Synod again warned all those engaged in journalistic polemics to cease writing in unbrotherly vein and to cultivate a spirit of true brotherly love. This exhortation and warning of Synod is a beautiful statement, charged with genuine spiritual fervor. And now that God’s judgments are poured out, also upon the Netherlands, the people of God will undoubtedly regain their true perspective in all things.

Work done: Regarding social organizations: 1. Each member of the Reformed Churches is called upon, not only in his own personal life, but also in social-economic organization, to confess the principles of God’s Word, and to conduct himself accordingly.
2. Members therefore can not belong to any organization which either in principle or in action militates against the teachings of Holy Writ.

Regarding Discipline—Baptized Members:
1. Acceptance of adult, baptized members, from other denominations is possible only upon public confession of faith.
2. This is not to be construed as meaning that those who are not quite ready for such a step, should not be admitted to catechetical instruction and spiritual guidance.
3. In certain cases immediate acceptance without public confession is permitted, provided that the obligation to confession of life here would soon be terminated? Deeply moved, the president spoke in words of sober beauty regarding Dr. Kaajan and the task of each believer. He noted the uncertainty of life. Did he perhaps have a presentiment that his own life here would soon be terminated? Deeply moved, the president, the Rev. Schouten, led in a prayer that gripped the Synod's members.

And now Kaajan and Schouten are together again,—with the Lord, inmansions of glory and endless delight. Discussed the position of assistant, or associate pastors, but formulated no conclusions, nor adopted any rules, since this would create the impression that an associate pastor occupies a distinct office.

A good deal of work was done in executive session. A committee was appointed to speak with Ds. Goossens—the one of the Goossens case.

In closing Rev. Schouten deposited the dreadful world-conditions before the throne of God. Said he, the horrible outburst of inhuman passions, is a judgment of God. May the pastoral exhortations addressed to the religious press, be productive of much fruit.

Synod will meet again in September, 1940, Synod so proposed and decided—but man proposes and God disposes.

The Pipeline

Governor Dickinson of Michigan is a Methodist who is not ashamed of his religious convictions. Recently he appointed as his legal adviser, Glenn C. Gillespie of Pontiac, Mich. Asked how he came to appoint him, Dickinson said, "it must have come like some of the others you all know about". That is to say, Dickinson at one time used a simile and said he had a "pipeline to God".

This reference caused some papers to speak in a peculiar vein. Said W. F. Pyper in the Grand Rapids Press, "Right out of his pipeline Gov. Dickinson Tuesday produced as his new adviser . . . .".

That the papers mention the "pipeline" in such a manner that you feel the repressed ridicule, is a matter of regret. But it is more regrettable still that the Governor reduces the things of God to the common level of the "pipeline". There are other ways, more dignified and less ridicule-provoking, of saying the same things. Moreover, the attempt to explain political appointments as being made in a super-mystical manner is not in harmony with Scriptures.

Christ vs. Shrine in Korea

Once more—Shrine Worship. The Japanese government demands of all people in Korea, including Christians, that they actively participate in Shrine Worship. Many Christians comply. But some do not and consider it sin.

Dr. Lamott in the July 11 Presbyterian defends Shrine worship by Christians on the ground that such worship is not religious but patriotic. "This act of national loyalty is one of those matters, in which loyal and sincere Christians may and do differ. "Those who oppose shrine-going should classify themselves, not with the early Christian Martyrs, but with the early Quakers or . . . with Jehovah's Witnesses".

But Dr. J. G. Holcroft who labored as missionary for thirty years, shows in the Presbyterian of July 2 that Dr. Lamott is wrong. He believes "that State Shinto shrine worship tends towards apostasy, leads down the road that ends in apostasy".

"Registering their opposition to the Board's stand on idolatrous shrine worship, Rev. G. Holcroft, Dr. W. Chisholm and Mrs. Chisholm, and Miss Marjory Hanson, all of them long-time and outstanding missionaries under the Presbyterian Board U. S. A. in Korea, have resigned their positions under that Board (because it permits shrine worship to its missionaries) and have been appointed by the Independent Board of Presbyterian Foreign Missions" (Christianity Today X:3).

In other words, all do not bow before the idols of Japan. May the Lord prosper them.

John G. Van Dyke.

Around the Book Table

A FINE COMMENTARY

KOMMENTAAR AAN HET N. T. LUKAS 1—12. Door Dr. S. Greydanus. Published by H. A. Bottenburg, Amsterdam, Neth­erlands. 638 pages. Price f 14.75.

