The Reformed Faith
Widening Interest

Fraternal Orders
Lodgism and Modernism

Klaus Harmsen
Ministerial Musings

Education
A Matter of Integration

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Valid Criticism?

A Union of Nations
Some Questions

Divine Signs
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Dialogues
Letters Reviews Verse

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Growing Interest in the Reformed Faith

Most encouraging is the revival of interest in the study and propagation of the Reformed Faith which is becoming apparent in various parts of the globe. In Holland the Reformed press and the organized propagation of the Reformed Faith may be seriously suppressed in these days of Nazi persecution, but we are certain that a new day will dawn also for Holland, and, purged by the fires of affliction, we trust Dutch Calvinism will come out of the crucible enriched and strengthened in God's own time. Meanwhile it is refreshing to notice the activity of Calvinistic groups throughout the world. In Scotland, even in these days of rationing and paper shortage, Dr. Donald Maclean of the Free Church College at Edinburgh is still issuing The Evangelical Quarterly, ably seconded by many students and lovers of the faith of Calvin and John Knox. In England and Wales there are also unmistakable signs of a revived and living interest in the God-centered faith of St. Paul, Augustine, and the Genevan Reformer. An outstanding leader of undoubted Calvinistic conviction in London is Dr. D. Martyn Lloyd-Jones, associate pastor with Dr. G. Campbell Morgan of the Westminster Chapel in that great city. It is significant that Dr. Lloyd-Jones, the younger of the two ministers of this Congregational Church, is a Calvinist from deep conviction, even though his genial older associate, that great gospel preacher on both continents, is an Arminian. It is only one straw in the wind to show that in many places Pelagianism and Arminianism are going out and Augustinianism and Calvinism—which means the gospel of God's sovereign grace as taught by Paul—are coming in. Dr. Lloyd-Jones is a former physician of high standing, who, upon reaching the conviction that even the largest number of cases of mental and functional disorder in his wide practice were rooted in mental and spiritual causes, forsook his practice and became a physician of souls preaching the gospel of God's sovereign grace. From personal acquaintance with this man of God in his home, in his pulpit, and in student meetings, the present writer can testify to the power and the depth of his thoroughly God-centered message. A Welshman by birth and by professional training, he now holds one of the great evangelical pulpits in London and is a power in the positively evangelical student movement in Great Britain known as the Inter-Varsity Fellowship of Student Unions, whose President he has been for the past three years. He is a tower of strength not only to the souls that come to him for comfort in London, but also to these students, who some years ago organized the I.V.F. in protest against the modernism of the Christian Student Movement. As for South Africa, the influence of the Second American Calvinistic Conference, word of which has come to that part of the world chiefly through the pages of The Calvin Forum, is being increasingly felt. Speaking of this Conference recently held in Grand Rapids, Professor S. du Toit in a recent issue of Die Kerkblad, a South African church weekly, asks: "Is it not high time that also in our country another such Calvinistic Congress be held, especially in view of the confusion of ideologies round about us?" And now the news has come of the First Australian Calvinistic Conference held the 24th of April at the Hawthorn Presbyterian Church in the continent down under, where Americans are fighting side by side with New Zealanders and Australians. May the light of a Calvinistic revival shine far and wide and reach every continent.

C. B.

The Christian and Fraternal Orders

We have just entered upon the diamond jubilee year of the one American magazine devoted to the militant exposé of secret fraternal organizations. That magazine is now known as Christian Cynosure (650 West Madison Street, Chicago, Ill.) but was founded under the name The Christian Banner. The committee of Christian men which in June, 1868, resolved to issue this paper consisted of thirteen men, of whom J. Blanchard and Ezra A. Cook are possibly best known. The latter became the first editor of the proposed paper, the former was undoubtedly the leader in the movement. The Blanchard name has for decades been honorably associated with Wheaton College and with the Christian Cynosure. It took courage thus publicly to throw down the gauntlet to the lodge, that idol of American Protestant people. But these men knew what they were doing. There was no malice in their hearts toward any persons. Volume I, Number 1 of The Christian Banner, issued July 5, 1868, quoted resolutions passed at the Pittsburgh Convention against Secret Societies held in May of that year as follows: "Resolved, That whilst we declare our determination to maintain decided and continuous opposition to all Secret Societies as deistical, antagonistic to Christianity . . ., we regard a large portion of the members as well meaning but mistaken persons. Toward them all we cherish the most kindly Christian feeling, and ask them to calmly consider the exceptions we take to their 'Orders'." No personal animosity, but deep con-
victions of Christian truth and morals prompted these men to take their stand against the growing evil of lodgism. How deeply entrenched this evil is even today among Protestant Christians, anyone who has his eyes open can know. It is not that these organizations do not accomplish a great deal of good. They do. No one will cast reflections upon their charitable activities. But whatever good they may do in a social way in the world at large, no man of Christian convictions can join them. For years it has been felt by many churches in our land that the obligations involved in church membership and those imposed by lodge affiliation are incompatible. Nor is this an old-fashioned prejudice, as those who have succumbed to the powerful influence wielded by the secret empire often like to make themselves believe. Christian repudiation of lodge membership stands on sound biblical ground. The secret, oath-bound character of these fraternal organizations cannot be harmonized with sound Christian ethical conduct. Not only does this involve an unjustifiable use of the oath, but no Christian has a right to swear secrecy before God in the matters transacted within the precincts of the lodge. And no less serious is the indictment which the orthodox, Bible-believing Christian makes against the creed of the lodge. For the lodge has a creed, the denials of its devotees notwithstanding. The lodge stands for the deistic, Unitarian, moralistic conception of the Christian religion. With blissful inconsistency many people belong to a church that professes to believe the deity of Christ, the vicarious atonement, and salvation by faith in Christ's sacrificial work on Calvary, and likewise to the lodge, which in its liturgy and other religious utterances is frankly deistic, Unitarian, and autosoteric. If anyone doubts the essential harmony between a Unitarian view of Christianity and the American secret societies, let him treat himself to a free copy of the pamphlet distributed free by the American Unitarian Association (25 Beacon Street, Boston, Mass.) entitled, The Relation of the Liberal Churches and the Fraternal Orders. Secretism and Modernism are spiritual twins. c. b.

Amillennialism

ANY sincere Christian people believe that our Lord will sit upon an earthly throne in Palestine to rule on this sinful earth for a period of one thousand years when He returns at the time of His Second Coming. The great historic stream of Christian Bible study, preaching, and theology has never accepted this view, though there have always been individuals and smaller groups who did. In recent decades this view has been propagated widely and enthusiastically not only by certain sects but also by leaders in a large sector of the conservative wing of the larger historic denominations. It is our firm belief that the Dispensationalism rampant in our day is but the consistent application of this unbiblical view of an earthly thousand year reign of Christ in Palestine. Possibly this Dispensationalist development of recent Millennialism in American conservative circles may serve to clarify the issue that is at stake on this score. That issue has surely not been clarified by the introduction of the triplet of terms: Premillennialism, Postmillennialism, and Amillennialism. These three terms are not objective designations of three co-ordinate views on the question of a millennium. These terms, coined by those who hold to an earthly thousand year reign of Christ (though later often taken over by their opponents) are freighted with the prejudices of that viewpoint. This also accounts for the fact that two or three decades ago one only heard of the alternative Pre and Post when the issue was argued or defined. It also accounts for the peculiar fact that some Pre's speak of Amillennialism as a recent novelty, whereas the view which that term designates is as old as Scripture and the beginnings of Christian theology. It is not only that, but it is also the prevailing view of the Reformed Theology. This is indirectly granted by those Premillennialist writers who speak of the age of the great Reformers as the period in which the real light on the Word of God had not yet dawned. The use of the term Amillennialism may serve to clarify the real issue, provided it is not coordinated with the other two terms. The real issue is not a Pre and Post issue. The real issue is whether there will be a millennium in the sense of a physical, literal, earthly thousand year reign of Christ on this sinful earth with Palestine as its center. In other words, it is Millennialism (or Millenarianism, as the older term went) versus Amillennialism. The Millennial literature is quite profuse, easily accessible, and freely distributed. The amillennial, or historically Christian, position has repeatedly in recent decades been placed in a false light by certain Fundamentalist writers. The need for fair, objective, and dispassionate study of this subject is exhibited by the disappointing way in which Dr. J. Oliver Buswell writes on the subject in the May 2, 1942, issue of The Sunday School Times, apparently attempting to refute the articles of Dr. Pieters which appeared on the subject in our columns a few years ago. For reading on this subject we would call the attention to the fine series of fifteen articles under the general title Amillennialism in the New Testament from the pen of Dr. Robert Strong which have been running from January to August in The Presbyterian Guardian. This series ought to be preserved in more permanent form and placed on the market.

Southern Presbyterian Journal

W e welcome the appearance of a new journal in the Presbyterian Church in the U. S., better known as the Southern Presbyterian Church. We welcome it because it stands committed to the exalted ideal of the propagation of the Reformed Faith. The Rev. Dr. Henry B. Denby, pastor
Congratulation,
Your Majesty!

To Wilhelmina, Queen of the courageous Dutch:

Your Majesty will celebrate her sixtysixth birthday the day after to-morrow. You are in the unusual situation, in which no member of the royal house of Orange has found himself since the days of Napoleon, that you cannot celebrate your birthday in your own land among your own people.

As we congratulate you, our hearts go out to you—not in pity (God forbid!) but in admiration. We admire you for your courage, your strong words of faith and hope, your magnificent qualities of leadership. You are every inch a queen, and such a queen in these chaotic days! We admire you especially because you are not only physically but also spiritually a genuine descendant of the great Prince William of Orange. We admire your faith in God, your conviction expressed already in the early days of your reign in the language of your Huguenot ancestors: Christ avant tout! We admire you and yours as we think of you, a mother and grandmother, in the cozy family circle in an American home in the hills of Western Massachusetts. Behind your family, we see the thousands of Dutch families with which you are linked inseparably, even though the only contact you can have with them today is by way of the ether waves. We admire you for your statesmanlike utterances which evidence your unshakable faith in God and your undying love for your courageous people.

May God, Your Majesty, be your strength and refuge and the strength and refuge of the brave people who in the shadows of their affliction love and cherish you as their beloved Queen, as the personification of the spirit of the Dutch and the House of Orange, as the living Symbol and Pledge of their coming liberation.

May God, Your Majesty, keep strong your noble people fighting, whether by passive or active resistance, this righteous war against a tyrant who seeks to crush you, your nation, its soul, its great traditions, its hopes and aspirations.

And may Your Majesty in these days “onder het kruis” catch a new vision of the Lord of the Nations, of Him whom your greatest ancestor called the Potentate of Potentates, and may you out of the depths pledge yourself and your people in a new covenant relation with Him—as did he.

Wilhelmina, Queen by the grace of God of the greatest little nation on earth, on this your festive day we greet you, we salute you, we pray for you! Ende despereert niet!

Luctor et emergo.

God met ons!

C. B.

Editorial Chips

- This issue is the first of the eighth volume of our magazine. With praise to God and gratitude to our subscribers we have just been privileged to close seven years of Calvin Forum history. We enter upon the new year full of trust in God and hope for the future. Ours is in a very real sense a
venture of faith. There is nothing commercial or remunerative about the labors of its writers, whether editorial or others. No one required it of the editors to begin this undertaking. It was born from a deep conviction of great spiritual need and will be upheld only by that conviction. We trust our readers share this conviction with us. The best way you can join us in this fellowship is by your prayerful intercession for the Christian press and by promptly remitting your subscription when it is due.

- The Calvin Forum is constantly reaching out and becoming known in ever new circles. A few weeks ago a Southern Presbyterian minister sent a check for six dollars to cover his own subscription and that of two others—all three of them new subscribers. Through the recommendation of a Toronto subscriber a Christian lady with a fine old Scotch name sends in two dollars from Edmonton and joins the Calvin Forum family. Not only from the States and Canada, but also from the British Isles, Australia, New Zealand, and South Africa come words of cheer and appreciation. Soldiers as well as civilians let themselves be heard. Thank you. Your words cheer us on. Let's fight the battle for God and His honor also with the weapons of the Christian press!

- Our readers will remember the discussion on the Democratic Method and Christian Education, begun in the February issue, to which so far Mr. Bon-teko, the Rev. Mr. Monsma, and Dr. Jaarsma have contributed. This discussion, with its valuable perspectives and issues, will be carried forward in the next issue. At that time we hope to place brief expressions of the view of a number of our Christian educators on this live subject. Out of this discussion, we trust, will come some clear and definite convictions. An editorial summarizing statement may close the discussion.

- As was announced in the May issue (p. 224) in response to numerous requests the editorials on Pacifism and our Duty in the Present War which appeared in the March issue were reprinted and distributed in pamphlet form. Requests have come in from literally all parts of the world. Orders were sent for one hundred, two hundred, and in one case five hundred copies. The entire lot of ten thousand copies is now exhausted and we regret we have not been able to satisfy recent requests. To the editorial desk have also come expressions of agreement and disagreement from the most varied sources. If space permits we may present some of these opinions to our readers in the near future.

- Enthusiastic expressions of appreciation for the inspiration and instruction which the recent Second American Calvinistic Conference afforded have been heard and read this summer. Inquiries about the progress made on the publication of the addresses delivered at the historic Grand Rapids meetings have also been made. We are happy to inform such inquirers and all interested friends of this cause—and what Calvin Forum reader is not?—that arrangements are being made under which the book may be looked for soon, perhaps within a month. All manuscripts are at hand and the editing of the volume is progressing. It will, no doubt, please our readers to be informed that the book will not only offer the addresses, but much other interesting material bearing upon the Conference besides. The names of all registered conferees, together with their addresses and official positions will also be included. A large cut will show the group present at the time the Conference photo was taken. And it has already been decided that you will be offered all this in a bound volume for the sum of just one dollar. The committee is determined to give this volume the widest publicity. Tell your friends about it and send in your dollar as soon as announcement is made in our next issue and in other periodicals. C. B.

**Klaus Harmsen**

*(As told to the author)*

1.

**MY name is Klaus Harmsen. I am Mr. Harmsen to most people, Dominee to some, and just Klaus to not a few. It is not a thirst for Fame, “That last infirmity of Noble mind,” which moves me to write about myself. It is just a desire to talk, a thing not unheard of among clergymen.*

If my practical-minded Tante Koos were still living, she would say, “Och, Klaus, je ben toch wieser.”

Tante Koos would not understand that there might be such a thing as “Mosses From a New Manse” for a troubled world.

Why should a man begin his story by writing about Dutch rye bread? Well, it is one way of understanding the Dutchman. What champagne reveals of the Frenchman and malted milks of the American, this coarse bread reveals of those who live by the grace of God and the dike and the polders.

If you have not tasted or seen Dutch rye, let me say that in appearance it suggests a paved street to outrace the Appian Way, but in reality when fresh
it is angel's food. Give me a slice of it with some warm spek, and you can have your “biggest hot-dog in the world” and nickel hamburger, three-quarters bun and one-quarter trimmings and meat.

Then there's Dutch pea soup. Hanna has a pot of it on the stove now. Betsy, my wife, doesn't care much for it, but Hanna and I can write sonnets about its fragrance. I can smell it now in my study, for the open stairway is a regular funnel from the kitchen. I have to keep pushing back the image of that bubbling pot to keep it out of my sermon. My nose tells me that this morning there must be a chunk of pork rib in it, glistening from the green mass like the shining fin of Moby Dick. Sometimes Hanna puts a ring metworst in it. That's good too. Besides, it adds for a little while the infinity of a circle to the temporality of appetite.

And don't forget the salt herring. I've been sending my father a little barrel of them each Christmas. My, but he likes them as much as he scorns cream-puffs. He has a grievance against Hitler for threatening those barrels.

If the Dutch can have their rye bread, pea soup, and herring, I'm sure they will out-think, out-smart, and out-live their Nazi tormentors and do it with the divine benediction. It's like keeping your powdere dry and trusting in the Almighty.

Today is Wednesday and I'm working on a sermon for Sunday morning. Somehow or other the things I've been thinking about add zest to the day's study. Then, too, I've just finished reading Shirer's Berlin Diary and Rauschning's The Revolution of Nihilism. What a revelation these are of the inside of a country that wants to be judged only by its best outside! I think I've chosen well my text; Jeremiah 5: 22. In fact we preachers would do well to let the whole message of the prophet thunder again today. It is so contemporary. God is so contemporary. This is a message for a dull church, a smart world, and smarting millions under oppression. Judgment and salvation, two and inseparable! Let these be whispered in the still, small voice and roared as by a pounding sea. Yes, He who makes shifting sand a habit, but by a desire stronger than the moth's for horizon to horizon.

