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THE CALVIN FORUM  * * *  NOVEMBER, 1942
Reformation Day

October 31, 1942. The Reformation acquires new meaning and a new dimension in the light of the dark background of Hitlerism. Niemöller is our realistic, contemporary Luther. "Here I stand. I can do no otherwise! So help me God!"

You must read Leo Stein's I Was in Hell with Niemöller. The concentration camp of Sachsenhausen is a demonic, yet glorious and magnificent background for the power of the Gospel and the indestructibility of the free grace of the sovereign God in the hearts of His own. God still rules. Christ is on His throne.

Calvinist Resistance

No, the Dutch are not taking the German orders lying down. Especially not the Calvinists. As one of our London correspondents reported in a letter placed in last month's issue, the Calvinistic Youth Organizations in Holland are playing a great part in resisting the Nazification of Holland and the spoliation of their liberties. He quoted a Dutch Nazi radio as saying: "One can testify to the 'satanic' spirit of which this part of the people is possessed especially the youth of the Calvinists. They do not want to see or hear anything of the 'new order'."

What a confession from the lips of Nazis, and what a tribute to the soundness of the Calvinistic Youth Organizations of Holland! And now comes word—through the channel of underground newspapers smuggled out of the country—that of approximately 1500 Christian Schools, 1398 joined in a protest sent to the Nazified Department of Education against a decree empowering the Secretary-General of Education to appoint Dutch Nazis as teachers in Christian Schools.

Honest Confession

"Only a year ago there were many loyal Americans—and I was one of them—who felt that this was not our war. We used to say that if the Soviets were wiped off the map it would be a good riddance, and that the feeble, guilty old British Empire was not worth one American life."

"Yet, humiliating as it is, I am ready to confess that we were wrong and President Roosevelt was right. It was our war from the first. If the President had listened to me, China, Russia, and Great Britain would now be prostrate, and we should be facing our zero hour alone and unprepared."

So runs a public confession of the Very Rev. Robert I. Gannon, and he made it this fall in his official opening address as President of the Roman Catholic Fordham University, New York.

Would that others were as honest as he!

Ecumenical Calvinism

It is cause for gratitude to note the new interest in Calvinism as a world and life view which is abroad in many lands today. Clubs and societies for the study and the propagation of Calvinism have sprung up in recent years not only in various parts of the United States, but also in South Africa and Australia. Though Calvinism in Holland is temporarily in eclipse, others are carrying on.

Dutch Calvinistic Press

On September 1 the German authorities in the Netherlands published a decree by which the publication of all papers issued by the Netherlands Reformed and Calvinistic churches was forbidden. And so the shadows for Dutch Calvinism deepen again. However, not only Dutch Calvinism, but also all other Christian forces that have the courage to stand up for their convictions in the face of pagan Nazi ideology and brutality, meet with ruthless suppression. The entire religious press of Holland, according to an announcement made in the September 2 issue of the largest Dutch Catholic daily, De Tijd, is now banned. In this way the Nazis think to shackle the unconquerable spirit of Christian Holland.

Underground

Underground newspapers in Holland. Underground groans of an unconquerable spirit. They go by various names—Oranjekrant, Paaart, Nederland Ontwaakt—but everyone of these secretly published, Nazi-proscribed papers breathes one spirit, utters one cry. Here is a sample.

"When we say 'fatherland' we do not merely think of this small piece of territory, or of this small group of people speaking the same language. 'Fatherland'—that is the deep unity and the history of our ancestors. Their humanity, liberty and belief in God, expressed in a system of justice formed by tradition and culture. Now, as in ages past, we are willing to pay for that 'fatherland' with our blood and tears. We prefer to die rather than to renounce the just cause for which we are conducting this fearful struggle."

Ecumenical Calvinism

It is cause for gratitude to note the new interest in Calvinism as a world and life view which is abroad in many lands today. Clubs and societies for the study and the propagation of Calvinism have sprung up in recent years not only in various parts of the United States, but also in South Africa and Australia. Though Calvinism in Holland is temporarily in eclipse, others are carrying on.
Calvin Forum is happy to serve as a medium of interchange of views and news for these various Calvinistic groups. Articles and letters from Australia as well as from South Africa appear in our columns with more or less regularity. The Calvin Forum has struck the note of Ecumenical Calvinism from the beginning and will continue to do so increasingly. Meanwhile such Reformed theological journals as The Evangelical Quarterly in Scotland, The Westminster Theological Journal in our own country, Koers and Die Gereformeerde Vraandel in South Africa, and the new Reformed Journal scheduled to make its debut in Australia this month, will serve as appropriate media for the scholarly propagation and discussion of various aspects of the Reformed Faith in their respective countries.

Princeton Theological Seminary

There was a time, only a few years ago, when it seemed Princeton Theological Seminary was to become the American center for the incubation and propagation of the Dialectic Theology. The President of this distinguished institution brought Emil Brunner to this country and offered him a visiting professorship in the famous chair of Systematic Theology formerly occupied by Charles Hodge and Benjamin Warfield. But Brunner's stay was short-lived. Since that time it appears that the popularity of "Barthianism" is definitely on the wane in Princeton. Dr. Kuizenga, who for the last two years has occupied the chair which Brunner held for a year, is definitely anti-Barthian in his theological position. The lectures which he recently delivered at the Institute of Theology in Princeton and at a Reformed Ministers Conference in Western Michigan are in the finest tradition of the Reformed Faith. It may not be an easy matter to classify each member of the present Princeton Seminary faculty theologically, but one may be sure that it is quite misleading to brand the theological position taught at Princeton today as simply Barthian or as Modernist.

Free Magyar Reformed Church

This summer it was our privilege at the invitation of Dr. Charles Vincze to occupy his pulpit at the Free Magyar Reformed Church of Perth Amboy, N. J. Although we had known Dr. Vincze for some time, this was the first direct contact we had with any Hungarian-American Reformed Church. As the church bulletin on that Lord's Day stated, it was also the first time that a Calvinist of Dutch ancestry ever preached in this Hungarian Church. On that occasion the pastor in his word of welcome to the guest preacher spoke with deep feeling of the debt which all Hungarian Reformed people acknowledge they owe to the Dutch Calvinists—first, for the liberation in 1676 by the Dutch Admiral De Ruyter of the Hungarian clergy who had been reduced to galley-slaves by the Hapsburg dynasty, and, secondly, for the loving care with which the Dutch immediately after the First World War took the undernourished children from Hungarian homes to their hearts. Although being of Dutch birth and having relatives in Holland who at the time took one of these Hungarian children into their home, we must confess that we felt utterly undeserving of the tribute paid us in this fashion. But what we also felt keenly and appreciated deeply during our visit at Dr. Vincze's church and home was the tie that binds together Calvinists of all lands and of all times. We felt that tie also in meeting other leaders of the Magyar Reformed group. There are some 120 Hungarian Reformed congregations in America. Sixty of these are in the fold of what was formerly the (German) Reformed Church in the U. S. and is now known as the Evangelical and Reformed Church. Forty have in earlier years been received into the fellowship of the Presbyterian Church U. S. A. The remaining twenty (or, to be exact, nineteen) constitute the Free Magyar Reformed Church of America. In this group, organized as such since 1925, Charles Vincze is possibly best known to the outside, Alexander Daroczy is the present Arch-Dean, and Soltan Beky is pastor of a Trenton Church of some six hundred families. With these three men it was our pleasure to have an informal conference during our stay in New Jersey. All these Hungarian congregations still use the mother tongue in most of their services, though the process of Americanization is beginning to be felt. The war will undoubtedly have a real effect in this direction. The loyalty of these Hungarian-Americans to their adopted country is beyond dispute. What is especially heartening about this group is that its leaders are lovers of the Reformed Faith in its positive expression. They are eager to cultivate such contacts which will strengthen and deepen their Calvinistic convictions and traditions. There is, moreover, a progressive and youthful spirit evident in the group which augurs well for the future.

Honorary Divinity Doctorates

Recently Hope College, of the Reformed Church in America, located at Holland, Michigan, dedicated its new quarter million dollar science building. We rejoice with the friends of Hope in this new acquisition to their academic facilities and trust the commodious and beautiful structure with its fine Dutch architectural design, will prove a real asset to the college founded by Western Michigan's great Dutch pioneer, Van Raalte.
The dedication of the new building was celebrated in a dignified service held in the beautiful Hope Memorial Chapel.

In connection with this dedication the papers report that "honorary degrees were conferred on three of Hope's alumni who did outstanding work in the campaign which raised $250,000 for construction of the edifice." The names of the three men honored are then given, together with the information that one of them received a doctorate of letters and the other two a doctorate of divinity. We cannot suppress the question what may be the connection between raising funds for a college building and becoming a doctor of divinity—or of letters, for that matter. We wish in no way to underestimate the fine services which these three alumni have undoubtedly given unselfishly to their Alma Mater. They undoubtedly deserve recognition for these unusual labors. Much less would we begrudge them any honor that someone may wish to award them. As it chances, each one of the three is an acquaintance and personal friend of the writer, and he holds them in the highest esteem for their abilities and achievements. But why should doctor of divinity degrees be passed out as bouquets of 'thank you' for financial services rendered to an educational institution? We know there are inferior schools in this country which indulge in this hawking of degrees, but we cannot think of Hope College with its fine academic standing and reputation as wanting to be placed in that category. We know that schools of no standing in this country have greatly cheapened the doctor of divinity degree both in its honorary and in its "earned" form. But we refuse to believe so fine a school as Hope College belongs to this class of institutions and would have part in making the fair name of doctor of divinity a mockery in this fashion.

It would be a credit to a school of the standing of Hope College if it would discontinue this practice, and give a degree either when it has been academically earned, or, in honorary form, when the recipient so honored has achieved unusual distinction in the field of scholarship in which the degree is awarded.