After the appearance of this volume there still remain to be published commentaries on the second part of St. Luke's Gospel, on the Gospel according to St. John, and on The Acts. For the rest the work on the N. T. has been completed. It was a colossal task, well-conceived and well-executed. This N. T. commentary is the work of three leading N. T. scholars: the Drs. Greydanus, Grosheide, and Van Leeuwen.

Perusing this volume on Luke 1—12, the reviewer is impressed with the same fundamental characteristics that impressed him in his use of some of the other volumes of this commentary.

There is, for instance, an up-to-dateness about them that strikes the reader at once. The very latest literature in the N. T. field has not failed to be utilized. It has been critically read by these commentators. That does not mean that these men have rejected everything written by representatives of the left wing, for they have manifested a great deal of appreciation for genuine contributions to the N. T. field regardless what the theology of its authorship may be.

Another feature is the great breadth of the literature utilized. These commentators seem to have had access to and to have made use of everything pertinent produced in the French, German, English, Dutch, and dead languages. They have searched the mines of biblical treasures and have brought to the surface the choicest gems.

There is also a thoroughness about this commentary that impresses the reviewer. In short pithy statements the important views on a given passage are presented. There are reasoned evaluations. The authors never leave you in doubt as to their own positions and the grounds upon which they take their stand. There is no cluttering of the pages with verbosity and no padding of the commentary with practical and devotional observations.

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The orthodoxy of the writers is also a prominent feature. They being Calvinists, one could, of course, have expected that. There is a deliberate attempt to discover "what the Spirit hath to say". There is an evident love for the Word and a readiness to bow to its authority. Unquestionably the best of N. T. orthodoxy scholarship is here represented.

An enthusiastic appraisal of this work must not be interpreted as a blanket approval of every bit of the contents of these volumes. The independent conservative scholar will find occasion, time and again, to disagree with these authorities. Yet he will not have found a consulting of this work to have been in vain.

It is unfortunate that this particular scholarship is available only to the Dutch reading public. And even there its use will probably be very much limited because it is priced beyond the reach of many a prospective user.

H. S.

ANOTHER CALVIN BIOGRAPHY


Dr. Miles has written a very readable popular biography of the great Reformer, quite understandable for the ordinary man, and interestingly written. But the volume is marred by a great number of inaccuracies, which the reviewer is at a loss to explain. They are mainly of a minor nature, as when Sadole's name is prevailingly spelled "Sad-"lot", but their frequency is at times annoying. Now and then a statement of fact may be disputable, but on the whole the book furnishes the common man with reliable information and can serve well to spread a knowledge of the life and labors of John Calvin.

One would like to recommend the book without any further criticisms. The author does not hide his theological differences from John Calvin, and the reader will not fail to notice them for himself. The harshness which Calvin at times manifested Dr. Miles views, as is proper, in the light of his times, but in the light of Calvin's times he views also many a doctrine which to us is of abiding value, while the reader is given the impression that they are by now antiquated. Servetus is said not to have denied the Trinity, but to have opposed the belief in the reach of many a prospective user.

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H. S.
PSYCHOLOGY AND SPIRITUAL LIFE


IT WOULD seem to be a commonplace, that, in order to understand men and deal wisely and well with them, one should be fairly conversant with the structural principles of the human soul and the organic laws according to which it operates. But it would be a great mistake to think that the knowledge of general psychology is sufficient. It is, indeed, as necessary to working satisfactorily with men as acquaintance with the alphabet is to reading. But like knowledge of the alphabet, it is utterly elementary. Much more is needed. Since one is not dealing with men in general in pastoral work, but with people of diverse ages, temperaments, backgrounds, and circumstances, it is quite necessary to cultivate special psychology, to study present-day conditions and trends comprehensively and to acquaint oneself with the antecedents of the age in which we live and labor, if one would understand the souls entrusted to his care.

Even so the half has not yet been told as regards those upon whom pastoral labor is to be expended. More than general and special psychology and the knowledge of men’s past and present is needed to deal pastorally with the saints of the Lord and their seed. Man is the greatest creature God has made. He is the likeness of his Maker, for God deigned to make him in his own glorious image. And though sin has badly damaged the crown of creation, man is still constitutionally the image of God, and cannot possibly be correctly understood, unless he be so regarded, and be studied and dealt with accordingly. In consequence, if we are to know man at all, we must know his divine Maker. Again, in order to know God, the Father, Almighty, Maker of heaven and earth, man’s pattern, one must study not only His general revelation including what is known as psychology, but also His special revelation given us in Scripture. And since general revelation, or, to be more specific as the present connection of thought requires, psychology as a definite department of God’s general revelation, can only be read aright and correctly understood, if it be set in the light of special, or Scriptural revelation, it is intellectually necessary, not to say ethically requisite, to study biblical anthropology, more particularly biblical psychology, as e.g., Delitzsch, Ba-vinck, and others have done in exemplary fashion. This mode of study, with respect to man as well as all other creatures of God, is so imperative, that we only wrap ourselves in darkness, unless we let God tell us what they are in respect of their origin, character, and purpose. For “in thy light shall we see light” (Ps. 36:9b). There is not as much as the breaking of day to them who do not think and speak according to God’s testimony given in Scripture (Isa. 8:20).