There's Jootje waking up. (He was baptized Johannes.) That's the signal for me to retreat to my study and look over the sermon for the evening service. We have two services a Sunday all through the year. Most of our people want it that way. They think two and a half hours a week are not too much to spend with God and His saints. I can't figure out these church members who are very successful in seeing how far and how long they can keep away from the church. What an irony it is that while the church leaders of our country are talking about ecumenicity and trying to shape up a world program, so many church doors are open only a short time on Sunday and perhaps not at all during the summer. Is it against this the gates of hell shall not prevail? Last summer when there was a circus in town, thousands sweltered under the big canvas for hours. But on Sunday one hour in Beth-el was more than they could stand. It was so hot, you know.

When old Lokke, our sexton, staunch Calvinist, rings the bell this evening, there will be a goodly number responding, moved not merely by an old habit, but by a desire stronger than the moth's for the star. It is an unfinished desire waiting for the finished answer of worship. Old Lokke will be counting them as they come in and some of those who are not there will surely catch it next week. For the old man is fearless and reminds me of Amos, the dresser of sycamore trees.

Betsy and I can't for the life of us understand how we could have gotten along without Jootje for so long. He was born after we were married five years. He is two now and a whole universe of experience and logic, only with some logicians who refuse to admit what to many of us is a first premise, that the finished alone makes the unfinished intelligible. In this shattered world full of broken cisterns and cracked pitchers at fountains, it is wonderful to be like children with God overarching us like a rainbow of promise. The span, without breaks, is from horizon to horizon.

She craves the smell of fruit-jar rubbers, and if I'm not careful, she'll chew the tires off our car. Just what could I tell the rationing board?

* * *

THE CALVIN FORUM
He really was a good baby and never woke us at night.

He has his taking ways and a long arm. The other day we found him in the living room with a trail of soap powder from chair to davenport. There he stood in the middle of the pile

“Like Ruth amid the alien corn,”

but in a setting not half so pastoral. There he stood, unlike Ruth, crying and with his little corduroy overalls hobbling his ankles. Though we were quite put out about it all, we couldn’t help laughing, for he did look like a cherub in the powdered Milky Way.

He’s much too fond of my typewriter. One morning when I had left my study, he pounded on the keys. After I returned he had reduced one sheet of the fruit of creativity to something that looked like the Morse code. However, I didn’t feel what Carlyle must have felt when the maid burned the first manuscript of his French Revolution, and he had to begin all over again. After all, it was only a page. (Betsy says such talk is a sure way of ruin­ning the boy.) It may be a little child leads us here also. Perhaps that’s all our proud scribbling is worth.

We haven’t picked his college yet. It must not be Sing Sing. But then we’re hoping desperately he’ll not go into politics nor Wall Street.

He has quite a vocabulary now, but there was a time when the richness of a few words, their various shades of meaning defied the best Greek. “Doggie” was one of them. He would apply it to an ant or a black bear, or with pointed finger make it do for a bust of Shakespeare, a portrait of Keats, and even the Goodyear blimp which used to sail over the manse before the war. I can understand the last-named association because a blimp is an overgrown cousin to a sausage; but the other references are as unclear as Sanskrit. Perhaps the Behaviourists can enlighten me, that is, if they are willing to come away from their mice long enough.

Hanna, good old soul, doesn’t like the way we carted him around from the start. She was horrified when at ten weeks Jootje accompanied us in his basket for a 1600 mile jaunt in mid-winter. She scolds us for dragging him off to restaurants. Well, he’s always been a veteran at travel. Before he was born he was with us in Montreal and Quebec and on the golf course often. When I told Hanna it must have been like riding in a submarine without a periscope, she shook her head and shuffled off. She was undoubtedly shocked at her young Dominee. If I could only find something in Brakel or Smijte­gelt to bolster her waning respect for me!

Bastian Kruiithof.

Integration in Education

In the field of education, as in every other field of human interest, new terms find their way into the vocabulary of its representatives. They come in like some beneficent spirit, very useful and welcome, but extremely ephemeral. The educators pounce upon them and use them to express their own conception. These terms suffer such abuse as long as they remain undefined. There were such words as mental discipline, democratization, character, and many others. At the present time the word integration seems to be among the leaders of the pack.

Since it still seems to be an ephemeral term, I am within my rights to use it as I please. You have a right to ask me what I mean by it. Integration, as I use it, is that process by means of which a personality becomes “of one piece.” It is the process in which a multiple personality is reduced to a unit. It is a process which moves men to become consistent, dependable and predictable. It enables men to say with Paul, “One thing I do.”

Objects of education are disintegrated personalities. They are embryonic Dr. Jekylls and Mr. most honest will lie. The strongest in faith will Hydes. And they don’t need the powerful concoction of a Dr. Jekyll to make the change from the kindly type to the satanic type. They are both types. The have doubts. The most polished will have hearts uncultured. One finds such contrasts in all men, and also in children and young people that come into our institutions to be educated. They simply are not “of one piece.” And perhaps nowhere do we find this disintegration more pronounced than in the Christian student, or shall we say, religious student. When Jesus looked for an outstanding illustration of disintegration, He did not go to the political world, where we are wont to look for hypocritical and two-faced individuals. Neither did He go to the world of business. He went to the field of religion. There He found men trying to serve God and Mammon, and He condemned such lack of integration. There He found the form of religion, but the worshippers’ hearts were far from God. Paul attempts to articulate this phenomenon by giving expression to the doctrine of the two natures, one of which he chose to call “the old man,” and the other “the new man.” He taught that the integration could be effected only by the mortification of the

Henry Schultze
President of Calvin College

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old. Be that as it may, the fact remains that Scripture recognizes this disintegration not only in the life of the spiritual, but in that of the secular man also. The disintegration may be of essentially different character, but they are disintegrations none the less.

It should be observed that one's persistent desire to adapt himself to any given environment also makes for disintegration, because the environments are so varied. We are chameleonic in our changes. We tend to become red, yellow, pink, or white to suit our environment, and that for practically the same reason that a chameleon does. It is a sort of protective measure. A boy may be pious enough in the presence of his Sunday school teacher, but he may "swear like a trooper" in the presence of his tough associates. Such illustrations may, of course, be multiplied indefinitely.

The fundamental cause of such disintegration is sin. It always disintegrates. It destroyed the beautiful relationship between man and God. It made of the home a warring camp. It made brothers murderers. It has gone on down through history separating and tearing things apart. It has destroyed all unity, all integration. Now, it is the calling of Christian education to further the cause of integration in the highest sense of the term.

* * *

Christian education cannot realize that objective by seeking the encyclopedic objective of education. Educators were once under the impression that all they needed to do was to give the facts. Crime would vanish if the criminal had the facts. Immorality would be no more if the facts of sex-life were imparted. However, the fruits of such a policy were bitter. The knowledge of facts tended to make the criminal and the immoral more vicious still. This idea even prevailed among Christian educators. They felt that a knowledge of the contents of the Bible was the indispensable factor in education. They forgot that the Bible itself is the best encyclopedia of biblical knowledge. They have discovered that men with the facts of the Bible could blaspheme more effectively and mock more heinously just because they had the facts. Simple, dead, cold facts, even though they were biblical facts, hastened the disintegrating process.

Other educators played with the idea of mental discipline. They discovered that men with encyclopedic trained minds were frequently miserable failures, while others with but a small amount of knowledge were often very successful. These must have had the brains to utilize the little they knew. And the educators therefore would insist upon such courses as the classics, mathematics, and others. But education still failed. The keener the minds of those that were disintegrated, the more they disintegrated. They became clever in their misdemeanors, outwitting the law-enforcing officers, and otherwise "getting by" with all their maladjustments. Here again many Christian educators followed the example of secular leaders in the field of education and attempted to develop trained and clever Christian minds. The brilliant Jews in Jerusalem had such a training. They could easily argue their opponents to a standstill. Such educators wanted their students to stand firm and not to be driven to and fro with every wind of doctrine. I have often wished that my mind were keener and my tongue sharper so that I would not have to give way to a person who, I was convinced, was wrong. It would seem to be a highly desirable asset. But, upon second thought, it is clear that it does not integrate. It made hypocritical twistors of the law out of the Jews. Keenness of mind is an excellent quality for Satan to use. Some of the cleverest minds are found among atheists, thoroughly acquainted with the contents of the Scriptures, and able to use them to promote their own nefarious ends.

A third group of educators appeared upon the pages of the history of education. They would integrate too. They proposed character training. They felt that one must be trained to be able to make a proper, profitable and pleasant adjustment to his environment. It constituted essentially a proper formal attitude toward others. The "thank you's," "please's," and "regrets" and so on must be in evidence. Be sure to congratulate the one who has defeated you. Perhaps the most outstanding and popular illustration of this kind of education can be found in Dale Carnegie's "How to Win Friends." However many admirable qualities this book may have, it recommends a formally correct reaction to others for the benefit of self. Follow his prescriptions, and you will be able to make difficult collections or sales. You can then use others to achieve your own ends. That is the weak spot in this type of education. It is selfish, and selfishness disintegrates. It is the kind of training dispensed by the Jewish teachers. They taught a form of hypocrisy that was abominable to God. Their religious life in form was not bad at all, but it was conducted "in order to be seen of men."

Forms should never be a sort of end in themselves. They are but means that are to be discarded when they fail to promote the real objective of life. When they tend to disintegrate and to make men hypocritical they stand condemned.

* * *

In the interest of Christian integration—and there is no other kind worthy of the name—the educational objective should be to develop Christ-like individuals. Jesus is not only our Savior and Lord, but He is also our perfect pattern and example. He is the only person that ever lived in this earth a fully integrated life. There was no dual or multiple personality in His case. He saw everything in relation to God. It was His will to do the will of the Father that sent Him. He saw God in all the experiences of life. He found His integration in His perfect ad-
justment to God. It is the furtherance of some such process that constitutes the imperative in Christian education.

In the realization of such a program there are at least three "musts." In the first place, the virtue of self-denial must be consistently and persistently taught. There is no single force that stands so much in the way of integration as selfishness. That is precisely the force that Satan has been utilizing with so much success in the Kingdom of Darkness. Self-assertion is disintegrating. Jesus had the correct view. He came to serve and not to be served. Paul had grasped the same principle when he urged the Philippians, "But in lowliness of mind, let each esteem the other better than himself. Look not every man to his own things, but every man also on the things of others."

This is also one of the weakest spots of the system of humanism with which our educational world is poisoned. It spurns "self-denial." Jesus ordered it. Without it integration remains but a dream.

A second imperative is that there must be a uni-

fied educational effort. The school must not teach differently than the home. And the church must not come with still a third view of the truth. And the various teachers must not be at variance with one another. Reading material and radio programs must not be permitted to leave disintegrating thoughts in the minds and hearts of the readers or listeners. One can never expect an integrating education when the educational forces are at variance with one another. The educational, ecclesiastical, and home authorities must get together so as to be sure that they are all pulling in the same direction; otherwise they will pull the object of education apart, and fill him with confusion.

A third "must" is that the environment be controlled to exclude, especially during the training period, as much as possible its potential disintegrating influence. Let the atmosphere of spirituality surround the trainee. Let the spirit of Christ prevail in the words and the attitudes of all the educational forces. Let God's thoughts be thought. A greater integrating force there is not.

The Artistic Potency of Calvinism

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C alvinism is culturally, i.e., scientifically and artistically, potent, but—our younger generation does not believe so. You may quote liberal art historians and art critics when they sing the praises of the new painting, the new architecture, and the new music of the sixteenth and seventeenth centuries in Protestant Western Europe, and especially in Calvinistic Holland, but they smile these choruses off. You may pile name upon name, book upon book, but they laugh incredulously. The present writer is not going to repeat what he said in his preceding chronicle, though in the future he hopes to go into detail, and point out that the seventeenth century Dutch Calvinists—not to speak of those in other lands—developed a new technique, a new spirit, and new types of art in at least four departments: painting, music, poetry, and architecture. He hopes to explain this concretely, and show which modern authors confirm his arguments. But now he wants to discuss another question first, because this is the question that burns on the lips of our young Calvinists: If Calvinism was culturally potent in the past, why is it impotent now? It is this question which causes the Saracen smile of unbelief.

No one denies that we have had and still have great theologians. The names of Kuyper and Bavinck are world famous, and Geesink and Rutgers might also be mentioned. We shall refrain from mentioning present scholars in Europe and America who can stand comparison with liberals and catholics. When it comes to great statesmen we need not be ashamed of men like Kuyper, Heemskerk, Idenburg, and the still living Colijn, now in a German prison, whose political and economic proposals at the London Economic Conference a few years ago commanded the admiration of the world, and whose book on Christian political principles was discussed in the columns of our monthly. There is, further, the master work in two volumes on Christian Social Principles by C. Smeenk. There are finally the three volumes on economic principles by Diepenhorst, and the report on the new order in industry of 1936, also discussed in our columns.

In regard to a genuine Calvinistic philosophy we have the masterful works of Vollenhoven and Dooyeweerd on the philosophy of sphere sovereignty supported by a society of three hundred members found in all parts of the globe. Here are brand new ideas with a brand new terminology that should be scrutinized by all Christian thinkers.

In the realms of history, philosophy, and the natural sciences, of medicine and law, there are also many works of undoubted scientific reputation written by Calvinist scholars.

But, in the field of art there are no great masterpieces!

However, where are the great masterpieces of catholics, liberals, socialists and communists? Let us not forget, that the world of art has been subject
for more than a quarter of a century to the fallacious notions of men like Picasso and Matisse in painting, of Schoenberg in music, of the "functionalists" in architecture, of the African primitivists in sculpture. For the last decade many art critics have turned against those wild extremists, and many artists have tried to produce an art which has been called vitalism because it is more "realistic," i.e., sensual than romantic. But there has been no book written that people like to read again and again, because it is universal, that is: gripping for all times and all places. Many worthwhile plays have been produced, but none that will go down like Shakespeare's. Many paintings have been exhibited, but none like those of the great Italians, Flemings, and Hollanders. Many skyscrapers and huge municipal buildings have been created, but they fail to cast a lasting charm over the observers. The market has been flooded with Classical, Romanesque, Gothic, Realistic, and Modern odd products, but there has been little originality, and no genius!

Have the Calvinists failed to swell the artistic crowd of mediocre individuals? Not at all! On the contrary, in the Netherlands where Calvinism has undergone its baptism of fire more than anywhere else, there are a host of Christian poets, short story writers, and novelists, whose works deserve to be mentioned next to those of Catholics and liberals. There is a beautiful and genial effort in the modern choral preludes of Cor Kee and William Oranje. There is a new type of church architecture which we might imitate in America for our Reformed congregations, instead of copying the rather elaborate Episcopalian houses of worship. There are painters and musicians, architects and sculptors who are not ashamed of the name of Christ, and who honor the name of Calvin.

And we, in America, can do the same and more than that perhaps, if we organize as Calvinistic artists of all categories, if we shake off our Puritanic notions that art has nothing to do with Christian convictions; if we are willing to appreciate each other at our meetings, and if we dare to publish and exhibit our modest efforts. Must Calvinists follow the beaten track of liberals, or may they be themselves? If we are decadents we had better stay at home. But, if we together dare to break artistic conventions, and stand up for our new convictions, we can produce a new art, as did our forefathers.

This must not be misunderstood. Artistic revolutions should be distinguished from political ones. Of course, not all artistic revolutions are justified. The revolution of the fauvists, cubists, and surrealists was out of the evil one. But we need a revolution against the modern fad of vitalism, (or sexualism) as our forefathers inaugurated one against the gross and refined sensualism of Italian art. This revolution can be achieved only by organization and cooperation, and after a thorough study of the essence, laws and aspects of art. Here we Calvinists ought to be in the lead. Let us come together to study the character, the norms, and the purposes of art, led by our artistic instincts, and guided by Word and Spirit. We have a task to fulfill, also in the realm of art. Let us pull together, and let us pull hard for a Calvinistic Society for Art and Literature. Let us organize chapters in different localities with subchapters for the different arts. Let us publish a paper as the Lutherans are doing in The Cresset. We have the artistic potency. Let us also show that we can crystallize our conceptions. Let us show that we can band together not only for religious and educational purposes, for philosophy, and science, and international problems, but also for the development of art and literature. Now these are treated as stepchildren. Then they will become bona fide members of the family.

Out of Zion, the perfection of beauty, God will shine forth, if only the Zionites stand shoulder to shoulder.

Dialogue Between Rabbi and Pastor

Rabbi. I do not see why you Christians accept the Old Testament as divine, and not the Talmud, which contains the oral explanation of the written law.

Pastor. I would like to hear the arguments in favor of the divine inspiration of the Mishna, as you call the text of the so-called oral revelation. (Mund-Gesetz).

Rabbi. That is easy to do. We read in Ex. 24:12 that the Lord said to Moses: "Come up to me into the mount and be there, and I will give the table of stone, and the law and commandments, which I have written..." The law means the written law, and by commandments we understand the oral laws.

Besides, the Hebrew word for commandments is Misvroot, (singular, Misvah). By this is meant the oral law.

Pastor. I disagree. Misvah and Mishna (as you call the oral law) are not the same. Tsaddi is no Schin and Nun is not quite the same as Vau. Furthermore, I can prove to you that the Hebrew word Mishva indicates the written law. See 2 Kings 17:34, 37, 39. "The statutes, the ordinances, the law and the commandment (N. C. Mizvah), which He wrote
for you”—This proves that by the word Mizvah is meant, written and not oral law.

