The Faith of a Calvinist
In the World Crisis

The Economic Order
Authoritarian or Free?

Democracy At Home
A Slant from Plato

On the Fourth Commandment
The Heidelberg View

The Atheist
A Dialogue

In Touch With the World
Letters from India, Bulgaria,
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The Faith of a Calvinist
An Editorial

If Calvinism is the truth of the Christian Gospel at its highest level and in its richest conception, then it is the one message we need in the present world crisis. There comes a challenge to every man these days to utilize and share with suffering humanity the spiritual treasures that are his. In the light of these two statements, what a supreme challenge is hurled at us these dark and threatening days by the suffering, pain, and anguish that hold the nations in their grip.

The world, the nations, and the churches—all are in the crucible. We in America still pretend—many of us, at least—that we are on the outside. We are—many of us—still trying the game of the ostrich. We pretend to be spectators in this terrible existential struggle for life and freedom which is shaking the very foundations in every continent. But we are only deceiving ourselves. The tragedy of this self-deception is that the longer we keep up its pretense, the more terrible will be the awakening.

But leaving this tragic blindness in certain human beings of the species "homo Americanus" aside for the time being, there can be no question that we are in the crucible. We are all in the crucible. The world, the nations, and the church as well. These are days to try men’s souls. These are days when men’s works are tried by fire, when the hay and stubble is blown away—gone with the wind! These also are days in which the genuineness of our faith, our Christian Faith, our Reformed Faith is being tested. All "Calvinism" that was only a motto, a traditional ensign, a pretty bit of phraseology, will be swept away. The greater the pretense at riches, the starker will be the ensuing poverty and emptiness of hand in the day of disillusionment. But the Calvinism of the heart, the Calvinism of the trembling walk with God, the living, vital Calvinism of those who have made the Almighty their refuge and the Most High their habitation—this not only is imperishable but it is also the only power that can lift and strengthen and console and steel for the battle, the grim battle that lies ahead.

As we search our hearts these days, it may not be amiss to listen to the testimony of a great living Calvinist who himself is passing through the fires. How does he act and react? What does he think? What has he to say to his fellowmen as he faces the chaotic world of 1941?

As our readers know, the Dutch government has its headquarters in London these days. There Queen Wilhelmina and her cabinet members found a refuge when the German juggernaut crushed Holland last May. Their flight was not what the foul propaganda of a conscienceless foe has made of it: an act of cowardly desertion. It was quite the opposite. It was an heroic act by which they saved their government, which otherwise would have been destroyed. It was doing their plain duty. Doing anything else would have been an act of desertion. These cabinet members, all of whom were forced to leave their families behind, are now in exile.

One of them is Dr. P. S. Gerbrandy. A former professor of Law at the Free University of Amsterdam, he is at present the Dutch Prime Minister, successor to Jonkheer DeGeer, recently retired. Gerbrandy is a member of the Anti-Revolutionary Party, the party founded by Kuyper, the party also of Colijn. He is a Calvinist. On the 21st of January he delivered a striking address in London. He showed how the Christian tradition, especially in its Calvinistic expression, had been interwoven with the history of his country. "I consider a Calvinist," said he, "the freest human being in God's liberated world, dedicated to that conception of life which ascribes to Christ the highest place in this world as absolute Sovereign over all earthly powers on this planet and therefore willing, if necessary, to resist any earthly oppressor."

"But I also," he continued, "remain a Netherlander, member of a community that harbors different creeds, Roman Catholics, cordially co-operating with Calvinists, and Modernists, groups who in later years have learned more and more how to understand one another and to work together for their country. I am also willing to do justice to the ecumenical idea which stresses that there is one Catholic Christian Church from whose catholic character alone the task of every separate institution can be comprehended."

He then discussed the task of the Church in the face of the war which he said was "to lift the Word of God above the life of our time." "The Church brings the authority of the Word of God for life, for our life, just as it is." He then dealt with the question, "What makes life valuable?" In answering this deeply religious, deeply philosophical, and at the same time most practical question in days when all values seem to be made relative, the distinguished speaker continued: "Firstly, God, your relation to your Creator and Savior, to whom even in the most anxious moments of your life you can pour out your troubles and who is willing to take..."
the burden from you. Life of the human being is above all life because it exists in the glow of eternity.

"Secondly, your relation to your family. Father and child; wife and husband. Natural love. He who is unfortunate in that respect is unhappy. Churchill speaks so beautifully about 'the glory of that wedlock in which the vast majority of civilized mankind finds happiness and salvation in a precarious world.'

"Thirdly, your daily task in this world. The service, be it small or large, that you render to the community. In the heart of every child of these times lives the deep-rooted desire to be something, to do something in this life. Here I touch upon the great stumbling block in our world: unemployment.

"In the fourth place, Literature and Art. I agree that for the majority of people in our community it is small in proportion, often dull in substance. I am already approaching the fringe of life and of the world.

"In the fifth place, Nature. The ability to enjoy color and form in the countryside, including sports. Your country is so beautiful. Guard it well!"

He then showed how all these things were challenged by the Nazi philosophy and pointed out that the history of Europe cannot be understood apart from the Christian Church built on the rock which is Christ Himself. In closing he looked into the future and then uttered these sentences of unwavering faith:

"The structure of the states of England and the Netherlands are in the last analysis proof against the Nazi doctrine and against the onslaught of the German hordes, because they are built on a rock. The state and the state-conception of Hitler and Mussolini are built on the shifting sands of myths. The internal resistance of my poor, oppressed people, who understand their history, will rise against them as a flood of undermining rains. The energy of the British armies, strengthened by a Christian tradition of centuries, will storm the handiwork of these fools and the house will surely fall, and its fall will be tremendous."

* * * * * * * * * * * * *

In this magnificent address, which should have been broadcast to the ends of the earth, we find made articulate the deep immovable convictions, the unshatterable hopes, and the iron determination of a Calvinist statesman standing like the rock of Da Costa's famous poem unmoved amidst the turbulent and seething waves.

What a faith to possess—or, rather, to be possessed of—in these days of insecurity, anxiety, and terror!

C. B.

The Faithful Messenger

He preached the Word of God with power—
We heard Him speak through lips of clay,
And truly 'twas a blessed hour,
For lost souls found the Living Way,
The saints were edified and blest,
And weary ones found peace and rest.

He preached the Word and those who heard
Were moved to scale the heights for God,
Their hearts were strangely warmed and stirred
To leave the paths they long had trod,
To give their lives to seek the lost,
To faithful be what'er the cost.

He preached the Word and souls were saved,
The Spirit wooed and won their hearts,
They found the joys they long had craved,
And peace that only Christ imparts;
Their hearts and voices praised His Name,
Who died lost sinners to reclaim.

God bless those messengers of Thine,
Who preach the Word of Truth today;
Oh, by Thy love and power divine,
Give wisdom and give strength, we pray,
As they instruct and tend with prayer
The flocks entrusted to their care.

WINIFRED M. NIENHUIS.

Oak Park, Ill.

Sanctuary

I come seeking sanctuary;
My soul is lacerated like a hunted thing
I must find rest.

What shall I do? Where shall I go?
I will lift up my eyes unto the hills
From whence cometh my help;
My help cometh from the Lord.

O where shall I find rest?
I hear a voice; it is the Savior's voice:
Come unto Me, O come, all ye that weary;
Ye that are heavy laden, come
And I will give you rest.

My soul is seeking sanctuary
And finding it.
He that seeketh findeth and to him that knocketh, it shall be opened.

O praise the Lord!

JOAN GEISEL GARDNER.
Authority — and the Present Economic Situation

Henry J. Ryskamp
Professor of Economics
Calvin College

The defense program is speeding up production of the materials and the instruments used in modern warfare. Almost invariably, however, as production quotas are set the public is informed that the Germans reached and passed such quotas months and years earlier. Little wonder that people so frequently ask, How can the Germans do it? How can they pay for all they produce?

Financial Organization in Germany

The money which the Germans use is very much like ours. It is fiat money, money issued as needed, not redeemable in gold, carefully controlled as to quantity and as to value by the government. We have billions of dollars worth of gold to maintain the value of our money but we cannot obtain any of it for exchange within the country. The Treasury department permits the banks to use gold only to maintain the value of our money in foreign exchange. The Germans have very little gold, do not permit the use of any of it in domestic exchange, and control the value of their money in international exchange by means of arbitrary government valuations, or by means of limiting exchange of goods to barter. Business is financed in Germany as it is here, by the use of money and bank credit. The government relies largely on private business to have goods produced, but it manages to turn idle savings and otherwise unused bank credit to its own uses. As private business prospers and its surpluses increase the government "suggests" that such surpluses be invested in government bonds. Similarly as the savings of individuals increase the government sees to it that such bank savings are exchanged for government securities. Thus money and credit are kept in circulation, and, if insufficient for the government's needs or purposes, further increased in quantity by government borrowing from the banks. As a result, industries of all kinds are kept running, and those for whose products there is particularly strong demand produce to capacity. And such capacity production gives the government what it wants,—supplies for the carrying out of military programs planned long in advance.

Private Capitalism in Germany

Private business in Germany is free but it accepts the government suggestion that it invest its savings in government bonds. It heeds the government's suggestion that prices remain at a certain level and go no higher, that profits be carefully limited. Labor, with its strong union organization completely broken, accepts a wage which the government determines. Out of these wages labor pays high taxes to the government, and, if it saves anything, permits business or the government to use such savings for purposes ultimately determined by the latter. Industry is free in Germany. Yes, but it is everywhere subjected to authority, an authority which is apparently not evaded but generally recognized and respected. The individual is also free. But just as his income is arbitrarily determined the prices which he pays for goods and services are set. These prices are not extremely high, for the government has thus far successfully limited the quantity of money in circulation, and it has prevented inflation. But prices are nevertheless so high that there are many things which the people cannot buy, and which the government through its command over unused savings and bank credit can obtain for its own purposes.

The Germans have welded together an economic system that is well ordered, carefully co-ordinated, that works efficiently and produces to capacity. Prices, interest rates, wages, the number of working hours,—everything is determined by the government. Within the limits imposed by such government "suggestions" private capitalism continues in Germany. Although it may seem ironical to refer to such arrangement as involving capitalism, the system is quite different from that which obtains in Russia, and it works far more successfully. Personal motivation, with financial rewards based on such motivation, remains in Germany, under the spur, however, of loyalty to, or fear of the government.

Business Hitting Its Stride in the United States

During the last few years the complaint has frequently been made that, "Business is poor; the banks' coffers are bulging with funds, bank credit goes a-begging." In spite of the fact that most of us have lived on a level higher than that enjoyed anywhere else in the world our industrial plants have not been producing what they could or should. Today under the pressure of foreign buying and our own rearmament program one industry after another is beginning to reach its theoretical capacity, some even producing more than was supposed to
have been possible. In general it can be said that prices are not rising, certain industries excepted. The relations between capital and labor are relatively peaceful. Strikes make the headlines, it is true, but the strikes are few in number, so few in fact that they may be regarded as the exceptions which prove the rule of peace or truce in industry. We are bending to a task which men are generally accepting as necessary. The recognized need of defense is bringing concerted effort, is bringing our savings out of hiding, is turning bank credit into machines and into goods.

**Motivation in This Country**

Peak production is being approached in this country as in Germany, not as the result of forces usually operative within the economic order but as the result of other influences. The motivation which is responsible for this increased production is not individual, except as the individual identifies himself with the position of the government and accepts its statement of aims. It is largely negative, aroused, it is true, by means of an appeal to ideals and accompanied by a sense of dedication, but basically it is the expression of a common fear. Germany's action is represented to us as based on the necessity of fighting a hostile and forbidding world, as based on the unfair treatment of a defeated nation. Our almost frantic action is based on the fear of what may happen to us, and what may happen to the liberties which we hold so dear.

Our present, our immediate aims we do believe are just and deserving of our best concerted efforts in the production of goods, even the instruments of war, for their realization. But there is something in the general world situation out of which Germany's aims as well as ours arise that causes us to wonder as to how thoroughgoing, how positive, how noble the motivation really is. Certainly Germany's activity, as we believe, is largely government inspired, carried out by the fear of government authority and destructive of many of the noble ends of living to which mankind has aspired. Our activity, we like to believe, is based on an authority higher than that of any government, the right and the duty of the individual to be himself, to serve his God. But the giving of effect to these ideals, in this country also, requires the exercise of the authority of the government. And the very exercise of this authority in this country as well as in Germany is modifying the economic order under which we live. Injustices in domestic and international economic relations undoubtedly played their part in bringing the totalitarian governments into power. The world conflict for which these governments have prepared and into which they have precipitated most of the world is changing the economic order everywhere.

