CHRISTIANITY IN GERMANY  
The Situation Analyzed

SMITH AND ORIGINAL SIN  
An Economist and Sin

GEOLOGY AND RESTITUTION  
Popular Theory Challenged

CHRISTIAN VIEW OF HISTORY  
Its Development

CHRISTIAN WORLD VOICES  
Holland - South Africa - England  
New Jersey - California

BOOKS

VERSE

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On Trends in Literature

Judging from a limited acquaintance we are inclined to divide present American literature into four kinds; adventurous, humorous, romantic, and realistic. We found the first three types enjoyable, though their conventional ethics is of a pure humanistic type, man the end and measure of all things. The realistic class we found to be rather disconcerting. The picture of American life may be exact, but the lack of respects for the church and for married life is astounding. The Old Testament prophets pointed out that idolatry and adultery are handmaidens. Their message is still true today. There can be no peace and prosperity in a world in which the church and the home are being despised. Back to God, and back to holy wedlock. Otherwise there will be no “paradise regained.”

H. J. V. A.

The Church and Unemployment

Last April there were still nine million potential workers unemployed. Religious leaders throughout the country began to feel that it was about time that they did something about it. Indeed, it seemed to be to them a case of major concern to the Church because of the issues of justice, of human personality, of suffering and want, and of peace and war that were involved. Expert politicians had made a mess of it. Trained economists had failed us. Christian leaders will now begin to put on the screws. And in all this insisting that every man be given an opportunity for self-respecting work, the Church is in danger of forgetting her prime task in this undesirable situation, to wit, to teach men how to live with hope, courage and faith in this dark and deep valley of unemployment. It is here where it may be able to make its most effective contribution.

H. S.

Chaplaincy in the Army

The rush of ministers seems to be on. The government’s elaborate defense program has given the occasion. The number of applicants for spiritual work in the army and navy is legion. One wonders about the wisdom of such a method of enlistment. Many, I fear, are enlisting because their services were not sufficiently appreciated in their own local churches. Others may be impelled by a wave of patriotic enthusiasm. Others may be drawn by the call of adventure. The majority undoubtedly by a sincere desire to be serviceable to the young men. However, we must not forget that chaplaincy in the army and navy is no lark. It is one of the most exacting, important, and difficult of tasks. The best qualified men in a given denomination are none too good for it. It may be wiser for any denomination in calm deliberation to take into account all the required qualifications and to call their very best men for this particular task. Chaplaincy is work to which men should be sent—sent by the proper ecclesiastical authorities. Men should be called to it, as they are to every other phase of the Kingdom work. They should not seek it as avenue of escape, of adventure, and of patriotic manifestation, but as a work imposed upon them from God through the regular ordained channels.

H. S.

Christianity Again on the Balances

Civilization seems threatened by a futile, hateful and barbarous war. Thinking men are now again beginning to reflect upon the value of Christianity in the face of wars, that persist no matter what measures may have been adopted to prevent them. They have done that in each preceding war that has been waged among nations where Christianity seems to have been the dominate religion. Men are asking: Is Christianity with its gospel of love and peace a failure? Can Christianity save this civilization? Do we not need a new Christianity due to the practical ineffectiveness of the present form? In the midst of such reflections two thoughts must insist upon a hearing. The first is this, that most of the religion prevalent today that bears the name of Christianity is a far cry from the Christianity propounded by Jesus its founder. The second is that Christianity as revealed in Scriptures has never promised and does not promise today a warless world. Indeed, Jesus clearly stated that they shall be waged to the very end of time. The distinctive promise of Christianity is that he who believes shall be saved from sin. All the human hatreds, the social deteriorations, and the murderous wars in the world have not disproved that. And until that declaration is disproved, Christianity cannot be discredited.
Loyalty to One's Own Task

Just a few years ago in the pre-war period, the leaders of the Church have expended much oratorical and graphical effort to propagate the doctrine of pacifism and its necessary concomitant disarmament. However, since war has become a grim reality, and since the necessity of an elaborate system of defense has gripped the minds of an ever-growing number of American citizens, the majority of the Christian pacifists have become as silent as the sphinx in the Egyptian desert. There are only a few courageous and consistent souls that are still carrying on. Passing by the merit of that sort of propaganda which is fast dying down in the face of a realistic war and of a world poisoned by fangs of human selfishness and hatred, the situation is a sad commentary upon the representatives of the Church of Christ. They have a tendency to let practical consideration rather than eternal abiding principles as propounded in Scriptures determine the character of their advocacies. Too often, they adopt in chameleonic fashion the color of the prevailing sentiments of that part of the world in which they live. In short, they are followers rather than leaders. We can expect little change in this matter until the Christian leaders learn to stick to their specific task of preaching the Gospel as presented by Christ. Loyalty in that field will make for real and far-reaching leadership.

H. S.

A Human Interest Story

The men who wear numbers on their shirts in a southern Michigan prison heard that a club of 700 boys in Hamtramck was about to be disbanded because the building they had been using had been sold. Appeals for help to secure another location apparently went unheeded. This situation was called to the attention of the men in stripes. It was decided that the prisoners in Jackson would go to the help of the boys in Hamtramck. This would be accomplished by staging benefit boxing shows. It is said that they realized the importance of having good influences vigorously at work in a community, because they knew all too well that evil influences were at work night and day, and these need not appeal for help to keep them going full blast. Now without being in the least desirous of blowing away the halo that floats above this gesture of generosity on the part of the men in the cells, yet I do wish to call attention to something that is both strange and humiliating about the story. It is strange that men who are practically so anti-social that they were sentenced to prison, and so anti-social that a large percentage of them after they are released will probably be placed back in their cells again, are the very ones who in this situation manifest such a strong social complex that they seek to rescue others who are in danger of their own lot. It may be that the gesture has been engineered by the editor of the prison paper or some other official and carried out by a program that costs the minimum amount of effort and no sacrifice. Be that as it may, this gesture, no matter what its explanation is, must be and ought to be a humiliation lesson for any community that allows a situation to go unheeded which may open the prison door for its boys. Where were the philanthropists of greater Detroit? Was this a project that would not give them sufficient publicity to warrant the investment? Where were the Christians, particularly those that possess that brand of Christianity which is so prevalent in this country, and which always seems to be so ready to aid fellow man? Had they become a salt that had lost its savor?

H. S.

“Science Studies Chastity”

Dr. Terman sent out questionnaires and received responses from approximately 1600 married men and women. He found that the majority of men and women born before 1880 were taught to believe that pre-marital relations were the most shameful of all sins, especially for the women. The doctor divided his list of responses in two. He found that in the older group approximately fifty percent of the men and eighty percent of the women had avoided all pre-marital experiences. In the younger group of married folk only thirteen percent of the men and thirty-one percent of the women were chaste when they were married. Upon the basis of his finding the investigator drew the startling conclusion that if this increase in unchastity continues at the same rate as it has since 1890, there will be hardly a single male born after 1930, and hardly a single female born after 1940 that will approach the altar at a wedding ceremony unsullied. Making all due allowances for the uncertainties of the results of questionnaires and of the study of statistics, the situation is indeed alarming to every one with a grain of decency in his soul. This should be a stunning blow to those optimistic persons who believe that some Christian leaders have been too concerned about the chastity of their young people, who flatter the youth by declaring that it can take care of itself and that it is good at heart, and who love to label a church legalistic when it insists upon putting a fence around its youth.” I do not wish to appear to be defending those who are over-enthusiastic about the effectiveness of legalism. However, I do want to call attention to the fact that there has developed a consciousness that immorality is to be condoned, that immoral conduct is nobody’s business but that of the parties concerned, and that it is after all permissible as long as the participants suffer neither the social nor the physical consequences of their unchastity. That is
The Christian Church in Germany

SCANT as our information about the Christian Church in Germany necessarily is these days, enough is available to show that the domination of the state over the church is going on apace. About the Roman Church in Germany we hear little, except that recently the majority of its leading bishops have taken a stand which can only be interpreted as a compromise with the Hitler-Rosenberg-Goebbels dominated state. As for the Protestant Church, one must distinguish between at least three groups. If the “German-Christian” group could still in any sense be called Protestant, we should have to speak of four. It will not do, however, to call these “German-Christians” Protestants or Christians in any real sense of the word. They have repudiated all the distinctive teachings of Scripture and only use Christian terms, forms, practices, and institutions to propagate their glorification of German blood and soil, their restoration of the ancient Germanic pagan worship, their bitter hatred for all things Semitic, and their virtual deification of Hitler.

Against this reversion to paganism the Protestant leadership in church and theology did for a long time assert itself. With notable exceptions this resistance, however, has constantly grown weaker. In some cases these voices have simply been silenced. In other cases—more tragic—the leaders have

H. S.

Adam Smith and the Doctrine of Original Sin*

IN our preceding article we emphasized the fact that the man who is called the Father of Political Economy and whose magnum opus, The Wealth of Nations, is sometimes called the Bible of Political Economy, had a basic conception of an intrinsically good human nature, typical of the eighteenth century wherein he lived, but in complete contradiction with the concept of human nature revealed in the Word of God as expounded in Calvinist doctrinal standards of faith.

In restricting ourselves to these Calvinist doctrinal standards as a touchstone of our analysis we do not wish to imply that the doctrine of original sin and other essential Christian doctrines are an

* This is the sequel to the article from the same writer in our June-July issue. —Editor.

Carel Jan Smit
Visiting Professor of Economic Theory, 1940-41,
Wheaton College, Wheaton, Illinois.
exclusive heritage of Calvinism. We know that the doctrine of original sin has been one of the fundamental truths of the Christian Church of all ages, and that the Cross on which our Savior bled and died for us, has no meaning whatever if you take the doctrine of original sin away. “For in Thy sight none is pure from sin, not even the infant whose life is but a day upon the earth,” says St. Augustine (Confessions, Book I, par. 11), who in his battle against the false doctrines of Pelagius regarding human nature formulated and affirmed again and again the God-revealed truth of original sin and utter depravity. Also Luther asserted that “human nature through original sin is wholly spoiled and perverted, outwardly and inwardly.” (Luther’s Table Talks, translated by William Hazlitt, published by the Lutheran Board of Publication, Philadelphia, 1868, Chapter on “Free Will,” par. 263.)

But Calvinism with its rich, coherent and consistent synthesis of doctrines rooted in and crowned by the Absolute Sovereignty of God faces in these days of our years the very special privilege and duty to shed the light of its principles derived from the Word of God into the confusion of this modern world. Dr. Abraham Kuyper has said: “There is a concentration of religious light and life in the Church, but in the walls of the Church there are wide open windows, and through these spacious windows the light of the Eternal has to radiate over the whole world. Here is a City, set upon a Hill, for every man to see afar off. Here is a holy salt that penetrates in every direction, checking all corruption.” (Abraham Kuyper: Stone Lectures on Calvinism, Fleming H. Revell Edition, page 63.) Calvinism vindicates for the Christian religion its universal character and its all-subduing application to the whole of life: to the personal life, to the family, to society, to science and art. No sphere of human life is conceivable in which God is not present and does not maintain His sovereign demands that He shall be praised, that His ordinances shall be observed.

**Truth the Basis Issue—Also in Economics**

The Absolute Sovereignty of God in its all-inclusiveness does not permit of an antithesis between God’s rule in the realm of grace and the realm of nature, but for that selfsame reason it illuminates most sharply the antithesis between God’s rights and righteousness on the one hand as against man’s disobedience and unrighteousness on the other hand. Notwithstanding the Fall of Man, the Earth is and remains the Lord’s and the fullness thereof, the world and they that dwell therein. And regeneration by grace does not put the Christian, the new creature in Christ, outside the natural life, but puts him consciously in the presence of the Living God. Who requires of him to consecrate himself and the specific spheres of the natural life, in which He has placed him, to His honor and glory.

All true Christians, whatever their denomination or church affiliation, know that the Christian’s life on this earth is a warfare, a warfare as described in Ephesians VI:12 not against flesh and blood, but against the invisible, demonically spiritual, tempting powers of Satan. But while most Christians think of this warfare primarily as applying to the spheres of conduct, Calvinists emphasize that Satan is such a successful Satan because, conjuror that he was and is, he succeeded in diverting men’s attention first from the basic issue, the issue concerning truth. Satan’s first assault upon man was to tell him a lie. And God’s first move in saving man was to tell him the truth. And it is in the field of economics, that field of the social sciences which deals with God’s earth and man’s management thereof, that the basic and primary issues are issues concerning the truth, the revealed truth of God’s Word, versus certain deistic preconceptions regarding God and man which are as plausible and humanly attractive as the first lie in Paradise.