Rabbi. But what about Ex. 34:27: "And the Lord said, write thou these words, for after the tenor of these words I have made a covenant with thee and with Israel." God told Moses to write some words and then He adds: At the mouth of these words I have made a covenant. Hebrew has ci al (or, gnal) pi. "For at the mouth of these words was made a covenant." This plainly shows that the covenant with Israel rests upon the oral law (Mondwet).

Pastor. Do not forget the little word ci. This gives the reason why the covenant was made. Compare Ex. 20:8, 11—"Remember the Sabbath . . . for (ci) in six days the Lord made heaven and earth." Also Ex. 31:13. "My sabbath ye shall keep for (ci) it is a sign . . ." In other words, Ex. 34:27 should read, "for at the mouth of these written words I have made a covenant." The question now is, what is meant by the words, "at the mouth" (al pi). Scripture must be explained by scripture.

When it says (Deut. 17:6), At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death; you will admit that the expression "at the mouth" there stands for "at the testimony or declaration" of two or three witnesses, a man might be condemned to die. Therefore we read Ex. 34:27 as follows: "At the declaration of these words I have made a covenant with Israel."

Ex. 19:7, 8; 24:3 sheds light on the declaration of these words. There it says: "And Moses came and laid before their faces all these words, (written words: Write, said the Lord), and all the people answered and said: "All that the Lord has spoken, we will do . . ." Again it says in Ex. 24:34: "And Moses came and told the people all the words of the Lord and all the judgments, and all the people answered with one voice and said: 'All the words the Lord has said will we do,' and Moses wrote all the words of the Lord . . ."

It is very plain (I think) that all this has nothing to do with nightly talks between God and Moses. It all refers to written oracles. (Your tradition has it that the oral law was given to Moses during the night!)

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Rabbi. Deut. 4:13, 14 might be more convincing to you as to the existence of the oral law (Mund-Gesetz). There we read, "And He (The Lord speaking at Horeb) to the people out of the midst of the fire, verse 12) declared unto you His covenant, which He commanded you to perform; ten commandments, and He wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that you might do them . . ."

From this passage we conclude that the ten commandments were written, and that statutes and judgments pertain to unwritten laws. Not a word is said about writing statutes and judgments. Therefore the last items must refer to oral (unwritten) laws or Mundgesetze.

Pastor. 2 Kings 17:37, and Deut. 4:5, 6 will convince you that statutes and judgments belong to the class of written laws. We read: "And the statutes and the ordinances, and the law and the commandment which He wrote for you, ye shall observe . . ." Compare these words with verses 5 and 6 of Deut. 4: "Behold I have taught statutes and judgments . . . this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes and say: Surely this great nation is a wise people."

You hid the oral laws but these statutes (which you claim to belong to the Mund-Gesetz), were openly published, so that even the heathen nations would hear of them and praise you as a wise nation and as a people of understanding. Those therefore were no secret laws and ordinances.

Rabbi. It is self-evident that there must have been an oral law, because without it many expressions in the written law cannot well be understood. Furthermore we read Ex. 18:15, 16: "Moses said to his father-in-law, Because the people come unto me to inquire of God, when they have a matter they come unto me and I judge between one and another, and I do make them know the statutes of God and His laws." This action of Moses proves clearly that apart from written laws there must have been oral statutes and ordinances.

Pastor. Again I disagree with you Rabbi! F. i. People come to me asking whether they are allowed to marry a divorced woman or man, etc., etc. People come to you for information, for instance, as to clean animals that chew the cud and divide the hoof, etc. But this has nothing to do with new, infallible, nightly revelations. It simply shows the ignorance of the people as to the revealed oracles of God. Although we must not forget that Moses was a prophet invested with absolute, infallible authority. You and I have no such prerogatives.

I am thinking of Rebecca, who went to inquire of the Lord as to the struggling children within her. Gen. 25:23. All this does not prove the necessity and existence of oral or unwritten laws. It means expounding Scriptures.

Rabbi. There are many obscure expressions and ordinances in the written law, which require oral explanation.

A while ago you mentioned fowls or birds. And right there is an illustration that the oral law is necessary. Of the four-footed beasts of the earth, of cattle and fishes, some plain marks are given whether they were clean or unclean. Lev. 11, and Deut. 14 tell us that Israel was allowed to eat those animals that chew the cud and divide the hoof. The marks of the fishes which the Jews were permitted to eat, were fins and scales. But as to fowls no such marks were given. So it follows that here is an imperfection, which had to be filled up by oral communications.
Pastor. Pardon me, Rabbi, it was not necessary to give marks as to clean and unclean birds, because it says plainly, (Lev. 11:13-20), “And these are they which ye shall have in abomination among the fowls, they shall not be eaten, viz., eagles, vultures, owls, bats, ravens, nighthawks, storks,” etc. More than a dozen are mentioned which were unclean, and then it says: “Ye may eat of every flying, creeping thing upon all four which have legs above their feet.”

These are plain marks. Nothing more or less was needed.

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Rabbi. The incompleteness or imperfection of the Written Law is also substantiated by Exodus 16:29. There we read that God commanded Israel: “Let no man go out of his place on the seventh (Sabbath) day.” Now a place might mean a house, a village, a city, etc. You see that oral explanation is needed here.

Pastor. Not at all, my friend! If you had only read the context you would have known that this order, that on the Sabbath every man had to stay in his place, means that Israel on the seventh day was not allowed to leave the house to gather manna.

The same verse quoted by you says: “The Lord gives you on the sixth day the bread (manna) of two days, abide ye every man in his place, let no man go out of his place on the seventh day.” They were ordered to leave their place on the Sabbath to meet the Lord at the Tabernacle. It is very clear that Ex. 16:29 means that they might not go out to gather manna.

I am afraid, my friend, that you know more about the so-called Oral law, than about the Scriptures.

Rabbi. What shall I say. The book Ammude Gold teaches us: “Our religion is not founded in the Written but rather in the Oral law, because the Covenant was made on the last.”

Pastor. Are there more proofs to the end that the Written law is imperfect?

Rabbi. I think there are. I read in Lev. 21:9 that the daughter of any priest who profaneth her father by playing the whore, she shall be burned with fire. This ordinance is not complete, for it does not say whether a married or unmarried daughter, or a widow is meant.

Pastor. Then we might conclude that it did not make any difference whether such a harlot had a husband or not, etc. But whereas fornication and playing the whore refers to unmarried persons, and adultery to married people, it stands to reason that Lev. 21 deals with unmarried, priestly daughters.

I conclude that you have not proven the existence of an Oral law, and I quote here the commandment of one of your and my Rabbis: “Search the Scriptures.” Ignorance of the written Word of God is a great hindrance on the way to Heaven.

Alas! this is true of Jews and ... Christians!

Federal Union of Nations

FE D E R A L Union of Nations as far as the ideal is concerned is nothing new. In principle we have adopted it in organizing the defunct League of Nations. What is new is the increasing momentum of this movement.

The ideal advocated is to unite all the nations of the world into one Federal Union. The same principle adopted between the forty-eight states and the United States Federal government will then be enlarged to include all the nations of the world in one federal union. There will then be state sovereignty, national sovereignty, and the new federal sovereignty.

There is already an incorporated organization which sponsors annual conventions of Federal Union. The second convention was held in St. Louis, Missouri, June 26-28. Addresses were given by professors, presidents of colleges, a Colonel Thomas Tchou, former advisor to the Chinese government, and a preacher.

Christianity and Crisis, August 10, 1942, informs us that a new statement of policy has been unanimously adopted. This statement indicates that the credo of the convention is: 1. If a free society of nations is to exist, the Allies must win a complete victory over the Axis dictators; 2. A prompt creation of an international organization. This organization must include all nations. This is essential to peace, to international law, to economic progress, and to spiritual development; 3. We must realize this ideal by forming an organization this very moment with peoples “with whom we have compelling natural ties.” How to compel the other nations into this free federal union after the war we were not able to determine.

Then the conference goes on record with this challenge: “We call upon our fellow citizens to join with us in the prompt realization of these aims.” If so, then we fellow-citizens are called upon to reflect upon, to accept, and to propagate the ideal of a federal union.

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AUGUST-SEPTEMBER, 1942  *  *  *  THE CALVIN FORUM
Scope and Strength of This Movement

We do not know the numerical strength of this incorporated conference. In the final analysis its size is not pertinent to the discussion. It may be merely as the hand of man coming across the horizon. The fact is that this conference belongs to a movement. It is an aspect of our modern revolutionary age. The industrialist Ford advocated a similar ideal. Scientists at a conference held in New York last September believed in the necessity of such a union. Some felt that the only alternative was: Nazism or Federalism. To climax it all, the Secretary of State, Cordell Hull, broadcasted about the same thing. The Academians, Industrialist, Scientists, and the Statesman all agree in their thinking that we must have a federal union.

If so, we may well look upon this movement then as a counter-revolution. Nazism is world revolution. Federal Unionism is the reaction against this Nazi controlled world revolution. If this is true, then we Christians must focus more attention upon this aspect of current history. Can we accept this counter-revolution uncritically just because it is a counter-revolution?

How to Evaluate Federal Unionism

We must insist upon this fundamental requirement that the Federal Union be and remain unalterably a free union. Each nation must remain free and sovereign within its own boundaries. No cultural pattern must be forced upon any people. If Federal Unionism steps out of the sphere of the political and begins to include the cultural and the religious, then it will become injurious to our faith and to the liberties of all nations. This is exactly the danger of democracy. Democracy does not stand for one decisive thing today. How then shall this super-democracy?

Assuming that this Federal Union can remain a union in which the political rights of the member nation and the religious and cultural liberties of the minorities are guaranteed, we may still do well to keep the following in mind. We are not approving nor condemning. We are only considering certain things pro and con.

Religious Considerations

Some one may think this Federal Union a disguised attempt to rebuild the Tower of Babel (Genesis 11:1-9) in our-generation. If true, then by the same law of justice we must invoke God to curse this new human construction. Perhaps it may eventuate into something like this. The originators have something else in mind. The fate of a Holland, a Belgium, and a Norway weighs heavily upon them. There is no new attempt to unite the nations into one organic world empire. The goal adopted is to guarantee each nation safety to develop within international limits. Is it nothing to us that nations have been inundated with human blood while we are bathing peacefully in luxury? From now on because of radio, propaganda, airplanes these little nations are doomed to a life of constant fear. Can't something be done about it? Are the big brother nations their little brother's keeper?

One may be eschatologically minded. One may think that a movement of this nature may prepare the world for ultimate unification under the control of the Man of Sin, or the Anti-Christ. We confess that this movement can easily develop into this. But the point is that it is not essential to the movement. Something has then happened that has directed the movement in these fearful channels. For one thing we Christians have then failed in capturing the future. We did not live responsibly. Besides, can we not envisage another possibility? At the time of our Lord's birth there was a pac romana, an international peace maintained by the sword. This providentially was one of the greatest helps for the missionary movement. Why can the Lord not give us a federal union so that there may be an era in which we can preach the gospel to all the nations? Surely Nazism seems to be the deathblow of missions.

Although we have presented the "pro" side as favorably as we knew how, we must also include the "con" side of the story. If Federal Union were an isolated movement we would see comparatively little danger. It happens to be an aspect of current history. As such we wonder whether or no in its reaction to Nazism it may not adopt some of its opponent's technique and ideals? Whether or no in our modern trend or organic union it may maintain a desire only for a political union? There is a dreadful monotony in modern life. The telephone operator repeats n-i-n-e the same way in New York as she does in Grand Rapids. Mass production has produced the same type of cars everywhere. If this Federal Union by some kind of attachment would begin to include the cultural as well as the political we may have no end of trouble.

Home-Spun Philosophical Considerations

No doubt we are dealing with "abstractions." We speak of political freedoms and liberties. As abstractions they are high sounding slogans. Concretely what the world wants to know: Has India the right to liberty or has England the right to keep India subdued? Can we give the nations and islands rich in raw material full statehood?

Related to this charm of abstractions is the question of a nation's soul. We speak of democracy. At the same time we must realize that we cannot make every nation conform to the same pattern. And a union of this can and even may eventuate into such an attempt. The Hungarians will remain different from the Javanese. If through the levelling power of modern mass production we kill the national soul we either impoverish life or raise generations of disgruntled citizens. Or, from a logical point of view, what right have we to assume that since the forty-
eight states live in such wonderful harmony in one federal union, we can apply this principle to the entire world? If superficially we disregard the national soul we are not only playing with harmless abstractions, we are touching upon a fundamental law of God. Each nation must give its contributions to the glory of God.

This movement, which purports to be until the present only political, must encounter another tendency in our modern era. Since Kant, Rationalism, and the Industrial Revolution, there has been a growing disregard for “personality.” Again, human beings have lost their soul. Free personality hopelessly confused with individualism has been stifled. Men of opposite faiths recognize the same thing. Whether one reads Dooyeweerd of Amsterdam or Tillich of Union Seminary, New York, one finds the same problem discussed. Tillich emphasizes the need of recognition of personality in our post-war era, but does not give a picture of the new day. We know what forces are at work in the average home. A man must join the C. I. O. to live although he knows that his will is nil in so doing. The average man feels that he is but the victim of economic laws, so he adapts himself to these laws the best he knows how as the old Romans and Greeks gambled with the fates. A genius or an ignoramus stands at the same machine. Can this federal union if realized resist this avalanche of soul devastating forces? Democracy cannot. How then will a super-democracy? Or will it ally itself with these forces?

The average man also knows that an organization is no better than the men who are in charge of it. If the organization should fall into the hands of a political monster, what an organization he would have for his sinister intrigues!

Neither have we considered the problem involved of surrendering authority to a newly created super-state. It is not for us to say the attempt will be futile. Then too, we must remember the pranks history plays with our dreams and logic. We fought World War I to save democracy. Who knows what tomorrow will produce?

Another Reason for Ecumenical Calvinism

We should accept the challenge to think along these lines. We still confess that there are pros and cons. We know the world is in a bad shape and something must be done about it. We refuse, however, to be so gullible that we swallow all high sounding slogans and mere abstractions uncritically. We must recognize the fact that modern trends point in the direction of world unification, and for that trend we must prepare before it is too late to do so efficiently. And this is our task today.

As Calvinists we must respect the soul of a man as well as of a nation. We must teach the rich variety of God’s creation so that we do not produce only industrialists but also scientists, writers, philosophers, and statesmen. We should not be afraid to develop our own type of literature. When we behold a man we should not see a social cog-wheel, we must see a man with a soul.

To help one another we should envisage a world organization, publication, which will bring the rich variety into our very homes, and as an organization will have power to speak with force and dignity when any movement seeks to infringe upon God’s truth and laws for home, school, church, state, and culture.

Teaching by Signs

* * *

And let them be fore signs. Gen. 1:14.

One of Humanity’s great needs is a clear knowledge of the truth. A companion need is to be willing to receive it. The attitude of anti-intellectualism and too much wishful thinking make productive fields for the spread of propaganda which is as unsatisfactory as superstition. They are not our true friends who feed us on propaganda as a substitute for the simple truth.

It ought to be delightful to come to the source of true knowledge with the confidence that here we may have a report about things and events as they are. We have such a source of information in the Bible which is absolutely trustworthy in whole and in all its parts. We may receive its statements and teachings as true and reliable on the grounds of the good character and pledge of its author, and never be disappointed. There is majestic candor and regal authority manifest in such a report as, “In my Father’s house are many mansions; if it were not so, I would have told you.”

There are units of knowledge that are essential to our safety and security both here and in the future state beyond the things of time and sense. They are incorporated in the Bible which is the history of redemption and the infallible rule of faith and right conduct. In His communication of this vital knowledge to His people God has made use of effective means, such as language in its ordinary forms, symbols, signs, parables and prediction; and in addition He has furnished assurance of the truth of His representations by the fulfilment of prediction,
by the setting up of signs, by the power of miracles and by His pledge and oath.

**Signs by Divine Decree**

In the very first chapter of the book of revealed truth and imbedded in the grandeur of its stately narrative about the origin of all things are found these remarkable words: "And let them be for signs." These words are in the form of a decree, and thus they express purposeful determination by edict that intelligent beings who see the two great lights shall be able also to see in them the Maker. The same God who said: "Let there light," said also, "And let them be for signs." The very form of these expressions carries the strong presumption of efficient decree rather than merely a permissive one. The outcome of the one decree is light. That of the other is the revelation of Himself. So that the rational moral being, while basking in the sunshine of life-preserving rays, may perceive them as tokens of a supernatural person and recognize them as marks of His workmanship. From the manifest design of the light to send out its beneficial rays suited to the capacity of other created beings to receive them, one must infer the wisdom and power excellencies of that person. By the same token His kindness toward His creatures is manifest. Noting the regularity of the times and seasons corresponding to the regularity of variation of the great lights, one must infer that they are fitting parts of a larger world of law and order which the Creator intended to be very good. Our text is His expressed decree that the great lights are to be signs through which we may know Him.