**A Free Economic Order?**

There is something fine and highly desirable about a free economic order. It frees one from the arbitrary authority of a despot or capricious monarch, it does not subject one to control by demagogic congresses. An individualistic order permits one to act on quite a different authority, the authority of oneself; it gives one the freedom to act on the highest authority of all, the authority of God, it challenges one to do the will of his Father in Heaven. Such an order, it has been said over and over again, enables the individual to find the occupation for which he is best fitted and thus to use his ability for the best interest of others as well as of himself. History proves, however, that when men are freed from the arbitrary exercise of authority by the government in economic relations they soon replace such dictatorial control by their own selfish authority. Self-interest has as a rule turned out to be selfishness, an important mitigating influence in such selfish relations being this that the selfishness of one tends to offset the selfishness of another, the resulting conflict tending toward an approximation of justice. Such a mitigating influence is always at work in a free, competitive order but it works very slowly and frequently very inequitably. Certainly in spite of all that may be said in favor of a free order and against a controlled order it must be admitted that it is recurrently ruinous of property, of individuals, and of nations. Men in such an order are ever tempted to act as the rich man in the parable who spent his time and money to build new barns in which to hold his goods only to lose his goods and his soul.

**Are Our Attitudes Changing?**

Today in war-torn countries there is a noticeable change of attitude. There is much more of cooperation, of consideration for the need of others, more docility, even more humility, but much of this, it seems, is born of fear, of desperation. There is more open and more general expression of religious feeling, more religiosity, but in this also the important element strikes one as being a fear of losing those things about which Jesus tells us that we should not be concerned. Men, today as well as before the war, are first and last citizens of an earthly kingdom, really afraid of what the rulers of such a kingdom may do, they are hardly aware of the fact that they may be citizens of the Kingdom of Heaven and that they should fear and reverence the Head of that kingdom. Poor as well as rich, we think in terms of things, in terms of "treasures on earth," not "just enough" but keeping and increasing the "more than enough" that we have. Other treasures apparently have little meaning for us.

We have "good" explanations for our economic problems and for the national and international crises into which they plunge us. Our explanations depend upon our point of view, of course. Members of the laboring class point to the profit motive, to refusal to bargain collectively and to recognize the unions, to the concentration of wealth and capital in a few hands. Business men point us to the friction that develops in our economic system and that prevent it from functioning smoothly; they point...
especially to increasing government interference with business. All classes admit that our international difficulties are in part due to poorly developed or misdirected economic relations. If at any time during the period when these problems were coming to a head a Jeremiah had appeared calling us back to the Law, suggesting that we had not kept it and had apparently lost it, we would have reacted as did the inhabitants of Jerusalem, we would have thrown him into the pit. If during this period we had been reminded of Jesus and the implications of His sermon on the mount for our economic affairs we would have insisted that the statements of Jesus have a significance that is primarily spiritual, and certainly not directly economic or social. And we would have been right, the emphasis in Jesus’ remarks is on citizenship in the Kingdom of Heaven and submission to its authority rather than to citizenship or relationships in this world. But does it not follow that a true citizen of that kingdom would already reveal the evidences of his citizenship in every relationship of this life, the economic as well as any other?

**Authority and the Democratic State**

We are again being called upon to defend democracy, something we had carefully safeguarded, we thought, more than twenty years ago. Now democracy is certainly worth defending, but obviously it is not the only system that “works.” During these last twenty years one totalitarian state has been able to organize its economic life so well that it is now able to threaten the entire civilized world. The democracies have been aroused and will, we hope, succeed in proving their integrity and their productive power. They will, however, have to do more than count men as so many units having equally much to say in the conduct of affairs. Such counting is likely to set up innumerable little authorities instead of one and to encourage lack of respect for the authority of the state. Democracy must contribute to the recognition of the worth of each individual as a person, to a recognition of the varying contributions of different personalities, to a recognition of the need of dedicating all that the individual has to others as well as to self, to a recognition of the fact that in a real democracy all is dedicated to an authority that is higher than that of the state but also higher than that of the self. Such a democracy will be worth defending and will get things done. Unless the present crisis develops an appreciation of the moral character of a democratic order and deepens our desire to establish, maintain, and extend it, our attempts to frustrate the extension of any other system will be rather futile.

**The Preservation of Democracy**

Though the world is watching with bated breath the titanic struggle on sea, land, and in the air, between the forces of Democracy and those of the dictatorial powers to see whether the former will survive, that phase of the preservation of democratic principles will not be discussed. Naturally, all of us are vitally concerned and are tremendously interested in that struggle. And the very great majority of the people of the democratic states are overwhelmingly in favor of helping the fighting democracies all they can. Differences of opinion about the way and the means by which this can best be accomplished have arisen. About the objective itself there is almost unanimity. And there is general confidence that after “tears, toil, and sweat” the victory will come. But then what? We here in America are greatly interested in that particular phase. Once before we were enthusiastic about “making the world safe for democracy.” But then, as now, the safety will not be secured by the setting up of democratic states. A democracy is, to be sure, a form of government. It has institutional characteristics. Those must be maintained at all cost. But have we not seen institution upon institution of formal democracy swept away from the face of the earth? To preserve it in fact demands a complete grasp of the democratic way, together with a real enthusiasm for it, and a will firm and determined to keep it. That kind of preservation must be primary. A few thoughts on it is what is here aimed at.

For, suppose England is victorious, with our help? What have we gained if it leads only again to a repetition of the last twenty years? But about ourselves. What is the profit if we have gained the whole world and lost our own soul? Our most vital concern is the preservation of the spirit, the genius of rule by the people. But the people is ruled none the less. It chooses those who shall have the power, and even determines the amount of power. Thus the burden and responsibility rests on the people themselves. Two things then appear self evident. First of all the people must be imbued with the spirit of Democracy, of the Democratic Way, understanding it, enthusiastic for it, and in deeds maintaining it. But this is not a pure democracy. We elect those who shall represent us. We choose those who shall govern us. Therefore the question of the
character of the rulers, of their insight into the Democratic Way, of their attitude both of feeling and will toward it, and of the strength of their wills becomes supremely important.

The preservation will in a large measure be determined by the Democratic Way as understood and practiced by those who for the time being are the rulers in the Democracy. If they are weak or inferior in any way, rule for the people will not stand. It is therefore incumbent on the people that they shall elect such as can be real governors in a democracy. And who are they? We must have "good" men in office; thus it is often said. That is entirely correct. But it says so little. What do we mean by "good"? To many it suggests merely something moral. And that, to be sure, is very important. But that is hardly enough for the preservation of democracy. There must be qualities of intellect or mind, and of emotion, as well as a good will. It is not necessary to enter upon a discussion of the interrelation or of the comparative importance of each. The real representative who is entrusted with power to legislate or execute must be such an individual in which keen intelligence, genuine emotion, and strong will, all in the service of the Democratic way are present. He must certainly know what it is all about, must be attached to that ideal, and withhold the strength of will to act in accordance with his intelligence and feeling. And the people must have something of the same in their souls, or they will never elect the right kind of representatives.

* * * * * * *

What then are the dangers or temptations to which both the people and the representatives are especially exposed? Long ago, Plato in setting up the characteristics of the true ruler has enumerated at least three, and I can do no better than merely recall them. His state, of course, was not to be a democracy. Nevertheless the qualities necessary are identical in the rulers in every state, which is really a state, and not the rule of some individual. Now, the long educational process from primary through secondary to higher education aims in Plato specifically to develop the souls of the rulers so that they have a real grasp of the problem, of the nature and objectives of the state, feel that truly attached to it, and unswervingly carry out that which is truly in accord with the objectives of the state and unhesitatingly reject what conflicts with it. That involves a fine balance in their souls between the place and worth of the individual, and the place and worth of the whole.

And Plato had observed that in his democracy three things were constantly entering in to upset true government. The first was honor, second bribery, and third sentimentality. These three raise their ugly heads in our own democracy. Men who instead of being sought for the office, parade themselves as eminently worthy, blow their own horns, and covet the position merely because of its prestige, the honor and the glory attached to it. Or upon being in office refuse to do the right which is so clearly indicated, because honor with some of these fellows will not be enhanced.

The people therefore must be discerning whether for any office the candidate is truly out to serve or to be served, and to serve himself. And what a blot on our democracy bribery does make! First voters are bought, and then when the representative is elected, he is bribed by outright money from interested powers, or he resorts to horse trading. Neither of which is consonant with the true ruler who looks above and over the whole and not a part, and will not depart from that course for any amount of money. Last in Plato's list was sentimentality. That force which makes men, none too strong in their intellectual grasp of what it is all about, seeing only the individual and not the whole, swayed by a false sentimentalism which is falsely called kindliness and considerateness, lose all sense of objectivity. Everything and everybody is an exceptional case. Always there is something which moves them from the straight and honest course; he is a friend, or friend's friend, or relative, or has social standing, or possibly wealth, possibly tears. That kind of sentimentalist is the death of all objectivity in any office. When any or all three of these evils gets the upper hand, Democracy is doomed. Let us then begin at home to work for its preservation.

Fond Memories

Fond memories at the heart-strings tug
As on Life's way we go,
And recollection oft recalls
The friends of long ago—
How often when the way seems hard,
We long to clasp the hand
Of one who's left this world of woe
For heaven's glory land!

But though these earthly friends are dear,
There's one we love far more.
Oh, what a joy 'twill be to meet
Him on the heavenly shore!
Our hearts are longing for that day,
When with the friends of yore,
And Christ Who loved us unto death,
We'll meet to part no more.

Winifred M. Nienhuis.
Oak Park, Ill.
The Heidelberg View of the Fourth Commandment

Does It Conflict with Calvin's?

D. H. Kromminga
Professor of Church History
Calvin Seminary

In an article which appeared in the January issue Dr. Albertus Pieters of Western Seminary set forth the thesis that among Reformed people there are three distinct and different views on the Sabbath and its obligatory character for Christians today. He referred to the view of the Fourth Commandment as set forth in the Heidelberg Catechism; that offered in the Westminster Catechism; and the view which he ascribed to Calvin. In a second article appearing last month he then proceeded to defend the last-named view. In the present article Professor Kromminga attacks the assumption that there is a real difference between the Heidelberg view and that of Calvin. Next month the same writer will carry the discussion a step farther, and thereafter Professor John Murray of Westminster Seminary, Philadelphia, will write a defense of the view of the Sabbath as advanced in the Westminster Standards.—EDITOR.

In this defense of the Heidelberg view of the Fourth Commandment a comparison with the view of John Calvin turns out to be a first requisite. For it is on this point first of all, that I find myself at variance with my esteemed friend, Dr. Albertus Pieters, of Holland, Michigan. There doubtless is some difference between the great Genevan reformer and the Heidelberg Catechism in their exposition of the Fourth Commandment, but I fail to discover any such divergence as would justify the setting up of the Heidelberg view next to that of John Calvin as essentially different. In fact, I find only two notable differences. In the Fourth Commandment Calvin finds indications of three abiding obligations, viz., of cessation from sin, of public and private worship, and of rest from toil. Of these three the Catechism makes no mention of the last and limits itself to public worship when speaking of the second.

Calvin Did Not Consider Fourth Commandment Abrogated

Calvin enlarges on the three things the Fourth Commandment requires in Book II, chapter VIII, of the Institutes. This chapter covers the whole of the Decalog; paragraphs 28 to 34 deal with the Fourth Commandment; in paragraph 31 the transition is made from the discussion of its peculiar and temporary application to Israel to the exposition of its permanent validity for the New Testament Church. This arrangement itself suggests that Calvin did not assume the abrogation of the Fourth Commandment with the coming and work of Christ.

This suggestion is strengthened by the fact, that the Institutes in no wise deviate from the age old Christian custom of organizing the ethical instruction of the Bible around the ten commandments enunciated by Jehovah from mount Sinai in the hearing of all the people of Israel. He does not merely adhere to this practice, but also plainly indicates his reasons for so doing. Those reasons come down to nothing else but his conviction that the ten commandments are still obligatory. In fact, he begins his exposition of them with the observation that "in this way it will be made more clear, that the worship which God originally prescribed is still in force." He observes that this is a point to which he has already adverted, and an examination of the seventh chapter shows that in this he is correct. Of such as "boldly discard the whole law of Moses, and do away with both its Tables, imagining it unchristian to adhere to a doctrine which contains the ministration of death," he says, that they are "unskilful persons" (VII, 13). He judges that "it cannot be denied that it contains a perfect pattern of righteousness," and that for that reason "it must be impious to discard it" (VII, 13). He knows what Paul says "as to the abrogation of the Law," but observes, that this "evidently applies not to the Law itself, but merely to its power of constraining the conscience." The abrogation is that of the curse of the Law; but "it must ever remain an indubitable truth, that the Law has lost none of its authority, but must always receive from us the same respect and obedience" (VII, 15). He says this of what we with the Synod of Dort are accustomed to recognize as the moral law and distinguishes this from the ceremonies, and his view is, that "the case of the ceremonies is different, these having been abrogated not in effect but in use only" (VII, 16), since their fulfilment is in Christ.