**The Deistic Faith Postulates of Adam Smith**

Those deistic preconceptions were first presented by Adam Smith as postulates in *The Wealth of Nations* and have been taken over by generations of successive economists, as if they were self-evident truths like the axiomatic “faith” postulates of the science of mathematics. Conservative Calvinist Christian thinkers on social problems like Dr. Hendrik Colyn, Professor Diepenhorst and Dr. Abraham Kuyper have signalized these false deistic premises of the prevailing economic philosophy. Professor Diepenhorst said in his inaugural address as professor of economics and statistics at the Free (Calvinist) University in 1904:

“In the eighteenth century economics came under the baneful influence of deism, and thereby went further and further on a slippery path. The classical school has never been able to free itself from this deathly grip. How are we reminded of the words of De La Mennais (on relation of politics and religion) which can here be expressed in the thesis that every fundamental error in religion is also a fundamental error in economics. Led by the deistic life and world view, the material interest of the individual was put in the foreground of life, the individual was considered as a purely egoistic force, his interest as the basis and purpose of society which will best be served if free rein is given to the operation of self-interest. . . . Individualism, materialism, optimism and fatalism are the fruits which have come from this same tree. Those fruits do clearly demonstrate the truth of Vinet’s terse remark that deism is nothing but gilded atheism, as quoted by Groen van Prinsterer in ‘Unbelief and Revolution’.” (P. A. Diepenhorst: *De Klassieke School in de Economie*, published by Van Bottenburg, Amsterdam, 1904, page 34.)
Adam Smith and John Locke

In order to understand Adam Smith's naturalistic, humanistic, deistic faith postulates underlying his social economic philosophy one must understand the age in which he lived, the eighteenth century, and especially the influence that John Locke's Essay Concerning Human Understanding and Sir Isaac Newton's Principia had exercised over that age. A modern historian calls John Locke's Essay "the psychological gospel of the eighteenth century, acclaimed especially for having demolished the Christian doctrine of total depravity, a black, spreading cloud which for centuries had depressed the human spirit." (Carl Becker, The Heavenly City of the Eighteenth Century Philosophers, Yale University Press, 1933, Chapter on "The Laws of Nature.") Adam Smith's concept of a fundamentally good human nature formed really, with some modification, part of that wider pattern of eighteenth century belief, derived from Locke, that since man and the mind of man were shaped by that nature which God had created, it was possible simply by the use of the (unspoiled) natural faculties of man to bring all human conduct and hence the institutions by which men lived into harmony with a natural universal order. The same modern historian aforementioned (op. cit., ibidem) shows how Sir Isaac Newton's concepts of a law of gravity and of a natural equilibrium had cast their spell of scientific simplification and harmony over the intellectuals of the eighteenth century. Gravitation and equilibrium were as fashionable in Adam Smith's age, as relativity is the fashion of the present age. "Very few people read Newton," Voltaire explained, "because it is necessary to be learned to understand him. But everybody talks about him." (Voltaire: Oeuvres: XII, 130.)

The deistic conception of God has been described as that of an Absentee God who, once and for all having made and wound up the "world and life" machine, has left it to run its course and has himself retired to his estate in heaven. The whole social economic philosophy that speaks to us through the pages of The Wealth of Nations is woven upon the threefold pattern of a natural universal order traceable to John Locke, wherein the enlightened self-interest of countless human individuals following as it were an economic law of gravity are led to natural equilibria of supply and demand and to a general state of equilibrium, co-operation and harmony analogous to Isaac Newton's laws of nature, in accordance with the plans of the Creator, as revealed by Adam Smith.

Adam Smith's vision, the vision of one who was undoubtedly an intellectual genius, was beautiful in the abstract and is still forceful and alive in its illustrations and argumentations drawn from business and political life which his keen observing mind had watched with an all-observing interest. The beautiful blending together of John Locke's natural law and order concept with that natural law concept in the universe which was ascribed to the scientific genius, Newton, in an age aching under all kinds of artificial, historical-economic, political and social restraints, made The Wealth of Nations act as a mighty, liberating clarion call, as soon as it appeared. It set up a standard of economic liberty, a new ideal of natural economic laws to be applied indiscriminately to commerce, agriculture, and labor. The man of destiny, even a professor of moral philosophy, had met history at the appointed time, when machine production in its infancy and its fast-pacing youth was going to break all bounds of historical precedent. But this aspect of Adam Smith's economic philosophy, its expediency at the time of its appearing and at later times, would lead us off our main avenue of approach that is focussed on Adam Smith's original, shall we say, mistake to omit original sin from his premises.

Dr. Machen has said: "The trouble with the paganism of ancient Greece, as with the paganism of modern times, was not in the superstructure, which was glorious, but in the foundation which was rotten. There was always something to be covered up; the enthusiasm of the architect was maintained only by ignoring the disturbing fact of sin. In Christianity, on the other hand, nothing needs to be covered up. The fact of sin is faced squarely, once for all, and is dealt with by the grace of God." (J. Gresham Machen, Christianity and Liberalism, Macmillan, 1934, p. 66.)

Smith's Deification of Nature

Few people know that the foundation of Adam Smith's Wealth of Nations is theology, natural theology. The main argument of his faith postulates is the argument from design, the argument that a God of Nature whom he called in Book IV, Chapter II, of The Wealth of Nations "An Unseen Hand" but whom we shall call a "Deus ex Machina Oeconomica" because he should not be confused with our personal God Jehovah, had created a—since its creation unspoilt—human nature in such a way that if the assumedly enlightened self-interest of individuals were allowed freely to act, then the sum total of all acts would be a harmony of interests and the well-being of society.

Economic theorists know that Adam Smith's materialistic value theory, while putting man and his self-creative capacity in the center of his theory, ascribed to labor the real cause of value and that this labor theory of value became in the hands of another intellectual genius, Karl Marx, who accepted it wholeheartedly, the strongest weapon against the capitalist system of production. It was from Smith's labor value theory that Marx with a keen logical mind derived the labor surplus value concept as the explanation of the exploitation of the workers by the capitalists and on that basis he built the justification of the class war.
We see the deification of nature and of the natural instincts, which started philosophically in the eighteenth century, in the present age in practice all around us, last but not least in the war which has been waged across the seas under the survival of the fittest slogan. Deism is as old as the disobedience of man, because men by nature do not want to be responsible to a personal God. Learned and unlearned men have struggled to rationalize their concept of God in a way that was pleasing in their sight. Aristotle's viewpoint was that of deism. His self-contemplating God, although beautifully conceived as an unmoving magnet who moves all things, was after all an intellectual concept of God, of a transcendent, impersonal God, not of an immanent God as well, not of a feeling and working and willing God, not of a personal God, Who knows us each individually as a shepherd knows his sheep one by one. The deification of nature is as old as the estrangement of man from the one living and true God. The fact that the old pagan world had a whole pantheon of nature gods does not make a fundamental difference. The Greek temples in whose neighborhood Paul preached to the Athenians of his day also contained gods and goddesses which stood for moral ideas and ideals like Themis, the Goddess of Justice, and Pallas Athene, the Goddess of Wisdom. The fact that the Greek philosophers had long ago by their dialectic turned these gods into abstractions, does not make a particle of difference so far as their subtle diverting from the one and true, personal God of Heaven and Earth is concerned. Our great teacher Graham Wallas, who was not a professing Christian, had the following to say of the voice of God, as it spoke through the prophets of Israel:

"The great Jewish prophets owed much of their spiritual supremacy to the fact that they were able to present a moral idea with intense emotional force . . . because they saw it always in relation to the most personal of all gods. Amos wrote, 'I hate, I despise your feasts, and I will not smelt the savor of your assemblies . . . Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment roll down as waters, and righteousness as an everflowing stream.' (Amos V, 21-23) 'Judgment' and 'Righteousness' are not goddesses, but the voice which Amos heard was not the voice of an abstraction." (Graham Wallas: Human Nature in Politics, London, Constable Third ed. 1920, pages 74, 75.) John Locke said in the first paragraph of "The Conduct of the Understanding" to which we referred in another connection:

"Temples have their sacred images, and we see what influence they have always had over a great part of mankind. But in truth the ideas and images in men's minds are the invisible powers that constantly govern them, and to these they all universally pay a ready submission."

Whether the idols are of silver or gold, or whether they take the subtle form of ideas or ideals, the command supernaturally given by God Himself from Mount Sinai remains: "Thou shalt have no other gods before me."

In closing I quote the following words from Dr. Machen, (op. cit. page 142):

"It is perfectly true that such a false faith will often help a man. Things that are false will accomplish a great many useful things in the world. If I take a counterfeit coin and buy a dinner with it, the dinner is every bit as good as if the coin were a product of the mint. And what a very useful thing a dinner is. But just as I am on my way downtown to buy a dinner for a poor man, an expert tells me that my coin is a counterfeit. The miserable, heartless theorizer. While he is going into uninteresting, learned details about the primitive history of that coin, a poor man is dying for want of bread. So it is with faith. Faith is so very useful, they tell us, that we must not scrutinize its basis in truth. But the great trouble is, such an avoidance of scrutiny itself involves the destruction of faith. For faith is essentially dogmatic. . . . It is false, and sooner or later it is sure to be found out."

None Like Unto Thee

Who is like unto Thee
Father Almighty?
All nature sings of Thy bountiful care
And bids Thy creatures to praise Thee forever
In grateful hymns and in unceasing pray'r.

Who is like unto Thee
Jesus our Savior
In earth below or in heaven above?
Friend never-failing unchangeable faithful
Fountain of unending goodness and love.

Who is like unto Thee
Spirit of power?
On every hand we behold Thy great might
Lead us out of the gloom and the darkness
Into the path of the unfading Light.

—CELIA WINTER.
Geology and the Restitution Theory

The present collapse of civilization and morals can well be attributed to the departure from God by society upon the authority of scientists and scholars. These have taught as fact a system of the operation and of the history of the earth which is not only inconsistent with the Genesis account of creation, but in effect inconsistent with belief in a Creator.

Christian scientists have gone into these teachings thoroughly and have been convinced by good evidence that the Genesis account of creation when taken in a direct and natural manner is in complete harmony with true science and that evolutionary geology is bad science. Nevertheless the church remains practically helpless in its defense of the faith as far as creation is concerned, not knowing whether the earth is ages old or comparatively recent in origin, nor how long man has lived nor how the first men came into being, nor the nature and extent of the Deluge. Belief in creation is too often belief in a kind of theistic evolution, so-called.

The fault for this condition can be attributed mainly to two things: first, lack of courage to face the presumed findings of science and to deny them; and second, to the all-but-standard method among Christian teachers of asserting that there was a great period of ruin before the time of Adam and that God’s acts during Creation Week were devoted to the restitution of a ruined earth rather than the ordering of an earth that was presumably newly created.

There could be no serious objection to the ruin theory provided the actual history of the earth was studied and found to be consistent with both Genesis and science, but unfortunately this theory is used more to evade the teachings of geologists than it is to face them. Even if there was a ruin to a pre-Edenic earth, and a restitution of it, no support to Genesis will be given as long as the scientists assert an origin and history of the earth which is inconsistent with Genesis and as long as holders of the restitution theory give a tacit assent to the scientists’ teachings.

When Youth is Perplexed

A youth goes to college believing that the Bible is correct and accepting the Christian faith (provided he can get through the secondary schools still believing this) and he is told that the earth began its career many millions of years ago and that it passed through long ages in which there was a general and evolutionary progression upward in living things, ending in man. He is taught that the first men lived half a million years ago and resembled apes as much as they resembled modern man. The history of the earth and the ordering of nature which he is taught is definitely inconsistent with Genesis, and when Genesis fails the other Scriptures must fall too.

To overcome the difficulties with which he is confronted he goes to his pastor or some one in authority in the church and although he may be given some minor arguments for believing in some degree of creation, the main way Genesis is supported is to make it read that the earth became waste and void, so that all the evolutionary geology that the skeptics want can be put into an assumed period between the first and second verses of Genesis.

If the youth is easily satisfied this may be sufficient to keep him believing that the Bible is right, but if he continues with geology and accepts the teachings given, he is almost certain to lose real faith in the Scriptures.

What we are trying to point out now is not that this ruin theory is of itself wrong, but that its common application, which inferentially allows belief in evolutionary geology, is altogether wrong.