Paul indicates the vital importance of a true knowledge of God, and shows that His power and divinity as well as His wrath against all unrighteousness are clearly revealed in the things He has made. Rom. 1:16-2:16. A careful reading of the lines of this scripture is revealing, though not very flattering, to the nature of man. Herein is a strange situation. Anti-intellectualism and wishful thinking have reached their climax. The true knowledge of Him so necessary to man's safety and happiness has been made easily and surely available by our God who set His mark of character and workmanship upon the things He made, and decreed that these are to be signs through which man may know surely. But man does not like to retain God in their knowledge, loves darkness rather than light because his deeds are evil; and God gives them over to their own ways of ignorance and shameful conduct. Man's lack of knowledge is wilful guilt. He is without excuse, because he is responsible for his ignorance.

The patience and longsuffering of our God are manifest in going on to reveal His plan to save man from his guilt by a redeemer. In doing so, He continues to teach us on the level of our understanding by a generous use of signs. Thus as the history of redemption continues to unfold in the Bible, one who follows the narrative must be impressed by the recurring echoes of our text. Let them be for signs.

As a commentary on this teaching device, a few of the things He used for signs are selected for observation, that we may be impressed with the knowledge of the truth they signify.

**The Sabbath as a Sign**

a. The sabbath is a kindly arrangement of our God for rest from our labors, and for leisure for worship and learning about the things of eternal value. "It is a sign between me and the sons of Israel forever" (Exodus 31:17). It is a landmark to be jealously guarded and kept as a memorial to the finished creation and as a pledge and teaching sign of that eternal rest that awaits the people of God. Just as the great lights are a sign and daily reminder of the power and wisdom of God manifest in the world of law and order, so the sabbath is a weekly reminder of a rest after a finished work. To enhance its teaching value, we are given six days in which we are commanded to labor and do all our work, and one day of rest and leisure to meditate on subjects of eternal value and for the worship of all infinite excellencies.

The particular day set apart for these purposes was, from the beginning of the world to the resurrection of our Lord, the seventh day of the week, and the first day of the week ever since, to be the Christian sabbath. Thus to any one impressed by the well known facts and events leading up to and issuing in the death of our Lord and the surety of life and immortality brought to light by His resurrection, a suitable memorial of this most important event is at least welcome. It is reason for gratitude that such a memorial is found in the one day out of seven, and that it was kept for us, guarded by the natural laws of fatigue and rest and by the sanctions of the moral law of the fourth commandment.

**The Family as a Sign**

b. The family is rich in its teaching significance. It is an honorable institution set up by our God for man in the time of his innocence for the primary purpose of the rearing and training of the young. For the performance of these functions there is no satisfactory substitute. It is hedged in by the natural laws of instinct and jealousy and by the sanctions of the moral law of social purity declared in the seventh commandment. It has immeasurable intrinsic values that rejoice the heart and enrich the life of every one. But it is also a sign to point out better things yet to be.

The psalmist records his praise to God in these words: "A father to the fatherless, and a Judge of the widows, is our God in His holy habitation. He setteth the solitary in families, and bringeth out those who are bound with chains."

The family carries the keenest delights of mutual confidence, love and companionship. It is the nesting place for protection and support. It is the occasion and opportunity for the development by
exercise of the best traits and Christian graces of unselfishness and helpfulness. In its unbroken purity it is the chief source of earthly joy and satisfaction. And any hurt to the family is loaded with suffering. Even the breaks that come about in the course of nature and providence leave gaps hardly to be repaired. Thus we come to have longings, yearnings for voices that are now silent. Thus, too, perhaps, we come to see the family as a picture, a sign of heaven, and turn our faces toward that city with foundations and that house not made with hands.

The family, its organization, its relationships and its delights are signs used by our Lord to teach us about heaven of which our earthly tents are but passing shadows. The great body of believers are called children, who are taught to call Him, Father. But taken collectively they are the church, the bride of the Lamb. And so with the other family relationships. They are used to signify the permanent delights and satisfactions of heaven. Even the wickedness of idolatry is brought home to our understanding in terms of unfaithfulness to family ties. Thus the inference that just as corruption in the family inflicts indescribable hurts upon its members, so the sin of unbelief aggravated the pains of Calvary.

The Sabbath and the family have two things in common. They are the two divinely instituted blessings salvaged for us from the ruins of Eden. They are used as signs to teach us about heaven. They seem to be so related to each other that wherever the one is honored and kept the other is preserved in wholesome respect.

The Rainbow and the Flood

c. The rainbow is the sign of the promise to Noah that the world will not be destroyed by water any more. It is a token of His good promise to all flesh. We remember the circumstances. God saw that the wickedness of man was great, so that every imagination of the thoughts of his heart was evil continually. So that the earth was corrupt and filled with violence; for all, except Noah who walked with God, had corrupted their way upon the earth. Sin had come to its total fruition in corruption and destruction was inevitable. Hence, the flood. But Noah was saved with his house, not only from the flood, but from the fear of a second one by the promise and its token that there shall be no more floods.

The critic’s objection to this is strained when he points out that there were rainbows before the flood. No doubt there were, though the critic was not there to see them. There is no claim to the contrary in the narrative. Out of kindly consideration for the fears to be felt by Noah’s descendants in the face of gathering clouds and roaring storm He gave His promise and a token that it would not develop into a flood of total destruction. The assurance is that as long as the natural laws of light and of refraction function to produce the rainbow, just so long will nature’s God remember His promise. The inference is that sin will not be permitted to come to its full fruition in the world again. It means that God will thenceforward restrain the wickedness of men during this life, and that it is after this life, when the individual has finally rejected the overtures of mercy, that He says with the finality of a formal decree, “Ephraim is joined to his idols; let him alone” (Hosea 4:17), and “He that is unjust, let him be unjust yet more: and he that is filthy, let him be filthy yet more.”

Some Other Signs
d. The long period of bondage in Egypt was a painful reality; but it was used as a sign of man’s abject slavery to sin. And just as the Israelitish bondsmen were unable to free themselves without a divine intervention, so all sinners must have a divinely appointed Savior who is able to break the bonds of sin.

e. In the first passover the blood-stained door was a sign to the death-messenger to pass over that household; but the commemorating feast was significant of the broken body and shed blood of our Lord for the remission of sin, and the Lord’s supper is a sign, a memorial of that hallowed sacrifice.

f. The serpent of brass which Moses lifted up in the wilderness was no idle display of superstition, but the gracious establishment of a sign pointing to the central event of all history wherein the Son of man was lifted up for the suffering of death like a slave. Jesus said: As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up. And I, if I be lifted up, will draw all men unto me.” Draw all men unto Him? All men. Some to accept Him; some to reject Him, now. But some day, we are told, every knee shall bow.

g. The sign of Jonah, perhaps more clearly in retrospect, points to the resurrection of our Lord. Jesus replied to the request of the Pharisees for a sign: “An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jona the prophet; ...” (Matthew 12:39ff). The Jona narrative is, of all the Bible teachings, perhaps most often belittled and made the object of levity and derision. And the ridicule is leveled at the miracle which is the real object of the intolerance. Well-informed Christians are unable to find anything in the Jonah narrative suitable for levity and ridicule. Those who find the history of Jona so funny might do well to recall that the truth is still true regardless of what any one wishes to think about it; and if one is not particularly interested, why bother to laugh about it?

Christ’s Resurrection and Other Miracles

h. The resurrection of our Lord is, at once, the most important and best attested fact of history. It is the sign and pledge that, as Paul tells us, “If the
Spirit of Him who raised up Jesus from the dead
dwell in you, he who raised up Christ from the dead
shall also raise, quicken your mortal bodies, . . .
(Rom. 8:11). But of far more importance is it as a
sign that fully attests the divinity of our Lord. Paul
in his salutation identifying himself to the Romans
says: "Paul a bond slave of Jesus Christ, called an
apostle, separated unto the gospel of God, . . .
concerning His Son, who was born of the seed of David
according to the flesh, who was declared to be the
Son of God, according to the Spirit of holiness, by
the resurrection from the dead; . . ." The resurrection
is a sign that declares that Jesus Christ is the
Son of God, and upon a belief in the absolute truth
of that declaration hangs the problem of whether
this life is worth its pains.

i. All miracles are signs of supernatural power,
and have the function of approbation and sanction.
While the Bible was incomplete, a man with a mes­sage from God sometimes had the power to perform
miracles as a sign that the man and the message had
the approval of God, that the message was true.
These miraculous powers included that of prediction,
and the fulfillment of prediction is proof of
divine approval of the message. The power itself is
of God, but was given to the man with a message
from God as credential to signify that it is authentic.
But when the Bible was finished, its last line written
and authenticated, and when there is no more need
for eye-witness testimony, because the book of re­vealed truth is closed, then there is no more need for
miracles to confirm the truth and therefore no more
power of miracles in the hands of men.

It is only fair that we try to preserve the good
character and reputation of miracles by keeping the
meaning clear and strictly scriptural. An act of
supernatural God-given power performed in token
of the truth of a claim is a miracle. That excludes
the careless use of the word miracle to describe un­
common works of today. The days of inspired

**God and War**

Cal.: Well, my friends, you look very glum today.
Pac.: Who wouldn't look glum when this awful
war is tearing the world in shreds?
Cal.: The world seems to be in a bad way. I trust
it will eventually turn out for the best.
Ath.: "Trust!"—listen to such shallow optimism!
Cal.: On the contrary, trusting is not "shallow
optimism." I simply believe in Sovereign Provi­
dence and a Divine Purpose in history.
Pac.: Well, I believe in Providence too, "the fowls
of the air, the lilies of the field"—but—
Cal.: I suspect that right there, in that little word,
"but," your problems begin. You had always thought

**Signs and Redemptive Revelation**

The sum of the matter is, according to the source
of authentic information, that there is a system of
truth that man needs to know, an irreducible mini¬
imum of which he must know or perish. In giving
this system of vital knowledge for record every
safeguard is faithfully used to assure all needed
helps to our understanding. Large use is made of
signs, symbols and parables as He reaches down
into our experience and language pictures seeding
our level of understanding and appreciation for
similes by means of which we may apprehend the
truth of the teaching in terms of what is already
familiar, thus assuring such simplicity of instruc­
tion and evidence of its truth that the wayfaring
man though a fool need not err therein.

The most vitally important knowledge for man is
the history of redemption. And God has made use
of every reasonable means to communicate this
information. Paul tells us that "God who at sundry
times and in divers manners hath spoken unto us by
the prophets, hath in the end of days spoken by His
Son." The sincerity of His effort to put this knowl­
dge within our reach rings true in many expres­sions,
such as the numerous plaintive calls in Hosea's
prophecy of redemption. "My people are destroyed
for lack of knowledge: because thou has rejected
knowledge, I will also reject thee, that thou shalt
be no priest to me:" (Hosea 4:6). Our very life
hereafter depends on belief in Him, and we must
know what to believe. And so John tells us, "Many
other signs therefore did Jesus in the presence of
the disciples, which are not written in this book:
but these are written, that ye may believe that
Jesus is the Christ, the Son of the living God: and
that believing ye may have life in His name.

**A Dialogue Between . . . . . . .
Atheist, Pacifist, and Calvinist**
progress, of science, of the inner deity of man, where are they?

Ath.: "If I thought there was an omnipotent God who looked down on battles and deaths and all the waste and horror of war—able to prevent these things—doing this to amuse himself, I would spit in his empty face" (H. G. Wells)

Cal.: Why should God stop it? Who started it? Why doesn't God stop the sharp blade you wilfully clutch in your hand from cutting you. Your flowing blood is the red accusation against your own rebellion against the laws of nature and reason. Does an omnipotent God deny himself when he allows the blood to flow from a million-millions of such rebellions against His law?

Pac.: I have been trying to believe in God, but I can't see God's hand in this chaos of wanton destruction. All those fine young people blown to bits! All that waste of human progress! It is wholesale murder! Why doesn't God stop it all?

Cal.: Why should God stop it? Who started it? Why doesn't God stop your stomachache when you over-eat? Why doesn't God suspend the law of gravitation the moment you decide to step off a twenty-story windowsill? The trouble with you both is that you have made yourselves a golden-calf God and so long as life fits your invented Deity, you can dance around him, but all the while you have been ignoring the God Who is and Who has revealed Himself. Now that He forces upon you the revelation of Himself as a God of swift and awful justice—you say, you lose faith in God. You never had faith in God. You simply decided what kind of an indulgent grandfather god you wanted and you have found he doesn't exist.

You, Pacifist, and the religious group with whom you usually associate have cut the ground from under the real Fatherhood of God, redemptive Fatherhood, realized only by regenerate faith in an atoning Christ—and now you bewail the obvious result—men are not brothers!

Pac.: Yet God ought to be able to work a great cosmic miracle and stop all this hatred and carnage.

Ath.: Yes, something like that, why not?

Cal.: You too, Atheist? You, who boasted so long of the omnipotence of Science and Natural Law, who scouted miracles, you are now asking for miracles? Fie!

As for you, Pacifist, you and your Modernistic relatives do not believe in miracles any more than Atheist does. The world would not be in war if you and others like you had been willing to believe in the miracles of the Virgin Birth and the Resurrection and their implications.

Pac.: But, surely, killing and cheating and destroying is sinful. Does God want sin to continue? War is sin!

Cal.: Some wars are sin. All wars are the result of sin. What you want God to do is to take away the results so that you may go on sinning. You want to play with fire and not get burnt. You want to disobey God, flaunt His Grace in His face, and expect Him to smile! If God should here and now stop this war—would either of you be willing to tear your little tin gods off the mantel and fall in adoration before the God of the Bible? A miracle can't save us. Only repentance and conversion can do that—and that would be a miracle!

Ath.: Well, according to your own philosophy of justice, why doesn't God punish the guilty—the Nazis, the Fascists, the Sons of Heaven—and deliver the innocent?

Cal.: I can think of some reasons why He does not, at least right now, when we might like to see it. Do you remember the story of Jesus and the Samaritan village, when John and James wanted to call down fire from Heaven? I think you do. Why didn't Jesus punish those self-centered, ungrateful Samaritans? Instead of that He turns about and heals one of their lepers. If we understand why Jesus could justify such conduct, we may be able to see why God is today withholding His hand.

We ought first be honest enough to recognize that all of the guilt is not theirs and all of the abused innocence is not ours. Just as the wheat and tares were not separated, but were mixed, so the guilt of every world confabulation is usually shared.

We ought also to remember what Habakuk said in his second chapter, and not try to force God to work in our limited conceptions of temporal sequence. God will punish the guilty, but in His own way and time. God is not a trained dog that must jump when we say so. “The Lord is in His holy temple, let all the earth keep silence before Him.”

Sometimes God does not even make the moral adjustments in time, but in eternity, and finally all of God's judgments must wait until time is no more.

“Let both grow up until the harvest, then gather the tares to burn and the wheat shall go into my barns.”

Both of you, Pacifist and Atheist, begin by assuming a God who is not, and then blame the God who is because He does not fit your arbitrary mold. Is it any wonder you are at sea?

Where is God now? Where He always was, loving mercy and truth, but by no means clearing the guilty. Are you thinking of Him now only because your hearts ache? Are you blaming God for the heartache that comes now because your hearts are not clean?

But, even if you are only thinking of Him now, He will hear: “If ye turn to the Lord with all your heart, put away the strange gods from among you and He will deliver you…” (I Kings 7:3).

ALA BANDON.
News and Correspondence

A Letter From Australia

Prof. Clarence Bouma, A.M., Th.D.,
Grand Rapids, U. S. A.

Dear Dr. Bouma:

So far the invader has not set foot on our shores, and if he attempts it now he will find the task much more difficult than it would have been before the American soldiers and their equipment arrived here. Since then our own fighting men have returned from the Middle East; and our man power has been called up for service in one department or other of our war effort. In fact our thoughts have turned from invasion, and we wait anxiously for the day when General MacArthur will start his offensive. We realize war-bombing raids may come at any time. Some of our northern parts have been bombed, and two important cities have been shelled by Japanese submarines.

It is a very real encouragement to read in the press how America is bringing her vast industrial organization into military production, and the good account the American fleet has been giving in recent engagements with the enemy.

This war will undoubtedly bring America and Australia closer together. The contact with so many American soldiers tends towards a better understanding of the two countries.

Enclosed is a report, prepared by the Rev. W. R. McEwen, B.A., of our First Australian Calvinistic Conference. I will not comment upon it, as Mr. McEwen has covered the whole Conference in his report.

It has been decided by the Australian Calvinistic Society to bring out a Theological Review. It is to be called "The Reformed Theological Review." The aim of the Review is to present a scholarly exposition, defense, and propagation of the Reformed Faith regarded as the purest expression of His word. The good account the American fleet has been giving in recent engagements with the enemy tends towards a better understanding of the two countries.