Now not only special but also general revelation, indeed, teaches us, that all is not well with man as we know him. His soul, it is true, is still intact structurally; and its constitutional functions have not been suspended, it must be granted. But, apart from the undeniable fact that the powers of the soul have been seriously impaired, even in the case of those more normal than others, it is obtrusively and painfully evident, that man is spiritually corrupt, morally perverse, intellectually darkened, and emotionally polluted. And what is equally clear from the record of history and the facts of experience is, that human vice, or, to put it religiously, sin, is deep-seated, widespread, strikingly virulent, and tremendously potent. General revelation presents these facts, however its student may construe and explain and evaluate them. Special revelation also attests these facts, and proceeds to explain how this situation, as puzzling as it is tragic, arose; how God views it; and what He decided to do about it and is doing about it progressively in the course of the ages.

But now the second term of the title of Dr. Waterhouse’s book rises into view. Pastoral work is work performed in God’s Kingdom, particularly in its ecclesiastical department, in His name, by those only constituted spiritual shepherds of the flock of God and definitely authorized by Him to lead and feed and guard His sheep and lambs; and thus to render them efficient and fruitful as citizens of God’s Kingdom, to keep them safe while they are en route to the better fatherland, and to teach them how to prepare themselves for the life of perfection and glory that is to come.

Psychology, indeed, is not unrelated to pastoral work. It cannot be. For surely, the ecclesiastical pastor deals with the souls rather than the bodies of his parishioners. And it goes without saying, that the constitutional organization of the human soul, together with its functional equipment, are fundamental to the well-being and activities and progress of the people of God. But the title of this book and its general tenor intimate, that its author does not relate pastoral work to its specific and distinctive correlative. For pastoral work in the Scriptural and historical sense of the term, does not concern the human soul as much, as, in spite of the fact that medieval writers misnamed pastoral work cura animarum (the care or care of souls), and many Protestant authors of Pastoral Theology have followed suit. The soul has many and varied interests, agreeably to the multitudinous relations it projects in all directions. Mention may be made of its intellectual, moral, aesthetic, and technical interests. But the ecclesiastical shepherd is not in charge of these departments of soul life specifically; for the church as a pastoral institution was not intended to serve as a comprehensively anthropological institute. Historic Protestant ecclesiology refuses to equate the institutional church with the Kingdom of God, after the fashion of Roman Catholicism.

The undoubtedly conception of pastoral is life, rather than the immaterial organism in which it inheres (soul or spirit), and through whose constitutional powers alone it can function. But this life, to which pastoral care has immediate reference is not that life—call it natural, if you will—which is inseparable from the very essence of the soul, and which, therefore, necessarily endures as long as the soul survives, whether it be saved or unredeemed, whether it be on earth in time or spends eternity in heaven or hell. The specific object of pastoral work as it is exercised upon men, is the spiritual life with which God has endowed His people through the Holy Spirit in Christ Jesus, and in virtue of which men are Christians and members of the church to which the pastoral office appertains.

One could wish that Dr. Waterhouse had tackled the subject Spiritual Life and Pastoral Work. Psychology as a factor in religious life and work, has been largely overworked, not to say that the common brand of religious psychology is decidedly naturalistic. Psychology was not distinguished from spiritual life; it was equated therewith, mistakenly, lamentably, diametrically.

The volume under review does not lack merit altogether. If read with discrimination, it may be read with real profit. It strikes the present reviewer that the title of the book might properly have been, Common Sense and Pastoral Work. Surely, a shepherd of Jesus’ sheep and lambs needs common sense sanctified by the Spirit of God. And the ecclesiastical agent of the Chief Bishop and Great Shepherd, Jesus Christ, should be versed in a biblically oriented psychology. But a sound, clear, and full exposition of Spiritual Life and Pastoral Work is sorely needed today. The doctrine of Spiritual Life is a field of theological study that was assiduously cultivated in the Reformation age; but today it is virtually terra incognita. Psychology, more particularly the naturalistic brand called Psychological, was taken its place, to the detriment of God’s people; to the harm of God’s Kingdom, to the prejudice of God’s glory. When will a change for the better come about?

S. VOLKEMA.