Irreconcilable Conflict with Geology

One of the most important features of the whole proposition is that the course and nature of geologic history as taught by geologists is contrary to Genesis and even contrary to any theistic control of the earth. Whether the attempt be made to fit such history to assumed “age days” of creation or to a ruin and restitution, the implications of the history are definitely evolutionary and no reconciliation of that history with Genesis will stand careful inspection. The Christian defender of Genesis should reject evolutionary geology—and be really scientific in such rejection—no matter how he understands the Genesis account of creation.

What evolutionary geology asserts, summing it up in few words, is that the earth is many millions of years old and that there was a series of ages during which there was a sequence of plants and animals, evolutionary in nature, starting with very simple forms and winding up with warm-blooded animals and man. For millions of years in the early history
of the earth, the earth was supposed to have been a
lifeless globe. How Christians can fit that to the
restitution theory, in which the earth was supposed
to be created complete and occupied by life at the
start, no one can say.

Yet this is the common form of the theory: charts
are displayed, showing a perfect creation, a series
of geologic ages, followed by a ruin and the Edenic
creation, and the later history of the earth. If a per-
son is convinced that the Bible tells of a pre-Adamic
ruin and restitution of the earth, let him hold to it,
but let him not tie it to the ages geology that
geologists assert.

Some Serious Objections

There are several faults to this way of holding the
restitution theory. Ages geology asserts that the
earth is many millions of years old, with death
ruling from the time that life appeared. This would
call for a creation like that of Eden to have been
brought to ruin before any sign of it appeared in the
geologic record, and for anywhere from 60 to 1,800
million years to pass before the final pre-Adamic
ruin and the Edenic creation. This does not seem
reasonable.

The animals and plants were ideal when created
and no animals were flesh eaters until after sin had
entered the world. (Gen. 1:30). Presumably this
would be true with a pre-Edenic creation, but many
of the fossils are those of flesh eaters.

The pre-Edenic creation would also be a complete
creation, all kinds of plants and animals being made,
but ages geology depicts something very different,
since for millions of years nothing lived and the dif-
ferent types of living things appeared by degrees,
there being no flower- and fruit-bearing plants until
late in geologic time, and no warm blooded animals
and men until still later than the appearance of the
higher plants.

Genesis calls for a period when the earth was
perfect, yet evolutionary geology provides no period
when an ideal creation could exist. Flesh eating
birds, beasts and fishes and the creatures which they
consumed presumably lived right up to the time of
Eden and right afterward, according to the fossil
record. This would call for an ideal earth on which
no creatures destroyed or were destroyed sand-
wicthed in a period during which death reigned as
at present. That also does not seem likely.

Again, if we believe the Bible we must almost of
necessity accept the principles of Usher's chronol-
ogy, believing that the Edenic creation was not more
than a few hundred, or even say, a few thousand
years earlier than 4,004 B.C., but at that time the
geologists say a large part of the earth was in the
grip of a terrible ice age—hardly the kind of earth
one would choose for Eden. This is in spite of the
fact that once palms and corals grew in the present
polar regions and the earth then had a climate prac-
tically Edenic in its nature.

The Significance of the Flood

Also, the restitution theory when tied to evolu-
tionary geology allows no real place to the Deluge,
to which nearly twice the space is given as to the
whole record of creation, for ages geology will allow
no more Deluge than some local flood far different
in extent and nature than what Genesis records.

Of course, much of this criticism applies also to
the age-day system of interpreting Genesis and to
all other efforts to combine ages geology and
Genesis. When the two are tied together, Genesis
suffers. True, there was a perfect creation upon
this earth, then came sin and ruin, and in time the
whole face of the earth was destroyed and made
over. But this cataclysm was the Flood. It seems
strange that Christians will give so much weight
(in geology and earth history generally) to a sup-
posed pre-Adamic ruin which at the best is sug-
gested only by implication, and give so little atten-
tion to the Flood to be described at length in Genesis
and referred to often in the later Scriptures, and
the evidences of which loom so large in true geology.

The restitution theory as it is commonly held
makes the fossils pre-Adamic, but a careful reading
of the record indicates that they could not be so but
must have been laid down at the time of the Flood.
The reason for this is that land was uplifted and
prepared for living things during Creation Week,
and later as a result of the Flood a new uplift was
required and a new making over of the land. The
fossils could hardly have come into being long be-
fore Creation Week, have withstood two makings
over of the land, and then be located as they are.

As to Mountains and Sunlight

In the early part of Creation Week the waters
covered everything, so our present mountains or
any other mountains did not then exist. Only on
the third day was the land uplifted and made ready
for habitation. One wonders how this could be
when he sees a hillside containing many fossils sup-
posedly millions of years old.

Again, at the Flood there were months when the
waters covered everything, so there were no hills
nor mountains then and the antediluvian land must
have been leveled and covered by water in the
cataclysm bringing destruction to the ancient earth.
The fossils could not be pre-Adamic and endure
such destruction. The Flood account indicates clear-
ly that the mountains were uplifted gradually. Sev-
eral months elapsed after the grounding of the Ark
before Noah could go forth from it. Our present
mountains then were formed as part of the remaking
of the earth at the time of the Flood, and evidently
the fossils in them were therefore formed then. If
one takes Genesis in a direct and natural way, which
is the right way to take the Scriptures, the fossils
cannot be considered pre-Adamic, either in the age-
day or the restitution theory.
The darkness upon the face of the deep at the beginning of Creation Week and the non-appearance of the sun, moon and stars until the fourth day is inexplicable in the restitution theory, for if the earth had gone on for ages before the ruin was complete, with life existing for all that time and day following night, both sun and moon would have existed too and the light of the sun would continue to come to the earth, ruin or no ruin. One could hardly assert that the sun could shine for millions of years after Satan's rebellion had brought distress to the earth but that it was darkened only when the time came to destroy and to re-create life on the earth, and that then it was warmed up and made to give light again. There might be some excuse for believing that Satan's sin was so heinous that the sun then ceased to shine, except that in tying the restitution theory to ages geology the sun would hardly shine for millions of years after such rebellion and then be made dark and cold.

At this point it might be well to mention the old idea that "the darkness upon the face of the deep" at the beginning of Creation Week was not due to the non-existence of the sun and moon but to a cloudy covering over the face of the yet unordered earth, possibly owing to the water of the earth being vaporized by heat. This view seems to have much to commend it. The coming of light and the making of the firmament would be connected with an ordering and partial clearing of the covering, and the appearance of sun and moon on the fourth day would be the bringing of the atmosphere into something like its present condition, always allowing the probability that the antediluvian atmosphere or firmament was different in some way from its present condition.

Lucifer in Eden

Returning now to some theological features of the restitution theory, an important feature is the time of the rebellion which changed Satan from an archangel to the enemy of God, for a basic feature of the theory is that the pre-Adamic ruin— if it took place— was the result of Satan's fall. (Isaiah 14:12-15. Ezekiel 28:12 and onward.)

In the second reference the implication is strong that Satan was still unfallen at the time of the making of Eden, in which case there should have been no pre-Edenic ruin. "Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden, the garden of God . . . . Thou art the anointed cherub that covereth, and I have set thee so. . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Granting that this refers to Satan, which it is believed to do, and that he was an unfallen angel when Eden was established, there certainly was no pre-Edenic rebellion and ruin. Those who try to meet this objection assert that this was a pre-Adamic Eden, an Eden of an earlier earth, and that Satan rebelled against God there. They argue that the cherub walked among stones of fire and so this was not a garden of plants. Well, plants are an essential feature of a garden, and precious stones so beautiful that they could be called stones of fire would be appropriate in a garden in which God walked and communed with the man he created in his image.

Nowhere in the Scriptures is there mention of any other garden of Eden than that made for Adam, and it is poor use of language to mention two distinct Edens that naturally would be considered one without drawing a distinction between them, but no distinction is made between the Eden of Ezekiel 28 and that of the second chapter of Genesis.

Eden is mentioned a number of times, presumably as the Eden in which Adam lived. It is also called the garden of God and not only a garden in Eden. Thus in Ezekiel 31:9, in referring to Eden the garden of God, the exact term used in chapter 28:13, it says of Pharaoh that all the trees of Eden which were in the garden of God envied him.

Then too, when man was cursed at the fall a curse was laid upon the serpent, the implication being that this was the first overt act of Satan against God, although we cannot be sure of this.

The natural conclusion is that Satan's rebellion came in the Eden of Genesis and not in some hypothetical earlier Eden of which no mention is made. This would make Creation Week an original ordering of the earth, which is what the Hebrews seem to have believed and what Christian scholars generally believed except when heathen philosophy or modern science convinced them that the earth was millions of years old.

The Gist of the Matter

In this summary the main intention has been to emphasize one special point: the evil of trying to combine this restitution theory with evolutionary geology, which is to say, with what the textbooks in geology assert about this history of the earth, and this is the way it is commonly held. It can be held without doing this. At least one outstanding holder of the theory rejects such geology and accepts Deluge geology, or did some time ago, giving due importance to the Deluge as an earth-devastating event that made necessary the remaking of the face of the earth.

If the theory is held on this basis there might be some criticism of it from the standpoint of theology, but it would be no surrender to evolution as the theory is in effect now, the way it is commonly held. If Christians would come out flatly against evolutionary geology, using the superabundance of evidence available against not only organic evolution, but cosmic and geologic evolution, the youths in our schools and the general public might wake up to the fact that real science was for, not against, the direct course of events which Genesis records about the origin and early history of the earth.

Note: We direct the reader's attention also to the article on the Restitution theory in the previous (August-September) issue.—Editor.
The Christian View of History: Its Development

N a previous article an endeavor has been made to set forth the presuppositions of the Christian view of history. This has been done because it was felt necessary to point out and emphasize the doctrines of Scripture upon which a true view of history must rest: creation, providence, redemption and the church. The present article will attempt to give generally some small indication of how history may, and the author feels must, be interpreted when these doctrines are applied to it. Owing, however, to lack of space the picture can be sketched in only very broad and general outlines.

Creation, the Fall, and History

History began with the Creation, but Scripture gives us little knowledge of these early years. We do not know how long Adam and Eve were in the Garden before the Fall. All we know is that while in the Garden they were in perfect communication with God, knowing themselves as His creatures and Him as their creator.

All went well, until through the temptation of Satan, and the curiosity and lust of Eve, the position of God as creator and sovereign was denied. Before this time, all had been perfectly rational and everything had held its proper position. But by the Fall irrationality entered into Creation. Man denied the sovereignty of God, and claimed that he was sufficient unto himself. This is the very basis of every sin, and it destroyed completely the perfection of the creation which God had set up. Man declared his independence and this brought forth the curse of God upon the world.

God, however, did not wipe man off the earth and start over again. This was not His plan. Rather He proceeded to bring man back to Himself through history. Thus the plan of history is the process of God's bringing man to an acknowledgment of the sovereignty of God over the whole of creation. In opposition to this process, however, Satan, who caused the first sin, strives with all His power to stop the return of creation to a realization of God's position as creator and ruler. But his battle is vain for eventually every knee shall bow and every tongue shall confess that God is all and in all.

Yet we must not think of history as simply a restoration of lost knowledge. By his denial of God's sovereignty man had come under the just wrath of God. Thus a curse came upon man whereby he lost also the ability and will to know the truth as it is in God. For his sin he had to suffer punishment, and he had to be punished before God could possibly receive him and give him the new heart which he required if he were to regain his position as an obedient creature. But if punishment were inflicted on the actual culprits man would be destroyed, for the wages of sin are death. Therefore, in the Covenant of Grace the Second Person of the Trinity had already agreed with the Father that He would act as the representative of sinful men, men upon whom God had set His love and chosen for His own, and that He would suffer punishment for them. By this means God's justice would be satisfied and to those chosen people God could justly give new natures that they might by faith accept Christ as their representative.

The Divine Preparation

Yet man, in his untutored state, would not understand this method of salvation. Therefore God, although He could have made the matter clear immediately, chose to prepare man's heart and mind by giving a gradual revelation of His plan of salvation over a period of many years before the Mediator came to fulfill His office. This revelation was given by type, allegory and promise, and those who accepted in faith God's promise of salvation found redemption in the promised Redeemer. Then after His work was accomplished, a further revelation was given to explain to those of God's people who have come after the completion of the mediatorial work what He had done and what they must do to be accepted of God.