As Dr. Hoogstra points out, THE CALVIN FORUM is giving us news of the Calvinistic world. Is it not possible to organize THE CALVIN FORUM on the lines suggested by Dr. Hoogstra, "A scientific monthly of all the Calvinistic scholars of the world in which all branches of human learning are discussed."

Would it not be possible for the readers of THE CALVIN FORUM in different parts of the world to express their views on this matter?

Warmest regards,
Yours sincerely,
Arthur Allen.

10th June, 1942.
[Reed Aug. 18, 1942.]

The First Australian Calvinistic Conference

The first Calvinistic Conference to be held in Australia was arranged by the Calvinistic Society and met at the Hawthorn Presbyterian Church on Friday, 24th April. There were two sessions, afternoon and evening.

At the afternoon session the Rev. Professor John Gillies, M.A., B.D., presided, when there was a representative number present. The first speaker was the Rev. A. Martin of the Balaclava Presbyterian Church who read a paper on "The Contribution of F. T. Forsyth to Theological Thought." Mr. Martin reviewed several of Forsyth's books and showed how he emphasized the centrality of the Cross as against the humanism so prevalent. Though Forsyth wrote at the beginning of this century many of the quotations given showed what a penetrating insight he had into many of the modern trends which have reached their logical outcome in the present decade.

The second paper was by the Rev. H. K. Mack, B.A., Geelong, on the subject, "The Reformed Conception of Eschatology." Mr. Mack linked the Reformers' views of the last things with the great principle of federal theology in the covenant of Grace. He showed that the Reformers emphasized three great crises in human history, the crisis of the fall at the beginning, the crisis of the Cross when God dealt with some of the consequences of the fall, and the crisis of the second coming which would be the consummation of God's work of redemption. He dealt with the Reformed interpretation of several passages of Scripture bearing on this subject. As time was limited there was no opportunity of lengthened discussion, but Revs. Ettmann, J. Logge, W. H. Leambruggen, and Mr. H. J. Hannah each gave a brief contribution.

On Calvinism and Calvin

The Conference resumed in the evening when there was a much larger attendance. The addresses were of a more popular character in keeping with the audience. During the evening session several renderings of the metrical psalms to tunes which
appear in the Genevan Psalter of Calvin were given unaccompanied, by a choir of the Canterbury Presbyterian Church under the leadership of Mr. Frank Menzies who also rendered some of the psalms as solos.

The Rev. Arthur Allen of Geelong Free Presbyterian Church, presided, and after the singing of Psalm 121 by the audience, the Rev. John McKenzie, D.D., led in prayer. In introducing the subject Mr. Allen spoke of Calvinism as one of the great forces which has moved the world, rivaling dictatorships in France and the Netherlands, and the greatest dictatorship of the Church of Rome. So Calvinism has a contribution to make to the modern world, and indeed has the solution to the problems which face us at the present time. He rejoiced that there is a resurgence of Calvinism to-day in many lands where men of scholarship are turning from vain philosophies of modernism to the study of the doctrines of this great system. "If a man's strength is to be measured by his influence upon men and events," said Mr. Allen, "then Calvin was a strong man".

He then introduced the Rev. Mr. J. C. Jameson, Director of Youth in the Presbyterian Church, who gave a brief summary of the life of Calvin. Calvin was the son of a distinguished lawyer and was born in 1509 in France. He began studying for the priesthood but, later turned to the study of law. Then he was drawn to God by a sudden conversion, as he confessed and joined the Huguenots. Soon he became the leader among them and had to escape out of France to Switzerland where he joined Farel who had previously escaped and had begun the Reformation in Geneva. Here Calvin was persuaded to take a public part in this Reformation movement and carried on a most remarkable ministry. Though preceded by such reformers as Farel, Zwingli, Bucer and the Huguenots, he was the greatest convert, advocate and organiser of the Reformed Faith.

"He should be remembered for four things," said Mr. Jameson. (1) He wrote the ablest defence of the Reformed Faith and Presbyterianism, *The Institutes of the Christian Religion*. (2) He developed a strong church on reformed lines in Geneva. Here Calvin's son, to whom he gave a copy of the psalms before he went overseas and who had a narrow escape from Greece, testified of the hope and comfort he had received from the psalms. Referring to the twenty-third psalm he said, "I learnt it by heart as a boy, now I know it by heart again".

Calvinism and the Psalms

The next address was by the Rev. Prof. John Gillies, M.A., B.D., on "Calvinism and the Psalms".

"The metrical psalms are the heritage of our Church," said Prof. Gillies. "Luther chose the hymn. Calvin chose the psalms." Prof. Gillies told of the work of Calvin in translating or inspiring others like Marot and Beza to translate the psalms into metre and also in arranging suitable tunes. Calvin did not like light tunes but insisted that they should have "weight and majesty". His views had a great influence upon the Scottish Psalter and many of the tunes of the Geneva Psalter have been embodied in it.

Prof. Gillies then spoke of the value of Calvin's commentary on the Psalms, of which Calvin says, "I have thought nothing of greater importance for the edification of the Church". Calvin called the book of Psalms "The anatomy of all parts of the soul" where we discover our own hearts, and also find God. Calvin's own afflictions gave him a deep understanding of the experiences through which the psalmist passed. In the psalms he learned that though things appear to be driven by chance God is governor and Judge, and we must wait for the day of final revelation. Whatever the power of man, the power of God is greater. Religion is not determined by the sufferings of men.

Calvin also pointed out that the psalms teach us how to bear the cross, for they assure us that God delayed to interfere no longer than He knows is good for His people. "If we have not committed ourselves into God's hands we have not learnt to live," said Calvin. So he enjoined those who were suffering to tarry the Lord's leisure, to weep patiently and to drink the cup which God puts into our hands.

Prof. Gillies commended Calvin's exposition where he pointed out that most of the complaints of the psalms were directed against domestic enemies. The fool was not the sceptical theological atheist but the practical atheist who is so full of cheerful optimism till he faces a real difficulty, when he becomes timorous, and afraid. As an example of this attitude Prof. Gillies referred to the majority of devotional broadcasts with a "maximum of sentiment and a minimum of exposition".

In conclusion Prof. Gillies gave some modern instances of the influence of the Psalms. He told how in a critical battle in the last war General Elliott was encouraged by Ps. 121:4, "He that keepeth Israel shall never slumber or sleep," which flashed into his mind. He referred to the fact that at the service on board the battleship where Mr. Churchill and Mr. Roosevelt met and drew up the Atlantic Charter they sang Ps. 112:7, "He shall not be afraid of evil tidings; his heart is fixed trusting in the Lord." The Prof. also told that his own son, to whom he gave a copy of the psalms before he went overseas and who had a narrow escape from Greece, testified of the hope and comfort he had received from the psalms. Referring to the twenty-third psalm he said, "I learnt it by heart as a boy, now I know it by heart again".

Calvinism's Message Today

The final speaker was the Rev. Robert Swanton, M.A., B.D., whom Mr. Allen introduced as studying in Switzerland at the outbreak of this war and so one who knows the modern trends in Europe. He is now the minister of the Hawthorn Presbyterian Church. Mr. Swanton spoke on "Calvinism's Message To-day". "Never did a century break with such an array of stars as did the 16th century," said Mr. Swanton. "There was Columbus, the explorer. Copernicus, the astronomer. Raphael, the painter. Erasmus, the scholar. Luther, the Protestant and Calvin the Reformer". Writing of the *Institutes*, Belloc, the Roman Catholic apologist, acknowledges it as "a book which was writing when it was written and a single agent in changing the world". He even ascribed Capitalism, Communism, and Fatalism to Calvin. "Truly, a remarkable man," added Mr. Swanton.

"What Copernicus did in regard to the physical universe in pointing out that the sun does not rotate round the world but the earth round the sun, Calvin did in regard to the spiritual universe. He said the centre is God, not man. God does not rotate round man but man round God".

Mr. Swanton showed that Calvin obtained his message from the Greek New Testament which had been printed twenty years before he wrote his monumental work at the age of twenty-six in 1536 as a refugee in Basel on the border of Germany and Switzerland where Karl Barth is writing his great work to-day. That message is "The Lord He is God".

Mr. Swanton contrasted Calvin's point of view with the attitude of many to-day, which has taken its rise from the philosophy of Descartes. Descartes said, "I think therefore I am". So he made man the measure of all things. He even made God dependent on man by concluding, "I think therefore God is".

Calvin on the other hand stated the proposition thus: "God thinks therefore I am". Thus he puts God in the foreground and concludes that man only finds his true destiny as he thinks His thoughts after Him. Therefore man exists to reflect
God's thoughts. The modern theory that the main end of man is his welfare puts God's glory secondary. But that which puts God's glory in the foreground is what makes men.

Whatever exists in England and Scotland to-day of the idea of right is what is left of what was wrought by those who were branded as Calvinists.

The Calvinistic position is that the world exists for the sake of the Church and not the Church for the world. So then the order of salvation is placed before the order of nature.

Bellon says again, "Calvinism is the core of Protestantism to this day". G. K. Chesterton asks, "Who is left even in Scotland who believes in Calvinism?" But it should be remembered that the most powerful church in Holland to-day is Calvinistic. The present Prime Minister of Holland who is carrying on the government in London is a Calvinist; many leading scholars of to-day are Calvinists'

"Calvinism," wrote Froude seventy years ago, "was the spirit which arises against untruth. The spirit which has appeared, and reappeared, and in due time will appear again unless God be a delusion and be as the beasts that perish."

To-day that prophecy is being gloriously fulfilled.

"This tree may have to prejudiced eyes, a rough bark, a gnarled stem, and boughs twisted often into knotted shapes of ungraceful strength. But remember it is not a willow wand of yesterday. These boughs have wrestled with the storms of centuries; this stem has been hewed with the red lightning and scarred by the thunderbolt, and all over its rough rind of yesterday. These boughs have wrestled with the storms of history."

Observations From South India

The Editor,
THE CALVIN FORUM,
Grand Rapids, Mich., U. S. A.

Dear Mr. Editor:

I believe, few Westerners who, without ever having visited India, have achieved the popularity that Mr. Roosevelt has with the educated people in this country. His sagacity as a leader and his all-around brilliance have won for the President many admirers, but it is chiefly his oratory that has made him known to people here. The charm of that "golden voice", only a little lessened by distance and "static", is eagerly awaited when one of the famous "Fireside chats" has been announced. The following extract from The Madras Mail, a widely read and thoroughly representative daily, will give your readers a glimpse of what informed public opinion thinks of your Chief Executive. Commenting editorially on his far-sighted statesmanship, the paper writes: "There were many Americans who distrusted Mr. Roosevelt; not only interests which suffered from the impact of the New Deal, but plain men and women who were anxious and suspicious that he was manoeuvring them into war when there was so much to do in peace at home. They can see now that he was manoeuvring only to persuade them to prepare for a danger of whose reality he was never for a moment in doubt. Mr. Roosevelt, like Mr. Churchill, was prescient . . . Aided by catastrophic events, he gradually persuaded a majority of the American people to agree that he was right. But how wofully short the American, like the British, people were of appreciating the full reality was not illustrated until war broke out."

India and the War

While on the subject of America and the war, Mahatma Gandhi's opinion as expressed to the press might be of interest. Said the Oracle of Wardha: "I cannot welcome this entry of America in the war. American tradition singles her out as an arbitrator and mediator between the warring nations. By her territorial vastness, amazing energy, unrivalled financial status, and, owing to the composite character of her people, she is the only country which could have saved the world from the unthinkable butchery which is now going on."

Clinging pathetically, to his twenty-year-old doctrine of Akhmas, or Non-Violence, Mr. Gandhi has once again been bypassed, as it were, by most of his former colleagues through the general trend that Japan's aggression has brought about. For with the war having reached India's eastern bastions, even the most rabid of our nationalist non-cooperators are becoming realists in their recognition of the need for unity among the numerous communities in this ancient land. I may add that the current epoch-making visit to India of Marshal Chiang Kai Shek and his gifted consort—a couple greatly admired by all the ranking political leaders here—is further thinning out the ranks of our die-hard isolationists.

Pundit Jawharial Nehru, the fiery orator and pungent writer, has once more jumped into the political arena. A product of Harrow and Cambridge, Mr. Nehru is nevertheless a radical and iconoclast; but, strangely enough, he is also an isolationist of the most implacable type—or, to be more accurate, he was until India's peril became obvious.

Writing to the London News Chronicle recently, the Pundit remarked: "India will never accept any position in an empire by whatever name it is called. India is a great nation and a mother country which has influenced in the past sections of the human race in Asia; she is not a colony or an offshoot of another nation growing to nationhood. She wants to live in peace and friendship with all nations in the world, but she is inevitably drawn to her neighbors with whom she has had thousands of years of cultural contact; more especially to China and Burma in the East, and Iran and other countries of Western Asia."

A great deal more along these lines has been appearing from time to time in the News Chronicle whose usually sober columns have been turned into a battle ground over which the two journalistic giants, Nehru and H. G. Wells, have been talking at each other. Among other issues Wells challenges Nehru over the subject of India's closer cultural affinity with Oriental countries than with Great Britain. And here I suspect that Wells stands on firm ground in spite of his very cursory acquaintance with India. Wells next objects to Nehru's statement to the effect that India is a homogeneous nation. India, according to Wells, is "A bundle of peoples held together by a string which the world calls 'The British Raj.'" And so the wordy battle between the super-nationalist Nehru and the super-internationalist Wells goes on, the latter-named apparently having for the moment the last word with the following weighty pronouncement delivered in the best Wellsian manner: "The only sane thing (for India) is to combine with those who are attempting, by their advocacy of a common world law, a federal control of armaments and transport, and world federal conservation of natural resources, to arrest the present rapid drift towards chaos in human affairs."

Church Union in South India

Churchmen in India have been exercised for many years over the inevitable overlapping in missionary effort and Christian work generally and the need for some sort of church union has been acknowledged. Thanks to the zeal and energy of a group of men in the Congregational, Wesleyan Methodist, and
Reformed Church in America Communions, the South Indian United Church took shape some fourteen years ago. Since then it has been functioning well and, I think, justifying its claim to be not merely "yet another denomination", as many feared it would develop into, but a live organisation which, if it did not solve the problems of diffused effort, at least is pointing the way towards a fuller union of churches in the days to come. The important denominations that did not see their way clear at the time to participate in the union were the Anglican Communion and Baptists groups. The Anglicans' objection centered around the Apostolic Succession, while the American, Canadian and English Baptists stood out largely on the issue of adult baptism by immersion.

Recently, however, large sections of the Anglican church, thanks principally to the broad-minded attitude of Bishop Azariah, the gifted Indian prelate, who visited the U. S. A. in 1937, have been conferring with the S. I. U. church with a view to corporate union on a broad basis, and the deliberations are being watched keenly and prayerfully by a great many thinking Christians,—nationals, British and American.

Many Indian Christians, particularly those who have been privileged to travel abroad and study conditions in Europe and America, comment rather critically on the large number of divisions that exist in the Protestant church in the West. Many go further in deploving the tendency to perpetuate here, in the comparatively young Indian church, the many denominational differences that have riven the Church in the West. On the other hand, the barriers that lie athwart a really comprehensive and smooth-working union of churches in India are many and formidable and, perhaps, insurmountable.

While looking through some material for this letter a few days ago, I came across some interesting historical facts concerning the subject of church union. These I shall pass on to FORUM readers with due acknowledgement to The Baptist Missionary Review of August 1941, the locally published organ of the American Baptist Mission.

The following, quoted by Moehlman from the old Lutheran confession, seems to me to throw a beautiful light on the meaning of what we all accept as "The Church": "The Church is not an organisation but an Organism; not an aggregate of believers or of local churches, but the sum of the redemptive reality of God."

It is interesting also to learn that the idea of church union, far from being a decade or two old, goes back in fact to the year 1838 when Dr. S. S. Schmuckee of the Gettysburg Lutheran Seminary and forty-one others, representing ten or more leading religious bodies, made an overture of Christian union to the evangelical denominations in the United States. One of the articles of union will, I think, suffice to show how far ahead they were even of the times we now live in. Here it is—"The plan of union must be such as is applicable to all Evangelical fundamentally Orthodox Churches, and must not aim at inducing some of the denominations to relinquish their peculiar views, but must be based on the existing common ground of doctrine, and erect a superstructure of kindly feeling, and harmonious intercourse, and fraternal cooperation." That old venture must surely remain a counsel of perfection to which few, if any, united groups of Christians can hope to aspire for many years to come.

I was glad to receive the October number of The Forum early in January and the December number has just come in, your editorial, "Sweet Land of Liberty", having been read an hour ago. It is a masterly article and I endorse every word of it. May God bless the good work you and your able staff are doing through your journal.

Fraternally yours,

ARTHUR V. RAMIAH.