C. B.

A World of Paradoxes

Who is not amazed and confused by the topsy-turvy world in which we live,—a world full of the unexpected, replete with contrasts and contradictions. This is a world in which our national income is now, higher than a few years ago we could have believed that it would ever rise, in which we are producing in unbelievable quantities while destroying goods and lives at a rate that is appalling, a world in which we shall be taxed almost as much next year as we were able to produce in one year a decade ago. It is a world in which, while military conflict threatens to end civilization, science is making such amazing advances, that our world is undergoing an economic as well as a social and political revolution. It is a world in which we are fighting for democracy while apparently unaware of the fact that we have never developed a real democracy within the nation, or in the relation between this nation and others. This is a world in which, while fighting battles to defend ourselves and to protect what is still to many but the hollow appearance of human rights and liberties, a larger recognition of real rights and obligations may actually emerge.

It was perhaps never more obvious that, although man may propose, God disposes. What we shall finally reap after this period of "blood and tears", of tearing down and building anew is over, may be something very different from that which we had expected to harvest. There is ground for hope that this terrible struggle against the forces of oppression may not be just a reversal of the trend in the history of civilization and culture, but an advance in the rule of right and justice, quite different from and beyond that which our human leaders proposed. We have the assurance that God's justice does and will prevail.

Large National Income in Spite of Conflict

Consider the amazing total which our national income is expected to reach next year, 125 billions, a sum three times as large as our national income in the poorest of our depression years less than a decade ago. The tax bill for 1943, national, state and local, will, it now seems, be considerable more than three-fourths of what our total income was in 1933. Such a statement might mean very little if inflation had increased prices by three hundred per cent or more. But that, very obviously, has not happened. The forces making for inflation have been with us all these years and, although threatening to explode at various times, have thus far been rather thoroughly controlled. Our price increase since the thirties has been relatively small, not only compared with the recent tremendous increase in

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production, but also as compared with price increases in previous periods of returning prosperity.

Indeed the great increase in national income marks, not higher prices, but a tremendous increase in physical well-being in this country. The general standard of living, which will doubtless be affected in a few months by the demands of the war, was never higher than it is now. The working classes and the farmers have prospered amazingly in the last few years. And we should not forget that we have this high standard, this marvelous production of goods and services, in spite of the fact that we are feeding and supplying millions of people outside of this country with the necessities of life and of modern warfare. Perhaps we should consider seriously whether our nearly full production and our material well-being has not been gained as the result of this shipping of goods to others, rather than in spite of it.

**Full Employment — High Standards of Living**

By producing to capacity we are now all at work, a small number in a few isolated places excepted. The number of gainfully employed, it is estimated, will be approximately 51 million by the end of this year, a figure which does not include the 5.5 million which will then be in the armed forces of this country. The number of unemployed is now no larger, and is perhaps smaller, than the number for the year 1929, and the number of the employed is some two to three million higher. When the full effect of the war hits us it is estimated that we can increase the number of those employed by another 20 million by adding more women and children to our working force.

This increased employment and general well-being has been made possible by a marvelous increase in production, by standardization going beyond the imagination, even in a country where we have become accustomed to accept unusual changes as commonplace. It has been accomplished in spite of shifts from peace-time to war-time industries that might have been regarded as impossible a few years ago. It has been made possible by new discoveries and by inventions, by ingenious adaptions of old methods to new needs which the world has not yet had time to view in proper perspective. The changes we have made in order to produce the material for war will, we may confidently expect, revolutionize the world after the war. Airplanes two or three years old are now obsolete. The automobiles produced in 1941, we are told, would be a decade behind the models the factories could turn out now, if peace-time production were possible.

We are being taxed more heavily than we ever dreamed men could be taxed. We shall collect in 1943, some 25 billions in Federal taxes alone, a sum so large that it makes the very large Federal expenditures in depression years look insignificant. Nevertheless laborers were never better paid than they are now, and farmers were never more prosperous. The profits of our large manufacturing corporations even after all taxes have been paid are good. We are indeed making more money than we may spend for our own purposes. Heavy taxes and government controlled saving are necessary to prevent our present war induced prosperity from running into inflation.

**Interdependence of Nations — Emphasized by the War**

We are producing goods for the destruction of life and property. But this very destruction is putting our inventiveness and our ingenuity to serious tests and strains. New weapons unknown during World War I must be forged. And necessity is compelling us to produce at home some of the raw materials with which we formerly imported. This we shall undoubtedly succeed in doing. What we can do in this way in the future is no doubt beyond our imagination at present also. Men do indeed draw the conclusion that we can and should in the future be self-contained economically, not dependent on the rest of the world. But, obviously, this can not very well be the case for all countries and not even for this one. The great progress that we are making in this country we owe in great part to our wonderful combination of natural resources.

We might, in considerable measure, be self-contained, and simply defend what we have, or have already taken. We have the advantage of wonderful resources of all kinds within our boundaries, and we have access to the sea with its wealth of food and minerals. To produce substitutes for the direct gifts of nature formerly obtained from other countries we can resort to our vast quantities of petroleum to make rubber, from which rubber may ultimately be made. Such resources other nations do not have. They are fighting now to get resources similar to ours, or to get what we have. After this war nations will have to agree on some method of regulating or controlling international trade, so that trade between nations as well as within nations will contribute to national and international well-being. The Allied Nations must of necessity do this now. Does this not suggest that all nations should do this in the future? Is not the shape of things to come beginning to stand out, even though it may be in contrast to what we have or may think we are fighting for in the present?

This war, we know, is a conflict between world powers with conflicting theories of trade. Until the present issue began to sharpen, Great Britain was a free-trade nation, Germany, in the main, protectionist in its policy, but both countries advocated their particular trade theories because of narrow self-interest. England with her vast empire wanted...
free exchange, Germany with almost no colonies and a comparatively small land area did not stress free exchange but a closed economy, within an area, however, which she believed had to be enlarged,—by conquest. The point is this that nations, before the war, generally pursued their economic policies for the sake of national self-interest and national power, rather than for the good of other nations as well as the home nation. Is it possible that there is also a revolutionary change in the making here, that men will change governments and political economies from instruments of national power to agencies of mutual good? The allies must do so to protect themselves. All nations will have to do so to build a different and a better world.

**Fighting for Democracy — but not yet Democratic**

Emphasis on trade policies and on colonial government for the purpose of increasing imperial strength and wealth was only too obvious before the war. What this war will do to the old empires we do not now know, but that the good things desired for the mother country will have to be made the end also for the countries formerly exploited will have to be one of the results of this conflict. This end may not be as easy of achievement in some of the formerly exploited countries as in the exploiting mother countries, but the intention to make this achievement real must be more genuine and sincere than it has been, if this war is not to be an empty as well as a terribly costly conflict. Great empires won by conquest and held by force have now been lost to other conquerors. The people of the world have been made aware of the intentions of the Allied Nations by the publication of the Atlantic Charter. The rumblings in India are proof of the fact that the fight for democracy is beginning to take on dimensions that those who took up the challenge for democracy's sake could hardly have imagined. A new fight for democracy and its benefits appears to be shaping up right within the world conflict to defend democracy. Those fighting for democracy are perhaps a bit perturbed about this unexpected consequence of the conflict. If ever, now, during the war and afterward in its settlement, men will have to be consistent. We cannot have for ourselves what we are not willing to share with others.

We have welcomed and encouraged technological changes in industry. We have been slow to recognize the changes they draw in after them, and we have tried to prevent some of the economic, social, and political changes they make necessary. But during the period when the present world war was shaping, and during the first years of the war, these political and social changes have been forcing themselves upon the leaders of the nations. We are beginning to learn more concerning the real nature of democracy, now that we are supposed to be fighting for it, than we knew before. And, if the fight to protect democracy against oppression by ruthless dictatorial powers is to be wholehearted and meaningful, it must be a fight to defend rights which have not been fully recognized in the past. These rights the masses are forcing upon our attention now in their struggles for racial, political, and economic democracy, in their struggle for real enfranchisement of the negroes, for abolishing the poll tax, and for labor union and other forms of recognition in the struggle between capital and labor.

The battle for democracy is being fought in Stalingrad, in Africa, in China, in the Pacific and the other seas, but it is also being fought within the nations and between mother countries and their dependencies. It is not only a fight for national independence and self-direction, but also a struggle for the extension of human rights. It is a conflict that should, if it has not already done so, lead to a new and better recognition of human obligations.

**Give Thanks**

Behold! A goodly heritage is ours! Fruitful fields, Abundant crops, Peaceful homes. Our song of harvest praise Does magnify His goodness. His—the Maker of all! Gracious God, what merit ours? That boundless stores be granted us— Denied so many others? Over this plenty a banner flies Boasting freedom to the very skies! For food, For shelter, For liberty itself We render thanks! More than all this—church-spires point Directing men to God. And church-bells ring; heed their call. From north to south, from east to west Give thanks, Oh nation, richly blest.

—Bess De Vries.

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Klaus Harmsen

3.

KLAUS HARMSEN, do not desire to start another movement. The progress of the world has sometimes been retarded by the motion of movements. However, I do think that every manse should have a dachshund.

We have Mädel.

She is the dynamic for my power of persuasion that will make an overture to General Synod unnecessary. She's lovely, mostly black with a touch of brown and with eyes like those of Homer's goddesses. On Mount Olympus, if she could stand the climate, Mädel would sit next to Zeus.

In my boyhood days I had many dogs to my mother's passing grief. (She always learned to love them later.) She would say, "Klaus, heb je weer 'n hond? Hij kom' niet in huus, heur."