The revelation made to man before the coming of the mediator was given by God to His chosen people, the Israelites. He chose them from among all the nations of the earth, that they should be His peculiar people to whom He intended to commit the oracles which would give to men the knowledge of the coming Mediator. The faithful in the nation of Israel were His church, His called-out, just as much as those who followed after the coming of the Mediator.

Yet in all this, Satan still had his share. His great ambition was to destroy the chosen seed, the nation
of Israel, and by such destruction to wipe from the
earth the knowledge of God as sovereign and
creator.

The Disruptive Forces

The first method which he employed was that of
unbelief, or we might call it "heresy." He endeav-
ore to make people doubt God's sovereign power.
He had succeeded in this with Eve, and he tried the
plan with her descendants. It was a denial of God's
sovereign right to accept or reject sacrifices which
led to Abel's murder. It was denial of God's sov-
ereignty and sufficiency which led to Cain's descend-
ants following their own ways and will. They gained
much practical knowledge of the universe, but at the
same time by the growth of their understanding
of nature, they tended to self-sufficiency and denial
of the sovereignty of God. Throughout the follow-
ing ages we find the same doubt being introduced
into the minds of the people. It was responsible for
the dispersion at Babel, the falsehoods of Abraham,
Isaac and Jacob, and the idolatry of Israel.

At the same time we find that Satan brought ex-
ternal forces to bear upon the chosen people. He
would tempt God to destroy them for their unfaith-
fulness, while at the same time he would incite
other nations to attack them with the object of ex-
terminating them. He stirred up trouble between
Abraham and his Philistine neighbors. He led
Pharaoh to attempt to destroy the Israelites in
Egypt, and he brought down the heathen nations of
Canaan upon them in order that they might give in
and be destroyed. By this means faith in the power
and sovereignty of God would be obliterated.

God in Control

Yet all this was but in the plan of God. Every
denial of the sovereignty of God led to a greater
manifestation of it. This sovereignty appeared in
God's control of nature and men and in salvation.
The antediluvians were unfaithful and God gave a
great demonstration of His power in the flood. Lot
fell from his pure faith and God delivered him with
a high hand and stretched out arm. Every time the
enemies of God came down upon His people they
only succeeded in turning the people back to God,
and in demonstrating by their own defeat that the
God of Israel was indeed the Lord of Hosts.

We see this plainly in the history of Israel in
Canaan. The children of Israel under the judges
continually apostatized. Then down came the
enemies, the Moabites, the Philistines or the Syrians.
They were the instruments of God, no doubt, but
they came because of sin and greed. God allowed
Satan as in the case of Job to work his will to a cer-
tain extent. Then after Israel had been frightened
back to obedience, the attacking hosts were over-
thrown by a Deborah, a Gideon, a Jephthah or a
Samson.

But each time Israel lost faith she went a little
farther away. One stage of this gradual apostasy
was signalized by the demand for a king in order to
be like the other nations. In this Israel plainly re-
jected the sovereignty of God. But still God watched
over His people. He sent His prophets to warn them
against turning from Him, and to promise the com-
ing Redeemer. He allowed Satan to persecute them
with the heathen nations, but it was all of no avail.
So finally He allowed them to be carried away into
captivity. Then after seventy years, that they might
learn His sovereign saving power, God returned
them to their land, a chastened and a humbled
people.

But still they did not understand. One group, the
Sadducees, affected by surrounding paganism
scoffed at the promises of God. Another group, the
Pharisees, rigidly orthodox, emphasized man's
works as a means of salvation and stressed the
earthly character of the kingdom. Again the sov-
eignty of God was denied. Then came the Syrians
and Romans, and Israel was reduced to bondage.
The enemies were restrained so that the nation was
not destroyed, but rationalism and dead orthodox
formalism were increased. Israel sighed and looked
for the promised Messiah—a deliverer who would
come with a strong arm.

The Pagan Nations of Antiquity

Meanwhile, other nations of the world had been
continuing to develop. They frankly denied the fact
that God alone could save. They had some of the
original revelation given to Adam and Noah but
they tried with their own unaided intellects to find
salvation. In doing so they produced the philosophy
of Plato and Aristotle, the mathematical and physi-
cal discoveries of Archimedes, the poetry of Homer
and the Greek drama. But they failed to find satis-
faction and they realized it. Socrates ended in de-
spair, and by the time of the rise of Roman domina-
tion superstition and atheism was rampant. Yet
throughout all this, man in his attempts to be self-
sufficient had developed commerce, art, literature,
mechanics and the Roman Empire stood supreme.
Apparently unbelief had succeeded where Judaism
had failed. But in truth both seemed to be in the
bonds of despair.

All this was but preparation for the coming of the
Mediator. Most of Israel was either indifferent or
expecting national revival and universal domina-
tion in a very worldly sense. The pagans had prac-
tically decided that there was little to the world be-
sides those things which could be appreciated by
the senses. Neither group had the idea that a day
would come when in a spiritual kingdom, and by
His own action, God would be all and in all. Only a
remnant of Israel truly acknowledged the sovereign
power and grace of God, and looked for spiritual
redemption.
Christ—His Incarnation and Death

Into such a world came the Mediator, the Lord Jesus Christ. But He came in lowly guise. In opposition Satan roused the forces of evil in Israel. The spiritual and intellectual leaders of the nation turned against Christ because He emphasized the spirituality of the promises and power of God. They had to humble themselves spiritually and rely solely on the wisdom and power of God for salvation. This they would not do, and their opposition reached such heights in their hatred of the Mediator that they crucified Him on Calvary. They would have no salvation but that which they themselves could accomplish. But in their very rejection of Him they opened up the way for salvation by grace. No doubt Satan thought that he had done great things when he had nailed Christ to the cross, but he was only accomplishing the purpose of God. Thus the work of the Mediator which he had thought to destroy was accomplished by this greatest act of hatred and rebellion. In this the crucifixion was but the antitype of all Satan's other attacks on the body of Christ—the Church—for by it he did nothing but accomplish redemption.

But this death of the Mediator did not bring the work of redemption to a close. Preparation had been made for His coming. His work had been accomplished. Then His followers were sent forth to all men with the gospel and power of the Savior. The preparation had been national, but the consummation was to be universal. The Kingdom in all its fullness was to be set up by being extended to every nation.

God Overrules Evil

Yet in all this Satan never faltered. Heresy came into the church at an early date, and it has continued through all ages. Men have continually turned away from the revelation of the preparation, consummation and explanation of the Mediator's work. But through it all God has worked, for every time man has rejected some doctrine of the Word of God the faithful have gathered together to study scientifically what the Word of God says on the matter. The history of doctrine has simply been the continual re-affirmation and exposition of Biblical doctrines against error and unbelief.

At the same time the Devil has raised up persecution. He had scattered the Jews abroad during the dispersion. Then after Pentecost he stirred up Saul against the church. He brought down the heels of such men as Nero, Decius and Diocletian upon the necks of the Christians. He drove the barbarians upon the Roman Empire to destroy it, and with it the church. But in all this he failed. For persecutions and attack from without have only meant further strengthening of the church. Without the Jews of the Diaspora, Paul and the other apostles would have found it hard to make contacts in the Graeco-Roman world. Without the persecutions of Saul the church would probably have remained in Jerusalem. Without the persecutions of the first three centuries the church would probably have remained in Asia Minor, but the Christians to escape attacks used the roads, language and peace of the Roman Empire to take the Gospel throughout the Empire. Then the church might have halted at the Empire's borders, had it not been that the barbarians swarmed into Rome itself and thus came under the influence of the Gospel.

So it has ever been. Heresy appears and Christians are driven back to discover the teachings of the Word. Persecution arises and the church is purified and forced to go farther afield to the chosen of God with the message of salvation. Men try to make themselves believe that they are self-sufficient, and can do all things by themselves, but at the same time in their own self-sufficiency they are enabled by the grace of God to bring forth wonderful things which reveal the power of God, and which are used by Him to take the Gospel to those who know it not.

Present Outlook and Final Goal

Thus as we see armored cars and tanks roaring along the roads, and bomber and fighting planes flying overhead we often wonder why God allows such things. Today they are being used to attack all that is dear to us, all that stands for Christianity. Yet in this we must remember that Satan has endeavored to destroy the faith of many in the past forty years, and now he is trying to wipe out the church by force. Yet he will fail. God will give a demonstration of His sovereign power in the overthrow of the Gates of Hell erected against His church. But what is more, He will employ this war, that overthrow, those means of destruction, He will employ that heresy and false teaching to purify and sanctify His people, and to spread abroad the Gospel that more of His elect may find salvation through Christ.

This would seem to be the trend of the history of civilization until the end, when all God's people will acknowledge Him as sovereign lord. When that has taken place the Mediator will return. Only this time He will come as judge. Then the elect will be perfected and will enter into the fullness of the Kingdom of God, where He is eternally supreme. Those, however, who have denied the sovereignty of God, who have been the instruments of Satan in His attacks on the church, will with him be cast into eternal punishment.
Wake Up, People

People, People, Wake up!
You of nice clothes, you of nice ways,
You of nice manners, wake up.
You good citizen, you kind person
Unaware.
Hell is gaping wide its monstrous mouth
Hell with all its vulgar vileness
Is anxious to swallow you.
Nice people, wake up.

You who go to church quite regularly
You who give large sums to charities
And have monuments inscribed to your goodness
You who do not use profanity, you who are gracious
Please, dear people, wake up.
You “angels of light” unaware
That the deceiving angel of light
Is hurling you, whirling you
Into the abyss.
You are getting so much more than you bargain for
In addition to nice good people
You shall have for companions
Violent criminals, boldest beasts
Hitler and all his hosts—
People, people, wake up.

People, wake up!
Even some of you born in the covenant
Who go to God’s House from custom
And know not that it is Holy Ground,
Jesus Is Coming!
With Flaming Sword!
Once he thundered from Mt. Sinai
“Ye shall have no other gods”
Once He pleaded from Capernaum
“How oft would I have gathered you
As a hen her chicks, . . . and ye would not”
He will come not with mercy but with sword
The dividing sword—sheep and goats—
Hell or heaven!
People, people, wake up!

You who think you are rich—
Look at yourself;
Hold the mirror of God’s Word
Look at yourself
And see that you are naked, wretched
Destitute and poor.
O People, wake up.
You need the blood, get under it, be clean;
The Calvary Cross still lets the Torch be seen
With outstretched arms it beckons you today:
People, wake up!

—JOAN GEISEL GARDNER.

The Arena

PROCURUS, the centurion, settled himself comfortably into his seat in the vast bowl of the arena. Before him the dirt floor was swept and cleared for action. A playful breeze picked up a handful of dust and carried it skipping and cavorting about the arena. It danced for a moment before the great barred gates to the left, behind which the caged beasts waited, impatient and snarling. It whirled across the field to the farther end and there spent itself against the dark outline of a door through which the throng expected to see the condemned human wretches emerge to face the maddened carnivora.

As he waited, Procursus cast a glance about to the fellow-spectators at the arena games. It was then that he first noticed a difference. He missed the usually noisy holiday air, the ribald jests, the drunken revelry. The spectators sat in silence, as if in prayer! Their faces were grim and set with lines of sympathetic suffering as though they knew what it meant to die in the arena and relived their earlier anguish. The upper tiers of seats offered a still greater contrast. Instead of the gay colors of a holiday-garbed peasantry, those upper seats were filled with a vast white throng that shimmered and seemed almost to disappear in the brilliant haze of sunlight.

A commotion below him recalled his attention to the arena. The door opposite him had opened and admitted a small group of men and women. They were Christians, for they knelt a moment in prayer. So far all was as usual. But, instead of huddling and cringing, they marched forth as though to conquest! Procursus wanted to laugh at their bravado, but at that instant the great barred gates opposite were loosened and the waiting beasts sprang forth with a roar. In the sudden freedom of the open arena they paused a moment, confused, but seeing what seemed like easy prey before them they sprang forward. Again Procursus rubbed his eyes. Was the sunlight blinding him? The beasts seemed like lions and tigers and yet they seemed somehow incorporeal. They came and went like spirit-things.

“For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in heavenly places.”

As a soaring eagle comes to rest, the mind of Procursus came back to the realization that he was standing in the market-place of Ephesus and had been day-dreaming under the spell of that strangely intense preacher of righteousness from Jerusalem, Paul.