Abiding Elements in the Fourth Commandment

Strange indeed it would be if, in view of such declarations concerning the Ten Commandments as a whole, Calvin had singled out the Fourth Commandment and denied to it all authority and obligation for the Christian. To the contrary: he finds in this commandment three distinct elements, as we have seen, that are of abiding validity. The first I have briefly indicated as the obligation to cease from sin; and it is specifically with this element that he finds the typical or ceremonial form of this commandment to be connected, which was for the Jews and passed away in Christ. The other two abiding elements are the obligation to worship and the obligation to rest from toil, and of these two he says that they "ought not to be classed with ancient
In view of these declarations alone it seems scarcely possible, that Calvin should not be in agreement with the Synod of Dort, which declared that in the Fourth Commandment there is something ceremonial and something moral, and with Ursinus, who has what amounts to the same declaration. It only remains to see, whether the declarations of Calvin which are quoted to prove the contrary do not allow of a very natural explanation which is in agreement with what we have hitherto adduced from his teachings.

On this score I, for one, experience no difficulty at all. In the first place, it should be noted that, when he says that the Sabbath is abrogated (VIII, 32), this is not quite equivalent to saying that the Fourth Commandment is abrogated. In fact, his own words plainly draw this distinction between the Sabbath which is abrogated and the Fourth Commandment which is not abrogated. Says he: “The sabbath being abrogated, is there still room among us, first, to assemble on stated days for the hearing of the word, the breaking of the mystical bread, and public prayer; and, secondly, to give our servants and laborers relaxation from labor. It cannot be doubted that the Lord provided for both in the Commandment of the Sabbath.”

Calvin’s “False Prophets” and “Restless Spirits”

In the second place, his remarks about false prophets instilling Jewish ideas in people’s minds (VIII, 34), is balanced by another remark of his concerning certain restless spirits who in his day were complaining that Christian people are trained in Judaism because some observance of days is retained (VIII, 33). A somewhat careful reading of what Calvin has to say about these two classes of men leaves no room for uncertainty as to just what he condemns in each of the two. If we get that thing clearly before our minds, it will be evident that Calvin’s views on the Fourth Commandment have been quite faithfully reproduced by both Ursinus and the Synod of Dort.

Let us inquire first what Calvin has to say against the “restless spirits” who were making an outcry about the observance of the Lord’s day as being Judaistic. He states their complaint and his reply thus: “They complain that Christian people are trained in Judaism, because some observance of days is retained. My reply is, that those days are observed by us without Judaism, because in this matter we differ widely from the Jews. We do not celebrate it with most minute formality as a ceremony by which we imagine that a spiritual mystery is typified, but we adopt it as a necessary remedy for preserving order in the Church” (VIII, 33). Calvin goes on and grants those “restless spirits” all that can be granted; he himself gives a brief indication of the import of Col. 2:16, Gal. 4:10, 11, and Rom. 14:5. He says that Paul “tells the Romans, that it is superstitious to make one day differ from another.” But he adds, that the observance which Paul condemned “had no regard to that politic and ecclesiastical arrangement, but by retaining the days as types of spiritual things they in so far obscured the glory of Christ and the light of the Gospel.” He puts it still plainer: “They did not desist from manual labor on the ground of its interfering with sacred study and meditation, but as a kind of religious observance; because they dreamed that by their cessation from labor they were cultivating the mysteries which had of old been committed to them.”

Calvin Distinguishes Between Moral and Ceremonial Elements

Evidently, when the observance of the Sabbath as a type of a spiritual good not yet received through Christ is omitted, the Sabbath may, in Calvin’s opinion, be retained. As a matter of fact, Calvin goes right on and declares that the Sabbath, was indeed retained in the churches established by Paul, and in proof he adduces I Cor. 16:2. He adds his explanation of the shift from the seventh to the first day of the week: “If superstition is dreaded, there was more danger in keeping the Jewish Sabbath than the Lord’s day as the Christians now do.” As is usual and perfectly correct, he finds the reason for the choice of the first day of the week in the fact of Christ’s resurrection on that day, and he deems this reason a very good one since by that day types were abolished (VIII, 34). Then follows a statement which has repeatedly been quoted as indicating that Calvin did not attach any importance to the number seven, to wit: “I do not cling so to the number seven as to bring the Church under bondage to it, nor do I condemn churches for holding their meetings on other solemn days, provided they guard against superstition.” But any one with open eyes can see, that this statement rather indicates some regard even on the part of Calvin for the number seven and that the church’s freedom from bondage, of which he is a jealous guardian, is a freedom to employ in public worship more days than just one out of every seven. Not the setting aside of one day out of seven has Calvin’s condemnation, even if it were the seventh day of the week; but the setting aside of any day as having in itself as a mere day some significance above other days.

From these “restless spirits” who see in the observance of the Lord’s day a new kind of Judaism we now turn with Calvin to those “false prophets” whom he charges with instilling Jewish ideas into the people by their trifling. At this point the distinction between a moral and a ceremonial element in the Fourth Commandment moves still more decisively into the center of the stage. For these “false prophets” have correctly been pointed out as drawing such a distinction, and it can be claimed with perfect propriety that Calvin rejects their distinction between a moral and a ceremonial element in the Fourth Commandment. What is a mistake, is the inference that Calvin rejects all distinction
between a passing ceremonial and an abiding moral element in the Fourth Commandment, including the distinction as drawn by Ursinus and the Synod of Dort. Over against this unwarranted and mistaken inference I wish to point to facts which prove that Calvin made such a distinction between the temporary ceremonial or, as he would say, typical element in the Fourth Commandment and the abiding moral element, and that his distinction is essentially the same as the distinction made by Ursinus and the Synod of Dort.

The View of Dort Not Condemned by Calvin

Since it is conceded that Ursinus is in substantial agreement with the view formulated by the Synod of Dort, it will be sufficient for our purpose, at this point to state what the Synod formulated in its 164th session. First of all the Synod teaches that there is something ceremonial and something moral in the Fourth Commandment. In the second place, the Synod specifies what is ceremonial and what is moral. As ceremonial and abrogated, it specifies the rest of the seventh day after creation and the strict observance of the day, which was specifically enjoined on the Jewish people. As moral and permanent, it specifies the setting aside of a certain and definite day for public worship and, to that end, of so much rest as such worship and its holy meditation may call for. In the third place, the Synod adds that, the sabbath of the Jews having been abrogated, Christians are bound solemnly to sanctify Sunday. And, finally, it assigns as a ground for that duty the fact that since the days of the apostles this day has always been observed in the old catholic church.

I shall now have to make clear, that this view is not identical with but distinct from the view of which Calvin speaks contemptuously as an idea of false prophets. I shall first quote his description and estimate of their view. Having briefly sketched the private and public worship and rest of the Christians, he says: "In this way we get quit of the trifling of the false prophets who in later times instilled Jewish ideas into the people, alleging that nothing was abrogated but what was ceremonial in the commandment (this they term in their language the taxation of the seventh day), while the moral part remains, viz., the observance of one day in seven. But this is nothing else than to insult the Jews by changing the day and yet mentally attributing to it the same sanctity, thus retaining the same typical distinction of days as had place among the Jews. And of a truth we see what profit they have made by such a doctrine. Those who cling to their constitutions go thrice as far as the Jews in the gross and carnal superstition of sabbatism. . . . ." (VIII, 34).

This passage from Calvin's Institutes calls for several observations with a view to our question. I may be permitted to prefix to them a remark as to the strange language of Calvin in speaking of the "taxation" of the seventh day. The meaning becomes clear, if we substitute for it the word "appointment," as the translation of Allen has it. The things to be carefully observed are, first of all, the view Calvin attributes to the "false prophets"; second, his own view as it emerges from his condemnation of theirs; finally, how their view and his respectively compare with the view of Ursinus and the Synod of Dort.

What Calvin Condemns in "The False Prophets"

As to the view of the "false prophets," it is plain, that according to Calvin they distinguished between a ceremonial and a moral element in the Fourth Commandment. It is also plain, that to them the ceremonial element which was abrogated was merely and exclusively the segregation of the seventh day of the week from the other days as a holy day. All the rest, including the setting aside of one day in seven and the attribution to it of the same sanctity that adhered to the Jewish Sabbath, they viewed as belonging to the moral part of the Fourth Commandment and, as such, of permanent authority also for the Christians.

Why does Calvin condemn such a view as Judaistic? It will be decidedly helpful, if at this point we recall his ground for maintaining the observance of the Lord's day over against the "restless spirits" who saw in it Judaism. His argument was, that the Lord's day is not celebrated by us with most minute formality as a ceremony by which we imagine that a spiritual mystery is typified, but that we adopt it as a necessary remedy for preserving order in the Church. In other words, the Lord's day is observed for the sole reason that we need a stated day for public worship; the Jewish Sabbath had in addition typical significance as a prophecy and promise of the rest in Christ. We can readily understand, why Calvin should judge the change of day with retention of its typical significance to be nothing but an insult to the Jews, for we Christians realize, that the spiritual rest typified by their Sabbath to the Jews is now our possession in Christ. And we can equally well understand his strenuous condemnation of the new sabbatism as going thrice the length of the gross and carnal superstition of the Jews. The Jews observe the seventh day and for that can appeal to the letter of the Fourth Commandment; we observe the first day and have no warrant for that in the Fourth Commandment. The Jews reject Christ and look for a future fulfilment of the promises; we accept Christ as the fulfilment of all the promises, types included. What mystery of future blessing shall we connect with a typical interpretation of our day of rest, and where shall we find scriptural warrant for so doing? In the absence of these, our observance of the day as holy in itself prior to and apart from the needs of public worship truly is without all objective ground and pure superstition.
Calvin, the Heidelberg Catechism, and Dort Agree

How do the views of these "false prophets," of Calvin, and of Dort compare? The "false prophets" say, only the seventh day has been abrogated; not one in seven nor its strict observance in a legalistic sense. Calvin says, not only the seventh day has been abrogated, but also the strict legalistic observance of one day in seven as possessing the same kind of holiness as the Old Testament Sabbath. Dort says, not only the seventh day has been abrogated, but also the strict observance of one day out of seven. It is plain, is it not? Calvin's view and that of Ursinus and Dort as to the abrogated and the permanent element in the Fourth Commandment are identical and opposed to that of the "false prophets."

This present discussion raises a number of questions on which I have not touched. The two preceding articles by Dr. Pieters have made this abundantly clear. Among them is the question, whether the view of Calvin and of the Heidelberg Catechism and of Dort is warranted in Holy Writ. I have merely dealt with the question, whether there is an essential difference between the view of Calvin and that of the Heidelberg Catechism and Dort. This question I have answered in the negative, and I have presented the grounds for that negative answer as I find them in Calvin's own declarations. The reader may judge, whether those declarations sustain the negative answer.

On Peace

NINETEEN hundred years ago a babe was born and a chorus of heavenly voices greeted his birth with the words most of us learned to lip at our mother's knee: Glory to God in the highest, and on earth peace, good will toward men. There is a promise in those words, and a command. The promise men have frequently misread, the command they have oftener ignored. It would be appropriate, therefore, to emphasize the angelic summons, to call attention to the duty and responsibility it imposes, and to urge the exercise of the attitudes enjoined. Yet it would seem even more appropriate to counsel consideration of the promise. We are for peace. Much of our thinking is dedicated to its establishment, and much of what we have done and shall further do is in its interest. Yet, had we no promise, every word would be a hollow mockery or, at its best, a merely pious wish. Our bearing would then take on the semblance of an idle gesture, and our conduct would fall little short of sheer presumption.

It is important to remember that. We ought to know what we are pleading for when we plead the cause of peace. What is this peace that we so passionately desire? Is it some impossible thing, some fantastic vision of sentimental minds? Are we dreamers, or children chasing rainbows? Is this ideal of peace some empty projection of our fancy, some fetish we hope to conjure with? Are we serving a lost and worthless cause? Do our modest efforts run counter to the cosmic stream? Are they, judged by the last constitution of things, fundamentally inadmissible?

In a world full of warlike evidences such questions are not idle. Against the preachers of peace all the appearances testify. The nations of the world are armed and arming. A number of them are at this moment engaged in bloody conflict. Men are dying, hopes are shattered, homes are rendered uninhabitable, children are crying in the streets. Primitive passions are let loose, cultures and civilizations are retarded, hates and jealousies are being stored up for a future conflagration. And worst of all, ideologies are being constructed which glorify that sort of thing. And let us be sober about the facts. These are appearances not of days, but of millenniums. Ever since Cain slew his brother, men have been flying at each other's throats. In the world we live in Might is Right; the strong, not the meek, inherit the earth. What wonder then that men have strengthened their arms and called brother against brother. Does not history—and through it, the universe itself—seem to justify the mailed fist? Is not a weapon the very condition of life, the mortal struggle for existence nature's own inviolable law? Is not strife the father of all things?