Well, my first dog didn't care to come "in huus". He was named Fluffy by my cousin John, who must have been dealing in possibilities. For Fluffy was as bald as the skull of the Skeleton in Armor and as smooth as a refrigerator door. He refused to sleep in the house and dragged my catcher's mit and first baseman's glove under the house, thus starting the craze for Simmons mattresses. One day he followed us to Christian Summer School, sniffed about the room, and disappeared forever. I think he was a pagan.

There was Prince, black and white and darling. He had a swollen goiter in the days when men were ignorant of the efficacy of iodine. It made him look like a miniature bison in Lilliput. He died of it, and when I buried him in a shoe box, salt tears fell on the paper lid, and unknown to me an unwritten poem was born to rival the lament for Poor Mailie.

There was also an unnamed, impersonal puppy that looked something like a jaguar cub. I owned him only a few hours. Do you want a sermon illustration on childlike trust? After bringing him home one night with a bag wrapped around his head, I tied him to a brick. In the morning dog, rope, and brick were gone.

Then there was Nook, a little ball of fuzz when I first got him. On advice of the wise men at the corner I bathed him in tobacco water to rid him of unbidden hosts. He became a restless vagabond and showed the spirit of the age. When chained he dragged his coop, the size of a small garage, all over the yard. All my solicitude was wasted. I fed him cookies and would have bought him peacock tongues if they had been available. But he preferred license to liberty. One Sunday while out for a walk with my father, he dashed into the street to sample the tire of a car. A short time after, he gasped his last under the floor of our summer kitchen. Burke's criticism of the French Revolution had been vindicated. I buried Nook, and again the dew of anguish fell on the spade. My heart was cracked like the engine block of a frozen Ford. Our neighbor lady, hanging up her wash, comforted me in vain.

We now have Mädel, the incomparable. Mädel is a lesson in humility. She's so close to the floor, her heart throbs beat furrows into the nap of the rugs. She has trouble navigating around sharp corners as an eel might have with four bockwurst appendages. I have played with the idea of rib-hinges; but I doubt that Mayo Brothers would be interested in Mädel. Sometimes her stature is an asset. One day we walked in a beautiful glen, a setting that might have been lifted bodily from the "Idylls of the King". Filtered sunlight on the changing leaves filled the air and our minds with amber; and a brook talked to the pebbles and stones and trembling fern fronds. One expected to come upon Merlin sitting on an oak stump with the wily Vivien at his feet. Tall trees had fallen across the path, and we had to clamber over them. But each time Mädel would appear from down below before we had swung ourselves clear. She just slithered under each trunk and came out wiggling.

Mädel is kind. She wouldn't bite her own fleas if she had any. Sometimes we bite the hand that feeds on us. Ah, Mädel is as far from Cerberus as Kagawa from Tojo.

4.

This morning, after a late night with the Institutes, I woke up with a start, thinking we were bombed or the Philistines were upon us. It took me a little while to come to. Jootje had piled every available pot and pan from the pantry on my bed. Each time I turned over, it sounded like the Connecticut Yankee in King Arthur's Court tossing in his armor. When finally I got up, there was a clatter that brought Betsy rushing up the stairs, red an puffing. Before she could scold, I warned her about over-exertion. When she finally exploded her question, I said, "Meteors fell on New Jersey."
Then we all laughed, and Jootje jumped up and down and put a deep aluminum pan on his head and looked like Jack the Giant Killer.

Today was really our day for golf, but because some of the trees are already blazing, we decided to drive through the hills and see the autumnal glories.

(Betsy and I like golf. But it is a game at which I am, like William Lyon Phelps at mathematics, "slow, but not sure". When one sinks a twenty-foot put, he is ready to shake hands with Hitler; but if he takes a hole in 7, no dictator is safe for miles around. Golf is often a vexation of spirit.)

I don't know if there is any connection between the legendary notes of the dying swan and the annual flaming of the leaves more beautiful in dying than in living. That is something to think about. Perhaps it might be a subject for a doctor's thesis, that is, if you can cram the things of the spirit into ponderous foot-notes. John Livingston Lowes could do it as he has done in The Road to Xanadu, which I am reading now in stolen hours.

Today the trees wore great splashes of splendor more readily captured by painter's brush than poet's words. Against the green fields lone trees stood out incarnadined or russet or petaled gold; and I could wish myself to be both scientist to explain and artist to describe. Along the road sunlight and shadow, 

"And every common bush afire with God"

spread their enchantment. As we looked down into the deep ravines, we thought of Vallombrosa, their prototype, of which Milton sings with unmatched cadence:

"Thick as Autumnal Leaves that straw the Brooks
In Vallombrosa, where th' Etrurian shades
High overarch't imbrow."

On the hills evergreens stood amidst flaming throngs and were not consumed.

When at last we arrived at the top of Bear Mountain and stood on the naked rocks, we had the desire to fly, not like a plane but like a bird, skimming the rolling hills and gathering the pollen of beauty on our wings and finding no rest for our feet till the approach of night.

I am sure Jootje would not have followed us. The universe up there was too big for him. He was a geologist gathering bits of rock and a lumberman picking up sticks. The myopia of children is wonderful. They redeem the moment and love the concrete-near. When on the road he saw an army Jeep or a locomotive rushing by, he would ask for them again and again. He must think I am Merlin. Watching him on the mountain I thought of that Lenten service to which we had taken him. Just as the speaker was building up to a magnificent climax and we were soaring with him, a noise from outside forced an entrance; and Jootje, wide-eyed with wonder, looked into my face and whispered, "Big twuck!" Of such is the Kingdom of Heaven, especially if we can be helpful in transforming that sense of wonder into the ecstasy swollen with the greatness of God.

As we drove home we were quiet, as silent as windless and birdless trees. Only Jootje broke our reverie, fondly caressing a red lollypop we had weakened enough to buy him.

It was while coming over the last hill that we saw what we had seen only once before. Often have we seen the skyline of New York sharply outlined above the Jersey Meadows. But this late afternoon the sun had once more laid sheets of gold on every window, coating the massive structures of men with flameless fire. It was like finding lost Carcassonne in tales told by a dreamer. Or was it a swift vision of the city that lieth foursquare whose light is the Lamb of God?

Bastian Kruthof.

The Bell Tolls

The bell tolls
As hearts ache;
God's thunder-calls
Crash and break.

None would hear
The still small voice
Nor now heed
Tempest noise.

Sweeping on
Irrevocably
Are Time's currents
To eternity.

The bell tolls
And hearts break
But sleeping souls
Will not wake.

—Joan Geisel Gardner.
The Covenant Doctrine in History

The first article of this brief series contemplated the doctrine of the Covenants as being an essential characteristic of Calvinism. This second article is intended to show the operation of the doctrine in the Church at large. What is worth noting is not merely the fact that this doctrine was operative even when it found little recognition, but also the fact that its recognition has by no means been limited to the sphere of the Reformed Churches. It would be a mistake to think that the doctrine of the Covenant was an innovation of the Swiss Reformers. As a matter of fact, the Covenant found recognition at the hands of some of the very earliest Christian writers. The last of the apostles had barely departed from the scene, when Barnabas penned his Epistle, and the topic on which he wrote is the one which is now engaging our attention. He discussed the relationship between the Old and the New Testament and traced the foreshadowing of the Christ in the types of the Old Testament and His prediction by its prophets.

Barnabas and Irenaeus

Just what in detail the situation was, which to the mind of Barnabas called for the instruction of his flock on this topic, is hard to discover. In a general way, however, it is quite plain that he was combating Judaistic tendencies in the Church; and in so far his struggle was a continuation of the great conflict of the apostle Paul with the Judaizers. His arguments we find crude and strange, but his intent to follow the example of the Epistle to the Hebrews is unmistakable. Unmistakable is also the fact that the danger against which he warned was connected with eschatological expectations. With his outstanding thesis we can hardly agree without incisive restriction. It was that the Jews are not sharers with the Christians in the Covenant of Grace, since they lost the Covenant when they apostatized not at the end, by their rejection of Christ, but at the beginning, by their idolatry at Mount Sinai.

The problem of the relationship of the Christians to the Jews must have been pressing, and its pressure must have been extensively felt. For the Epistle of Barnabas came to be read in churches to such an extent, that on that basis some were later inclined to accord it canonical rating. Pressing was also another crisis which arose in the course of the second Christian century. It was the crisis of Gnosticism, in the struggle with which Irenaeus played the most prominent role. The Gnostics attempted to include Christ in their dualistic speculations which tended to identify evil with matter. To accomplish that inclusion, they found it necessary, not only to distinguish the Creator from the Father of our Lord, to discriminate between the Christ and His docetic human appearance, to separate strands from various origins in the Christian revelation, and to teach a salvation of a man's heavenly spirit from his evil body, but also to disrupt the unity between the Old Testament and the New. In opposing them, Irenaeus therefore faced the task of setting forth the relationship between the two Testaments in such a way, that their unity stood out clearly. This task he solved in most thorough fashion.

To Irenaeus, the unity of the Christian revelation in both Testaments is rooted in the unity of the Triune God, and the unity of the two Testaments follows from the unity of the Mediator Jesus Christ, who is the same in both Testaments. Their duality finds its explanation in the two Dispensations of the Covenant of Grace, which differ and belong together as do promise and fulfilment. The problem of the Law and its relation to the Christ, which problem the Old Testament raises, demands for its proper solution the discrimination between the universal moral law and the Israelitish ceremonial and civil enactment. As elements in the divine revelation these Israelitish enactments can be understood only if their typical and pedagogical character is appreciated. This typical and pedagogical nature of the ceremonial and the civil legislation of Moses in its turn emphasizes what is implied in the whole organism of Scripture and in the history of revelation and redemption which Scripture records; to wit, the fact, that God deals with man in accordance with man's nature as a developing creature endowed with rationality and the power of self-determination; that is to say, God deals with man as a responsible moral being.