What a cosmopolitan experience he had had! He compared the life of faith to games in the arena, now a race-course, anon a gladiatorial combat, and now: “For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made
a spectacle unto the world, both to angels and men.” Of those men he had described many heroes, and had said, “Seeing we are compassed about with so great a cloud of witnesses...”

Procurus fell again to dreaming. Now he saw new meaning in the white-robed, grim-faced throng of spectators. In the arena he was prepared to see beasts and men at least equally matched.

It was true. Bodies of beasts and men alike were strewn about the field. Now rose the last and most savage beast. To meet the beast stood One, a Man, and yet His very meekness was like a lamb, but His bearing was Divine.

Procurus strained his eyes to see which it was, but from the full-throated chorus of the thousands all robed in white, came his answer: “Blessing and honor, glory and power be unto Him that sitteth upon the throne, and unto the Lamb, forever, and ever.” — ALA BANDON.

Those two joined in mortal combat. The battle-clouds of dust rolled up obscuring the struggling forms. The attitude of prayer by the watching throng deepened, the silence was electric!

At last they felt the invisible death-blow strike. The cloud of dust was lifted—one only, the Victor remained standing.

Procurus strained his eyes to see which it was, but from the full-throated chorus of the thousands all robed in white, came his answer: “Blessing and honor, glory and power be unto Him that sitteth upon the throne, and unto the Lamb, forever, and ever.” — ALA BANDON.

**From Our Correspondents**

**Spiritual Gain in Holland**

*Dear Professor Bouma and Dear Readers:*

I HAVE not much trouble to realize what your thoughts are when you see before you a letter from the Netherlands.

Then the fact that our country has been occupied by Germany scares you in the face. On purpose I say occupation, for so it is called. We have not been conquered, not incorporated, not treated as a hostile country! Oh, no. Everything would have turned out differently if we had been real enemies, as England is. You feel, readers, that I report what the occupying authorities tell us. They only wanted to protect us from the English, who had invaded our country or, in any case, were going to do so. We are protected! That shots have been fired, that thousands of our young people have been killed in action, that millions of our national property have been destroyed—that is really our fault. We should not have offered resistance. How in the world could we have done so.

My own opinion on these things I need not explain in detail. We have lost our liberty. For the present—for later on we are going to have it back, as the German stadholder Seis Ingrad has promised us himself. Well, we are waiting for this.

And what are the consequences for the churches and the spiritual life in the Netherlands? Many. In the first place this, that we all read our Bible with new eyes. When we were in our cellar with our family and others for some days and, as it were, any moment might be struck by bullets, then we all felt very small and were thrown back on the most fundamental values of our lives. When we read our Bible, this was truly a book which made us hear the voice of God. When during Whitusntide we could not possibly come out of doors, when our town was enveloped in a battle, then we realized that the Holy Ghost means the Spirit of all comfort given to us, never to depart from us. Before our eyes we saw many things and lives destroyed, but one thing was unapproachable for bombs and tanks: what the Holy Spirit had sent into our lives and still keeps alive there. Though our house was a receptacle of innumerable splinters, when we could come again to the level floor with our children, it has remained and also our lives have not continued to remain. So far the liberty of our churches has not been encroached on. Everything is still new in this state of occupation. What will be the end? We recommend ourselves in your prayers.

With cordial greetings, yours,

P. PRINS.

Dordrecht, Netherlands, July 3, 1940.

[Received Sept. 3, 1940.—EDITOR.]

**Calvinistic Thought in South Africa**

*Dear Dr. Bouma:*

IT IS about time that I start writing once again for our CALVIN FORUM something about what is going on in this southernmost part of so-called Dark Africa. A few months indeed have gone past since my last letter. Many dreadful things have come and gone in the meantime, but the most dreadful of all is still with us.

**South Africa and the War**

Although our part in the general European sufferings has been practically negligible, we know that this will continue to remain so. The diabolical struggle in Europe is bound to have in the near future its more or less severe repercussions in South Africa, because we are, like the other parts of the British Empire, involved in a death-struggle with a most powerful war-machine. In our daily life up to now we have, thank God, experienced none of the terrors of modern warfare, but we are asking one another daily the dreadful question: What about tomorrow? Will it bring us sorrow and death on the battle-field or will it bring us peace and life?
May God grant in His profound love and wisdom that we and others with us may be delivered from this evil!

In the meantime we carry on our daily work with so much energy and enthusiasm as we can muster. Our political machinery is still functioning more or less smoothly; there is, of course, much unusual activity in so far as we are preparing in earnest for the war that lies at our front door; we are carrying on our daily tasks; some of us teach, others farm, others conduct their ordinary business; but all of us feel that we live under the shadow of imminent death by destruction.

In my own walk of life things are still fairly calm. The schools have re-opened today after the long winter-vacation. The University College will reopen to-morrow. In a more or less calm mind we can restart our teaching for the second semester of 1940. But I cannot refrain from restating again and again the general feeling of uncertainty about the future. This feeling makes intellectual work and activity very difficult indeed. And yet we have not laid down our tools; we do not, like fatalists, wait and see; we still do what the kind God has so graciously given us to do.

### A Significant New Book

Amidst this uncertainty of life and work it really gives me a profound pleasure to tell you about a new book that has just come from the press. It is a book published by the Federation of Calvinist Student Association in South Africa.

You may know about a similar book published by the same Federation in 1935. That book was entitled, *Koers in die Kriisie* (Orientation in the Crisis) and it had the number I printed on the title-page. That number I has now been followed up by a number II.

This volume like the first is the fruit of a collective enterprise. It contains some twenty-five articles written by different writers and collected and arranged by an editorial committee of the Federation. This committee consisted for this volume of Prof. Dr. H. G. Stoker, of the department of philosophy at the Potchefstroom University College for Christian Higher Education, and the Rev. J. D. Vorster of the Dutch Reformed Church in Cape Town.

The articles in this volume have been arranged in four groups: Art, Theology, B. Society; C. Culture; and D. Education. They were written by acknowledged Calvinist authorities in the different fields and are published in Afrikaans alone. Amongst the writers the great majority are naturally South Africans, but a fair number foreigners. Amongst the latter appear the following well-known names: Prof. Dr. J. Bohatee of the University of Vienna, Greater Germany, who wrote on "The cultural-historical significance of Calvin"; Prof. Dr. P. A. Diepenhorst of the Free University, Amsterdam, who wrote a fine article on "National Socialism"; Dr. G. Brillenburg Wurth of Rotterdam, Holland, with an article on "Calvinist Style of Life"; Dr. Leon Wencelius of Strasburg, France, with a very fine article on "Calvin's Philosophy of Art"; Prof. Dr. J. Waterinkl of the Free University on "On the suffering of educational Theories in modern times", and finally Dr. D. Langendyk on "The School Struggle in the Netherlands".

Amongst the topics treated by our own South African writers may I just mention a few of the most outstanding contributions under the four headings: A. "The main Ideas in connection with the Christian confession of the Trinity", by Prof. Dr. E. E. van Rooyen of the Theological Seminary at Stellenbosch; "The Science of excavation and the Old Testament", by Prof. Dr. S. du Toit of the Theological Seminary at Potchefstroom; and "The Theology of Barth" by the Rev. P. G. W. Snyman of the Transvaal. B. "Communism" by Prof. Dr. N. Diederichs of Bloemfontein; "The flat and Calvinist Native Policy" by Prof. L. J. du Plessis of the Potchefstroom University College. C. "Calvinist contribution to Art Development" by the Rev. J. V. Coetzee of Potchefstroom; and the weightiest article on "The principles of a Christian Theory of Science" by Prof. Stoker. D. "Christian National Education of the South African Native" by the late Dr. H. C. M. Foure who was one of the translators of the Bible into Afrikaans.

I consider this volume a unique publication on several accounts: the times of its publication, the general standard of the contributions, the international character of the authors. It proves once again—if proof is still needed—that Calvinism is an international view of life and hence of world significance and that Calvinism still produces its men of profound learning in all spheres of scientific knowledge and hence is a power to be reckoned with even in the world of learning.

### The Calvinist Student Associations of South Africa

May I in conclusion just say a few words about the organization that has made the publication of such a volume, especially in our times, possible.

This volume like the first and like a third now in the press, has been made possible by the activities of the Federation of Calvinist Student Associations in South Africa and by the initiative of one man particularly, viz. Prof. Dr. H. G. Stoker.

The Federation of Calvinist Student Associations was formally initiated on August 27, 1933, the day on which the Afrikaans Bible was officially declared the authorized translation for the Dutch South African churches. The Federation itself started between the Calvinist Student Associations of Potchefstroom and Stellenbosch.

The oldest Calvinist Student Association was formed in 1894 at Burgersdorp, the old headquarters of the Theological Seminary of the Gereformeerde church which is since 1905 at Potchefstroom. The originator of the association was the theological student J. A. van Rooy, at present the head of the Administrative Bureau of the Gereformeerde Churches of South Africa at Potchefstroom.

The association was called the "Corps Veritas Vincent" and the members were the theological students and those attending the Literary Department of the Theological Seminary. Out of the latter, you may remember, the present Potchefstroom University Institution has developed. This Student Association still exists at Potchefstroom on the same principles, but it has, of course, grown immensely.

The Calvinist Student Association at Stellenbosch was formed much later, only as late as 1930. It was formed during the period of the acute church dispute in the Old Dutch Reformed Church caused by the modernistic teachings of one of the Theological professors at Stellenbosch, viz. J. du Plessis. It was then keenly felt by the orthodox students that an organization of like-minded students was essential not only to study the disputed problems, but also to propagate the old Calvinist standpoint. Contact was sought and obtained between the two student bodies at Stellenbosch and Potchefstroom. A representative of the Potchefstroom Corps, P. G. W. Snyman, was sent to Stellenbosch in March 1930, where after an enthusiastic meeting it was decided to form a similar organization there as at Potchefstroom.

These two associations felt right from the beginning that close cooperation between them was essential for the promotion of their mutual cause. In September 1932 the Stellenbosch group invited Prof. Stoker to give a series of lectures there, in the course of which he suggested the formation of a Federation of the Calvinist Student Associations in South Africa. This was immediately agreed to, and in the following year the present Federation was formally instituted.

In 1934 more organizations were started. The first was at Cape Town under the chairmanship of the Rev. P. N. de Lange; the second was begun at Bloemfontein by the Rev. A. du Toit and Dr. J. J. Delker. In 1935 another student body was formed at Steynsburg by the Rev. D. G. Venter amongst the Normal College students there.

At the present time the Federation comprises Calvinist Student Associations formed at Potchefstroom, Stellenbosch, Cape Town, Steynsburg, Bloemfontein, Pretoria, Heidelberg. The members are Theological, University and Normal College students. The foundation-stone of the organization is the 49
Reformed Confession, by which is understood the Westminster as well as the Dutch Reformed Confession. The aim of the Federation is to honor, to develop, to propagate and to defend the Calvinist principles as based on the Word of God in all spheres of learning and science. The activities of the Federation cover a wide field: the study of all the sciences according to the principles of the Word of God, the study of Calvinist writings, the organization of lectures on various problems, the publication of articles, brochures and books.

In all its activities the Federation has had and has the expert advice and the inspiration of Prof. Stoker, especially. He is personally responsible for the idea of publishing the above-mentioned standard works, *Koera in die Krisis*. Due to his further initiative the Federation has already begun with the organization and publication of two series of brochures, the one intended for the common man and the second for the more intellectually developed reader.

And so once again I must bid you Godspeed!

Sincerely yours,

J. CHL. COETZEE.

California's Confusion of Tongues

Arcadia, California, August 15, 1940.

Dear Dr. Buma:

I AM NOT an interpreter of dreams nor has a seer's mantle fallen upon me, but I venture to say that we are living in an age of deceit. I find a striking similarity between a portion of Scripture in II Chron. 18 and II Thess. 2 which may have some bearing on the case. The scene recorded by the Chronicler tells of a vision in heaven. Before the throne of God appeared two representatives of the spirit world. The question is put to them: Who will entice Ahab that he may go up and fall at Ramoth-Gilead? Various replies are forthcoming. Then a spirit speaks up and says: I will be a lying spirit in the mouth of Ahab's prophets. "And the Lord said: Thou shalt entice him, and thou shalt also prevail." It is very plain, therefore, that God Himself brings this delusion upon the wicked king by permitting the lying spirit to deceive the court prophets and thus lead the king to the fatal military blunder.