To these questions the words of the angelic chorus provide an answer. Not perhaps the kind of answer some men would prefer. They make no prediction. They point no edenic picture. They construct no utopias. They promise no cessation, in this age, of military strife. They promise something more substantial than that, something more in keeping with the moral responsibility of mankind. They promise and assure us that in the human will to peace God himself is active, that not death but life is our proper destiny, that not the will to power but the will to forgive is the key to the universe. They teach that love and kindness, goodwill and charity, sympathy and understanding—that these and not their opposites are the ingredients of the normal human life, and that where these are not found there life is maimed, abnormal, and out of joint. In so doing they pass a judgment on the world, and by that token they sanctify every protest made in the name of peace against the practice of that world.

H. J. S.
The Atheist  

**A Dialogue**

**Ecclesiasticus:** So you say your name is Atheisticus?

**Atheisticus:** That is my name.

**Eccl.:** And do you believe, and conduct yourself as your name would suggest?

**Ath.:** If you mean that I do not believe in God, that is correct.

**Eccl.:** And do you conduct yourself as one who does not believe in God?

**Ath.:** I do, with all my energy.

**Eccl.:** That is very interesting. I have often wondered how one would act who did not believe in God. Tell me more.

**Ath.:** Well, for one thing, I speak every week in the park band-shell to all who will hear.

**Eccl.:** What do you speak about?

**Ath.:** I tell the people that there is no God.

**Eccl.:** Oh, then you not only disbelieve in God, but you do not even believe that there is a God?

**Ath.:** Exactly, God is a myth, a figment of the imagination, a bedtime fairy tale that puts people to sleep like children.

**Eccl.:** And do you do anything else?

**Ath.:** Yes, I travel extensively.

**Eccl.:** Travel?

**Ath.:** Yes, I have covered every state in the Union with pamphlets denouncing belief in God.

**Eccl.:** And do the pamphlets also intend to show that there is no God?

**Ath.:** Yes, they are pamphlets provided by the **American Association for the Advancement of Atheism**.

**Eccl.:** Oh, then you are not the only one who does not believe in God?

**Ath.:** Certainly not, we have a large national organization.

**Eccl.:** And that organization also denounces God as a myth, a fairy tale?

**Ath.:** It exists for no other purpose.

**Eccl.:** All that is most interesting to me, I would like to learn more, may I presume to try your patience with more questions?

**Ath.:** Ask on.

**Eccl.:** Can you imagine a God, even though you do not believe He exists?

**Ath.:** I think I can.

**Eccl.:** Do you not have an imaginary idea of God in your mind when you speak and work against Him?

**Ath.:** I suppose I must have.

**Eccl.:** Is it not true that you are fighting against something that you yourself believe exists only in imagination, others', as well as your own?

**Ath.:** Yes, if you want to put it that way.

**Eccl.:** Now, if I want to, I suppose I may imagine a kind of fairy giraffe with butterfly wings, may I not?

**Ath.:** (Laughing) Surely.

**Eccl.:** Such a creature would be purely a myth, a figment of my imagination?

**Ath.:** I think so.

**Eccl.:** You do not believe such a creature exists?

**Ath.:** Certainly not, neither do you.

**Eccl.:** Now, suppose I should stand in the park band-shell every week and go to great lengths to tell people that such a fairy giraffe with butterfly wings does not exist and that they should not believe that it did—what, do you think, would become of me?

**Ath.:** I'm afraid I do not follow you.

**Eccl.:** Or, suppose I would travel over every state of the Union, warning people, by pamphlets, not to believe in fairy giraffes with butterfly wings, where would I end?

**Ath.:** I don't know....

**Eccl.:** And suppose that a whole group of people would organize an **American Association for the Advancement of the Denial of Belief in Fairy Giraffes with Butterfly Wings**, what would be the matter with such a group of people?

**Ath.:** I wish I knew what you are driving at.

**Eccl.:** Then, I will try to tell you. If I would do what I have described, I would be a madman and would end my days in a padded cell. Such an organization as I have described would be an organization of lunatics. Anyone who fights against the figments of his own imagination is a lunatic. It is the fact that God exists, and that everybody knows He exists,—that you yourself know that He exists, that keeps you and your group out of an asylum.

**Ath.:** I hate you!

**Eccl.:** Ah, now I wonder if you are not being more honest. You believe that God exists, but you hate Him.

"The Devils also believe—and tremble!"

**ALA BANDON.**
Education and Missions in India

Telugu Village Mission, Adoni, Bellary Dist., South India, October 26th, 1940.

Dear Dr. Bouma:

The subject of Christian education is, I know, dear to the hearts of Calvinists, and particularly to Christian Reformed Churchmen, among whom I am privileged to number several choice friends. And since we in India owe the inception of Christian higher education to a group of far-sighted Scottish Presbyterians, a few notes on the subject may be of interest to your readers.

The first two decades of the nineteenth century saw the famous Baptist pioneer, William Carey, and his faithful band of helpers making slow progress in the field of elementary education among a few hundred poor coolies. It was chiefly among these lowly people that the early missionaries in Bengal worked, the upper strata of society remaining untouched save for the dubious influence of Hume, the renegade English rationalist and his companions.

Duff, a Great Pioneer

It was not until the winter of 1828 that Alexander Duff, a brilliant scholar of St. Andrews University, Scotland, was able to persuade the General Assembly at Edinburgh to allow him to visit India in order to survey the possibilities of higher education among the upper classes of Bengalis.

Having been brought up to believe that learning is grounded in the revelation of God in Christ, young Duff quickly realized that “A wise system of education in the hands of convinced and earnest teachers could not but open the door to Christian faith in God.” And believing with all his heart that this faith would not merely sweep away Hindu superstition and ignorance, but would let in the sunshine of a living faith as well, he decided to lay his plans before Carey at Scrampore. Duff obtained not only the approval but also the blessing of the veteran in his venture of educating the sons of the upper classes. It must be mentioned that the other missionaries to a man considered that Duff’s project was bound to fail. “So the new regime was inaugurated on July 13th, 1830,” writes Neill, the church historian, “with the reading of the Lord’s Prayer in Bengali by Duff”. We are also told that “The instruction was frankly and unashamedly Christian... Every subject was taught in its relation to Christian truth and as part of the preparation of minds for the reception of the Gospel”.

Duff’s personality at school and his powers of rhetoric at the lectures and debates he organized, soon brought him his first convert, a young man of good family named Ghosh. By 1833 three other youths had joined Ghosh, and all four were eventually ordained and became outstanding Christian leaders. One of them, K. M. Bannerjee, went on to win a martyr’s crown during the great mutiny in 1857.

Duff’s example was followed up in 1835 by another Scotchman from Edinburgh, Dr. John Wilson, who then founded the college in Bombay that now bears his name. Two years later a third Presbyterian, John Anderson, went out to Madras and there started the now famous Madras Christian College. Anderson’s first converts were two young Brahmins who later served the Church of Scotland for many years as missionary-educators. One of these was my own grandfather.

India’s Christian Colleges

During the century that followed the founding of India’s first three Christian colleges, the number of such institutions rose to its present figure of thirty-six. The stream of converts, however, has largely dried up and the colleges may now be regarded as places where there is a Christian atmosphere and where Scripture is taught. But the number of Christians enrolled is only about 2500, or 17 per cent of the total.

Although Christian colleges in India have experienced many vicissitudes, including fierce persecution, boycott, etc., and some are even today passing through deep waters, the general educational policy in the majority has, however, remained substantially what it was in Duff’s time and as laid down by that pioneer. “It was maintained”, writes Neill, “that Sanscrit and Persian were no longer creative in the life of India, and had no more than an antiquarian value; that Indian culture needed to be not supplanted but enriched by the literature and science of the West, which, taught in English to a selected few, would by them be mediated in the vernaculars to the whole country, and would be in time the means of quickening all the life of India.”

And so, faced by severe competition from state and other secular institutions, the Christian colleges continue to struggle on. Some of the high Christian ideals that inspired the founders of a few of the colleges have had to be lowered in favour of purely utilitarian methods and, though the evangelistic purpose of the institutions has never been lost sight of, this has in many instances ceased to be central. Conversion does not appear to be the sole aim of many of India’s Christian colleges, a few frankly considering that they have a far grander work to do “in leavening the whole mass of non-Christian India with Christian thought”.

Reform of Christian Colleges

It was therefore not surprising to find several varieties of liberalism growing up space among some of the once orthodox colleges. Side by side with this trend was the steady thrust of nationalism and the resurrection of what may be termed Reformed Hinduism, as part of the Indian heritage. But despite these and other secularizing influences which have been at work for several years, it is refreshing to note in some Christian Colleges, at any rate, that recently evangelistic and educational work have been brought together again. And this has been achieved largely as a result of the increasing number of brighter pupils passing from the Mission elementary village schools on through the middle and High schools of the Mission stations to the Christian colleges in the cities, from which centers many of these well-trained young men and women return to exert their influence in the educational and community life of the towns and villages. This perhaps is one of the most heartening features of modern Christian education in India.

Realizing the need of a thorough survey of Christian education and its possibilities in India, the leading missionary societies appointed what became known as the Lindsay Commission, consisting of the President, Rev. Lindsay, D.D., Master
of Balliol College, Oxford, two recently retired British missionaries, and two prominent Indian educators—all of them sound and experienced Christian scholars.

A few extracts from their lengthy and comprehensive report may serve to bring before FORUM readers some aims of Christian education in India and the ideals motivating them.

The report begins: "The primary task of the Christian colleges is the education of the Church. College education must be brought within reach of all Christian boys and girls who are able to profit by it. India's youth must undergo spiritual and mental discipline, which will enable them to be real leaders in church and state. The task of the colleges is to call out in Christian students the qualities of leadership."

Again, pointing out some current drawbacks, the report observes: "The colleges are insufficiently Christian. Two or three periods of Bible instruction a week do not make a college Christian. The number of Christian graduates available for college work is rapidly increasing, but their work is useless unless they are consecrated men. Bitter experience has proved that nominal Christians on a college staff are a greater hindrance than Hindus or Muslims."

And finally, Dr. Lindsay deals with the aims of Christian education in India thus: "The colleges must be brought back into close relation with the life of the Church. . . . the Church must learn to look to the colleges for help; the colleges must learn to give generously of their knowledge to the service of the Church. The college becomes the organ of the Church; the Church the field of practical activity for the college."

Tagore Receives an Oxford Degree

Judging from the host of questions put to me when I visited America, I should think that the Indian poet and publicist, Dr. Rabindranath Tagore, came a good second to Mahatma Ghandi in the interest of my American friends.

It may be recalled that Tagore in 1921 founded the Visva-Bharati University at Santiniketan in Bengal. Said Tagore of the objects of the new institution at that time: "It is to promote intellectual freedom, through the study of different civilisations and the free exchange of ideas that I open this University." He chose for his new university the Vedic motto, "Where the world forms one nest".

Dr. Tagore had recently conferred on him the degree of Doctor of Literature by no less a body than Oxford University. During the ceremony of handing this signal mark of honor to Tagore, Sir Maurice Gwyer, the Chief Judge of the Supreme Court of India said: "The conferment of this degree strengthens the bond between an ancient and a new centre of heritage, two facts which are shared by India thus:

MARCH, 1941

THE CALVIN FORUM

A Letter from Bulgaria

Professor Clarence Bouna,
Grand Rapids Michigan, U. S. A.

Dear Dr. Bouna:

"Calvin Forum" Greatly Missed

THE CALVIN FORUM has not reached me for some time. You would not be in a position to appreciate how much I miss the magazine for the simple reason that as yet you have never been in the same circumstances in which I find myself. THE CALVIN FORUM means a great deal more to me than it does, perhaps, to any other reader, the reason being that this splendid paper is the only one that comes to my home from the outside. There is another reason also which may share with you. THE CALVIN FORUM stands firm for the Evangelical faith in which I have been nourished also, which I hold fast, and also preach to others.

Certainly, this most inhuman European, nay, world crisis interferes with our correspondence. Somehow, somewhere, the mail fails us. I wrote you on April 22, another letter was mailed to you on the first of June, and another on the first of September. I should like to believe that at least one of these three letters has reached you. Your letter dated March 18 came on time, and this was the last which has come to me. No doubt you have answered me, and no doubt you have mailed me THE CALVIN FORUM, but the mail is not very regular because of the war.