The Influence of Augustine

Thus Irenaeus laid the groundwork for a complete doctrine of the Covenants as woven into the very fabric of Holy Writ; and upon this groundwork the later reformatory development of the doctrine of the Covenants is plainly based. What arouses as-
tonishment is not so much the fact, that from the Reformation onward the doctrine of the Covenants so rapidly moved forward to its completion, as the fact, that the centuries which intervened between Irenæus and the Reformation show so little evidence of a development of the doctrine. From Augustine onward there seems to have been rather complete stagnation. For this phenomenon we shall have to cast about for some explanation, but the explanation is not far to seek. Various contributing causes can easily be discerned. Augustine's personal influence conspired with the whole trend of the times, then and later, to push the doctrine of the Covenants into the background.

Augustine combined the conflicting teachings of predestination and of the sacraments as vehicles of grace without harmonization, and he did the same with his conception of the Church as ideally the body of the elect and his emphasis on the visible Catholic organization. The deteriorations which had crept in since the days of Irenæus plainly had a hold on Augustine. Moreover, although he had the lawyer Tertullian as his spiritual predecessor, his own thoughts moved far more in the ontological sphere than in the juridical. This appears in his realistic conception of the transmission of Adam's sin to Adam's descendants. It appears also in his emphasis on the antithesis between the good and elect angels and men and the reprobates in both worlds, which emphasis is basic to his great apology for Christianity, The City of God. The race and human nature and the Church and the world are realities, and these engaged Augustine's thoughts; but the Covenant is a creation in law, by which the relationships in and among these realities receive juridical recognition and legal force. The juridical aspects became submerged in the concrete realities.

It was the Augustinian emphasis on the concrete objective historical massiveness of the Church Visible, that became dominant in the Middle Ages. This development agreed well with the fact, that ever since the adoption of Christianity as the state religion by the imperial Roman government the Christianization of Europe followed the pattern of tribal movements rather than that of individual conversion. Religion was an affair of the group, and the individual counted for little. In order to sense somewhat the full weight of conscious or unconscious tradition which attached to this action by groups in matters religious, we must call to mind the fact, that it was very much in line not only with Old Testament Israelitish precedent, but also with the pre-Christian pagan history of the tribes that were successively won for the Christian faith. In fact, it was in line with all pre-Christian pagan history. In such a world there was little apparent need for operating with the idea of the Covenant; it was not, as though there was any conscious aversion to the idea, but rather, that all that the idea could well be seen to stand for seemed to be taken care of by the organization.

The Reformation and the Covenant

In this situation the Reformation brought a radical change. In the Middle Ages the idea of a unified Christian Europe had grown so strong, that the critics of the Avignonese Papacy had been able to justify their claim that civil rulers had the right of reforming a corrupt papacy and hierarchy on the principle of the coterminousness of the Christian State with the Christian Church. But this unity was broken up in the Reformation. Henceforth it was no longer sufficient to ask whether a man or a group were Christian, but the further question had to be put as to the type of Christianity to which they belonged: whether they were Papists or Lutherans or Reformed or Anabaptists. With a view to the intrinsic values of the idea of the Covenant it is highly significant, that in the resulting new situation the Swiss Reformers fell back upon the Covenant idea; and it is highly significant, that they did so precisely in their conflict with the Anabaptists. For, whatever the outcome may be of inquiry into the historical connections of the Anabaptists with earlier groups, it is beyond all doubt, that they represented the Pure Church tradition which had characterized the minority groups within Christendom from the earliest times.

It is true that the conception of what constitutes the Pure Church was far from uniform among these groups. Montanus wanted a Church of Spirit-filled people; Novatian wanted a Church wherein no one had ever denied the Christ; the Donatists wanted a Church in which no administration of the sacraments by one in mortal sin had ever broken the magical efficacy of these vehicles of grace; the Medieval Spirituals wanted a preaching clergy living in apostolic poverty; the Anabaptists themselves wanted a Church of the regenerate only. But through all this diversity there ran the golden thread of the ideal of a Pure Church here on earth. That ideal was easy of combination with the idea of election; and the idea of the Church of the Elect had received prominence through Bradwardine and Wiclif and Huss in the Augustinian tradition out of which the Reformers came. The Reformers held to the idea of divine election; nevertheless they made that idea not directly determinative for their conception of the Church, but only in organic union with the idea of the Covenant. It is highly significant indeed, that the Swiss Reformers distinguished themselves from both, the idea of the one organization of the visible Church and the idea of a Pure Church of the regenerate only, by falling back on the idea of the Covenant.

However, it took time to clarify the issues that were involved. From the start Zwingli continued
the idea of coterminousness in his Cantonal Churches, and in his political plans and alliances he revived the tribal method for the spreading of the restored pure Gospel. The Anabaptists organized autonomous local churches of experiential believers averse to civil government and participation in the same. Through opposition to the Anabaptists and need of princely support Luther was brought back to the principle of territorialism. Calvin agreed with the Anabaptists in so far as to embody in his church organization the ideas of autonomy and discipline, and thereby he enabled it to exist in the face of opposition on the part of civil rulers. Yet, whenever the Calvinistic Churches gained the ascendancy in any country, they quickly swung back to the idea of coterminousness. It was the struggle for national independence from Spain, that led the government of the Netherlands to introduce the political principle of toleration; and that country soon became the haven of refuge for oppressed minorities.

Toleration was in effect a limitation upon the idea of an inclusive national Church. Before its appearance the implications of the idea of the Covenant for the conception of the Church could hardly be clearly perceived. Herein doubtless lies the explanation of the phenomenon, that in those years so many different possibilities were being tried out which in the long run proved to be untenable. In the Netherlands a church establishment arose, limited by the principle of toleration; but for the rest the principle of toleration never prevailed on the continent of Europe. The Peace of Westphalia finally legalized and regulated territorialism instead. And in the British Isles toleration was achieved a full forty years later and only after a protracted and confused and bitter struggle.

The Covenant in the Seventeenth Century

It was particularly in the British Isles that various expedients were tried out for making the idea of the Covenant a determining factor in ecclesiastical organization. The Scotch started out with their national covenants for the maintenance of the Reformed religion and, when at last toleration came, thereby eliminating the possibility of such national covenanting, a fragment broke away from the national Scottish Church because that fragment insisted on the obligatoriness and necessity of renewing the national covenants. In England, the Puritans of all shades were restless during the entire period of enforced uniformity. At last, the Congregationalists in impatience organized their own independent churches on the basis of the Anabaptist definition of the Church, for which they suffered much persecution. Part of them soon went the whole length and rejected Infant Baptism together with the national Church of England.

From England the great Puritan migration to America took with it both the principle of a National Church and the Anabaptist definition of the Church. In their new home they presented the world with the spectacle of an attempt to make the inherently impossible combination of these two in the establishment by law of intolerant yet voluntary experientialist autonomous churches. Moreover, following the lead of the Mayflower Pilgrims, these churches introduced a very significant innovation. The Mayflower Compact for the establishment of civil authority, which was political as were the Scottish national covenants, can readily be understood from the circumstances in which those fugitives found themselves. The real innovation of the New England Puritans was the Church Covenant, according to which individual local churches arose and could arise only from the free covenanting of individual experiential believers.

This innovation signalized the arrival of a new period: the period of the deviation from and the adulteration of the biblical truth of the Covenant. For a church covenant is not discoverable in the Bible, but is a purely human invention. One can not mix human inventions with the truth of God without obscuring the latter. In this particular instance the voluntariness of the church covenant was bound to diminish the sense of the fact of the Covenant as a given, as a divine ordinance for man and a divine promise of His grace to faith. The church covenant proved ineffective in maintaining a national church, and this failure led within one generation to the introduction of yet another covenant of purely human devising into the life of the New England churches. It was the Halfway Covenant, meant to provide a place in the church for such of its grownup children as could not pass the experiential test for holy communion. Within one more generation it became apparent that also this expedient was ineffective as a means of keeping the population in touch with and under the influence of the churches; and now Congregationalism proceeded to strip the seals of the Covenant of their sealing power in order to ascribe to them converting efficacy by throwing even the table of the Lord open to such as were avowedly unregenerate.

By this time the New England churches had traveled far away from what measure of Calvinism they had started out with, and it proved to be impossible to find the way back. When the elder Jonathan Edwards revolted against the innovation of his grandfather Stoddard and tried to keep unregenerate persons from the table of the Lord, he advanced one step further toward the Anabaptist position instead of moving backward toward the original Reformed position; for his remedy was revivalism. From that time forward Congregationalism merged with the rising tide of Pietism, which Frelinghuysen and the Tennents and Whitefield and
Schlatter and Muchlenberg and Wesley were transplanting to America.

Even in the Netherlands a transformation of the biblical truth of the Covenants was making its appearance in those same years. Cocceius, often lauded wrongly as the father of the federal theology, in reality shifted the emphasis from the unity of the Covenant to the diversity of its dispensations. In his conception those dispensations could diverge so much, that the unity of the Covenant was lost, as his view of the day of rest as being an Israelitish institution without universal validity and his theory of an imperfect justification of the Old Testament believers show. In reality he was the father of modern dispensationalism, whether of the premillennial or of the postmillennial variety. History is put in the place of the Covenant that embraces all history. Almost immediately the American and the Dutch deviations merged. For dispensationalism came not only in course of time to spread widely among Lutheran conventicles and Reformed sectaries, but it also was forthwith embodied in the Savoy Declaration of 1658 and, together with it, received creedal standing among American Congregationalists in 1680 and 1708.