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A London Letter

St. Paul's Chambers,
19 Ludgate Hill,

DEAR DR. BOWMA:

EXIGENCIES of war must again be held responsible for the long interval between my letters to THE CALVIN FORUM. The demands of the moment are so numerous and so pressing that they leave little time for correspondence. We rejoice, however, that, although communications by post must necessarily be few and far between, the communion of saints continues without interruption. The need for mutual prayer and supplication is being felt increasingly by Christian people in this country. A meeting for prayer is now held each week at the War Office; the service lasts half an hour, and is quite informal and unofficial. Large attendances have marked monthly gatherings for the same purpose which have been held at the Memorial Hall in the City of London under the auspices of the Sovereign Grace Union. These are surely encouraging signs at a point in human history which otherwise offers little reason for optimism. It is written: "The Lord turned the captivity of Job, when he prayed for his friends" (Job xii. 10).

Archiepiscopal Theology

That the new Archbishop of Canterbury should be third in succession from his own father so soon after Archbishop Davidson was the third successor of his father-in-law, Talit, might lead cynics to suggest that the Anglican communion is not altogether free from the spirit of nepotism, though such a charge would be manifestly unjust. In one respect the careers of David's son and William Temple afford a curious parallel. The former came before the public eye through his connection with the Liberal Essays & Reviews. Half a century later his son William came into similar prominence through an essay which he contributed to the equally Liberal symposium entitled Foundations, in the course of which, however, he made the following observation with reference to the divinity of Christ: "Others have the divine spirit in their degree; he alone is altogether God." In the Introduction to the Report of the Commission on Doctrine in the Church of England, published in 1937, Dr. Temple, who had been chairman of the Commission, wrote: "I whole-heartedly accept as historical facts the birth of our Lord from a Virgin Mother, and the resurrection of his physical body from death and the tomb. And I anticipate, though with less assurance, that these events will appear to be intrinsically bound up with his deity when the relations between the spiritual and physical elements in our nature are more completely understood. But I fully recognise the position of those who sincerely affirm the reality of our Lord's Incarnation without accepting one or both of these events as actual historical occurrences, regarding the records rather as parables than history, a presentation of spiritual truth in narrative form."

As chairman of the Commission of the Churches for International Friendship the new Archbishop of York, Dr. Cyril Foster Garbett, has addressed a message to the Continental Churches, including those in Axis countries. He commences by affirming the reality and depth of fellowship in Christ which expresses a unity more fundamental than the divisions of war, since it directs the wills of Christians everywhere toward the supreme will of the one God and Father of all. A world which has produced the present situation, he adds, is obviously far from obedience to God, and needs in every country that Christian people should be recalled to the Cross of Jesus Christ.

Recall to Faith

Dr. J. S. Whale, the Moderator of the Free Church Federal Council, also sounds the note of recall at the Annual Congress of that body held last month. He drew attention to the fact that the present generation of Britons is living, to a dangerous extent, on inherited spiritual capital. Whereas in times past men lived by religious faith, today they are living on religious sentiment at best. No merely humanist order of society can avoid the rock-strewn rapids of disillusionment and disintegration.
In a recent issue of *The Expository Times*, the Dean of Chichester quotes Dr. Niebuhr’s estimate of contemporary Anglican preaching. He thinks the clergy fail to grasp the character of the Anglican Liturgy, for the Book of Common Prayer is Augustinian and Calvinistic, while their sermons are mainly Pelagian and Arminian. The Dean reflects that “we Anglicans must ruefully admit the broad truth of this impression.”

On May 22 Professor John Baillie told the General Assembly of the Church of Scotland at Edinburgh: “It would be too much to say that there has been any widespread return to God in this country, but I am sure that among our young intellectuals there are far more than there were two years ago who say: ‘We are ready to hear you’.”

General Sir William Dobbie, who has just relinquished his position as Governor of Malta, is a devout member of the Brethren. He has the reputation of “fighting with a sword in one hand and a Bible in the other,” and it is reported that dinner at the Governor’s house invariably concluded with reading of the Scriptures and prayer.

**Disintegrating Modernism**

In the current number of *The British Weekly*, Principal Nathaniel Mickel of Mansfield College, Oxford, writes (under the pseudonym “Ilico”): “If the supreme aim of the Roman Church is that it so often puts the Church first, the answer to it is the theology of John Calvin, who always put God first. Those who read current literature by Romanists must be aware that they are wont to speak of Protestantism not with indignation but in sheer contempt. But they do not speak with contempt of the theology of our serious theologians. It is the Protestantism of subjectivism, evolution, modernism and private judgment that they despise. Romanists know that they have nothing to fear from the old-fashioned Modernists; that movement is disintegrating in the process of time, but the Protestantism that draws its inspiration, not from the Age of Reason with its fundamental scepticism, but from the Reformation with its passionate assertion of a supernatural faith is another matter altogether.”

A lively correspondence has been provoked in *The Times Literary Supplement* by the statement that “the only contribution of Calvinistic Scotland to the visual arts was the tartan.” One correspondent declared that “Calvinistic Scotland had no love for the tartan, and did not introduce it.” Another referred to Wilkie, the painter, who was a son of the manse, and recalled that dinner at the Governor’s house invariably concluded with reading of the Scriptures and prayer.

**Another Glimpse of the Hindu Mind**

My dear Bouma:

I HESITATED before including a copy of my letter of Oct. 1941 in the envelope containing a copy of my letter to *The Calvin Forum*, but as the January number hasn’t yet come to hand and there were matters of interest to the general reading public in the States, I am sending you both copies for favor of publication in case the originals were lost in transit.

We live in momentous times and your papers and radio will have kept you well informed of events in India. I shall content myself by saying that the failure of the Cripps mission was a blow to all true patriots who put realism and the general world situation before purely national interests. But many of us feel that the offer of the British Government did not stand much chance of success for two main reasons; firstly, owing to the bitterness of a section of nationalist leaders against everything British and a deep distrust of anything emanating from Whitehall, and nextly, because the offer brought all this way by Sir Stafford Cripps appeared to be a repetition of previous offers but in a different form, containing nothing really new in the way of concessions.

I hasten to add that I have all along been a supporter of the British-Indian administration in India and during the present war a firm advocate of close collaboration with the Allies in every way in order to free the world from the most terrible menace in history. But one cannot be blind to obvious shortcomings in the administration and unconstructive policies however well sponsored they might be. Well, the general thinking public while regretting the continuance of the old *imposse*, is nevertheless glad to feel that no effort will be spared by the United nations to defend India and check the Japs. We welcome your fine troops, numbers of whom are in India and whom we have recently seen, and I believe that the War Effort will go forward at Adoni and all over our Field. We as Christians are in prayer with the rest of the Universal Church that the work of extending Christ’s Kingdom may go on despite wars and all other efforts of the evil one.

We continue to enjoy the *Forum* and its scholarly, realistic articles and the uncompromisingly Christian attitude you have consistently taken on so many important world-issues.

With kind personal regards,

Sincerely yours,

Arthur V. Ramiah.

May 28, 1942.

S. Leigh Hunt.

**Another Glimpse of the Hindu Mind**

Igatpuri, W. India, April 13th, 1942.

[Rec’d June 26, 1942.]

**Reformed Church in America**

Dr. Clarence Bouma,

The Calvin Forum,

Grand Rapids, Michigan.

Dear Dr. Bouma:

THE 139th session of the General Synod of the Reformed Church in America convened at the First Reformed Church, Albany, New York, June 4. The place and occasion of meeting here was not without special significance, since this year marks the three-hundredth anniversary of the founding of the First church in Albany. The Reformed Church in Albany can be traced back as far as 1624 when Sebastian Jansen Krol began his labors as “Comforter of the Sick”. Under his leadership plans were laid for the organization of a congregation. Formal organization occurred in 1642 when the group known as "The Reformed Protestant Dutch
Church" welcomed its first minister, the Rev. Dr. Johannes Megapolensis. He had been commissioned by the Classis of Amsterdam in 1642 to preach God's Word in the Colony of Rensselaerwyck in conformity with the government, confession and catechism of the Netherlands Church and the Synodical Acts of Dordrecht. The young church flourished under the able and consecrated ministry of Dr. Megapolensis. It soon became the center of missionary labors among the Indian tribes in the Hudson river valley. It has often been noted that Dr. Megapolensis is remembered as much for his missionary enthusiasm as for his faithful pastoral labors among the members of the Albany Church.

These items of history, together with many more that might be mentioned, gave an impressive background to the meeting of Synod. The Sunday evening worship service on June 7 was designed to give expression of thanksgiving for this anniversary event.

In his report on The State of Religion, the retiring President, Simon Blocker, Professor of Practical Theology at Western Seminary, Holland, Michigan, presented the following denominational statistics: During the church year ending April 30, 1942, 7,418 persons were received on confession of their Christian Faith. In addition a total of 4,359 were received by certificate of dismission. The total communicant membership is now 163,785. Our denomination has 728 churches, 856 ministers, and 92,521 families. During the same year 5,522 children were baptized, bringing the total of baptized non-communicants to 67,443. The list of adherents numbers 24,352. Dr. Blocker defined these adherents as people who “attend public worship and contribute, perhaps, to church support. They are friends of the church and, if not members elsewhere, must be considered likely prospects for church membership”.

The retiring president went on to speak of our Christian Education program. “The vast importance to our denominational life of Bible and catechetical instruction establishes the wisdom of constantly recalling fundamental principles of efficient operation. If Bible School and Catechism work are to be properly tuned to high levels of evangelical indoctrination, the pulpit must set the standard and furnish inspiration by realistic proclamation and interpretation of sound Christian doctrine”.

Important reports presented to Synod included a comprehensive report on Evangelism. Following the discussion on this subject, Synod directed each Classis to appoint a “Classical Committee on Evangelism”, and also urged every Classis to hold a conference on the subject. Dr. Harry J. Hager, whose ministry at Bethany Church, Chicago, has attracted nation-wide recognition, was continued chairman of this Synodical Committee.

Synod took note of the fact that our denominational life is entering upon a new era of domestic missionary activity. Many of us have been praying for this very thing. Our enthusiasm for foreign missions has not relaxed one whit, but there is a feeling among some of us that our mission interests in recent decades have been a bit unbalanced in favor of the foreign work. Now that many of these distant fields are temporarily closed to us, we have time not only to evaluate the efforts that were expended there, but also to begin a new, and perhaps more thorough concentration on opportunities in our homeland.

We have some able men both in the rural and urban areas, and their initial surveys and promotional activities have produced some remarkable results. Many new churches are in prospect—a number already are organized—in Michigan, Illinois, Wisconsin, California. We are particularly pleased to report that in every instance the prospective new congregations are receiving the attention of men who love the Reformed Faith and who are determined that these new accessions to our Church shall not be strangers to the doctrines of the Church. The foretaste and prudence of our Synodical and Classical missionaries is deeply appreciated by us who resent the idea of a Community Church.

The Reverend Dr. Joseph Sizoo, pastor of the St. Nicholas Collegiate church in New York City, was elected President of General Synod for the current year. The Reverend Dr. Clarence P. Danne, pastor of the Bethany Church in Grand Rapids, Michigan, was made Vice-President. Synod adjourned to meet in Dallas, Iowa, next year.

In my next letter I hope to report on the dedication of the new Science Building at Hope College, Holland, Michigan.

Fraternally, Leonard Greenway.

Southern Presbyterian General Assembly

THE General Assembly of the Presbyterian Church in the United States (“Southern”) met at the First Presbyterian Church of Knoxville, Tennessee, May 28th to June 3rd. This short session was presided over graciously and judiciously by Judge C. G. Rose of Fayetteville, N. C. The General Assembly sent its Christian greetings to the Second American Calvinistic Congress, meeting at the same time, in Grand Rapids, Michigan. The Assembly enthusiastically voted to continue the Christian Education Movement for the more adequate support of its schools and colleges and also authorized a special effort to raise funds for a home missions advance, to take care of the new developments in the South, called forth by various defense plans.

The question of cooperation and union with the Presbyterian Church, USA, was a matter of vigorous debate. Under the influence of the Assembly’s sub-committee on this subject an effort was made to merge the home and foreign mission committees and Boards of the two assemblies, but this move was eloquently and effectively opposed by Dr. Homer Macmillan and Dr. Darby Fulton, secretaries of the two committees, and was defeated. On the other hand, the Assembly declined the petition of some fourteen presbyteries to instruct the committee to include, in any plan of union, an express declaration that our ordination vows involve, “The acceptance of the infallible truth and Divine authority of the Scriptures, and of Christ as very and eternal God, who became man by being born of a Virgin, who offered Himself a sacrifice to satisfy Divine justice and reconcile us to God, who rose from the dead with the same body with which He suffered, and who will return again to judge the world”.

The edge of this action was somewhat taken off by a later declaration, unanimously adopted, that this action was not to be interpreted as any relaxation of the Assembly’s stand on these doctrines. This interpretation of the ordination vow was passed by the Assembly of 1939, and supported by the Assembly of 1940; the unanimous omission of it at the Assembly of 1941 continues it, unmodified, as the interpretation of the ordination vows of the officers of the Southern Church by its supreme judicatory.

The Assembly was also asked to instruct its committee to preserve the Church’s teaching of the sufficiency of Scripture, in reference to discipline, by writing into any proposed plan of union several paragraphs from the Southern Presbyterian Book of Church Order defining an offense exclusively as that which is contrary to the Word of God. The USA Church has made the acts of its General Assembly the basis of judicial action against ministers in that communion. The Southern Assembly by a close vote declined so to instruct its committee, but the closeness of the vote indicates that a plan of union lacking these two sets of safeguards will have difficult sailing before it gets three-fourths of the Southern presbyteries to ratify it.

There was also a strong effort to come out of the Federal Council of Churches, which failed to muster the necessary votes. However, Dr. John R. Richardson of Alexandria, La., offered the following resolutions, in behalf of those opposed to unqualified membership in the Federal Council, which resolutions were adopted, thus:—

“I. Whereas, the Federal Council affirms that one of its aims is to develop interest in the World Council; therefore, the
General Assembly of the Presbyterian Church in the United States hereby petitions the Federal Council of Churches of Christ in America to place itself upon the doctrinal basis of the World Council of Churches; to place its secretarial personnel upon this basis; and to call this basis to the attention of each minister speaking under its auspices for his appropriate regard.

"2. In accord with her doctrine of the sufficiency of Scripture, the Presbyterian Church in the United States hereby declares that she does not accept any pronouncement of the Federal Council, its agencies or secretaries which go beyond the teaching of the Holy Scriptures as part of the official position or testimony of the Church, or as law or recommendations binding the consciences of her members, but only as the opinion of representative Christian gentlemen."

The meaning of the second of these qualifications is evident on the face of it. The petition, perhaps, requires some explanation. The World Council invites into its membership only those churches which accept Christ as God and as Saviour. In Christian faith these words connote the Incarnation of God in Christ and His Redemption and imply the Trinity and the two natures of Christ. Further, they were phrased and prescribed by the World Conference on Faith and Order to express the common confession of the Christian Faith "which is proclaimed in the Holy Scriptures and is witnessed to and safeguarded by the creeds and symbolical books of the Churches which in all ages have confessed the Apostles' Creed." The petition is now before the Federal Council being studied by the Executive Committee of that body. If adopted, it would place the Council upon such a definitely Trinitarian basis, such an explicit recognition that Christ is God, that sermons attacking the Trinity, the two natures of Christ, His Deity would be ruled out by Christian courtesy. This petition, if adopted, would call the basis of the World Council to the attention of every minister preaching under the auspices of the Federal Council for his "appropriate regard."

A monthly periodical has been inaugurated in the Presbyterian Church, U.S., by representative conservative ministers and elders of this body, under the caption, The Southern Presbyterian Journal. A memorial protesting against the use of this title was introduced by several ministers of Memphis, on the ground that the title might be misunderstood as the official publication of the General Assembly. When Dr. Henry Denby, the Editor, was approached, he cordially agreed to carry a statement that the periodical had no official connection with the Church; and the petition was answered in the negative. According to the Westminster Confession, God alone is Lord of conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to His Word or beside it. The Presbyterian ministers and elders who are sponsoring The Southern Presbyterian Journal are exercising the same Christian liberty, the same American freedom of speech and press as did their spiritual fathers who for forty years published The Southern Presbyterian Review and for twenty years The Southern Presbyterian.

W. C. Robinson.

Orthodox Presbyterian Church

Goethe Hill Road,
Midland Park, N. J.,
June 20, 1942.

N meeting of the Calvinistic Philosophy Club was held this spring. This was not due to a lack of interest or to want of a program. The agenda included a study in Augustine and further study of Dr. C. Van Til's paper on Common Grace. Unlooked for delays in the preparation of last year's papers for publication made it impossible for members of the club to receive Dr. Van Til's paper in time for study. So we look forward to a philosophical feast this fall.

Copies of last year's Proceedings are now available. Besides the book-length article on Common Grace, this number contains a paper on God in the Theology of Schleiermacher, written by the undersigned. The price is $1.25. There are not many copies. Hence first come, first served. It need hardly be said that Dr. Van Til's trenchant dissertation deserves wide and careful study.