Sociological Controversy

I am sure that you in America know more about the political affairs in the Balkans than we ourselves know. I may assure you that we do not talk much about the war. There is no use in doing that. Recently two of our outstanding professors in Bulgaria were engaged in a very interesting sociological controversy. Professor J. Cinkell of the National University, Professor of Sociology, is an out-and-out materialist. Every sociological phenomenon, contends Prof. Cinkell, is controlled exclusively by biological factors. American culture and civilization, he believes, are not the result of Christian background but of certain biological adjustments which have occurred only in the people of the United States. On the other side, Professor Mihalcheff, Professor of Philosophy, also in the National University, defended the Christian position in two long and extensive articles. We are thankful to God that some of our professors are taking a more definite stand against the materialistic philosophy.

Church Conference in Bulgaria

Two weeks ago the various Evangelical churches of Bulgaria met in a church conference. Four denominations were represented mainly. The problem of a United Bulgarian Evangelical Church was laid on the table. We, the Evangelical Christians in Bulgaria, have not grown sufficiently in our Christian knowledge and experience to accept Calvinism; hence, there is no common foundation on which to build the new church.

In spite of the war, of the hard times, of the uncertainty of the future, the work of God is going on. Many New Testaments are being given out free. Many pamphlets presenting the saving power of the Redeemer are given out. Many souls are being brought to the Cross of Christ. God has granted us many blessings and much joy from the preaching of His Word. May His name be glorified!

Please pray for us!

Yours in the service of the Savior,
REv. L. Mishkoff.

MARCH, 1941 167
The Boers in South Africa

20 Reitz Street, Potchefstroom, South Africa, December 16, 1940.

Dear Dr. Bouma:

I have just come home from attending the yearly celebrations in connection with our Dutch national day, viz., the so-called Dingaansdag Celebrations. On the 16th of December, 1838, our forefathers succeeded in breaking the power of the mighty Zulu chief Dingaan and thereby saving not only themselves from destruction by this cruel, heathen monarch but also hordes of other Kaffir tribes from complete annihilation. This native chief planned the wholesale destruction of all living beings not belonging to his particular race, the Amazulu. As a matter of fact this victory of the Voortrekkers over Dingaan and his mighty fighters saved the whole of South Africa from being overrun by the impis, the fighting hordes of the bloodthirsty Dingaan. The fact that Dutch and English, white and black can live in peace and comfort in this part of dark Africa, we owe to the valour of the Dutch forefathers.

When in that memorable year of 1838 our forefathers decided, on December 16, 1838, for the first time, to celebrate this date, but what one might at least expect would be an active participation on the part of other South African native tribes, who were on the point of being completely annihilated by the Zulu monarchs before the might of the Zulu fighters was finally broken on December 16, 1838, by the far smaller “army” of Dutch South Africa. This day of remembrance should in the real sense of the word become a national-wide festival—not as a day of boasting or of bolstering up of national pride. No, for such a purpose this day was not instituted but as a day of thanksgiving and remembrance by our forefathers.

This victory was given to them by their Lord; they erected this temple at Pietermaritzburg, which stands to this day; they told their children, and although the day of thanksgiving was neglected for some time in our history, we, the coming generations, are taking this solemn promise to the Lord Almighty: “Here we stand before a holy God of heaven and earth to make a solemn promise to Him, if He shall be with us with His protection and deliver us in our hands our enemy, that we shall keep this day and date every year as a Day of Thanksgiving, as a Sabbath, and that we shall erect a temple to His honour where it might please Him; and that we shall tell our children to participate with us in remembrance also for our coming generations. For the honour of His name shall thereby be praised so that the credit and glory of victory shall be given unto Him”.

This victory was given to them by their Lord; they erected this temple at Pietermaritzburg, which stands to this day; they told their children, and although the day of thanksgiving was neglected for some time in our history, we, the coming generations, are taking this solemn promise to the Lord of our forefathers to heart and are gathering together every year to fulfil our bounden duty. It is, furthermore, one of the few days in the life of our nation that we forget our small, especially our dogmatic differences, a day when Dutch South Africa—Nederduitse Gereformeerde, Nederduits Hervormde, and Gereformeerde—gather as one congregation before the eyes of our Lord to give Him our thanks for His deliverance of our forefathers, their children and all of us from the power of the heathen. We usually give at least two successive days to these celebrations.

This year we started on Sunday, the 16th, with the combined church services, conducted either in a large hall to hold all attending or preferably in the open air under shady trees and near some cover, because with us it is summertime in December, exceedingly hot under the open sun, and the rainy season when especially in the afternoons we are subject to very heavy thunderstorms: The morning service for the grown-ups and the afternoon service for the young. On Monday the 16th we had a full day, starting with a combined church service, which was followed up by one or more historical, cultural, educational or national speeches and ending once again with a combined church service. We usually spend the whole day in the open, bringing along all the daily necessities, gathering in between in smaller groups, singing national and festive songs, playing national games like throwing the yoke-skey and otherwise keeping ourselves occupied.

Syndical Stand on the War

One other topic I should like to draw your kind attention to: Towards the end of October and the beginning of November, the largest of the Dutch South African churches, the Nederlandse Gereformeerde Church of the Cape Province, held a very noteworthy Synod at Cape Town. Special attention was given to the following problems: the missionary work of the church—as one member expressed, the Synod “het Sending gepraat en Sending gedink”, has talked and thought Missions—; Christian literature, the South African Bible Association is doing wonderful work in spreading and publishing books of a Christian character; social evils, like indecent publications, gambling, lotteries, mixed marriages (white and black), corruption of the Lord’s day, drink-misce, contraceptives, etc.; the recognition of the Faculty of Theology at the University of Pretoria for the training of future ministers for the Ned. Ger. church, a question which is causing much trouble to our brethren, and on which it is very difficult to come to any unanimity; the “Reddingsdaad”, the Synod decided unanimously to give its whole-hearted support to this movement for the economic rehabilitation of Dutch South Africa, sanctioning amongst other things a yearly church function by the separate “armies” of Dutch South Africa, a non-confessional body, Synod decided not to join or affiliate but to seek non-official contact when and if necessary; problems touching our national life, particularly the support of the youth movement known as the “Voortrekkers”; Synod was not in favour of a Synodus contractus; and finally the war, on which topic Synod decided more or less on the following lines. I should like to quote their discussion in full, because on this most vital and actual problem the Ned. Ger. church being the largest Dutch church fairly well represents Dutch South African opinion.

Synod realized fully the gravity of the world conditions under which we live owing to the war in Europe and in which we are taking an active part having declared on our own initiative war against the two axis powers. Synod reiterated its decision taken in 1936, viz., 1) that the critical world condition and the strained relations between nations are due to the ever-increasing desertion from our Lord and His word; 2) that Synod deeply deplores the prevailing spirit of distrust and suspicion between the nations and expresses its apprehension concerning the present race in rearmament; 3) that Synod is convinced that no salvation is to be expected from force of arms in our world crisis and that all governments should do their utmost to avoid all friction and competition, and 4) that our Government be requested to act in this spirit. Synod further expressed its deep felt condemnation of all forms of war glorification and the inculcation of the war spirit. With this having been broken out, Synod now wants to express its deepest sympathy with all who have to suffer the horrors of brutal warfare, to thank our Father in heaven that we have so far been spared, and to pray to the Lord Almighty to grant the human races a speedy peace, based on righteousness and love, while acknowledging that also this war is an outpouring of the righteous wrath of
God on sinful man whom He desires to recall to repentance. Synod does not wish to express any opinion on the causes of this conflagration and on the policy of the warring nations; but it wishes definitely to state that it finds no grounds for justifying the standpoint as if one or more of the belligerents are waging a holy war in order to preserve Christianity; it believes on the other hand that Christ has His believers amongst all nations and that He will have them from the portals of hell. Synod notes with concern the existence of division and intolerance and even embitterment that are showing themselves as a consequence of this war still far removed from our own territories; it calls upon all its members to remain calm, dignified, and trusting in God and not to hurt the feelings of people who think and feel otherwise. And yet Synod must definitely express itself against: 1) all direct or indirect moral constraint which might be forced on people under these circumstances to join the forces; 2) the disturbing mammoth war expenses, which naturally cripple all internal life conditions; 3) the serious, lamentable misuse of religion and the violation of truth for propaganda purposes and the stimulation of the war spirit, as well as the undermining of national morality that usually keeps in the wake of wartime dissipation. Therefore Synod respectfully craves our Government to uphold its God granted authority over us but to take into consideration the deep-rooted difference of feeling and opinion that does exist in our land, and prays to God that He may lead our rulers in His light and wisdom. Finally, Synod wishes to assure the members of the church in particular and the nation as a whole in general of its active interest for and full sympathy with their aspirations and ideals in the spiritual, cultural, and economic spheres of life. And that must suffice. With kind regards and best wishes for 1941.

Sincerely yours,
J. C.H. Coster.

Preaching Parsons in London Shelters

55 Bradley Gardens,
Ealing, Londen, W. 13.
December 17, 1940.

Dear Dr. Bouma:

I T IS some long time since I wrote to you although I have been receiving, by your kindness, copies of your magazine which I have read with great interest.

The doctrine of the Sovereignty of God has taken on a deeper meaning for those of us who during the past twelve months have seen something of the hellish results of man's attempt to deny this doctrine, an attempt which has been intensified a hundredfold during the past ten years in Europe.

If there is one thing that I am convinced of it is that in this present war the issue is primarily a spiritual one. Nazism is the very antithesis of Christianity, but then, so too are some of the things that we have allowed in the social life of democratic countries. Some of the thinking people of our country are beginning to realise this, and I have heard from more than one who make no profession of Christianity the feeling that we have let things slide too long, and that this war is showing us the folly of neglecting spiritual values.

So far I am afraid this conviction is spreading very slowly. It takes more than a bomb to rouse some people. However, in that it exists it provides the biggest opportunity that has faced the Christian Church in this country for years. Pray that we may not miss it.

Those of us who live in London are growing very, very proud of our city and of our people. When we listen at night to the whistle and the explosion of bombs, or the crash of the guns, or look at the pathetic piles of rubble or the gaunt bare twisted girders and charred beams, we marvel the more at the spirit of the people who carry on through it all. They stand beside the ruins of what has been their home for years, shrug their shoulders, and go on to find another home and carry on with the job.

I don't know how much detailed news you get about us, and I must not give away secrets, but it is no secret that most of the damage round London has been to the homes of the people, and this is why every night now thousands of people make their way down into the public shelters and spend the whole night there.

This again is providing us with a tremendous opportunity. The thousands gathered in the shelters welcome the parson as he goes among them if he goes in the right spirit, and it is often possible to have regular services there. Many churches have opened their crypts as shelters and here hundreds of people who would never come into a church in the ordinary way, are only too ready to listen to a gospel which touches the deep need of the heart. Going among these people every night as I do is a thrilling experience. One does what one can for them materially and spiritually, but it seems all too little for a people so courageous and so well worth helping.

The I. V. F. is carrying on. All the Universities are still working in their own colleges or elsewhere, and the Evangelical Unions are still keeping the flag flying, sometimes under great difficulty.

We are all grateful in this country for the help you have given us and the help we believe you are going to give us, although we sometimes wish you would hurry up a bit. But you won't forget to give us spiritual help by prayer, will you, for this is our greatest need, and just as soon as this nation honestly turns to God other problems will be solved.

All His best,

Yours sincerely,
B. C. Alhrs.

A New Zealand Calvinist

St. Stephen's Manse,
Dunedin, New Zealand,
December 11, 1940.

The Editor,
The Calvin Forum.

Dear Dr. Bouma:

I WOULD like to acquaint your readers with the life and work of a Reformed theologian of some distinction here who recently passed to his rest. I refer to Rev. P. B. Fraser, M.A.

Born in Lerwick, Shetland, he was the youngest son of the Rev. Daniel Fraser, who "came out" in the Disruption. When he was 10 years of age, his father became minister of Kildonan, on the mainland, and Mr. Fraser often remarked that when a boy he sat behind Mr. Gladstone when that great statesman attended the service in his father's church. A student and master of arts of Aberdeen University, he came out to New Zealand in 1885, and followed the teaching profession at Waitahuna and Waitareka. At the latter place he came under the impressive influence of Dr. James MacGregor, who for some years had followed William Cunningham as professor of systematic theology in the central chair of the Central College of Scotland. This contact with Dr. MacGregor seems to have given to Mr. Fraser that bent for systematic theology which distinguished him for the rest of his life. Without entering a theological college he

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was ordained to the ministry, and after having charge of Dunback, he was called in 1897 to Lovell's Flat, where in many ways he had a remarkable ministry, remaining till 1911. He had a fruitful ministry of 12 years in Hokitika, whence he retired to Dunedin, attending St. Stephen's Church, of which he became an elder.