A Strong Delusion

The apostle Paul in his second epistle to the Thessalonians makes mention of such delusion as an event which will take place on a large scale when that wicked one shall appear, "whose coming is after the working of Satan with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish; because they received not the truth, that they might be saved." Again, as in the story of Ahab, we read that God brings this visitation upon them. Cf. vs. 11: "And for this cause God shall send them strong delusion, that they should believe a lie."

As a single individual, these people in large numbers, first reject the admonition and teachings of God's Word and show plainly that "they received not the truth, that they might be saved" and then, "FOR THIS CAUSE God shall send them strong delusion, that they should believe a lie."

We have taken notice of various signs of the times and generations past have looked for the second coming of Christ whenever terrible bloody conflicts brought devastation on earth, but it seems that one of the most conclusive signs will be the presence of a universal spirit of deceit and a widespread believing of lies.

During the last few decades God has graciously spoken to man in all manner of visitation: war, depression, famine, drought, floods, famines, earthquakes, drought, floods, famines, earthquakes, etc. In the midst of it all there was an earnest call to repentence and faith by means of the pulpit, the radio, and the press. Nations have, nevertheless, turned a deaf ear to it all and "received not the love of the truth, that they might be saved." It is my sincere conviction that God is now sending them a strong delusion, "that they should believe a lie."

Here on the west coast the presence of such visitation among men is astonishingly plain. We have, for example, such movements as "The Great I AM," "Psychiana," "Unity," "Theosophy," "Rosicrucianism," "Yoga," and the ever present "Christian Science."

It certainly requires a special divinely sent delusion for large numbers of people to swallow the bunk and hoax proposed by these proponents of a new religion. Imagine people believing that a certain Mr. Ballard is the reincarnation of George Washington and his wife the reappearance of Joan of Arc and that a gaseous God-force known as K-17 recently destroyed a fleet of hostile submarines off the American coast with a sword of purple light!

Doc Robinson

A certain "Doc" Robinson has a large following and an enormous subscription list for his paper entitled, "Psychiana Weekly" published in Moscow, Idaho. "Doc" was once a box-car bum but talked with God, as he claims, and speedily acquired a magnificent home with a pipe organ, a Cadillac limousine for himself and a Buick for his wife, and a life insurance policy for his entire family fast enough to give them a comfortable living until the end. And no wonder. He charges $20 per head for a correspondence course in his copy, to which he and his gaggle of religious philosophy have accounted sums from his weekly appeals in the Weekly. His appeal is strong with those who have an unusual dislike for Hitler. To them he promises a sure and certain workable scheme to "Stop Hitler." If Mr. Robinson is only given the money to spread his theory, for he and his SPIRIT-GOD are in constant communication and can accomplish great things if all mankind will only cast aside the old superstition about a "virgin born god" and follow the instructions of this new Master. And poor, blind, deluded Americans, thousands of them, who "received not the truth, that they might be saved," swallow his teaching hook, line and sinker, and pour their earnings great and small into the ever increasing resources of this modern Simon the Sorcerer. Some brave Peter should approach him in his palatial home and say, "Thy money perish with thee. . . . I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

Christian Science, etc.

Christian Science is gaining converts every day. Every city and hamlet has its "Reading Room" and church buildings are appearing in more numbers than the stars in the heavens. It is a fact that many church members regard the movement as another manifestation of the Christian religion and place it alongside of the regular denominations. Children are sent to any old Sunday School that may be most convenient for parents, who themselves prefer to spend the Sabbath morning in bed.

The number of false teachers is becoming legion. I cannot begin to describe them all. A certain Dr. Jeffers, once a Baptist minister of some rank, is now proclaiming by press and air that the English people are the rediscovered lost ten tribes of Israel. Regardless of the confusion resulting from the intermarriage and migration of families, this "prophet" can still trace each separate tribe from Dan to Beersheba. And, would you believe it? some of our own sturdy stock believe these radio talks as firmly as the share-holders in the ill-fated Drake Estate trusted that their dollar investment would increase a hundredfold.

The age of lying is not limited to philosophy and religion. Hitler, the mighty conqueror of Europe, has glorified the lie. The insincerity of this ruthless dictator is astounding. His successful use of Fifth Column activity (a method which is nothing else but lying treachery) has become the dreaded Trojan Horse in almost every country of the world. Imagine the condition in our land. When we were children we learned of a notorious individual called Benedict Arnold. He was alone in his class. Today we have Benedict Arnolds by the

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From the South

By the end of September all the seminaries of the Southern Presbyterian Church have opened. Our church possesses three (in Richmond, Atlanta, and Austin, Texas) and is associated with the U. S. A. Church in the control of the Louisville Seminary. As far as I know there have been no recent changes in the faculties at Atlanta and Austin, but there are several interesting ones in the other two. In Richmond, Rev. John Bright, Ph.D., begins his work in the department of Hebrew. He is a lineal descendant of Dr. Moses Hoge, who became the first professor of theology at that institution in 1812. The other addition is Rev. J. N. Thomas, Ph.D., professor of Systematic Theology. In the Louisville Seminary, Rev. Glenn A. Maxwell, B.D. has been appointed as instructor in Doctrinal Theology to succeed Dr. Hugh T. Kerr, Jr., who goes to the Princeton Seminary. Dr. Kerr was the author of a recently published compend of Calvin’s Institutes. Rev. Wm. A. Benefeld, Th.M., will be the new instructor in Hebrew, and Dr. Teunis E. Gouwens, pastor of the Second Presbyterian Church of Louisville, will be instructor in Homiletics. Dr. Gouwens has just published a small volume entitled, “He Opened the Book.”

In passing, there are two interesting notes to be made about Presbyterianism in Louisville. First, the outstanding Southern Church there, the Second Presbyterian has a Northern pastor, Dr. Gouwens, whereas the leading U. S. A. (so-called “Northern”) Church, the Fourth Presbyterian, has a Southern pastor, Dr. Chas. E. Welch. Second, the ministerial complexion there is Dutch rather than Scottish.

Our General Assembly has appointed this church year for continued emphasis upon Evangelism and the beginning of a study of Christian Education in connection with it. The Assembly also docketed for the consideration of the 1941 Assembly an overture asking that particular attention be given “to the institutions advocating the type of Bible interpretation commonly known as ‘Dispensationalism,’ to discover whether or not this doctrine is in accord with the Confession of Faith.” This is highly important because it is a matter disturbing our church. The 1937 Assembly adopted an overture condemning this teaching and the 1938 Assembly rejected an almost identical overture, an added proof that “all synods and councils since the apostles’ time, whether general or particular, may err, and many have erred” (Conf. of Faith, XXXI, 3).

The 1940 Assembly also broke a long-established precedent by permitting the ordination of teachers. It still declines to recognize the schismatic Bible Presbyterian Synod. Some of us have communications from the Witness Committee of the Reformed Presbyterian Church of North America in a movement to have the national Constitution amended by inserting after the words, “We, the people of the United States,” in the preamble, this clause, “Devoutly recognizing the Authority and Law of Jesus Christ, the Saviour and King of nations.” This recalled to my mind what I had read concerning an action taken by our Assembly during the war between the States. The Confederate constitution included in its preamble recognition of and reliance upon God but our church humbly asked that the Congress add the following words after the section providing for liberty of conscience: “Nevertheless we, the people of these Confederate States, distinctly acknowledge our responsibility to God, and the supremacy of His Son, Jesus Christ, as King of kings and Lord of lords; and hereby ordain that no law shall be passed by the Congress of these Confederate States inconsistent with the will of God, as revealed in the Holy Scriptures.” If the Reformed Presbyterians succeed, as we may hope that they do, it will be a singular vindication of an old desire of the Southern Presbyterians.

Sincerely,
FRANK DE JONG.

The Calvin Forum * * * October, 1940

Hungarian Letter

Dear Dr. Bouma:

Some years ago someone asked one of our fellow ministers about the place where he spent his vacation. “In Bas­

ment City, brother,” was his answer. This cryptic answer was immediately plain to all of us. It referred to the church basements, where our summer-school courses are con­

ducted, formerly for eight and now usually for six weeks. This is the place where most of our ministers spend the most alluring and at the same time the most oppressively warm of the summer season, sweating and toiling together with their little charges for the hope of the future.

The curriculum is largely up to the ingenuity of the min­

ister. In the main, reading and writing in Hungarian, hymns, prayers, poems, songs, our historical background and in the “old country,” and of course Bible stories make up the material taught. As everything else this work, too, is getting harder and harder with each passing year. The Hungarian vocabulary the child brings from the home is getting thinner and thinner. Text books fit to meet their needs are hard to be found. Children are less and less in number. Where just a few years back hundreds of children swarmed around the churches each summer, only fifty or sixty can be found today. The menace of just one child or even no child in the family found its way into our congregations, too. Beside this menace from within, the plague of mixed marriages contracted with the adherents of Rome at the price of the religion of the chil­

dren is also visibly upon us. In our almost singlehanded fight against this unchristian danger we almost wish that it would similarly affect all our American Protestant brethren also. Maybe, we fancy, there would be a more concerted and more audible cry raised against the policy of Rome and her sweep­

ing forward march would not be looked upon so apathetically.

A united disciplinary front is also needed against those who break trust with the future of Protestantism by selling out the religious heritage of their children for the sake of their own supposed happiness. As it is, isolated congregations cannot cope with the situation. For every Hungarian church disciplin­
ing such a shortsighted and disloyal member there are a hun­

dred so-called American Protestant churches that take him in amidst flattering expressions of kindness. That is why we are at the brink of wishing for the shoë to pinch the toes of all of us.

Need of Indoctrination

We know too well, at the same time, that our own youth is in dire need of more indoctrination. That would make them more immune to the disease of mixed marriages of the religiously destructive and future-squandering type. There is not a single conscientious minister among us who is not wrestling with the problem of how to do it. One tries this way, the other that way, but we still did not sweat out a more uniform and at the same time a more effective method.

One thing is quite clear to your writer. The age level usually and traditionally adopted for the public confession of faith for our youth is entirely too low, the age around twelve. It might have been all right in by-gone days, when the youth in Hungarian village churches—where there was no other, let us say diversion—could be herded into the churches for the afternoon exposition of the Heidelberg Catechism, but it is quite unworkable in America. This age limit should be raised at least to fourteen. It is important to connect the indoctrina­tion of the youth with the preparatory teaching for the con­

firmation, as the public confession is called by us. Up to that point we have the people’s right to dis­

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but after that event we simply have to fish for the young ones, to whose interpretation the rite of confirmation is just a churchly version of graduation from school.

These are some of our burning problems not to mention any other difficulties. I would fain study and know how other churches cope with problems connected with the younger generation.

The Return of Transylvania

I cannot resist the urge of giving some news items from Hungary, too. The great news, of course, is the return of part of Transylvania. That territory was always particularly dear to the heart of every Hungarian Calvinist. During the stormy centuries of Hapsburg oppression and persecution Transylvania with its status of an independent principality and with its enlightened and devoted Calvinist princes was the living mentor of Hungarian Protestantism. Had it not been, through the providence of God, for Transylvania and our Calvinist brethren there, the fate of the Hungarian Calvinists would not have been any different from that of the Huguenots. Even with Transylvania coming repeatedly to our rescue we were very close to that fate. We always felt indebted to God for Transylvania. Naturally we were sincerely glad, that for the first time in our history the liberating hand was stretched out to our Transylvanian brethren from the extra-Transylvanian parts of Hungary. That in itself is of historical importance to us. At least part of a great debt, grown bigger with the accumulated interests of centuries has now been paid.

Naturally our happiness is not complete yet. There are still hundreds of thousands of Magyars left under Romanian rule in parts of Transylvania, to which the Magyars have just as much of an airtight historical claim as to the parts returned. The reverberating shouts of the Kolozsvár crowd greeting the entering Magyar troops re-echo in our hearts too: "Mindent vissza!"—"Everything back!"

That is more than a slogan. That shout bursting forth from the heart of all Hungarians clearly indicates that the Hungarians regard their revisionistic claims as having no organic connection with the ambitions of the warring powers. Hungarian revisionism has its own well-grounded and independent historical, economic and geographical basis. And if my supposition is right, the Hungarians are far from letting it slide down from that basis and become just an appendix to the interests of other nations. That is, if they can help it. So far they surprisingly succeeded in spite of all appearances. Better than anyone of us even dared to hope. Naturally it alienated many Hungarians from France and Great Britain that these powers at the height of their power were so obstinately blind and prejudiced against the just claims of Hungary. They had but one place for the repeated pleas of the Magyars. And that was, at least in effect the wastebasket. A strong Hungary would have been their best bet in Central Europe, and many Hungarians, especially those in America, would have preferred their help to that of any other assistance. But it turned out the other way, and nowadays we must learn to accommodate ourselves to facts as they are, and just trust in God that our brethren still might be able to avoid a hopeless mixing up in the present war.