General Assembly Orthodox Presbyterian Church

The Ninth General Assembly of the Orthodox Presbyterian Church convened in Rochester, N. Y., June 2 to 4. I should say that the sessions finished on June 5, for the final session ended at 3:30 A. M., June 5.

No particularly exciting or momentous issue was threshed out at this assembly. Yet, as one examines the deliberations as a whole one cannot help feeling that this assembly gave expression and impetus to the thing which this church would stand for, namely, an aggressive Reformed witness.

A number of decisions, perhaps not striking in themselves, bear out this total impression. A committee was elected to study the possibility of some kind of federation of Reformed churches to the end that those espousing the Reformed Faith might make a greater impact on the contemporary scene. The committee of five was instructed to deal with the following five churches in this matter: The Christian Reformed Church, the Associate Reformed Presbyterian Church of North America, the Reformed Presbyterian Church in North America, the General Synod, and The Synod of the Reformed Presbyterian Church of North America.

Furthermore, a committee was elected to study the whole question of Evangelism. It is obvious that such a study is capable of bearing much fruit. A church committed to an aggressive Reformed witness could do no better than to examine the emphases and the methods by which the full-orbed gospel of grace and the kingdom of God can best strike at the heart of modern man. This correspondent is pleased to find among the members of a good committee the name of Professor John Murray, professor of Systematic Theology at Westminster Theological Seminary, a Reformed theologian of excellence, and a man deeply interested in the subject of evangelism.

A third decision, though negative in character, also reflects the will to an aggressive Reformed witness. A proposal to study the possibility of cooperation with other evangelical (that is, other than essentially Reformed) bodies was defeated. This correspondent is inclined to think that deeply unsatisfactory experiences which many of this church have had with such cooperation contributed not a little to the defeat of this proposal. Those whose conceptualization is very divergent at almost every point of their confession would be most foolish to seek to cooperate even in matters that seem remote from those basic differing conceptions. It seems hard for us all to realize that the seeds of fundamental difference are in our approach to every enterprise at which we labor. Life is rooted in doctrine.

These three steps are, directly and indirectly, the fruit of the work of the Committee of Nine elected last year to study the relationship of the Orthodox Presbyterian Church to the contemporary world with a view to extending its witness. This committee has been discontinued. It might be better to say that the work of this committee has been broken up into smaller fragments and given to small committees with more restricted mandates.

The Secret Societies Issue

Definite progress was made on this matter during the past year. A committee headed by Professor R. B. Kupper submitted a sixteen-page report containing a searching analysis and critique of the teachings and practices of oath-bound societies, particularly of Masonry. This report will be circulated throughout the church and studied during the coming year. There is as yet no indication as to what action the church will take on this matter. Perhaps another year will tell. The church is moving slowly on this much-misunderstood issue, and wisely so. A small number of lodge members entered this church because they felt that here was a church that preached the...
truth. They joined this new church in good faith. Suddenly to thrust into the faces of such an ultimatum because of their membership in a society whose teachings they little understand would be most unfair. Hence, such are being given ample time to study the matter without duress of haste or ecclesiastical dictum.

The church is doing a good work in home and foreign missions. The latter program is at present much impaired, of course. Salaries of the many home mission pastors are being paid in full. The Committee of Christian Education is working zealously to extend the witness of the church through the publication of short and long tracts and other means.

The Rev. John P. Clelland, pastor of the Eastlake Orthodox Presbyterian Church of Wilmington, Del., was elected moderator. The Rev. Robert E. Nicholas of Roscommon, Mich., served as clerk.

Cordially,
EDWARD HEEREMA.

The Presbyterian Church, U. S. A.

Dear Dr. Bouna:

In my last letter I expressed the opinion that with the convening of our General Assembly in Milwaukee, Wisconsin, on May 21st, there would be developments within the Presbyterian Church in the U. S. A. of special interest to adherents of the Reformed Faith throughout the world. Such, however, did not prove to be the case in any marked degree. On all sides the Milwaukee Assembly was characterized as the tamest and least eventful that has been held in many years. There was little or no disposition on the part of the commissioners to debate the matters brought to their attention. Report after report was presented and motion after motion adopted without a negative vote and with only a scattering of affirmatives. There was a flurry of interest when the report of the Standing Committee on Pensions was presented and something more than a flurry of interest toward the close of the Assembly over a war resolution that had been adopted the day before without debate, apparently without any general understanding of its significance, but apart from this about the only thing in which the commissioners exhibited any very active interest was the election of the Moderator. No doubt this seeming indifference on the part of the commissioners finds its explanation, for the most part at least, in the fact that no doctrinal issues were brought before them. While there is little doubt that the liberal-indifferentist wing of the Church is in full control of the situation yet it is also safe to say that if there had been any effort on the part of the platform to obtain anything like express approval of the liberal-indifferentist principles that dominate their policies there would have been vigorous dissent on the part of a considerable minority.

The New Moderator

Dr. Stuart Nye Hutchinson, pastor of the large and influential East Liberty Church of Pittsburgh, was elected Moderator. His friendly rivals for the office were Dr. Joseph M. Broady, pastor of the Sixth Church of Birmingham, Alabama, and Dr. Asa J. Ferry, pastor of the First Church of Wichita, Kansas—the latter being a signer of the notorious Auburn Affirmation, according to which belief in the full trustworthiness of the Bible, the virgin birth and bodily resurrection of our Lord, and His death as a sacrifice to satisfy Divine Justice and to reconcile us to God, are not essential beliefs on the part of ministers and elders of the Presbyterian Church in the U. S. A. No allusion, however, direct or indirect, was made to the fact just mentioned in any of the nominating speeches. While Dr. Hutchinson led from the start it required three ballots to secure an election. The final ballot was Hutchinson 464, Broady 283 and Ferry 94. Following which, on motion of Dr. Ferry, sec-

onded by Dr. Broady, the vote was made unanimous. From the viewpoint of Presbyterian conservatives Dr. Hutchinson's election is generally regarded as the most satisfactory in recent years. Were it not for the fact that his nomination was seconded by an Auburn Affirmationist, President Jesse H. Baird of San Francisco Theological Seminary, and that immediately following his election he appointed the latter as Chairman of the most important of the Standing Committees, viz., that on Bills and Overtures—his appointment of Dr. Ferry as Chairman of the Standing Committee on Pensions has little or no significance in this connection—his election might be regarded as an indication of a trend toward conservatism within the Church. The facts accompanying and following his election being what they are, however, such an inference is hardly warranted. We are not without hope, none the less, that his election means the beginning of better things for the Presbyterian Church. The situation being what it is, a more consistent conservative would have had no chance of being elected. It may be added that Dr. Hutchinson presided with ability, dignity, and courtesy. While his task was an easy one, due to the lack of any tendency to dissent on the part of the Assembly, yet he constantly gave the impression that he was sufficient for his task and that he would prove equal to any situation that might develop.

The Pension Matter

Much of the time of the Assembly, as is usual, was taken up with routine matters. We refer particularly to the reports of the boards and agencies of the Church, of which the more important are the Board of Foreign Missions, the Board of National Missions, the Board of U.S. and Foreign Home Missions, and the Board of Pensions. These reports are referred to Standing Committees which in turn report to the Assembly—some years with majority and minority reports. This year, however, there were neither minority reports nor opposition from the floor. In fact the commissioners manifested little interest in these reports apart from the one on Pensions. The condition of this Board has been a matter of grave concern since 1939 when, on the ground of reduced income from invested funds, the Assembly approved the Board's request that the Pension Plan be changed so that pensioners be required to retire from active work before receiving a pension, thus annulling the provision whereby they automatically received a pension when they reached sixty-five. This met with widespread objection and led to all sorts of rumors as to the solvency of the Board. As a result the 1940 Assembly appointed a Special Committee with power to make a thorough investigation of its affairs. This Committee made a partial but reassuring report to the 1941 Assembly. Had its report this year not been unanimous, and had it not had the full support of the members of the Board itself, its presentation would no doubt have precipitated a sharp, even if not well-informed, debate. Final action on the matter awaits the next Assembly pending which pensioners who have reached the age of sixty-five will again be allowed to continue active work and at the same time receive their pensions. Whether it will be possible to continue this arrangement permanently is doubtful but, be that as it may, there would seem to be no doubt but that the Board of Pensions has weathered the financial depression better than there was reason to anticipate and that its financial standing is still good.

The War Resolution

We have stated above that toward the close of the Assembly there was more than a flurry of interest over a certain war resolution. This happened in connection with the report of the Standing Committee on Social Education and Action (the Department of Social Education and Action is a branch of the Board of Christian Education). In the past the Department of Social Education and Action has frequently manifested decidedly pacificist sympathies. Last year the Assembly greatly modified its recommendations relative to peace and war. This year it did not have the temerity to give any thing like a clear expression to pacifism. Its expressed attitude in this connection, however, was too negative to suit the great majority of

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the commissioners. As a result it was moved that the following resolution be added to the report: "The Assembly reaffirms its abhorrence of war and renounces militarism as a policy of state. It believes nevertheless that the cause for which our nation is at war is just and righteous and that our freedom, our culture and our historic faith are dependent upon the outcome of this conflict. The Assembly therefore pledges itself to pray for and work for a righteous victory and an enduring peace." This resolution, offered apparently on the spur of the moment, like practically everything else that came before the Assembly, was adopted without due consideration. It was not until after the resolution had been passed that the commissioners began to perceive its significance. Then there was a general feeling—well-grounded it seems to us—that the Assembly had gone too far in saying that our "historic faith" stands or falls with the outcome of the present war. Reconsideration, however, required a two-thirds vote. What is more, a motion to reconsider, as the Stated Clerk pointed out, is not debatable. As a result it proved difficult to get the matter before the Assembly again. The final outcome was the substitution of the following in place of the second sentence of the resolution as cited above: "It believes, nevertheless, that we have no alternative as a Nation but to engage in this war." This strikes us as rather tame and colorless statement, but it at least avoids asserting that our "historic faith" is dependent upon the outcome of the present war.

The Assembly took important action having to do with the ministry of the Church to our armed forces. During the past year this work was carried on under three different heads—that of the Emergency Service Commission, the Committee on Army and Navy Chaplains, and the United World Emergency Fund. By action of the recent Assembly all the war activities of the Church are to be reorganized under what is to be known as the "Wartime Service Commission". To carry forward this work the Assembly asks the Church to contribute a minimum of one million dollars. It is anticipated that not less than $339,000 will be used for service to the soldiers and sailors including the needs of army and navy chaplains, $284,000 for War Industries work through the Board of National Missions, and $537,000 for foreign relief through the Board of Foreign Missions.

Church Union

The Church union situation is about the same. For some time the Presbyterian Church in the U. S. A. has been assiduously courting the United and the Southern Presbyterian Churches, but neither of these have been at all responsive. At the same time it is carrying on a more or less harmless flirtation with the Protestant Episcopal Church. While flirtation sometimes leads to matrimony, there does not appear to be much reason to anticipate that there is any immediate prospect of working out a plan of union that will be acceptable to the majority of Presbyterians and the high church section of the Episcopal Church. The main obstacles in the way of union with the United and Southern Presbyterian Churches would seem to be a well-grounded doubt on their part as to the doctrinal soundness of the Presbyterian Church in the U. S. A., plus anxiety as to the effect union would have on property rights in view of court decisions re the property rights of those who have seceded from said Church.

This is the first Assembly we recall having attended at which no doctrinal issue was raised, directly or indirectly. We do not share the happiness of those who rejoice over this fact. Indifference to doctrine, in our judgment, is only a step removed from its denial. Moreover, a non-doctrinal Christianity is just no Christianity at all.

Sincerely yours,

SAMUEL G. CRAIG.

Princeton, N. J.
June 18, 1942.

Princeton Institute of Theology
Grand Rapids, Michigan,
July 20, 1942.

My dear Dr. Bouma:

It was my privilege to attend the Princeton Institute of Theology which was held from the 6th to the 15th of this month. Let me tell you my impressions and make a few observations concerning this Institute.

During these ten days there were gathered on the historic Princeton Theological Seminary campus more than one hundred eighty people of whom by far the greater part were ministers. These represented sixteen different denominations from eighteen different states.

This theological conference was more than an inspirational and devotional gathering, for there had been arranged a well-rounded and solid program of study. The two week's period was divided so that each week formed a complete unit and that each course consisted of four lectures. Each day's program was composed of an 8 o'clock Bible hour, a 9 o'clock and 10:30 o'clock elective course, an 11:30 convocation hour and an evening open forum.

The first week's Bible hour was in charge of Dr. John A. Mackay, president of Princeton Seminary, who lectured very interestingly and instructively on the Epistle to the Ephesians. Later in the second week Dr. Howard T. Kuhl, professor of New Testament in Union Seminary, spoke on "Preaching against the Gospel according to St. Luke." Dr. Kuhl introduced us to his method of Bible study which is epitomized: (1) in the law of relationships—everything written or spoken sustains some specific relation to something else. It may be in contrast, comparison, repetition, cause and effect, means to an end, or some other such relation. (2) In the law of proportion—author reveals his point of view in what he has written, by his comparative emphasis or omission of certain factors which always accompany development of thought; for example, person, place, time, event, idea, or some other such factor.

The wide range of elective courses touched upon almost every area of theological thinking. Let me mention a few of the courses: "Pivotal Concepts of the Christian Faith," "After the Theology of Crisis—What?", "The Christian Interpretation of History", "Our American Theological Heritage", "Preaching Doctrine To-day", "The Prophets—Our Contemporary", also "The Christian Education of America To-day". These courses were comprehensive presentations of the great theological themes in a fresh and up-to-date way.

The convocation hour consisted of devotions as well as lectures by Dr. John S. Bonnell of New York City, and Dr. Harris Kirk of Baltimore, who took the place of Principal John S. Whale from Cambridge, England, who became ill in Lisbon, Portugal, en route to our country.

In the evening forums many pivotal and nettling problems of the day were presented under the leadership of men of distinction in their respective fields. It is here that one could best feel the pulse of the conference, for here the members entered freely into the discussion and gave expression to their own views. In deliberations there was revealed an honest and frank approach to current religious issues. This was especially evident in considering the problem of modern religious education and present-day American cults. The need of Christian teaching in our colleges, for example, was emphasized in no uncertain terms, for it was asserted that the appointment of a good scientist who has not his Christian faith worked out is not a service, but a dis-service to the Christian college. There was also an emphasis upon the need of a solid, unified Christian basis for all of teaching, and although there were those who still asserted the possibility of teaching a neutral theology in the public school, there were others who saw that the parochial or private Christian school was the only answer. Then, too, in considering our warfare against the cults, the various speakers were not afraid to mention the out-moded
word “indoctrination”. There was an evident insight into the truth that we need indoctrination all along the line and that Christian training cannot be an appendix. I do hope that among various Christian leaders in America there may be a crystallization of thought along these lines and that this may result in prompt and positive action.

Mr. Editor, I have found this Institute refreshing. It has helped me to see more clearly the struggle of American Protestantism as well as appreciate the efforts exerted to understand and solve our present difficulties in both the field of theological thinking and living. I was greatly heartened by the heroic efforts that are being put forth to face the issues of the day and the clarity with which the situation of the present hour is grasped. That of which I was reminded again and again, and was brought home more forcibly than ever, is that we are children of time, living in an historic moment which is related to all that has gone before. That same historical approach which relates us to all that has gone before and seeks to understand the present also in the light of the past is all too often forgotten by us in our thinking and preaching.

I hope that this conference was the first of a series of annual Princeton Institutes of Theology to be held, and that other seminars who have none may add one to their program of activity with a view to helping the minister to understand the time in which he is living.

Very sincerely,

John F. Schuurman.

Gospel Work Among the Flemish

Dear Dr. Bouma:

Mishawaka, Indiana,

August 14, 1942.

When some time ago, you asked me to write your concern about the work that is being done among the Belgians in this community, I wrote you that I hoped to be able to include an account of the Flemish gospel-service which I desired to conduct for these people. Two days after writing you I was offered the use of a home by a Belgian woman. We had the meeting the following Tuesday, July 28, with twelve Belgians present. By this time we have already had a second meeting with eight of the attendants of the service returning, bringing with them five others. This evening there is to be a third gathering, with a “sermon in ’t Vlaamsch”. To see such results after seven weeks of work among native Belgians is a proof that God answers prayers and honors His Word.

In order to understand this work among the Belgians in the United States it is perhaps well to relate briefly the history of the Belgian Gospel Mission which is sponsoring this work. During World War I two Americans, Mr. and Mrs. Ralph C. Norton, became interested in the many Belgian soldiers who came to England from the western front. They soon learned that these “little Belgians” were for the most part totally ignorant of God’s Word. Thousands of Gospels and New Testaments were distributed. After the World War the Nortons visited Belgium and were both thrilled and shocked to hear how the Reformation had at one time swept over Flanders opening the eyes of priests and laymen to the Word of God; on the other hand they discovered that the Inquisition was so effective that but one village in Flanders remained Protestant down through the ages.