As a scholar Mr. Fraser had an unquenchable thirst for truth, and therefore for the books wherein he found it. The mural tablet in Knox College Chapel, which commemorates the late Professor William Salmond, contains words supplied by his son, the late Judge Salmond, descriptive of his father as "an eager student in all his days". No words could be more true when applied to Mr. Fraser. He had one of the largest private libraries in this country, and, along its own lines, one of the best. About the year 1912 he published his "Brief Statement of the Reformed Faith", which, in its first edition, was a masterpiece of lucidity, compression, and comprehension, and also in the nobility and grace of its diction. Into this he brought the fine essence of almost a lifetime's study, and his own soul.

This and other services brought the moderator's chair within Mr. Fraser's reach for two or three years, but he declined it. There was also an influential movement to place him in the chair of systematic theology, but he held back. Doubtless this and other services which he rendered to the church led the Assembly to make him our first superintendent of home missions.

Mr. Fraser was a true minister of Jesus Christ our Lord. The Presbyterian ministry, with its life-call, can be a very exacting calling for head, heels, and heart. C. H. Spurgeon said that a man who can successfully minister to the same people over a number of years is capable of anything. This Mr. Fraser did, and of waning influence there was no evidence. Through his ministries, and after they were closed, he carried with him the unstinted affection, esteem, and confidence of his people.

About the year 1901 Dr. Torrey held a remarkable mission in Dunedin, when, according to the late Dr. Rutherford Waddell, the city was moved as never before. After these meetings Mr. Fraser returned to his charge at Lovell's Flat, which in its turn was bedewed with revival. To the Assembly, which met about the same time, there came a telegram from him which opened the eyes of people to a new preacher. The assembly was always informative and trenchant, but never commonplace.

We knew Mr. Fraser for many years, as a voluminous and indefatigable writer, the output of whose pen was amazing. Besides his "Brief Statement", he wrote pamphlets on church union and baptism, and for 26 years he was both proprietor and editor of the Biblical Recorder, a monthly magazine which was always informative and trenchant, but never commonplace. Much of his writing was controversial. I know of no great leader of the Christian Church throughout all the ages who was not a controversialist, and in this statement I include the prophets of Israel, John the Baptist, Our Lord Himself, the Apostles, and especially the Apostle Paul, the post-apostolic fathers, especially Augustine, the Reformers, the Wesleys, the Disruption leaders, C. H. Spurgeon and the Rev. P. B. Fraser. Most men are enthusiasts for their own interests; Mr. Fraser was ever an enthusiast for interests other than his own.

Finally, Mr. Fraser was a devout Christian believer. Of him, we could say what Lord Salisbury said of Gladstone—that he was "a great Christian". When a youthful student of 14 in Aberdeen, he bought his first Greek Testament; and this remained his constant companion until, in his eightieth year, he passed to his reward.

He is buried beside his first wife in the Fielding Cemetery. Over her grave he had placed the beautiful Latin inscription, In Christo vivi, resurgam—"In Christ I have lived; I shall rise again," and this now stands over his resting-place.

REV. THOMAS MILLER.

The Presbyterian Southland

The Manse,
Columbia, Mississippi,
13 January, 1941.

Dear Sir:

ALTHOUGH I am very late in making this report, attention should nevertheless be called to the death of one of the South's staunchest defenders of the Reformed Faith, the Rev. J. B. Hutton, for forty-four years pastor of the First Presbyterian Church, Jackson, Miss. He died on 22 September, 1940, after an illness of nearly two weeks. The funeral sermon was preached by his friend, Rev. Prof. Wm. C. Robinson, of the Columbia Theological Seminary, and one of the correspondents of The Calvin Forum. Dr. Hutton was a stalwart warrior—prince of the Church, and will be greatly missed here in our Southland. His pulpit, one of the most important in the state, is still vacant.

After 25 years of service to the church, the official organ of Synod, The Mississippi Visitor, has ceased publication, the last issue being the one of October, 1940. That whole issue was a memorial to Dr. Hutton, its last editor. But an announcement has just been made that a new publication is forthcoming, to be sponsored by Synod's Department of Religious Education. The name of the new monthly will probably be The Mississippi Presbyterian, and will be edited by Director R. L. Landis of the Department, and Prof. J. M. McDill, of Belhaven College, Jackson. This is good news to us who miss the old Visitor.

This is the time of the year when some of our theological seminaries offer their mid-winter courses of study for ministers. The Sprunt Lectures will be delivered at Union in Richmond, Feb. 2-8, by Dr. Robinson, on the subject, "Christ—the Hope of Glory". It is of interest that last year's Sprunt Lectures have just been published by the Macmillan Co., Dr. John A. Mackay's Preface to Christian Theology, which is a current selection of the Religious Book Club. Another series of lectures will be delivered at Union by Rev. Dr. J. G. McKnight, of the Reformed Presbyterian Church Seminary, on "The Principles and Program of the Kingdom", based on an exegetical study of Revelation 1-14.

Many of our ministers who are chaplains of the Army Reserve Corps are being called up for a year's active service. One of these is Rev. W. A. Gamble, Raymond, Miss., whose book, Ten Sermons for Ten Years, is just off the press. This book carries an introduction by the late Dr. Hutton, who dedicated Mr. Gamble as one "who loves the great truths of the Calvinistic system of doctrine which have enriched and blessed mankind, and has the courage of his deep convictions", and called upon other Southern Presbyterian ministers "to follow him in presenting worth-while, sound, Christian literature to show men the way to life and the way to live", an exhortation not lightly to be set aside by us.

The Gallup poll reveals that the South leads the nation in favoring aid for Britain and in willingness even to go to war, and suggests that one explanation of this may be the memory of the more or less favorable attitude of Great Britain toward the Confederacy in the old War Between the States. It may surprise Northerners to note how recent that unfortunate struggle still seems even to us whose great-grandfathers fought in it. I wonder how much truth could be attached to the observation that the American Revolutionists generally had a strong Presbyterian tinge, while the Southern Confederates generally leaned toward Episcopalianism.

My town is the headquarters of Mississippi Mormonism. The missionaries of that religion are carrying on very active propaganda among the people here, with a good deal of success. One of their "Apostles" visited the local group recently for a con-
reader with the confusion and fear that prevailed during the thirties. The chapter on religion is not the least interesting. Religion, so literature shows, played but a feeble role in the lives of men both because men were so largely without it and because such religion as did function was for the most part vague and negative. Even the search for an object of trust in time of need was nebulous and never resulted in a positive faith. The faith of the author is revealed as liberal and causes the reader to peruse this valuable book with caution.

J. G. VANDEN BOSSCH.

CALVINISM AND DIVINE SOVEREIGNTY

CALVIN AND CALVINISM. By Burbridge and Rowlands. 22 pages. Price 2d.

GOD'S SOVEREIGNTY AND THE RIGHTEOUSNESS OF GOD. By Elisha Coles. 42 pages. Price 1/-. Both of these pamphlets were published by The Sovereign Grace Union, 11 Imperial Buildings, Ludgate Circus, London.

D. Maclean writes that "the revival of interest in our Reformed Faith is the most significant Christian movement in Europe today." "Everywhere in Europe Calvinism has recovered its confidence" states another authority. A third declares, "Its supporters, latterly timid, self-conscious and apologetic, are now aggressive. It is even worth a journalist's while to attack Calvinism—and to be attacked is better than to be ignored."

It will not be easy to trace all the elements that have cooperated so as to make a revival of Calvinism pronounced just at this time. Scholars have called attention to "the retreat of the Deism of the Age of Reason and of the subsequent Humanism and Relativism which preferred the search of truth to truth itself." It may still be questioned whether the revival of Calvinism has forced into retreat the various forms of Humanism, or whether the latter retreated from the scene for some other reasons, and that then Calvinism humbly entered into the field just vacated and is there tolerated because it serves a need hitherto left unsatisfied. It seems to me that the truth is on the side of the latter, that "isms" that were backing away were, however hesitatingly, conceding their own inefficiency. They were and are being condemned by the very pragmatic standards with which they had associated themselves so enthusiastically. The very times toward which and in which they labored with a great deal of influence constitute a damaging testimony against the civilization upon which they left so prominent a stamp. Men are now longing for certainty and for authority, both of which Calvinism boldly offers on the ground of Revealed Truth. The Grace Union of London has been and is, by its publications on various phases of Calvinism, serving a real need of the world crying for the manna such as Calvinism can offer.

The first of the booklets indicated above presents a brief life of Calvin, I would judge it to be altogether too meager to present a fair survey of the significant elements in Calvin's life. The following discussion of Calvinism in the pamphlet is well done. After commenting briefly upon Calvin's central conception relative to the Glory of God and of his basis conception as to the infallibility of Scriptures, Rowlands leads us into a really interesting study of the Fall of Man as the distinguishing mark of Calvinism when compared with closely associated forms of the Christian religion. This is followed by a careful analysis of Calvin's conception of The Freedom of the Will and of Original Sin in which the writer is careful to point out the distinguishing aspects of Calvinism. The discussion leads us on through not too technical an atmosphere to Election, Predestination, Reprobation, Partial Election, Redemption, Efficacious Grace, and Perseverance. Taking it all in all it seems to me to be an excellent treatise to place in the hands of intelligent lay-men and theologians. It has little of the heaviness common to such treatises. It will very likely be read through to the end by any one that can be induced to begin reading it.

In the second pamphlet Coles is interested, in the first part thereof, in showing that God is sovereign and that such a faith has far-reaching practical importance. The discussion consists of a formidable array of arguments (Ten of them) in proof of the teaching of God's sovereignty. This is followed by seven inferences of a practical character. The value of a frank rethinking and rediscussing of this doctrine can scarcely be questioned by those who are deeply concerned about the national and economic uncertainties through which we are now trying to feel our way.

The doctrine of God's righteousness is treated in precisely the same fashion in the second part of this booklet. It is a necessary addition to the first part. If God is sovereign one may be easily moved to question His righteousness as He controls the uncertain course of history today. The admonition of the author may well be taken into serious consideration, "Then let none stumble at the present administrations, nor admit of a sinister and suspicious thought touching this holy Lord God!"

H. S.

Books in Brief

OUR GREAT SALVATION. By W. E. and E. W. Schramm. The Lutheran Book Concern, Columbus, Ohio. 109 pages. $1.00.

A series of excellent meditations for the Lenten season by two Lutheran authors. The first part of the book contains seven penetrating sermons on John 3:16. The second part contains as many excellent reflections upon the words of the Cross.

THE CROSS EXAMINED. By Edu. Kuhlmann. The Lutheran Book Concern, Columbus, Ohio. 93 pages. 85c.

Here are seven sermons for Lent and one for Easter. In the main part of this little book, the author calls to the witness stand three biblical characters to testify for the prosecution and three for the defense. What the cross means for each is depicted.

GOD SAVE THE HOME. By W. E. Schuette. The Lutheran Book Concern, Columbus, Ohio. 73 pages. 60c.

A very welcome contribution to stem the tide of home-disintegration which is proceeding at an alarming rate in this country. This is not a study but a book of ideals and inspiration touching on the various problems of home-making and home-keeping.

LEARNING TO PRAY OF THE MAN OF PRAYER. By C. W. Pfleuger. The Lutheran Book Concern, Columbus, Ohio. 93 pages. 50c.

This represents a city missionary's attempt to make an earnest plea to learn to pray on the basis of Christ's words and practices. In the second part of the volume there are a series of sermons on the way of life of joy, courage, freedom, and beauty.

THE ANTICHRIST. THE APOCALYPSE. Both by Wick Bromall. Obtainable from the author at 3327 Blossom St., Columbia, South Carolina. Pamphlets of 16 pages each. 10c a piece.

A thorough analysis of the two subjects, such as one may expect from a professor of theology. Most of the worth-while material on these subjects may be found here in a brief compass. If the author's conclusions are not sufficiently definite and final for the reader, he must bear in mind that the Scripture itself leaves many a question unanswered.

BIBLE CHRONOLOGY. By Ivan Pasin. Obtainable at Box 101, Aldershot, Ontario, Canada. 283 pages. 50c.

This is a sincere attempt to settle the persistent problem of Biblical Chronology. In the first part the writer gives expression to some common sense principles of interpretation that are all too frequently lost sight of. In the second part he comes to conclusions about the chronology of the Bible that are not far from that held quite generally by conservative scholarship. In the last part, the author would prove the conclusions already reached by him.

THE CALVIN FORUM * * * MARCH, 1941
RELIGIOUS EDUCATION WITHOUT THE BIBLE

CAN RELIGIOUS EDUCATION BE CHRISTIAN? By Harrison B. Elliott. The Macmillan Company. $2.50.

The term “religion education” as used in this book is misleading to one who is not acquainted with the most recent educational literature. If the term were used in a general or popular sense, almost everyone would as a matter of course give an affirmative answer to the query which constitutes the title of the book. But the term is used in a specific sense. In a general way, it is used to designate the sphere of religious education. More specifically, however, Dr. Elliott shows how the fundamental idea of the progressive movement in education, of which John Dewey is the sponsor, can be worked out and applied in the field of religion. Experience, especially social experience, is the basic tenet in this view of education.