The Hungarian Church

The Church, of course, is carrying on her mission as usual, if one may say, with an even greater vigor and deeper devotion. With every single soul returning into her fold she feels herself more and more indebted to God. Her connections with the Protestantism of the world are more consciously cultivated than ever, except in the days of the Reformation and the decades of the direst persecutions. There is a movement to bring orphaned Holland children to Hungary and care for them just the way the Hungarian children were cared for in Holland after the first world war. The American Hungarian church work receives a more motherly attention, without any infringement upon the respective separate status of the different groups. And the four gospels were translated into the Gypsy language! Hungary has quite a number of this still nomadically disposed strange people. Now not only their violin was taken notice of, but also their souls. New charitable institutions are established almost every week in some parts of the country for the care of the destitute.

And all this is in an organic connection with the great tribulation, about which I wrote you in the last issue of THE FORUM. Such blessings can spring from a great national disaster. Sursum corda! Dutch Brethren!

Perth Amboy, N. J.

Charles Vincze

India's Problems Discussed

To the Editor, THE CALVIN FORUM, Grand Rapids, Mich.

Dear Dr. Bouma:

SET in lofty splendor amidst pines and blue gums seven thousand feet up on the Palni range in the far south Kodaikanal is deservedly popular as a summer resort. And yet, there is little of Olympian aloofness in evidence in the goings and comings of the people who visit this hill station year by year during the hot months of March to June.

With missionary conventions and conferences, discussion groups and courses of study in a variety of religions, social and cultural subjects, the visitor is offered a veritable feast of good things. And one is tempted to speculate as to how much of all this intense activity is due to the presence usually of a large proportion of Americans!

Leading Educator Passes

Kodaikanal's summer season was, however, saddened by the sudden and tragic death of a figure well known and loved in South Indian religious and scholastic circles. I refer to the late Dr. John J. De Boer, the Christian educator of Voorhees College, Vellore who must be mourned by many of your readers. This is what Mahatma Gandhi wrote of Dr. De Boer in the course of a letter to a mutual friend in Vellore: "The more I met him, the more I loved him. He was among the most sincere men I have met. He lived to enforce his beliefs into practice. I feel his death a personal loss."

At the Kodaikanal Ashrayam (literally, religious retreat) which the late Dr. De Boer helped to found some years ago, the theme of this summer's study programme was: "The development of Indian thought with special consideration of its significance for India today."

During the first week of this study circle the Rev. Dr. M. H. Harrison of Pennsylvania, a noted Sanscrit scholar, lectured daily on the Vedic and Upanashad periods.

Another interesting series of lectures was on "The social teachings of the prophets from the Old Testament," by Prof. Hazel E. Foster of Chicago, who is spending her Sabbatical year of leave in India.

Although space does not permit of a detailed account of the main Missionary Conference held this year at Kodaikanal, a few highlights from the Rev. A. J. Boyd's closing address may be of interest to Forum readers.

As a missionary and educator with a wide experience of work among all classes of South Indians, and being thoroughly conversant with the attitude of the educated Hindu toward evangelistic endeavor, Mr. Boyd gave a frank statement of the missionary's aim and effort with regard to the work of evangelism and some of the consequent social and economic problems.

The Social and Economic Problem

"We must remind our non-Christian friends," he said, "that the Christian community is not our creation but Christ's. . . . How often have our Hindu friends said to us that, while they appreciate our various forms of humanitarian service to India, they do not understand, and indeed, heartily deplore, our desire for a vigorous, expanding, self-propagating Christian community. . . ."

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"If their fear is that a strong and expanding Christian community will tend to weaken the national solidarity, let us try to convince them that, on the other hand, such a community might well become an important moral and economic asset to the nation. Then again, touching on some modern trends, Mr. Boyd continued: "If their fear is that the Christian community is un-Indian in its ways of thought and modes of worship, and not sufficiently conscious of the wealth of its ancient heritage, let us confess to them that we sometimes share their fear, and let us assure them that we want Christians in India to be rooted in the land, and proud of everything in India's heritage save that which is in opposition to the mind of Christ."

Dealing next with the subject of conversions, the lecturer said: "When our non-Christian friends ask us why we must seek for converts at all, why we cannot be content with doing a little good here or there, in the manner of Jesus Christ, then it is time we asked them where they find this Jesus Christ of whom they speak—Who makes no demands on human loyalty, Who asks for no open confession of faith, Who lives merely to make men's lives a little happier and a little more comfortable..."

"The Jesus Whom we know, and under Whose command we march, is no mere teacher or reformer... He not only healed men and taught them and comforted them—He called them and in calling them, He created the community of which He is the head. No missionary created it—no apostle. The Christian community is a spiritual body, a new birth, a new life of which faithful men heard the Word and responded to it..."

Referring to the spiritual and material needs of the masses of poor Christians, the speaker said: "The essential well-being of the community lies in its knowledge and acceptance of the saving grace of God in Jesus Christ; in its joyful sense of being one brotherhood in Christ; in its spontaneous impulse to widen the bounds of the brotherhood that others may enter its fellowship."

"As leaders and teachers, are first and foremost the trustees of a spiritual gospel. And yet, in any actual situation, it is never possible for long to consider and deal with spiritual needs in total isolation from material needs..."

"Our Gospel must be spiritually received, and can be thus received by those whose outward circumstances are of the humblest. But it is chiefly, after all, in the material order that spiritual apprehensions and impulses find their expression, and conversely, material circumstances do in fact in the majority of cases condition the inner life."

"In actual fact, we who are concerned with men's souls find ourselves also concerned, rightly and inevitably, with the outward circumstances of their lives."

"The only conversions we have any desire for are those in which, however obscurely, however indirectly, a spiritual response to spiritual truths can be discerned..."

"Finally, we need to remember that if there are dangers in allowing religious conversion to be too closely associated with economic and social improvement, there might be even greater danger of misunderstanding if we profess a passion for human souls and at the same time display a callous indifference to their social disabilities and their economic struggles."

Concluding his address, Mr. Boyd declared, "Our main aim must be to enable the rank and file of Christians to help themselves and to help others... The sure source and guarantee of social and economic health is Christian character nourished by the grace of God."

America's Interest in India

India has been honored by the visit of a distinguished scholar in the person of Dr. Horace I. Poleman, Director of Indi Studies at the Library of Congress, Washington.

Dr. Poleman with his wife came to India last winter to collect manuscripts and establish contact with libraries and the various educational authorities in this country.

Speaking recently at Trancore University, Dr. Poleman said, "People in America are becoming more interested in India and undoubtedly, in the next half century, it will be necessary to bring to them a more comprehensive picture of the Indian scene than has been given up to now."

According to a correspondent, one of the objects of Dr. Poleman's visit is to modernize and advance the American educational programme for Indi studies. Most of these studies in America, said our visitor, ceased with the works written about 200 B.C. This, he added, had particularly struck him when he made a survey of Indi studies in America before coming to India. He hoped to strengthen the scope of studies to include Indian history sociology, economics, fine arts, and other subjects. The attempt is to establish departments or sub-departments in American universities for wider education on matters Indian.

Dr. Poleman added that he had been impressed with the work that was being done here for Indian culture and hoped that in the not distant future it might be possible to send younger American scholars for advanced studies in India, and similarly, to attract younger scholars of India for study and research at American universities.

Of the war one may not say much save that its amazing fast tempo leaves one wondering which will be the next nation to be honored with a "New Order!"

It is, however, clear that with every success of the modern Attila and his mechanized Huns, there is observable in India a corresponding hardening of public opinion against all forms of isolation and non-cooperation, with a growing determination to sink religious and communal differences in order to unite and give England much more positive help in men, materials and funds.

A Nationalistic Writer Opines

A few extracts from a very recent article in the Madras Mail by Mr. T. A. Raman, a strong nationalistic writer may serve to illustrate my point. "Are we willing that Europe, Asia and Africa should be dominated by the Nazis," asks the writer. "Will we be satisfied with a future for India in which the gangster and the hooligan will rule, violence be exalted as a supreme right, and mad racial theories blind the masses?"

He continues: "There is no need to ask these questions of any self-respecting Indian. But if the answer is that we would rather die than allow Nazi Germany to win, then we must bend ourselves to our fullest effort at once..."

"The last few weeks have shown that the survival of Britain, and with it the future of India, hangs perilously in the balance and that every hour wasted piles up the odds."

"I realize that if we do not throw in all our resources to stem the Nazi tide, the very condition of freedom and grace in life will be lost... I know that the hope of freedom, its very possibility in India or elsewhere, will be blasted sky-high if Germany wins... But I also know how heroically the great heart of India can respond once the full portent of these past fateful weeks is realized... Let us, without waiting for any inspiration from anyone, and of our own free will, resolve to throw all our weight into the struggle and let us resoundingly declare to the world that here and now we vow that the Nazis shall not win."

"Moral support," said Mahatma Gandhi, 'is India's specialty.' So let us give that now with a gesture worthy of India and then follow it up with proof of how powerful could be the will of four hundred million people."

With fraternal greetings to yourself and the "Forum family,"
Believe me, sincerely yours,
ARTHUR V. RAMAH.

A Letter from London

Professor Clarence Bouma,
Grand Rapids, U. S. A.

Dear Brother in Jesus:

I HAVE been ill and passing through deep waters that still reach to the mouth, which however yet enables me to cry to my God who preserves my life and keeps me close to His suffering pathway which is oft too dark to describe. But it is not the journey but the goal that matters, which is indeed
glorious and will make amends for all. The kingdoms of this world are tossed to and fro and collapse like nine pins. We know not how long the sovereign will of God designs even to maintain this kingdom of ours in these Isles, though we cry day and night for its preservation as a bulwark against the sinister sway of the most satanic system this earth has yet known as a nation-subduing force. How needful then, and of what paramount importance it is to have an interest in that kingdom “which can ne’er decay, while time sweeps earthily thrones away.” Surely to be filled with zeal and unwavering ardour for the extension of the Kingdom of God on earth is the most happy estate, and as fanned into flame by the Spirit of God this consuming passion is the best antidote for the fears and foes which would otherwise soon overwhelm us all...

Thank you for the space and time you have devoted to the Library. [This is the Beddington Free Grace Library, which has been collected by Mr. Williams and is the most remarkable collection of Calvinistic, Puritan, and Free Grace literature in existence. Books are loaned out all over the world. See article and editorial in The Calvin Forum of November, 1939, pp. 61 and 75—Editor.] You have spoken admirably of the undertaking but too highly of its imperfect and failing founder. For what is to His honor and the good of His Kingdom let men and angels crown the brow of Him who is worthy.

There seemed but one omission: the name and address of the Secretary, so that those interested (and who may have felt a desire to assist in the removal of financial burdens) may know where to write. If not trespassing too much on your valuable space and time, may I suggest that you renew the readers' attention to this International Free Grace Library in your next issue, emphasizing our urgent needs of funds, and telling them to send letter of sympathy, suggestion, and help to me at 106 Bishopsgate, London, E.C. 2 (or to yourself for forwarding.)

Is it not wonderful that just now, when the flames of war ravage the whole face of Europe, we are getting requests from Greece and Hungary for sets of Calvinistic Authors—John Owen being in special demand (24-volume set!). They have come to us as they have found it literally impossible to secure them from any other source. From the U. S. A. we are asked for other Calvinistic books, especially the old Puritans. War does not and cannot impede the spread of the name of Christ, for it is of a spiritual Kingdom which God can use even wars to build up. So we take courage, but we do need funds very urgently. Rent of Central Office and many calls keep us crying to God for the gold and silver which He can influence His people to give.

I am delighted with your steps to further add to our treasures. Please send them now, if possible. God will protect if His will be to benefit us by them.

Yours in a precious Jesus,

GEORGE WILLIAMS.

[Editor's Note—We gladly support the request for some financial aid for this project to interested Christian friends. Explanation has been given in the November, 1939, issue of our journal. Address: Beddington Free Grace Library, Mr. Geoffrey Williams, Secretary, 106 Bishopsgate, London, E. C. 2, England.]