The Covenant Doctrine Eclipsed

One more major crisis has befallen the Church, wherein the doctrine of the Covenant figures. This crisis is that of the Apostasy, and the doctrine of the Covenant figures in it by ceasing to function. The beginnings of the apostasy can not well be placed either earlier or later than the deteriorations in the doctrine of the Covenants which we have just now reviewed. In America it was the elder Edwards who occasioned the loss of the conception of the Covenants. Praiseworthy as were his intentions, when he tried to correct the errors of the so-called Old Calvinists of New England and to fight the Arminians as well, his alteration in original Calvinism soon proved to be disastrous. The major alteration which he introduced was the elimination of the idea of the imputation of Adam's sin to his descendants. For the federal conception which lay at the basis of the doctrine of the immediate imputation of Adam's transgression to all his descendants, Edwards substituted his own new variety of the realistic conception of our being in Adam.

Probably Edwards hardly sensed, that now within a short time the idea that Christ died for the elect only would have to yield to the idea of a general atonement. But already his own personal disciples advanced to this position and thought it was an improvement in Calvinism. The New England theology of the School of Edwards, which so greatly advertised itself as an improved Calvinism, modified so as to be consistent, had need and room for such modifications only because it was in reality no Calvinism at all: the doctrine of the Covenants found no place in it. It is striking, that the Auburn Declaration of 1837, on the basis of which the New School Presbyterians were re-admitted to the Old School communion in 1869, can be fairly characterized as a repudiation in the main of such misunderstandings in Reformed doctrine as the Edwardian School had induced by its teachings; and the fact that this Declaration speaks the language of the Edwardian School rather than the language of the Westminster Confession, is suggestive of Edwardian influences which it failed to eliminate.

For the Netherlands, the story of the disintegration of the doctrine of the Covenants is somewhat different. The disintegration appeared over there in the same years as in America, and ultimately the Dutch Established Church succumbed to it. Arminius had denied unconditional election, and Grotius had developed the theory of an unlimited atonement. Both had been condemned; but from that time forward all those who were moving away from the creedal position of the Church—Bekker, Vlak, Roell, Van der Os, de Cock, Venema, and several in the Walloon churches with others in the Dutch who followed the innovations of the School of Saumur,—these all began their deviation on the point of the doctrine of the imputation of Adam's sin to his descendants.

On the whole, this period of disintegration witnessed a dissolution of the doctrine of the Covenants in such a way, that one group of Christians took for themselves what must be designated as the organic emphasis in the doctrine, while an opposite group chose what must be called the personal emphasis in the doctrine. By force of the idea which they embodied, the great national churches, established by law and theoretically embracing every citizen of the land, were fostering the tendency to live by the organic emphasis and to neglect the personal; the minorities, the disfranchised sects of mystics, experientialists, inner light men, and the like, on the other hand, were, again by force of the idea which they represented, led in the direction of forgetting about the organic and of cultivating only the personal aspects of the Covenant doctrine. Ultimately, those who held to a conception of the Covenant in which the organic and the personal emphases remained in harmonious union, as they had been with the Reformers, were a mere handful; a remnant.
"For All Thy Goodness Hath Bestowed,  
For All Thy Grace Denied . . .

The Lord is my shepherd,  
Who has purchased me and counts me  
among His own, Who leads me each morn­
ing from His fold, Who seeks me upon the  
barren hills, Who has shed His blood to  
save me, Who will throw the infinite re­
sources of Deity into the task of keeping  
me until eternity.

I shall not want,  
though pallid Hunger sits beside me,  
though ghastly starvation stands before  
my door, though livid blood should bathe  
my feet, though stark terror walks abroad.

He leadeth me,  
sometimes in paths too dark and devious  
for my feet, sometimes in temptations  
grim and dire, but always through into the  
light of life and joy.

Beside the still waters,  
where I am likely to be lulled to dangerous  
complacency, but where I can yet find His  
peace and presence as my constant stay.

He restoreth my soul:  
when, wounded and weary, I fall upon  
life's road and pant my woes unto His  
throne of infinite mercy.

He guideth me:  
when I grope upon my way and seek to  
see, be it only a tiny glimmer of far-dis­
tant light to assure me of rest and joy at  
last, when alluring sights and sounds  
would draw me aside to devious side-paths  
where I can only expect to go astray.

In the path of righteousness:  
that He alone can give, that may mean  
the loss of former friends, the sacrifice of  
worldly goods and the riches that rates  
highest in the world's marts of exchange.

For His Name's sake:  
and what higher and more worthy ideal  
can the life of a man have as its guiding  
star and illumining sun, what greater  
cause for living and striving?

Yea, though I walk through the valley of the  
shadow of death,  
I will fear no evil, for Thou art with me:  
I know it is but a shadow, for death itself  
is swallowed up in victory.

Thy rod and Thy staff:  
that oft rain stinging blows upon my  
head, that must again and again prod my  
laggard steps upon the rugged steep.

They comfort me:  
with a comfort that Thy Spirit alone can  
give, a comfort not determined by outward  
circumstances, that gives profound inner  
peace that naught on earth can shake, that  
is a great pervading stillness in my soul,  
even in the presence of Death.

Thou prepar'est a table before me:  
upon which all that my needs require is  
abundantly provided, to which I come  
freely, naught have I to offer, and naught  
dost thou demand, a table always pro­
vided, infinite in provision.

In the presence of my enemies:  
whose eyes of desire gleam in the shadows  
that surround the light of Thy presence,  
avoid for Thy blessings, but hating Thy­
self.

Thou anointest my head with oil:  
the oil of healing, of gladness, of regal  
adoption, of eternal glory, of Royal Priest­
hood.

My cup runneth over:  
Yea, with all those things which the world  
calls my trials and afflictions, in the which  
I glory, since they draw me nearer to Thy­
self, my heart and life is replete with  
goodness and care.

Surely goodness and mercy shall follow me:  
praise to Thee, I cannot stray so far that  
they cannot find me, nor fall so low but  
that they reach me.

All the days of my life:  
which to me seem many and long, but  
which, compared with Thy timeless stand­
ards, are but a hand-breadth.

And I shall dwell in the house of the Lord:  
where all sin and discouragement and  
temptations and afflictions cease, where all  
darkness turns to light, where all pain  
turns to sweetness, where all despair be­
comes fulfillment, where all sorrow be­
comes joy, where all limitations are lost  
in the reaches of infinitude.

Forever:  
worlds without end! Amen!

"DEAR LORD, WE GIVE THEE THANKS!"  

ALA BANDON.

THE CALVIN FORUM  **  NOVEMBER, 1942
Armistice Day, 1942

On Armistice Day, 1942, when we no longer merely look back to a war in which our heroes of 1917-18 fell, but also dedicate ourselves to the great task of winning a new war with even more monstrous issues at stake, we present to our readers a reprint of two significant documents that have so far come out of this conflict. In more eloquent language than we have at our command these two statements, the one a letter, the other a joint declaration, bring home to Christian America and to all Calvinists throughout the world the spirit and the objectives which mark and ought to mark our participation in this war.

We will let each document speak for itself, and only add that this is the first time to our knowledge that the full text of the touching farewell letter of the 22-year-old Dutch boy, Kees, has appeared in English translation. Other translations, which have appeared in many religious magazines in our country so far, were unpardonably abbreviated. Some of the finest paragraphs expressing the Christian conviction and hope of the young man in the face of death were in this way quite mutilated. We refer among other things to the paragraph in which Kees speaks of the atoning death of our Lord as the only ground on which his hopes for eternity are built. The entire letter is a simple but magnificent utterance of the faith of a young Dutch Calvinist in the face of death.

The two documents, entirely different in aim and origin, in a remarkable way supplement each other. They belong together.—Editor.

Letter of Farewell

Written by a 22-year-old Dutch Boy to his Father before his execution by a Nazi firing squad.

Dear Father:

It is difficult for me to write you this letter, but I must inform you that the German military court has pronounced a severe penalty upon us. I suggest that you first read this letter by yourself and then cautiously inform mother.

When I wrote you the previous letter February 14, we already were aware that the court had condemned us to death, but I refrained from giving you this information then, since I saw no need why also you should pass through this period of anxious waiting as did we. (You see, a petition for clemency was sent to Paris in our behalf, and we thought we had a good chance to succeed, seeing our case involved no crime but only an effort inspired by our patriotic sense of duty.)

I said it was a time of anxious waiting, but not of fear or terror. No fear, because I have been engaged in much prayer and because God has given me the firm faith that, in case the death penalty came, I could confidently trust in the sacrificial death of Christ and hence look forward to heavenly bliss. It is a source of great comfort to me to know that you also possess this faith that God after all directs all the actions and decisions of men and that hence we can confidently entrust ourselves to Him, knowing that all things, come what may, will be for our good.

I know that in a situation like this men stand helpless, and yet I want to express my gratitude to you for having nurtured me in that faith which I know God has given me—that faith which will sustain me in the face of death, knowing as I do for certain that God will receive me up into His glory.

Presently, at five o'clock, it is going to happen. And that is not so terrible. It will only be a moment, and then I shall be privileged to be in the presence of God and of Jesus in heaven. Then there will be no more pain or sadness, no more of the terrible miseries and sorrows of this earth. Surely that transition is not to be dreaded. On the contrary, faced in God's strength, it can be glorious. God revealed all this to us in His word, and has given us the assurance that He will never forsake us if we ask Him for these things in prayer. I have a deep sense of the nearness of God these days and am perfectly prepared to die. May this knowledge comfort you.

I know it is a pity. We are still so young. But God knows, that ours is a righteous cause and He is the Judge who will pronounce sentence. It is much worse for you than for myself, because I know that I shall be in the presence of God in heaven. Pray God for that assurance; I have confessed all my sins to Him and have perfect peace. May He sustain me! God is unto us a God of deliverances, and unto Jehovah the Lord belongeth escape from death. (*) Therefore do not mourn, but trust in God and pray for strength. I am sorry that I have not taken leave of you, but in the end we shall meet again in a much happier way. Let us pray for this.