The discussion begins with an account of the basic conflicts that have in recent years arisen in American churches, together with the source of these conflicts. Concretely stated, these are lack of harmony between pastor and religious educator, between preacher and teacher, between pulpits and Sunday-schools, between existential philosophy and religious experience. These conflicts have their origin in ideologies fundamentally hostile to each other. The conservative believes that the truth of Scripture is authoritative and as such must be accepted by faith and applied to life situations but never modified or altered by these situations; the “religious educator,” denying the validity of all absolute authority and therefore also the authoritative character of Biblical truth, swears by experience as the law of life and truth. Hence every “religious educator” is charged with the task of discovering in what situations the subjects find themselves and of proceeding from these as starting points by the method of adjustment to such religious experiences as will for them have the highest value. He may make use of his knowledge of the Bible, of history, and of the experience of others as well as that of himself, but he must never present any experience or truth as ultimate; he must allow each individual to have his own experience and to evolve his own religious truth. Truth is always tentative, never final and absolute. Religion is merely functional, and the educational process must be regarded as creative. Says the author, “A true educational process is denied as soon as education is made the servant of any dogmatism, whether in religion or in any other area. The freedom of individuals and of groups to search for and find their own meaningful interpretations of life and destiny is important in religious education which is Christian.” (p. 318.)

To understand Dr. Elliott fully, one must view him in the light of his reactions to current theological thought. On the one hand, he takes issue with the neo-orthodox movement represented by Barth, Brunner, Edwin Lewis, and even with Homrighausen, a near-Barthian; in fact, the bulk of his book is in the nature of a polemic against what may be called the Barthian position, which makes the gap between God and man so great as to make it impossible to bridge it by means of any educational process. The truth can be proclaimed, but salvation belongs to Jehovah. On the other hand, the author also parts company with the liberalism that was prevalent until a few years ago, even with that of Reinhold Niebuhr, and expatiates the educational values implied in the neo-liberalism of John Bennett and others. Such references as there are to Lutheranism and Calvinism are few and unfavorable, as is to be expected.

Emphasis upon the function of the educational process to interpret and reinterpret religious truth leads the author to illustrate what positions he arrives at in regard to the use of the Bible, human knowledge or science, the nature of sin and the Christian life, ethics, religious experience, and prayer and worship. Human knowledge, for example, which is the product of scientific effort, has great value not only in understanding the historical background of Biblical truth, but also in determining what is religious truth. From the limitations of science it follows that human knowledge never leads to final truth. Again, to believe in total depravity and to regard sin as transgression of the law of God or absolute authority does violence to the nature of man and to his development into spiritual maturity. Determined to avoid both total depravity and an optimistic appraisal of human nature, the author favors a view of sin which is based on a careful diagnosis of situations and upon a realistic appraisal of human nature with all its potentialities for both good and evil. Man’s moral development, he contends, consists in inducing him to take part in the improvement of the unrighteous social conditions that surround him. Social strategy he calls it.

So then Professor Elliott gives us in strong controversial fashion two extreme positions in the field of religious education, that of the Barthians and near-Barthians and that of thorough-going liberals. A consistent pragmatist, he rejects any kind of authority except the authority that is involved in the educational process itself. Those who belong to neither extreme position he gives no consideration. Can “religious education” be Christian? Most emphatically not, if we take the Bible as our ultimate standard of truth.

J. G. Vanden Bosch.

LITERATURE IN THE THIRTIES

AMERICAN MIRROR. By Halford E. Luccock. 300 pages. New York: Macmillan, 1940. $2.50.

In American Mirror Professor Luccock of Yale has tried to do for the literature of the 1930’s what in Contemporary American Literature and Religion he did for the literature of the preceding decade. He has given, not an exhaustive account, but a good survey of the poetry, drama and fiction of the period, so arranged as to show the tendencies of the period and interspersed with comment that is often surprisingly illuminating.

A theologian who undertakes to benefit his fellowmen with the findings of his borrowings in the field of literature is likely to invite criticism. After all, a shoemaker should stick to his last. And the mind of a theologian encrusted in his dogmas is considered incapable of such literary appreciations and judgments as can be trusted. Dogmatics and aesthetic judgments are bound to clash. Criticism of this nature the author disarms by frankly disowning any desire to evaluate literature merely as literature. What he is interested in is in learning how men and women have reacted to the hard experiences brought on by a worldwide depression. Says the author, “The books selected for consideration are picked out on the basis of literature as a comment on and criticism of contemporary life.” Personally we are glad that Professor Luccock wrote the book. Even though one meets with statements that betray the amateur, one is soon convinced of the author’s wide and intimate acquaintance with literature. Moreover, in a time when scientists and men of letters pretend to speak with authority on matters of religion there is no reason why a theologian should not make excursions into fields other than his own. His judgments are not likely to be more warped than theirs, and his point of view is likely to be just as fresh and interesting as that of many commentators.

The author begins his search for social, ethical, and religious ideas by contrasting the materialistic orgies and the unbridled optimism of the twenties with the leanness and the despair of the thirties. He points out the reflections in literature of the depression with its financial loss and unemployment, its hunger and suffering, its feared, its unrest and despair, its confusion and skepticism. Whether he lets poetry, drama and fiction portray the grim struggle for existence in different areas, or explores the inner world of character and human nature, or listens to the voice of labor rendered strident by the want of security, or pictures the extremity to which the former is reduced, or echoes the clash of social and economic issues, or voices the attitude of men of letters to war and peace, he impresses the
AROUND THE BOOK TABLE

EDUCATIONAL PHILOSOPHIES AND DIVINE REVELATION


It is an encouraging sign that in recent years several books have appeared which concern themselves with the basic principles underlying education. A decade or more ago when the scientific study of education held the center of the stage there was a dearth of books dealing with the philosophical implications of the subject. Of late, however, we witness a change in this respect. Dr. H. H. Horne's A Democratic Philosophy of Education, a running commentary and penetrating critique of John Dewey's Democracy and Education which evaluated Dewey's position in terms of religious idealism, marked the beginning of a revival of interest in the study of the philosophy of education. This was followed by the exceptionally scholarly work of M. J. Domashkevich entitled An Introduction to the Philosophy of Education, a volume which presents a scathing indictment of the pragmatic, instrumental, behavioristic, and evolutionary trends in modern education. More recently, F. S. Breed of the University of Chicago, in his volume, Education and the New Realism, has attacked the educational philosophy of John Dewey from the standpoint of a neo-realist or Naturalist. The volume under review, Philosophy, Education, and Certainty, by R. L. Cooke, professor of psychology and education at Wheaton College, Wheaton, Illinois, is one of the most recent in the field and is unique in that it analyzes and evaluates the various philosophies of education from the point of view of supernaturalism as revealed in Scripture.

The central thesis of the book is expressed in the following statement of the author: "The choice is inescapable for everyone, the educator with the rest: either Christ is the center of all, for philosophy, for life, and for eternity, or man and his inventions take that place" (p. 381). "Throughout the work this antithesis between man's reason and God's revelation in Christ is consistently maintained.

In the first chapter the author surveys the present-day educational scene and in doing so is struck by the bewilderment, the confusion, and the lack of direction that characterizes modern education. From the many controversial issues in the field he selects and formulates fifteen current problems that call for a solution and then raises the question as to whence we must turn for guidance to help us out of our difficulties. The answer to this question is forthcoming,—""It has ever been to philosophy, the product of the world's best intellectual effort, that man has turned in the past for guidance out of confusion" (p. 17).

Having established in the introductory chapter the fact that the educational world is in a state of turmoil and also the need of turning to philosophy for direction and leadership, the author in the remaining chapters of the book (with the exception of the last) gives a résumé of the history of philosophy, both ancient and modern, considering especially those phases having a somewhat direct bearing on education.

Greek philosophy, Judaism, the Church Fathers, Scholasticism, Renaissance Humanism, the Reformations, the Enlightenment, Positivism, Evolutionism, Instrumentalism, Progressive Education, Neo-Realism, and many other movements in the panorama of the history of thought are reviewed for the purpose of arriving at educational certainty. The quest, however, proves futile. None of the movements discussed give a remedy for the educational ills that torment us. And why not? Because, in the opinion of the author, all the theories proposed have to a greater or less degree been vitiated by humanism, by the assumption that the human mind and human reason, unaided by Divine Revelation, can arrive at the desired solutions.

The question, therefore, remains, "Is there no way out of the educational confusion?" The answer to this question is given in the last chapter entitled, "The End of the Quest". Here the author points to Christianity, "that true and living philosophy offering assurance here and security hereafter, which is nowhere to be found but in the inspired pages of the Old and New Testament Scriptures" (p. 372), as the key to the solution of the problems of educational philosophy. In God's revelation we are pointed to the One who alone is "the Way, the Truth, and the Life".

With the central thrust of the book, every believing Christian is in hearty agreement. In its insistence on making the Christ of the Scriptures central in our thinking, it gives the sense of direction for the Christian student of education so sorely needed but sadly lacking in most of the writings in this field. However, in developing the implications of this central thrust, divergent points of view may and do arise, centering about such questions as the doctrine of natural light and the relation between religion and culture.

In his discussion of Protestant education and philosophy, the author criticizes Luther for being an advocate of liberal culture and for availing himself of the services of the humanistic philosopher Melanchton. To support his contention that Calvin even after his conversion was a humanist, the author quotes the following paragraph from Calvin's Institutes: "In reading profane authors, the admirable light of truth displayed in them should remind us that the human mind, however much fallen and perverted from its original integrity, is still adorned and invested with admirable gifts from the Creator. If we reflect that the Spirit of God is the only fountain of truth, we shall be careful, as we would avoid offering insult to Him, not to reject or contemn truth wherever it appears." On the basis of these and related facts the author concludes "that official Protestantism from its inception completely failed, in spite of the spiritual heights achieved, to do for the world of mind what it did for the world of spirit." (p. 114.)

The position of the author outlined in the preceding paragraph in essence negates the value of human culture, a position with which no Reformed scholar can be in agreement. Christ is presented in the Scriptures as "the Light that lighteth every man that cometh into the world." This cosmological view of Christ gives a certain dignity and value to human knowledge and culture, a fact properly recognized by Calvin in the quoted paragraph.

On the whole the book has been read with pleasure and profit. It is recommended to all Christian leaders as a stimulating challenge and constructive contribution in a much-neglected field.

L. J. Flokstra.

THE CALVIN FORUM * * * MARCH, 1941
and thus encourage the preachers of the Gospel to adhere solely to their God-given duties. I hope the Forum will continue, as in recent years, in presenting articles about Calvinism, articles on biblical and historical theses, etc. You have very able theological professors in your seminars, and also fundamental professors in your colleges, who with such articles could render an invaluable service to the readers of the Forum.

Fraternally,

REV. E. DE BUR.

[Note: In order to correct our correspondent's misapprehension as to The Calvin Forum being an exclusively theological paper, we refer him to the editorial statement of aims and policies made in the initial issue. As to the admonition that a magazine like ours should only "preach and teach the simple gospel", these pious phrases have a suspiciously familiar sound. We do not mind telling our correspondent that on this score we have long ago chosen the company of a certain Martin Niemöller in preference to that of one Adolf Hitler.—Editor.]

From Minister
Loudon
ROYAL NETHERLANDS LEGATION
Washington, D. C., January 22, 1941.

Mr. Clarence Bouma, Managing Editor,
"The Calvin Forum",
Franklin Street and Benjamin Avenue, S.E.,
Grand Rapids, Michigan.

Dear Mr. Bouma:

I have just received the December issue of The Calvin Forum and have read with great interest your article entitled "Brave Little Holland", as well as the article "Thank God for the British". Especially the article on the Netherlands has interested me a great deal, because you have pointed out a few things which are not commonly known, especially the fact that there is no armistice between the Netherlands and Germany and that the Netherlands Government has not surrendered. These points figure prominently in all my public addresses, and I was very grateful to note that you had pointed them out before I ever came to Grand Rapids. I, therefore, cannot thank you enough for so clearly exposing our cause to your many readers.

With best regards,

Yours sincerely,

A. LOUDON,
Netherlands Minister.

Hitlerism and Slavery

Theological Seminary,
New Brunswick, N. J.

My dear Dr. Bouma:

Obviously there is much to be said for a unified Europe. That is the professed aim of Nazism. But what Hitler proposes to do is not unification but enslavement. We all realize that 26 sovereign states each with its own tariff laws, immigration restrictions, standards of money and exchange is impossible the way the world is at present economically organized. Twenty-six boundaries that are not borders but barriers is in itself ridiculous. But that unification must come through a union of free peoples not by suppression and slavery. Hitler proposes that all cultural and religious values shall be stamped out, and that the whole of European life must be geared to the Nazi machine. If that is not slavery then the English language has no longer any meaning. Just this morning I read in the Times that the four Dutch Radio Stations have been taken over by the Germans. We all know what that means. The universities of Delft and Leiden have already been closed. I understand that Da. A. Van Dijk of the Gereformeerde Kerk is already in a concentration camp. How people can still be blind to Hitler's purposes and aims is beyond me. It is high time that we do some clear thinking and plain speaking or else all the values that have been achieved since the Reformation will be lost to us.