Recruiting workers from the United States, and Europe’s Protestant countries, an intensive campaign was started to evangelize both the Flemish and the French-speaking provinces of Belgium.

God’s blessing was upon this effort, and twenty years after the first meeting was held in Brussels, services were being conducted regularly in more than eighty mission stations by some sixty workers. A training school at Brussels was sending out more and more Belgian converts to minister to their own people.

Such, then, was the situation in May, 1940, when the Nazis occupied all of Belgium. At first it seemed as if with this tragic occurrence an end would have to be made to the work of this American Mission, considering the German attitude towards America and the Gospel. The mission’s report for the year 1941, however, shows that the work was able to continue in more than 65 stations. One Bible colporteur alone was able to visit some forty villages and sell 1,081 New Testaments, and that in a Nazi-occupied country. Surely, the work of God’s Kingdom is not easily stopped.

During 1941 the Philadelphia headquarters was able to send nearly $25,000 to Belgium. Since Pearl Harbor, however, it is impossible to send any financial aid to the workers on the field. It was also necessary that the American workers return to this country. And here is where Mishawaka comes in. The devil may have scored a victory in having these workers recalled, and cutting off the sending of money to the field; on the other hand these circumstances caused the mission to decide to commence work among the Belgian natives residing in this country.

A survey of some 35 mid-western communities, where these Belgians have chiefly settled, revealed that very few of them have joined Protestant churches. And yet, many of them are Roman Catholic in name only. More than ninety per cent are totally ignorant of the Word of God. One woman recently, when told that the Roman Catholic church in its new version of the New Testament quotes Pope Leo XIII as granting indulgences for reading the Scriptures, said: “Well, we’re Belgian Catholics!” Another woman insisting that her prayer-book contained the words of God, said, “That’s better than that Gospel of John you wish to give me, for that’s after all only John!” I suggested she purchase a Roman Catholic New Testament. She said she had heard of that “revvised” version, but did not think she wanted one. Ah, that it could really become a “revised” version!

Since the beginning of this year, Mr. B. H. Van Lierop, who was pastor of the Ghent church in Belgium, is working among the native Belgians in America in Detroit, Michigan. During the summer months I was sent to the third largest settlement, that of Mishawaka, Indiana. This city has a Belgian town and the 1940 census lists 1200 native Belgians. Their names are easily recognizable to someone who has lived in Belgium, and with a list of names and a supply of Gospels and New Testaments, one is ready to go from door to door. The usual procedure is as follows: As I knock at the open door I look around in the room and am usually able to tell by the images how Roman Catholic the occupants happen to be, also how long they have been in America, by looking at the furnishings, etc. When the woman comes to the door I cheerfully greet her in Flemish, sometimes using her name and pronouncing it in her own language. This usually puzzles the people, but there is an immediate interest. “Are you Belgian, too?” Then I smile and say, “No, I am not. Nor do I have Belgian parents, and I was born in America!” By that time they can no longer contain their questions. Before answering those, however, I ask them if they can read Flemish—some never went to school—and if they can I hand them a Gospel of John.

There is an advantage in offering them the Gospel of John, for many people in Flanders believe that it is miraculous. One old man recalled how as a boy, some sixty years ago, he worked by a farmer who had all his help get down on their knees when it thundered and then recited the prologue of John. When I visited this man a week later I asked him if he read the “Boekje”. He replied, “Yes, Sunday, when it thundered!”

There are, naturally, a number of obstacles which someone going from door to door must overcome. One is to convince the people that there is absolutely no “catch” connected with the acceptance of the Gospel. Another is that one cannot help
but look like a magazine salesman, or worse than that, like a Jehovah's Witness. Aside from the fact that God opens the hearts, I would say that the fact that I can converse with these people in their own dialect is the most forceful weapon to break down all prejudices. After visiting some 250 homes I felt that there were enough people interested to hold a meeting. These meetings are conducted in homes, as it is hard to get a European-born Roman Catholic to enter a Protestant church. At the close of the first meeting I asked the people if they had anything to say. One man stood up, there were tears in his eyes. "People," he said, "I got the Bible-belief years ago. You all know me; I don't drink anymore. I have Christ in my heart. What a joy to think that here in Mishawaka we can hear God's Word proclaimed in our own language! This young man has been sent of God." At the second meeting I showed slides of the work accomplished in their own country, where many of them thought there were no Protestants. The other evening, as I went around to inform the most interested ones, of the time and place for the third meeting, I was thinking that perhaps hundreds of years ago, during the Reformation, ancestors of these very people also went from house to house announcing the "hagepreekken" (secret field-services). It was late when I knocked at one door. "Look," said the woman, as she opened the door, "I was reading from the Book!"

During the past eight weeks the Word has been sown in over 400 homes. We have the promise of God that it shall bring forth fruit, some thirty, some sixty, some an hundred-fold. As this work is new, also to the Belgian Gospel Mission, there are no definite plans for the future. The purpose at this time is to give the Word of God to those who would not be reached were they not given this Word in their own language. The Lord who has opened this door will direct also the future course to the honor and glory of His Name.

Yours in His service,

RAY W. TEKUWISSEN.

**Around the Book Table**

**IS THIS THE CHRISTIAN FAITH?**

_The Christian Faith._ By Nels S. F. Ferré, Harper and Brothers, New York; pages 214; price $2.00.

The author of this book is a young theologian, who is professor of Christian Theology in the Andover Newton School of Theology. The Christian Century in reviewing this book spoke of him as "a mediating thinker." And the book now under consideration does in a certain sense justify that description. The opening sentences of the book make the impression that in the opinion of the author the time of liberalism is fast drawing to a close. Says he "The unmistakable trend of late is back to traditional theology. The grazing lands of liberalism which seemed so green during peace and prosperity are now felt to be too exposed for these times of confusion and terror. To many it seems that these attractive pastures have gradually become parched until they are now hardly distinguishable from the waste lands of humanism."

But if anyone should now imagine that the author also feels that he should turn back to traditional theology, he would soon become disillusioned on reading this book. The writer does feel that liberalism has gone too far in its destructive work, and that traditional theology harbors some very precious thoughts which ought to be conserved. However, it is his conviction that they cannot be retained just as they are found in the historical theology and in the Creeds of the Church, but must be stripped in true Hegelian fashion of their wrappings, in order that the precious kernel may remain a prized possession. Said to say, however, it turns out once more, just as in the days when Strauss and Biedermann followed the directions of Hegel and stripped off the wrappings, that these embodied exactly the specifically Christian elements.

It sounds rather good, when the author says on page 104 that "the Bible as God's Word is the source book of the Christian religion and is on a different plane from all other books. In a very special way it is God's Word." This does not mean, however, that he accepts it as the infallibly inspired Word of God. Moreover, it does not appear from his book whatsoever that he has really used the Bible as his source book. He did not draw his presentation of the Christian Faith from the Bible, neither did he make any serious attempt to prove his contents from the Bible. In fact, his references to Scripture are few and far between, and even those that are found are of a very indefinite character and are often interpreted in a way that will not bear close scrutiny. To the present reviewer it seems that the author is simply continuing the method of the liberalism which he considers to be a thing of the past, but seeks to give a more plausible philosophical explanation of some of the precious kernels which he, in distinction from that liberalism, feels constrained to recognize in traditional theology. He, too, offers us simply a philosophical presentation of what he considers the Christian faith.

On fundamental theological questions the net result of what the author offers us differs very little from what the liberalism of the past offered a weary world. It is simply liberalism in a new dress, in which the attempt is made to avoid some of the glaring defects of the past, and to do at least some lip service to traditional theology. The result is that we are offered a caricature of the Trinity, of the pre-existence, of Christ, of His divine nature, of the substitutionary atonement, of the work of salvation, of conversion, and so on. Old heresies simply appear in a new dress. This is not the Christian Faith.

L. BERKHOF.

**THE PAPACY TODAY**


Certain acts of the President of the United States during the last three years, which seem to be indicative of the fact that the Church of Rome has passed from the status of being simply one Church among many to that of a Church with a special privilege; and which even seem to point to a dangerous alliance between that one great Church and the American nation, has evidently given rise to much talk for the writing of this book. The climax was reached when the President appointed Myron Taylor as his personal representative at the Vatican. The papers gave evidence of the fact that many influential bodies of the Protestant Churches took offense at what appeared to be little short of the recognition of the Church of Rome as a political power. There were also Protestants, however, who sought to condone this act of the President, and who, when the late Pope died, took occasion to laud his contributions to the cause of peace. They simply regard the opposition as being of a piece with the traditional hostility of the Protestants to the Church of Rome in view of its past character and history, especially in its career as a persecutor of those who left its ranks. Moreover, they feel that recent Popes have been men of unblemished moral character, who did not seek to
exercise a dominating power in political affairs; and that the Church of Rome now recognizes the right of other Churches, does not seek to lord it over them spiritually, and has long since ceased the work of persecution.

It is exactly for that reason that the author of this book considered it necessary to face the question, whether it is really true that the Papacy has changed, that the Church of Rome is not now interested in political power, that she now assumes a more tolerant attitude toward the Protestant Churches, and that she does not now feel it incumbent on her to persecute heretics for the salvation of their souls. He has written an interesting, instructive, and suggestive work, a work which also sheds light on the attitude assumed by the Papacy in connection with the war that is now raging in all the continents of the world. By means of historical examples he shows what the Papacy was and did in the past, and then calls attention to contemporaneous facts and events, and to official documents of recent date and pronouncements of some of the later Popes, to prove that the Papacy had undergone no essential change and still acts on the same principles. How could it be otherwise, seeing that it is a fundamental position of the Church of Rome that her teachings never change.

The author is quite willing to admit that the Papacy of the present does not always apply its principles consistently. The Church has become a great opportunist. She thinks in centuries, acts according to her principles wherever this is possible, and where this is not the case acts with great diplomacy. The reader will find what the Papacy was and did in the past, and then calls attention to contemporaneous facts and events, and to official documents of recent date and pronouncements of some of the later Popes, to prove that the Papacy had undergone no essential change and still acts on the same principles.

It is impossible to give a résumé of the contents of this book in a brief review. The book is well written and offers abundant proof for its contents, and the subject is of sufficient importance to merit attention. Protestant Churches may well take account of it.

L. BERKHOF.

KIERKEGAARD

TRAINING IN CHRISTIANITY. By Søren Kierkegaard, translated by Walter Lowrie. Oxford University Press, 1941. 275 pages. $3.50.

HERE is another part of Dr. Lowrie's immense labor in making Kierkegaard known in English. The translator is a retired Episcopal clergyman who spent a long pastorate as rector of the Episcopal Church in Rome, Italy, came home and lectured here and there in America and Asia, learned Danish, and after publishing a big book on Scandinavia's greatest thinker, is diligently translating that thinker's thoughts into English.

Of these works the reviewer finds Training in Christianity the most valuable single volume. He found it so when he first read it, in Paul Tissot's French translation several years ago. Previously he was intrigued by that portion of it which Hollander published in a University of Texas bulletin nineteen years ago. The book is worth reading for its style; still more for its meat.

This book is full of help and suggestions, not to say inspiration, for sermon writers—if they are willing to do some honest work. President T. W. Currie of Austin (Texas) Theological Seminary warns his students that there are two kinds of preachers: one wears out the knees of his trousers, the other the soles. The author of this book knew what it was to be on his knees. It is dangerous and foolish to read him for the purpose of learning what to believe. On the contrary, he criticizes our positions and argues that Jesus called us to do something and to be something, whereas we have allowed ourselves to be side-tracked into thinking that our every-day Christianity is just what God wants, although we have omitted the essential part. The volume before us is not only challenging; it is timely, for us, here and now.

WILLIAM T. RIVIERE.


The jacket of this refreshing little volume reminds us that nineteen years ago our own Professor Lee Hollander of the University of Texas published the first English translation of Kierkegaard; and that the late Dr. Swenson of the University of Minnesota took up the task with his first volume thirteen years later. The attractive green cover before the reviewer contains one of the small but weighty religious works of a Danish thinker of a century ago, a thinker who not only created a new theory of value but most completely studied the inner life of the human spirit. In a concise preface, the thoughtful translator reminds us of what life, God, personality, faith, and religion really mean. These ideas, which Professor Swenson distilled from Kierkegaard himself, are amplified in the three discourses.

"What It Means to Seek God" is written for a Confessional Service, at which, deeply and prayerfully, earnest worshipers prepare themselves for the Communion Table. "True worship is to think humbly about yourself." How often do we forget that? And "this is the miraculous nature of truth: that the simple understand it and the wisest man never quite exhausts it.

"Love Conquers All" deals with a wedding, where love without losing its freedom and mystery becomes duty. Kierkegaard inquires of both groom and bride—old bachelor that he was—"whether you have consulted with God and your conscience." Some conscientious quirk had broken up his own engagement. "The weed of evil has the peculiar property that all weeds
have—it sows itself. The good seed requires care and labor."  
"The resolution works the miracle with marriage... Love abides, but the resolution is the abiding place wherein it rests; love is the refreshing essence, but resolution is the
flash in which it is preserved." "With God's help" the resolu-
tion which underlies the promise "is formed of a conception of
life, and of one's self, and of God."  
"The Decisiveness of Death (At the Side of a Grave)" is
more somber. There is a beautiful tribute to the imaginary
deepest: "... If he were not now with God, then God
would miss him in life... and seek him out, for the de-
ceased walked before Him and was better known by Him
than by anyone else... The house of God was his second
home—and now he is gone home." Then follows such thoughts
as these: "when a man is dead it is too late for him to
become earnest;" "when conceived in earnestness death gives
energy to live as nothing else does;" "so earnestness comes to
consist in living each day as if it were the last, and at the
same time the first in a long life;" "this test to which death
subjects the pupil, ... this final examination of life, is
equally difficult for all."

It would be almost impossible to read this book thoughtfully
without finding one's soul enriched.  
WILLIAM T. RIVIERE.

PROMINENT HOLLAND-AMERICANS

HOLLANDERS WHO HELPED BUILD AMERICA. By Dr. Bern-

ard H. M. Vlekke and the Reverend Dr. Henry Beets.  
New York: American Biographical Company, 323 pages

and Index. $15.00.

"These biographies of Holland-Americans," says the
Director of the publication of this volume, "may help
to contribute to the narrative of the most wonderful
achievement in modern history: how men of many nations
voluntarily came together to build up... the American Com-
monwealth". The biographies—about five hundred, almost all
of them accompanied by portraits—are in the main of living
people, of native, first-second-and-third generation, and old-
stock Dutch-Americans. This Who's Who? of successful and
up-and-coming folk is introduced by two accounts of the
doings of the Dutch element in the United States. The first
of these, Dr. Vlekke's narrative of Old New York, is a vigor-
ously conceived, informed, and stimulating essay. The repro-
ductions of the photographs illustrating it are uncommonly
and sketchy. The volume looks forward, and is indeed a
contribution, to another, still to be written: the equivalent in
English of J. A. Van Hinte's substantial and scholarly but
heavily composed Nederlanders in Amerika, or, to suggest
another model, of A. B. Faust's The German Element in
the United States.

Not all of the Dutch-Americans whose biographies are
reproduced here have had a career, but that is as it should be
for a group among whom kleine bueden count for so much.
It is the absence of so many of these interesting commoners
that one regrets. Was it their modesty that kept them out? Or
did they fear a bad bargain and feel about the Director's
sentence, as Jacob Vandemark in Herbert Quick's Vandemark's
Folly felt about the agent of the Excelsior County History
Company: "He... told me what a splendid thing it would
be to have my picture in the book so future generations could
see what a big man I was. ... Then I saw through him.
He just wanted to swindle me into buying a lot of copies
to give away, and he wanted most to bamboozle me into having
a picture made... and pay him the price of a good team
of horses for it. He thought he could pull old Jake
Vandemark!"?

HENRY ZYLSTRA.

"I"

The perpendicular pronoun "I"
Is a vain and arrogant being.
Centered on self,
Deceived by pomp and pelf.
Easily decoyed
By falsehood and fraud;
Inconsistent,
Truth-resistant.
A questionable creature—
This "first person" I

The perpendicular pronoun "I"
Is an unyielding individual.
Spurning God's demands,
Ignoring His commands.
Boastful of human power,
Praying only in the troubled hour.
Egotistic;
Materialistic.
A questionable creature—
This "first person" I

—BESS DE VRIES.

With Peace and Power

Bathed as a child by mother's tenderness,
My mind has been relieved of all its care;
I have been laved with heaven's soft caress,
God's love enfolding me, while I at prayer
Knelt down in humble reverence at His feet
Finding such dear repose
As to make all of life in Him complete
—Like to a thornless rose.

Like to a thornless rose, so rare it seems
Precious beyond the weighing of a word
Intrinsic, mystic, and yet practical;
Real, as when strong determined souls are stirred
To action to alleviate earth's pangs
Bringing results long sought;
So I was laved there at the Fountain-Head
—With peace and power fraught.

—JOAN GEISEL GARDNER.