Mother, dear Mother, let me embrace you. Forgive me any wrong I may have done. Do not weep, Mother dear, but be courageous. You still have many children—unlike Mrs. B. I know that I shall see all of you again. One last tender kiss from your son Kees.

Father, forgive me also. Be strong in the faith, which I know you have as well as mother. Do not mourn, but thank God for His grace to me in giving me this certainty that I am going to heaven. Do not say: "Because you are gone, peace, when it comes, will be no joy for us any more", but remember, I died for my country, as do so many these days. It is much better and I am much happier thus. Give me a firm handclasp. I commend you to God. A final greeting with thanks for everything, from your son Kees.

Jan, Bep, El, and Fien, my greetings to all of you. Be strong and pray to God for fortitude. Trust in Him and He will make all things well. Be kind to father and especially to mother. Big kisses from your brother Kees. Say good-bye for me to all the little brothers and sisters. They may not understand, but teach them also to believe. Greetings to all, especially to Uncle Pete and Aunt Marie. Thank them for all they have done for me. Receive the greetings also from the rest of us.

We are full of courage. Be likewise. Finally, do not sorrow too much: all is well. The Lord is with me, what shall I fear?

* This sentence is Psalm 68:20 and is about the best translation of what in the Dutch original as found in Kees' letter is one of the most familiar and most beautiful of all the lines in the Dutch metrical Psalter: "Hij kan en wil en zal in nood, reeds bij het naderen van den dood, volkomen uitkomst geven."
They can only take the body; the spirit is in God's hand. That is sufficient consolation.

When my remains are brought to Holland, I know you will bury me in the family grave. Now I go. Till we meet again in the heavenly Father's home. God grant it. May He bless you all.

Foster no hatred. I die without hatred. God directs all things.

KEES.

Declaration

Signed by 33 American Protestant Ministers on the Christian Attitude toward the Present World War.

I

This war must be won by the United Nations. At issue are our Christian concept of man's destiny and our opportunity, for years to come, to work toward a larger earthly fulfillment of that destiny. As Christians we cannot remain silent. We are committed to a society in which man is free to think, to create and to worship according to the dictates of his own conscience. But the promise of that society is now threatened by those who would set up the tyranny of a defiled State. We are committed to an effort to bring about an equitable distribution of the world's resources and the assurance to all men of a better chance for economic security. But that purpose is now menaced by those who would fasten exploitation at its worst upon the world and consign most of the world's common people to perpetual economic slavery. We are committed to the establishment of a fellowship of races. But that objective is now imperilled by those who would set up the tyranny of a 'master race.' We are committed to the building of an ordered world, founded on justice and good will and deriving its power from the free choice of men of good will in all nations and races. But that aim is now endangered by those who would set up a world system in which brute force is the only arbiter and the annihilation of justice and good will its first objective.

II

Our declaration is that of individual Christians. But we believe we express the mind and conscience of an overwhelming majority, not only of American Christians but also of that larger community of Christians which transcends national lines and, even in nations at war, remains unbroken. We do not fail to remember that we are united with our foes by a common humanity and by our common need of divine grace. We renounce hatred and vengeance for the peoples who have been caught by the wicked designs of their leaders. As Christians, we seek the destruction of the forces which aim to fasten those designs upon mankind.

That our nation is by no means guiltless of the sins of omission and commission which have made this war, we penitently acknowledge. We welcome the declarations of our President, of the Vice-President, of the Secretary of State and of the Under-Secretary of State which express our hope that some, at least, of our earlier mistakes will not be repeated. We dare not repeat them, neither we nor our allies, whether in Europe, where millions are struggling to regain their freedom, or in Asia, where millions are struggling to be free, or in America, where the freedom of many of our fellow citizens is still incomplete.

We do not concede, however, that the responsibility of America and of the United Nations for this war is of a piece with that of the leaders of those nations whose aggressions began it. In bringing on this war, those leaders betrayed vast numbers of their own people. Their aim was not only to win for their nations more generous economic privileges or more adequate living space, but to conquer; to force new overlords upon the world, and a way of life which rejects God and degrades man.

We abhor war. But in the outcome of this war ethical issues are at stake to which no Christian can remain indifferent. Totalitarian aggression must be halted or there will be no peace and order in the world. Our nation has faced that issue and made its choice. Adhering to our belief that it is the responsibility of Christians to make moral appraisal of the actions of governments, our consciences, as Christians, support that decision of our government.

We desire peace. But submission to the arrogant pretensions of a "master race," to the enslavement of nations, to the destruction of civil liberties, to the regimentation of conscience and to the suppression of the free Christian witness lead, not to peace, but to paganism, to hatred and to war. Victory for the Axis powers would bring moral and spiritual disaster for their own people no less than for those of the conquered nations.

As Christians we face these facts and wholeheartedly assume our share of the price which must be paid in effort, sacrifice and suffering to save mankind from such a fate.

III

Finally, we must make ready now for the fateful period which will follow this war. Now is the time to examine the ends for which we are striving and to lay afresh the foundation of that future for which we pray.

We must prepare for the sacrifices necessary to make industrial production the servant of the common good. We must prepare to renounce prejudice of color, class and race, both within our own nation and toward other nations. We must make ready to assume our responsibility as a nation for the ordered life of a community of nations. National pride and self-sufficiency must not longer be allowed to triumph over our Christian belief in such a world community. We must not fail in our duty to bring out of the present agony a happier and juster world than man as yet has known.

Confidently, therefore, and humbly we seek God's guidance and strength as we dedicate ourselves to the defeat of the aggressors now at large in the world and to the establishment of that world order to which Christians and men of good will in all lands aspire and for which the military victory of the United Nations has now become indispensable.

THE CALVIN FORUM * * * NOVEMBER, 1942
Dear Sir:

This afternoon I was reading the last issue of The Calvin Forum and I enjoyed and profited from the articles which I read. However, I came across something which seems to me to be rather ironic in the issue. That is the poem called "Peculiar Patriotism" by Albert Piersma, in which he ridicules and labels yellow the individuals who are obtaining deferments.

As a student preparing for the Christian ministry in the Presbyterian church, I wish to contest the point of view taken by Mr. Piersma. What does he mean when he thinks of a deferment? I have several friends down here in Ann Arbor in a course similar to mine and we would like to know. As you know, or should know, the churches throughout the land are very shy on ministers and are we to be placed in the so-called yellow category? Is the eternal nature of God and His teachings through Christ Jesus to be thrown up because a war is raging, a temporary condition? Should the pilot of a great battleship leave his post at the wheel and join the active battle, his ship would soon get off its course.

I am not a Conscientious Objector to war. I am a conscientious objector to the cause of war. To obtain the deferment offered to me by the government is not easy because I do not enjoy separating myself from the sufferings of others; but some one must keep adding man's share to the eternal fire of Christianity. To enter the ministry is, to me, to enter the greater army of God in the greater fight against evil. I infer: As a potential minister living in the faith that God will help me finish my course and carry His work to a greater army of God in the greater fight against evil. I refer to: As a potential minister living in the faith that God will help me finish my course and carry His work to the wheel and join the active battle, his ship would soon get off its course.

I would also like to know why you allowed such a broad and relentless article to be published in a paper of the caliber of yours. I must say that although it is a small matter, it doesn't give much encouragement to young men in my position.

I sincerely hope that what I have said here in this letter won't raise any unchristian feelings between yourself and me. After all, the world is in too much of a mess right now as a result of following the prince of darkness, and it behooves us Christians to stick together as much as possible. However, I would like your reaction to what I have briefly written.

Your Friend in Christ Jesus,
EARLE E. HARRIS, JR.

The Editor Replies

Dear Mr. Harris:

You ask for my opinion on the sentiment expressed in the poem "Peculiar Patriotism" by Mr. Piersma. I am glad to state my opinion, and in doing so, I believe I am safe in saying that I am reflecting Mr. Piersma's sentiment as well. Mr. Piersma is now himself in the service of his country, and I have not made contact with him since receiving your letter. Since I have had a conversation with him when he submitted the poem, I believe I know his mind.

You may rest assured that this bit of verse is not directed against anyone who in good faith is preparing for the gospel ministry, no more than it is directed against men who, like myself, are ordained men. Whoever in good faith is preparing for the gospel ministry but otherwise would fall within the terms of military service is recognized by the government as a person who comes up for deferment. It is for his local board to determine whether he is to be deferred. The government by this stand recognizes that the service which the minister of the gospel (and hence also the prospective minister of the gospel, who is preparing for such service in God's Kingdom) renders entitles him to exemption from military service. This is a sound stand. You may be certain, Mr. Harris, that Mr. Piersma's poem does not have such persons in mind. He does have in mind persons who, to all appearances, fall within the intended terms of the draft, but who do all in their power to escape military service when their country calls them.

You seem to imply that Mr. Piersma should have made such distinction clear, if he had it in mind. May I remind you that what he wrote was a poem, not an article? Your statement calling the editor to task ("I would also like to know why you allowed such a broad and relentless article to be published in a paper of the caliber of yours") is slightly beside the point, because your comment does not concern an article but a poem. In an article one can specify exceptions and clarify just what one means in detail. A poem is not suited to that sort of discussion, as I trust you are well aware. That Mr. Piersma, however, even in the form of verse has suggested the difference which the editor here explicates, may be seen from the last two lines of his poem. He there clearly states that his shafts are directed against those who are "trying and trying and trying, and trying to be deferred." That clearly does not apply to those who on the face of it as bona fide theological or pre-theological students are recognized by the government as entitled to deferment because of their prospective service in the Church. I take the government's position in this not to be one of giving a certain group a privilege of exemption from doing their part, but of saying to them: We will need you in a branch of "service" which is just as essential for the well-being of our country and for the winning of the war as donning a uniform.