Around the Book Table

MR. THWING IS NOT POUND-PROOF


Mr. THWING, at the beginning of this sprightly tale, is in a “subaqueous twilight” from which he never emerges—either into the clear, white daylight of hard common-sense or the dripping gloom of settled neurosis. While in this delicious “subaqueous twilight,” Mr. Thwing’s soul dilates and strange, ornate phrases tumble onto paper—such opaque masterpieces as: “all the birds whisper and my bed goodby,” the “engines beat and the winds blow rain . . . and the heaved melons burst on the hissing sea.” When Mr. Thwing is in a really “spiral nebula,” he is worthy of the Eleusinian mysteries; such profoundly unintelligible profundities as

“The waterslaughter after shilly shalby
After dilly daily: Think of all
Those melons I have bombed the ocean with.”

Mr. Thwing naturally does not understand the unplumbed resonances of his own brain; he leaves that to George H. Brezon, editor of the “New Age,” who states with gusto and aplomb, “How vividly you retain the hegemony of the unconscious.” But Mr. Thwing is not only a dark and dozy poet—such a soul must have its Cressida, his Juliet, to whom he may sigh while the moonlight sleeps on the street-car. Mr. Thwing’s amorous ego has mild eyes for Heuba, he wavers before the slippery Lola, but it is the two-ton Hermina who really rustles his “hegemony of the unconscious.” Versatile Thwing, however, is more than poet and lover; he is also Sherlock Holmes, tracing with masterly analysis the theft of an ethereal Chinese vase, which he, himself, has stolen while drenched with sherry. In his pedestrian moments Mr. Thwing administers a boarding-house—administers is the word for it contains the weirdest congeries of freaks that ever haunted a landlord. How Mr. Thwing’s establishment remains ship-shape and pays its tax is as murky as the virtues of the roomer Zoro’s “Herbs, Roots, Bark, and Berries.”

Mr. Thwing—the story is Mr. Thwing—has one outstanding problem: the place of the bountiful Hermina in his value-fact structure. It is a thorny problem because Hermina’s affections are as bountiful as her person, and when Mr. Thwing has reservation, Hermina’s mind seems to split and part of it seems to be wandering, whimpering on the roof and only Mr. Thwing can put it together again. He usually does but with grave premonitions. He knows Buxton B. Thwackhurst, and Buxton finds marriage a series of problems in differential calculus. But Hermina’s variable personality, softness, tears, finally bring Mr. Thwing to the verge. Mr. Thwing incidentally is always on the verge.

Mr. Thwing’s boarding-house is a series of problems in abnormal psychology, a little wing of bedlam. There is Claude catapulted into fame because his father’s chickens laid eggs with the son’s initials on them; there is Doctor Zoro with his pot of herbs from the lower Zambesi. Doctor Zoro is mentally unwell. There is Brabant, a former major league baseball slugger who has retired from baseball because a prospective home-run hit a pigeon in leftfield and dropped for an easy fly; there is Jehoachim, a barbarous, old sailor with a slightly discolored brain. There are others—an aura hovers over the house.

The story of Thwing’s adventures is a rollicking one. Mr. DeVries keeps things moving; the chapters cohere and his transitions are ably managed. Whatever the book may mean—and who knows that?—the external story flows on smoothly and excitingly. One knows that Thwing, his loves, his lucebra-
THE COVENANT AND AMERICAN THEOLOGY

THE PRESBYTERIAN DOCTRINE OF CHILDREN IN THE COVENANT.

The position of children in the covenant of grace is a subject to which a great deal of attention was paid during the last half a century in the Netherlands, but on which very little was said or published in American theological literature. Some years ago the present reviewer wrote an article on the subject "The Covenant of Grace and Its Significance for Christian Education," which was published in the Year Book of the National Union of Christian Schools for 1929-30. Just about three years ago a prominent professor of one of the larger Presbyterian Seminaries of our country sent me a note of thanks for the article, saying that he had made frequent use of it and had referred many students to it, and expressed the desire that it be made more generally available. In his letter he made this striking statement: "In my own
denomination, for example, we as a church continue to practice infant baptism, but I think I have never heard a minister publicly on that occasion call attention to the implications of that sacrament for the education of the child. I feel we are losing greatly by this neglect to point out this particular implication of the rite."

We rejoiced to hear the professor strike that note, because it is a sad fact that in the Presbyterian Churches of our country generally the doctrine of the covenant is a lost treasure and as a result the sacrament of baptism has become in many instances a rather meaningless rite. The standard works of such prominent Presbyterian scholars of a previous generation as Charles Hodge, Alexander A. Hodge, Robert L. Dabney, John H. Thornwell, do indeed contain a discussion of the doctrine of the covenant and of the position of children in the covenant, but it is quite evident that the great majority of the Presbyterian people have completely lost sight of the vital significance of this important doctrine. The question naturally arises, How did this change come about? I have personally suggested to more than one of our students who went abroad to the tradition and scholarly attainments of the author. And it will prove to be a work of absorbing interest for all those who are interested in the doctrine of the covenant and pray for the rehabilitation in American theology. The first chapter of the book is devoted to a historical study of the doctrine of the Presbyterian Church respecting the significance of infant baptism. The author comes to the conclusion that the children were always regarded as included in the covenant along with their parents, and were baptized on the basis of presumptive regeneration. The second chapter takes up the discussion of the Great Awakening and the development of Revivalism, while the third chapter deals with the danger of Rejection to the Presbyterian doctrine of children in the covenant. Children of the covenant were in an ever-increasing measure placed on a level with those who were outside of the covenant and came to be regarded as missionary subjects. The fourth chapter describes the resultant confusion concerning children in the covenant and the significance of infant baptism.

On the whole we find ourselves in full agreement with the author. We cannot help but feel, however, that he might have done greater justice to the thought, also prominent in Reformed theology, that the real objective ground for the baptism of children lies in their covenant relationship rather than in the subjective presumptive regeneration. The former does not necessarily exclude the latter. We also received the impression occasionally as if, according to the author, the fact that children are in the covenant and presumptively regenerated obviates the requirement of preaching to them the necessity of conversion. If this is really the opinion of the author—of which we are not sure—we must demur. It is our conviction that, if this had not been neglected as much as it was just previous to the Great Awakening, Revivalism would never have had the important place in American religious life which it acquired and would never have been so detrimental to the doctrine of the covenant. But even so, we heartily recommend this splendid work. Dr. Schenck has rendered us a great service, for which we are very grateful. We hope that through it the Presbyterian Churches may once more acquire a true
insight into the real meaning of the covenant and into the
significance of infant baptism. It is of the greatest importance
that our Christian people should understand their baptism.
Our ministers, and students will do well to secure a copy of
this fine work, and to peruse and study it. It will greatly help
them to understand the present situation in the Presbyterian
Churches of our country. The book also contains an excellent
bibliography and a helpful index.

L. BERSHOF.

HUNGARIAN PROTESTANTISM
HUNGARIAN PROTESTANTISM. By Rev. E.Reverse, Ph.D., Prin­
cipal J. S. Kovats, L.L.D., Ph.D., and Bishop L. Rovas, Ph.D.
The Bethlen Gabor Literary and Printing House Co., Ltd.,
Budapest. 1927. 222 pages.

This book is packed with information concerning the Hun­
garian Protestant Churches. It covers the Reformed,
Lutherans, and Unitarians rather fully, and touches upon the
far more recent Baptists and Methodists. It traces the his­
tory, sketches the organization, and gives the more important
statistics of each of the denominations. To crowd all this ma­
terial into a mere 222 pages, compactness had to be studied,
and a reader lacking other sources of information will at times
wish the authors had made their exposition a tri­fle fuller, es­
specially when it concerns the peculiar and complicated organi­
sation of the Hungarian Protestant Churches. The fact that
the book is a translation, is frequently noticeable, but the
reader is rarely at a loss as to the author's meaning.

The services and significance of the Hungarian Protestant
Churches as the Eastern outpost of Protestantism, holding the
frontier against Greek Orthodoxy and Mohammedanism, is set
forth in clear light. So are the tremendous sufferings these
Churches have had to endure in the course of their history
from the Turkish invaders, from the Counter-Reformation un­
der the Hapsburgs, and, most recently, from the dismember­
ment of the country at the end of the World War. The book
represents an attempt of those Churches to seek understanding
by and fellowship with the larger Protestant world toward the
north and west, especially English-speaking Protestantism,
as well as an appreciation of the sympathetic help they have in
the past received from the outside. It is a welcome addition to
Calvin Library, and we trust that it will help to keep alive
and to enrich among us the knowledge of and interest in Hun­
garian Protestantism and particularly our own brethren of the
Reformed faith.

D. H. KROMMINGA.

SOME WEIRD ENGLISH "MESSIAHS"
ENGLISH "MESSIAHS." By Ronald Matthews. Methuen and Co.,

The six religious pretenders whose careers are sketched in
this volume are James Nayler, Joanna Southcott, Richard
Brothers, John Nichols Tom, Henry James Prince, and
John Hugh Smyth-Pigott. Nayler is separated from the rest
by about a century; but the remaining five form a kind of suc­
cession that runs from 1750 right down almost to the present,
ending in 1927. The weird history of these unbalanced minds
forms interesting reading, and the story is interestingly told,
but it is specifically the last chapter, in which the author pre­
sents his 'conclusions', that gives the book its value. Through
it the book becomes a study in mental abnormality and its rela­
tion to religion. The author is far from viewing religion itself
as abnormal, distinguishes between true religion and counter­
facts, and assigns to our Lord a unique significance for true
religion. Nevertheless, the value of this study in abnormal
religious psychology would be greater, if we were clearly told
just what the author's conception of Jesus is.

D. H. KROMMINGA.

BIBLE CHARTS

GUESS TILL YOU MISS. Published by Zondervan Publishing

This Bible game consists of two parts, a paper-covered
book and two charts placed on substantial cardboard.

The book contains 301 questions with their answers and
the locations on the charts where the players may find the
answers as well as an 18-page index listing all the chart
references.

One of the two charts deals with the ministry of our Lord
and consequently gives a map of Palestine and surroundings.

The other shows the territory covered by Paul in his missiona­
ry journeys. Both charts are colored and besides map detail
they also give much pictorial and factual data referred to in
the questions.

Children below ten will at first experience some difficulty
in figuring out the answers from the charts but older children
and adults can profitably and enjoyably play the game. As
the keenest interest is aroused and the greatest benefit derived
by studying the chart, it would seem advisable that in large
groups there be several copies of the charts distributed among
the players.

TESSIE L. BOUMA.

Books in Brief

PASTOR'S PERSONAL RECORD BOOK. By Wm. Goulouze. Zon­

A book in which ministers may record their sermons, ad­
dresses, calls, baptisms, etc.

UNFEIGNED FAITH. By Donald J. Mackay. The Bible Insti­
tute Colportage Assn., Chicago, Ill. 128 pages.

Stimulating, suggestive, spiritual, and Scriptural messages for
the youth by a successful pastor, Bible teacher, and radio
minister.

IN THE SWELLING OF THE JORDAN. Edited by C. T. Caldwell.

Fourteen vigorous and evangelistic sermons by as many
TExan Presbyterian ministers.

DE BIZBEL.—TOPKIELIET VOOR HET NEDERLANDSCH VOLK. Pub­
lished by J. H. Kok, Kampen, The Netherlands.

The booklet before us covers the Epistles of James, Peter,
John, and Jude within a compass of 88 pages. It is prepared
by orthodox Dutch pastors for the benefit of the laity. It is
interlinear in form. The series is edited by Groshede, Ridder­
es, Kruyswijk, Rijginals, and Schep.

THE SUNNY SIDE OF THE SICK ROOM. By J. T. Britan. Zon­
Price $1.00.

A series of meditations used in the ministrations by a chap­
lain in the Presbyterian Hospital in Philadelphia.

THE GLORY OF THE MANGER. By S. M. Zwemer. American

A series of worth-while studies on the incarnation. The
American Tract Society's Prize Book Contest award was given
unanimously for this product.

CHRIST IN THE MARVELOUS BOOK. By E. B. Hatcher. Zon­
Price $1.00.

Woven into an interesting form, there is here an earnest
plea for a Christ-centered preaching over against the modern
humanistic trend.

ECONOMIC ENGINEERING.—THE MASTER WAY. By Herman Van
Polen. The Christopher Publishing House, Boston. 55
pages. Price $1.50.

An earnest attempt to employ the mystical and metaphysical
philosophy of the Rosicrucians to the field of economics. H. S.

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