Thanking you again for your outspoken stand in these critical times, I remain,

Very sincerely yours,

M. J. Hoffmann.

Anent Synodical Testimony

Oskaloosa, Iowa,
January 15, 1941.

Dr. C. Bouma,
The Calvin Forum,
Grand Rapids, Michigan.

Dear Dr. Bouma:

I AM today sending my remittance for another year's subscription to The Calvin Forum, and at the same time desire to avail myself of your offer of an open forum.

I would like to point out that in my opinion you, Mr. Editor, in commenting in your issue of January on the views of the Standard Bearer regarding the conscientious objector overlooked one means of treatment that would be very instructive to the interested reader.

In that comment you propose two things which you can do "to do the cause of truth some good", namely, you "advise anyone interested to read and re-read the testimony" of the Chr. Ref. Synod, and, secondly, you would like to bring to the readers the "view of living Reformed leaders on the subject". Which latter you do in the same issue.

Obviously, Mr. Editor, you have hereby failed to utilize a third and highly approved means of furthering the cause of truth. You have, namely, failed to present the arguments of The Standard Bearer itself.

Would it not further the cause of truth to give "anyone interested" the opportunity to weigh these arguments, and, if he found them cogent, to absorb them into his conception, and if not cogent to dismiss them with the renewed conviction that the Testimony of the Synod is unassailable?

This instance, to my mind, again demonstrates how difficult it is to be wholly unbiased toward an opponent in discussion as is, nevertheless, imperative if we would truly strive to "do the cause of truth some good".

Yours very truly,

Rev. A. Petter,
Oskaloosa, Iowa.

[Note: To our statement made in the January editorial there is nothing to add at present. If and when the time comes that a refutation of the argument of the editor of The Standard Bearer on this score can be fruitful, we shall undertake it. Reader Petter may rest assured that at such time we shall not fail to do justice to an objective presentation of the position of the attacker of the Synodical Testimony.—Editor.]
Calvinistic Philosophy Club. Any one dipping into this publication will note that by going to the very sources the members of this club seek to understand and evaluate the knotty problems arising in the history of thought. This they seek to do from a consistently Calvinistic point of view, that is, with the assurance that this point of view has a legitimate and unabashed claim to a place under the philosophic sun, and that this point of view is supremely rational. This club is composed mainly of clergymen.

Discussion Club

In the metropolitan area about the city of Paterson, New Jersey, is a group which goes by the unpretentious name of Discussion Club. It is composed of men from many walks of life—doctor, builder, chemist, minister, accountant, lawyer, etc. Peter Berkhout, M.D., is chairman of this club. Meetings are held once each month. The aim of the club is to discuss God's general as well as His special revelation. The scope of the discussions can be noted from a catalog of the topics treated—Mark Twain, Grotius and the League of Nations, Revelation and Scientific Fact, The Economic and Political Status in Ethiopia, etc. It is obvious that a serious discussion of any one of such topics would be most absorbing. The interest of the fourteen members of the club in their program was demonstrated some time ago when in spite of a severe snow storm every member was present. What is so interesting as the truth with its many facets?

Literary Club

A club of a different nature also located in the Paterson area is a group with another unpretentious name: the Literary Club. The names of these last mentioned clubs suggest that in this thickly hollywooded country there are still those who are more interested in substance than in glamor. All the members of this club are college graduates following various pursuits in life, women and men. The chairman is the Rev. Bastian Kuith Hof. The aim of the club is to make a rather thoroughgoing study of literature, both from a literary point of view and from a Christian philosophic point of view. When asked about the latter point of view, the chairman replied to the effect that such an approach is inevitable because of the very fact that all the members are Hollanders and hence theologians. This year the club is studying the entire field of modern drama, beginning with Greek drama and onward to the modern drama. In discussing the subject of tragedy in its study of Greek drama, the club spent some time weighing the question: Is such a thing as tragedy possible for the Christian? Plainly such a question would engage one's acutest interest. The group meets once a month.

Christian Philosophy Club

The Rev. Richard W. Gray, pastor of the Covenant Orthodox Presbyterian Church of East Orange, New Jersey, has gathered a group of young people for the purpose of examining Christianity as a self-consistent and rational system of thought. The members of the club are varied—a secretary, a barber, students at Columbia University, students at Upsala College, a college professor, etc. Mr. Gray's aim is to deepen the religious life of those who attend the bi-weekly meetings, and to give them a sounder intellectual grasp on the faith they profess, often so un-rationally. The organization goes by the name of Christian Philosophy Club. The meetings are characterized by an eagerness to learn more about faith once for all delivered to the saints and by a free spirit of debate. At one meeting this correspondent had occasion to attend, a student of archeology at Columbia University also in the employ of the New Jersey Department of Conservation gave an impressive refutation of the theory of evolution on the basis of data gleaned from his rather exhaustive study of archeology. As a guide to its study the club uses Dr. G. Van Til's syllabus in Apologetics.

Miscellaneous Items

Each year Westminster Theological Seminary, Philadelphia, suspends all classes and other activities and enjoys the spiritual refreshment of a Day of Prayer. March 6 is the date set for the event this year. The Rev. E. F. J. Van Halsema, pastor of the Northside Christian Reformed Church of Passaic, New Jersey, will give the two addresses of the day, morning and evening. The evening meeting is open to the public. Deeply devotional is the spirit of the day. Each student is assigned to a prayer group in some student's room for the purpose of beginning in the day in those small bodies of seminary students at earnest prayer for the success of the day and for God's blessing upon Westminster and all it stands for.

The Rev. Van Halsema has figured in another important contact with the Orthodox Presbyterian group. On January 22, 1941, he and Mr. George Bos, principal of the Pine St. Christian School of Passaic, addressed the Christian School Society which has been organized by the members of the Calvary Orthodox Presbyterian Church of Willow Grove, Pa. The Rev. Robert Strong, S.T.D., is pastor of this church, located about ten miles out of Philadelphia. This church is one of the largest in the denomination, numbering close to 300 communicant members. A lively interest in the Christian School movement has been displayed here. Rev. Van Halsema's January visit to Willow Grove was his second within six months, the previous visit also being for the cause of Christian Education. Such are hopeful signs. Consistent Christian education must be one of the weapons which Calvinism must use in its fight against modern paganism.

Cordially,
Edward Heerema.

VOICES . . . . from Our Readers

Calvinism and "The Simple Gospel"

The Calvin Forum, Waukon, Iowa, Jan. 24, 1941.
Grand Rapids, Mich.

Dear brethren:

I am enclosing a check for $3.00 toward my subscription to The Calvin Forum. I have been somewhat disappointed in the Forum this past year. When several years ago my attention was called to your magazine, I immediately subscribed for it. At that time the Forum offered some scholarly articles, true to its title. In the recent numbers the editor and his co-workers have given vent to their feeling as to the present war situation. The greatest contribution we preachers and teachers in the church can make toward a righteous peace out of this world-chaos, is to remain calm, and preach and teach the simple Gospel. Preachers are looking for good, sound, biblical material, which may help them toward this end. The pro's and con's as to the present war are sufficiently discussed in our daily papers and over the radio, by statesmen of our country. Theological magazines should remain within their own sphere.
ference which closed with a dance given in their church-building! Many other off-color sects, such as the Assembly of God, the Four-square Gospel, the Church of God, etc., are spreading in Mississippi.

A matter of interest is an appeal pending before the state Supreme Court, in which a group of Protestant taxpayers are asking for an injunction to prohibit the use of state free text-books to the Roman parochial schools. The act of the legislature definitely allows the parochial schools to requisition the books, but the appellants in the litigation are claiming that certain sections of the act are violative of the state and Federal constitutions. The attorneys for the appellants are high-ranking Scottish Rite Masons.

Yours pro Christo et Ecclesia,
ALLEN CARANISS.

The Latest Christian School Census

CHRISTIAN institutions of learning on the primary level are of two kinds.

First, we have the Christian “church school” or “parochial school.” As to organization the Christian church school is similar to that of the public school in that it is adjacent to a larger institution. As the public school is adjacent to the State so the church school is adjacent to the church. The church school differs from the public or state school in that it is accessory to a widely different institution. Whereas the State concerns itself with purely secular matters, the interests of the church are spiritual. The church school is common in Roman Catholic and certain Lutheran circles.

Secondly, we have the “parental Christian school.” Its organization is unique. Its set-up makes it adjacent neither to state nor church, although in certain outward aspects it is controlled by the institution of the State and in its spiritual aspects it is strongly influenced by the institution of the church. The parental Christian school is sponsored by local organizations which are called into being for the specific purpose of supporting and operating local school plants. The membership of the local organization—or school society as it usually called—comprises local individuals interested in the local Christian project. Church affiliation is not made a condition of school society membership. To become a member one must be willing to subscribe to the Christian basis set forth in the constitution of the “society.” Since the constituency of the school society are also members of church and State, the school program concerns itself with both that which is “spiritual” and that which is “natural”. The membership of the school societies belonging to the National Union of Christian Schools is largely drawn from either the membership of the Christian Reformed Church or the membership of the Protestant Reformed Church. Some school societies have members which belong to the Reformed Church.

It is concerning the parental Christian school that we wish to give a few statistical facts.

Once a year the office of the National Union of Christian Schools issues a statement setting forth enrolment figures and other statistical information touching the status of the parental Christian schools of America. From this year’s report we glean the following facts:

- Number of elementary schools, grades 1-8.............50
- Number of elementary schools, grades 1-9.............21
- Number of elementary schools, grades 1-10...........6
- Number of elementary schools, grades 1-11...........1
- Number of elementary schools and high schools......2
- Number of four-year high schools........................4

Total number of educational institutions...........84

A number of schools, especially those in cities, also have kindergartens. The 13,930 pupils are instructed by 452 teachers, of which 162 are men and 290 are women. Our school system averages about 30 pupils per teacher and 6 teachers per school. A year ago the school movement totalled 13,668 pupils with 438 teachers. The past year therefore marks an increase of 262 pupils and 14 teachers.

Once in ten years complete information is obtained regarding the Christian school patronage of the Christian Reformed congregations and the Protestant Reformed congregations. These two denominations comprise the bulk of our enrolment. Besides obtaining the Christian school patronage we also obtain figures showing the public school patronage. From these two figures we obtain the Christian school percentage of school-going children of each congregation.

In the Chr. Ref. denomination, with which about 85% of our pupils are affiliated, there are 5,251 families who send their children to Christian schools. There are 2,786 families who live in Christian school communities but who in view of distance or other reasons do not send their children to the Christian school. In non-Christian school communities—it has been estimated—there are 2,017 families who send their children to public schools. In this denomination 52% of the families having school-going children send their children to the Christian school, leaving 48% who patronize the public school. Ten years ago (1930) our calculations indicated that 50% were sending their children to the Christian school and 50% to the public school. This makes an increase of two points for ten years.

Our schools are located in some fourteen different states of the Union. Those readers who live in the States and who are not familiar with the location of the parental Christian schools, may be interested in obtaining a map showing the locations and the number of pupils of our various schools, as well as the location, size, and Christian school percentage of each congregation of the Christian Reformed and Protestant Reformed denominations. All those who are interested in obtaining this information, may obtain such upon request by writing to the National Union of Christian Schools, 10119 Lafayette Avenue, Chicago, Illinois.

MARK FAKKEMA, Gen. Sec.

New Jersey - Pennsylvania Letter

Goffle Hill Road, Midland Park, N. J., February 18, 1941.

Editor, THE CALVIN FORUM, Benjamin and Franklin, S.E., Grand Rapids, Michigan.

Dear Editor:

I N PASSING through the alembic of serious discussion the truth will usually come out clearer and purer; or, at least the problems to be faced will usually appear in more distinct focus. People of Calvinistic persuasion have always been conscious of this. Hence any Calvinist worthy of his salt, feeling at home in God’s universe as he does, is always ready and eager to discuss the vibrant principles that undergird his entire life and interest.

Calvinistic Philosophy Club

This correspondent would like to tell the FORUM readers about such Calvinistic discussion clubs that he has learned about in the eastern United States. By this time FORUM readers are familiar with the Calvinistic Philosophy Club, which meets semi-annually at Westminster Theological Seminary, Philadelphia. The next meeting will be held in early May, when papers on Plotinus (Neo-Platonic) and Schleiermacher will be read. This club publishes (in mimeograph form) the proceedings of its meetings in an annual issue called the Proceedings of the