You, Mr. Harris, assuming that you are a bona fide pre-theological student looking forward to Kingdom service in the not too distant future, in no sense fall under the terms of Mr. Piersma's bit of verse. Your anxiety on this score, due to a misunderstanding, can be appreciated more than your repri­mand to the editor, which, as you will recognize, was slightly out of order. For the rest, there are some other things that may well be said on exemption from military service in connection with ministers, theological and pre-theological students. We may have occasion to do so in the near future. We agree one hundred per cent with the sentiment expressed in Mr. Piersma's poem, and are proud to receive such verse for our columns.—Editor.

Common Grace and General Revelation

Dear Dr. Bax:​

Dr. Peter Berkhout in his article on "General Revelation and the Holy Spirit", which appeared in the October issue of The Calvin Forum, evidently looks to the Hirams and the Phoenicians—who are not of God's people—for light on a number of subjects.

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I would like to ask my friend, Dr. Berkhout, three questions touching the proper appraisal of the light which proceeds from those who themselves live in spiritual darkness.

I find myself in perfect agreement with Dr. Berkhout when he states that in General Revelation God is showing us something about Himself. From this I conclude that in giving expression to the good, the true, and the beautiful in creatural form God is revealing some of the "invisible things" of Himself. From Rom. 1:20, 21 I gather that God is revealing these invisible things of Himself for a definite purpose. This purpose is not to satisfy some ethical, intellectual, or aesthetical faculty in man. The purpose is that man in seeing these marvelous "invisible hinges" of God might glorify Him. But the heathen—however cultured—"glorified him not". All fall short of the glory of God (Rom. 3:23). There is "none that doeth good, no, not so much as one" (Rom. 3:12—See also Article 24 of our Confession). Now my first question is this: Since the unbeliever—however good outwardly—"is condemned already, because he hath not believed in the name of the only begotten Son of God", should we in appreciating the light which he may shed on a certain problem not at the same time deplore his lost condition? To be sure, light is light wherever we may find it; but one would hardly direct attention to the light which might be found on the worldly stage without at the same time sounding a note of warning.

Besides holding that man is totally depraved, we believe that God is "the overflowing fountain of all good". And we accept as true the repeated statement of God as voiced by Isaiah, "My glory will I not give to another". Whenever an unregenerate person is a dispenser of light, this is not his light which by some freak issues forth from his evil heart. Such light is Heaven's light and it radiates from such a person not because of his evil heart but in spite of it. As the cold, black moon may reflect the bright light of the sun, so the cold, black heart of man may reflect, as the testimony of the Spirit, the light of God. I take it that just as the sun can and does transmit natural light by way of an unconscious and otherwise dark moon, so the cold, black moon may reflect, as the testimony of the Spirit, the goodness, truth, and beauty reflected by man despite his lack of faith in Him, should our discussion of these matters not overflow with praise for our wondrous God who can and does reveal His glory under such adverse circumstances?

From Scripture I gather that if man would reflect God's goodness, truth, and beauty "from the heart", he must personally accept Christ, allowing Him to take stature in his life. Without Christ being in us and we in Him as a branch is in the vine, we can "do nothing" (John 15). True, we have not done very much with Special Revelation but Special Revelation was never intended to be man's servant. Instead of man doing wonders with a skillful handling of Special Revelation, Special Revelation if believed in by man will do wonders with man: Old things will pass away, behold, all things will become new (II Cor. 5:17); a Saul, bent on the destruction of the church of God becomes its greatest champion, etc. Since Scripture tells us, "whatevery ye do, in word or deed, do all in the name of the Lord Jesus" (Col. 3:17), and since such a life is possible only through faith, it appears that faith is the only way to do so also to "whatsoever ye do". Now my final question: Were not our fathers correct when they defended the proposition: Credimus ut intelligamus (We believe in order that we may know)? I would like to have you present these three questions to Dr. Berkhout. I know that he as a Reformer must believe in the total depravity of man, in the slogan, Soli Deo Gloria, and in the proposition, Credimus ut intelligamus, and yet certain statements in his article might lead some of the readers to conclude that Dr. Berkhout questions the validity usually assigned to these fundamental doctrines. By answering these questions he will not only remove all suspicion on this score but he will greatly clarify an otherwise very informative article.

Mark Fakkema.

Reply to Mr. Fakkema

We wish to thank Mr. Fakkema for his remarks and for the spirit in which they were made. We shall try to be brief.

In regard to the first question, that we should have sounded a note of warning to the unbeliever, we wish to state that our article was not primarily written for unbelievers. The contents of the article was originally presented before the Eastern Ministers' Conference; hence to a group of preachers. Were we to address a group of unbelievers on this subject the warning might be more in order. It was our request of Dr. Bouma and others that this material appeared in THE CALVIN FORUM. We gladly complied with the request because we had been eager for some time to write on this subject. Our article was a warning, but of a different nature. We wished to emphasize exactly the importance and not the insignificance of General Revelation. And we were not concerned in the first place with what the unbelievers do with General Revelation, but how we Christians treat it. Our warning was issued because we do not want our people and our leaders to be fragmentary Calvinists. Calvin himself in the passages which we quoted issues a most vigorous warning. Besides, there are several passages in our article which may be taken as "a note of warning." We stated that Special Revelation is absolutely necessary for salvation, that the antithesis should not be minimized, and agreed with Calvin that when it concerns spiritual things the unbeliever knows as little about them as "the braying ass about musical symphonies". I deplore the lost condition of the unregenerate, just as Jesus did that of the rich young ruler.

When Mr. Fakkema states that General Revelation has not as its purpose to satisfy some ethical, intellectual or aesthetical faculty in man, we do not entirely agree. Surely, the glory of God is the primary purpose of that Revelation, but why may it not also have as its further aim that which Mr. Fakkema denies; particularly when we take it in connection with Romans 2, where it tells us that there are at least some geni­
tiles that do by nature the things of the law and show thereby that they have the law written in their hearts? For that reason we must be careful with such analogies as the cold black moon. We criticize Luther for comparing man at one time to a stick and stone. Surely the goodness we find in the unregenerate is the work of the Holy Spirit. But the same is true of the Christian. However, why should we not feel grateful to those who have used such analogies to good advantage? Should there not be any difference in our attitude towards, say, a Plato and a Nero? After all, even the unregenerate still have the image of God: i.e., reason and a moral nature.

I surely believe in the doctrine of total depravity. But that means that man in his totality is guilty before God, and that all the faculties of man have been affected by sin. It does not mean that everyone of these faculties have been totally ruined as if man every moment does nothing else but evil with all his faculties. The promness to evil is there, but it does not always result in evil, thanks to the general operation of the Holy Spirit. And our whole original article was one of the most emphatic "yes" as an answer to the question whether our discussion of these matters should not make us overflow with praise to God.
As far as the Credo ut Intelligam is concerned, we surely believe in that. But Mr. Fakkema is here speaking about the sphere of Special Revelation and of saving faith, and we were writing primarily about General Revelation. We believe that for the unregenerate scholar and scientist this maxim also holds, but that is a natural faith. The Christian will use his saving faith to fortify that natural faith. That is why we emphasized that the Christian does not rest until he has placed everything properly in the light of eternity.

The statement that our forefathers were one-sided was not ours but was made by Dr. Hepp. However, we believe that there is an element of truth in it as far as our discussion is concerned. The Third Canon of Dort speaks only of glimmerings of the natural light. Calvin, on the other hand, proclaims that "The human mind . . . is invested and adorned by God with excellent talents." That is a more positive and inspiring statement. If we differ with the fathers at all in this it is difference of emphasis. Calvin in his commentary on Titus 2:12 says that he could not understand why so many already in his day were unwilling to draw upon profane writers, since all truth is from God, and if anything has been said well and truly by profane men, it ought not to be rejected, for it has come from God.

To make your opponents as black as you possibly can may be good politics but is poor statesmanship. Too often do we suffer the just punishment for our negligence.

In conclusion let us reiterate that what we learn from the unbelievers is only a small part of General Revelation. We Christians all live to a large extent by that light. Let us therefore not minimize it and thus despise the Spirit.

PETER G. BERKHOUT.

From Our Correspondents

South Africa

University College, Potchefstroom, South Africa, July 27, 1942.

Dear Prof. Bouman:

I MUST begin by apologizing. In the ordinary course of events I should have sent off this letter for THE CALVIN FORUM in the month of April at the latest. But there are very convincing reasons for my lateness. During the month of March, 1942, the Church to which I belong and whose headquarters are at Potchefstroom, the "Gereformeerde" Church of South Africa, held its 27th biennial Synod at a place on the banks of the Orange River, viz., Aliwal North, Cape Province. I had the honour to represent with our pastor loci, th Rev. J. V. Coetzee, the Potchefstroom congregation, and the still greater honour of being elected Synod as one of the two Synodi scribae. That meant, of course, quite an amount of stiff occupation. At Synod a committee, of which I act as member, was appointed to publish the "Acts" of Synod, and that meant some more occupation for me. The publication of the Acts took us some two or three months, owing to pressure of war conditions, and the Acts appeared in book form only last week. The main reason for my delay was thus a fair amount of extra work, and I deemed it advisable not to send my letter before the publication of the Acts. I have asked the Administrator of the Bureau of the "Gereformeerde" Church to send you a complimentary copy of the published Acts, and I hope you will have a glance at the book to see first-hand what we did at this momentous Synod. [Notice of these Synodical Acts is found in our Book Review Department. —Ed.]

To guide you in your reading I want to draw your attention to the more important acts of Synod.

Rules for Synodical Procedure

The first act that I should draw your attention to is a decision of Synod concerning itself (see Art. 123 of the published Acts). Synod found it necessary to draw up certain definite rules for its own future method of operation. This idea was suggested to Synod by one of the professors of Theology at our Theological College at Potchefstroom, viz., Prof. Dr. S. du Toit, son of the famous Totius, the translator of the Bible into Afrikaans and versifier of the Psalms into Afrikaans. The most valuable item of the new procedure is the subdivision of the full Synod into five "Committees of Study", to each of whom definite work is assigned by the Moderamen of Synod, upon which assignment each Committee must report to full Synod. At the latest Synod this procedure was applied and I must confess that it worked exceedingly well. The Committees of Study being much smaller in the number of members than the full Synod, could go into each point more carefully and leisurely. The reports of these Committees to Synod proved to the full the success of such a subdivision. To keep all members of Synod fully abreast of all topics, every point was carefully introduced and explained to full Synod before being referred to a particular Committee. A second important decision concerns the "Minutes": it was suggested that the "Acts" should from day to day be micrographed and distributed amongst the active members—this was applied, too, and it saved quite a lot of valuable time and at the same time gave each member a typed record of the proceedings. It was further decided to appoint a special publication sub-committee for issuing the "Acts" in book form, and they were instructed to include in the published Acts: a) the course of events from day to day; b) the reports of the Synodical Deputies as contained in the Agenda for Synod; c) these reports in their final and approved form; d) decisions of Synod on any motions and any other decisions; and e) a "Contents" and an "Index". The full procedure as now resolved upon by Synod consists of 26 points.

Christian National Education

The second point that appeals to me especially concerns the resolution of Synod on our Christian National Education Policy. In a previous letter I told you more fully about our action to secure a state-supported school system, under which we could get a type of education desired by us, viz., Christian and National. At a most important secular Congress on Christian National Education held at Bloemfontein in July, 1939, such a policy was adopted practically unanimously. As a result of the resolution of that Congress a National Education Institute was inaugurated, on which I sit as representative of the "Gereformeerde" Church. Our previous Synod (1939) had appointed a special Committee (Deputatskom) to study this question and to report to this Synod—I had the honour to be one of the members of this Education Committee. The report of this Committee was laid before Synod, consisting of a majority and a minority report. The majority report, which amongst others bore also my signature, recommended to Synod the adoption of the policy of the Secular Education Congress of 1939. After a very full, lengthy and occasionally heated discussion Synod accepted with an
overwhelming majority the report of the majority of the Special Education Committee of the previous Synod (see Arts. 55, 66, and 98). The result of this most important act of Synod is that we have now reached amongst Calvanist Afrikaans-speaking people unanimity, and there remains for us now only the execution of our policy, but I fear that owing to the unsettled conditions very little can be done in the near future.

**Communism, Nazism, and the War**

Synod discussed also at a very great length and decided very definitely upon the most burning question of the day. I refer to the discussion and decision in the question of Communism and other social evils. In South Africa, with its millions of uncivilized blacks, very susceptible to any form of propaganda intended to remove every indication of colour distinction, Communist propaganda is a real danger, yea an awful evil: the uncivilized native can not be made the equal of the civilized white by a stroke of the pen—this needs years, no—centennials of education and reformation. Synod had at its disposal the lengthy report of the Committee appointed by the previous Synod (Art. 56), also the report of another Committee on Social Evils, and correspondence with the Government to the discussion and decision in the question of Communism. The decision of Synod amounts to a very clear rejection of the principles and practices of Communism and to a warning as regards its dangers to our respected Government.

In connection with the question of Communism I must draw your attention also to the discussion by Synod on what is called over here "the new orders", viz., National Socialism, Fascism, etc. On this problem Synod gave with its approval prominence to a very authoritative study on "Die Strijd om die Ordes" by my most distinguished colleague, the professor of Philosophy, Prof. Dr. H. G. Stoker (Art. 61)—a study that I heartily recommend to you for very careful study and that will give you a fairly accurate insight into the mind of Afrikaans-speaking South Africa. Naturally Synod expressed its decided rejection of these new orders, Nazism and Fascism, as being in conflict with our own fundamental point of view, viz., Calvinism (see Art. 104).

**Soldiers and Chaplains**

Another decision of Synod is related to the present war. As you may expect, many of the adherents of our Church have enlisted and the care of those soldiers has become a real problem to our Church. Synod decided (Arts. 126 and 133) to appoint a special committee to go into this matter carefully. I might add that since Synod a full-time army chaplain with the rank of Major has been appointed by our Government from the ranks of our own ministers, the appointed minister being an uncle of mine, the Rev. J. H. Kruger of Postmasburg, Cape Province. Part-time preachers have also been appointed at those places where there are military training camps, e.g., at Potchefstroom the Rev. J. V. Coetzee holds with the approval of our Church Council such an appointment.

**Educational Matters**

Although, dear friend, this letter is already overflowing its fixed mark, I must ask you to have a little more patience with me. There are still two or three very important decisions of Synod that I must draw your attention to. The first of these concerns the question of the catechetical teaching of our Church. Synod made some rather important decisions in the question of home catechism (Art. 53), of the time table (Art. 64), and of an organizer (Art. 48), and referred these matters for further study and execution to a special committee which includes educationalists as well as theologians (Art. 132). The second of these is concerned with the Theological College. Two rather important points were raised and fully discussed: a) a new course of study for prospective ministers (Arts. 63 and 67); and b) the very thorny point of the relation between the University and the Theological Colleges of Potchefstroom, which point was referred to a special committee of study (Arts. 118 and 139). There is the very essential danger that the University College might overrule the Theological College—and Synod wants to avoid this at all costs.

**Ecclesiastical Hymns Approved**

The last but decidedly not the least point is the decision of Synod to extend our psalter. Up to the present our Church used in its services only the Psalms of David and some six versifications, viz., the hymns of Mary, Zachariah, and Simeon, the Decalogue, the Credo, and the Lord's Prayer. Synod now decided to give its sanction to the introduction by each separate congregation on its own definite resolution of the so-called "Berijmde Skrifgedeeltes" (Versified Scriptural parts) or "Skrifberijmings" (Scriptural versifications). These versified parts from Holy Scriptures have been done by our Calvinist poet, translator of the Bible and versifier of the Psalms, professor of theology at the Potchefstroom Theological College, Totius, i.e., Prof. Dr. J. D. du Toit. With this decision, practically unanimously taken, Synod has to my mind made a most necessary, progressive step. These versifications are mostly taken from the New Testament and thus give our congregations what they needed most: New Testament "Psalms" to be sung at festivals especially. With this decision our Synod has not departed in any way from the Acts of the Synod of Dortrecht of 1618-'19, which already recommended the singing in service of the "Psalms" and of such "hymns" as are versifications of Biblical parts. The "Gereformeerde" Synod still maintains its centuries old standpoint: nothing that is outside our Bible; an approved hymn must have its text in the Bible itself. I have asked our Administrative Bureau to send you a free copy of these new "Psalms".

With kind regards, sincerely yours,

J. CHR. COETZEE.

**French-Canadians and South Africans**

STRICT application of regulations for admission of visitors into the United States from Western Canada, as mentioned in my previous letter to THE CALVIN FORUM, was followed by an extremely kind note from the Immigration authorities at Washington, D. C., allowing me access, under existing rules, for the ensuing twelve months. Whether it is a case of post or propter is hard to decide, but gratitude was the sure result, even if the permission came too late for me to take part, so eagerly desired, in the Calvinistic Conference at Grand Rapids.

There, were, however, compensations for the stay-at-homers. Fair British Columbia with her beauty spot of Vancouver on the bosom of the Pacific, is throughout the year the great attraction for the masters of the assemblies. The call of the Rockies, however, is irresistible in spring and early summer, and so the Anglican Church Synod, the B. C. Conference of the United Church of Canada, and the Convention of the Baptist Churches of B. C. held their sessions here in quick succession. The fascinating meetings of the Protestant League, led by Dr. Shields of Toronto, and a series of revivalistic services conducted by Dr. Smith of the same eastern town in the intervals, brought Church and Kingdom matters prominently to the fore.

It is always stimulating to watch church leaders reviving at their best within the planetary systems of their own constellations. It imparts a mental and spiritual infection, even amidst the customary concomitants of reports, debates, and social functions. To watch three such exhibitions in succession constitutes a panorama marked with alternations of exaltation and subsidence. To the impartial student of American contemporary church history the variety of views and opinions, aired within the broad and liminal frame of denominational unity, is an intellectual sport and feast.

The vaguer the fundamentals are delineated, the more astounding is the potential loss of apostolic glory on the part of ecclesiastics, boldly building on other men's foundations and
prosperously proselyting from other denominations, now with aggressive evangelization, now with endeavors to galvanize petrified institutions. One must needs ascend to a considerable altitude above the common level to discern a resultant unity among the strenuous rivalries and even antagonisms of the many sections, sects, and sectors of the one holy catholic Christian church in America. This applies the more in the case of your correspondent who during his peregrinations over this tellurian globe, in the absence of his own Christian Reformed Church, became a member or adherent of other denominations at times.

To the interested layman, gifted with a modicum of common sense, it often is a treat to follow critically the lines of argument taken by professional men. Minds deeply ingrained with religious sentiments, used to steering on compass in a far-rago of subtle susceptibilities and digressions, yet ever trying to keep themselves under the control of conventionality, strongly evince the centripetal force of the highest common denominator of their common denominational convictions.

They may quarrel among themselves, but the slightest attack from outside at once arouses them to a sense of apostasy on the part of the assailant. The objective observer, saddened at the spectacle of the lack of debate on principle, derives, however, some consolation from the fact that moral values, on the whole, are insisted upon and that abuse of liquor, indulgence in carnal delights, and desecration of the Sabbath were relentlessly exposed and vigorously withstood at all these meetings.

Another striking point in the history of the Northwest during the second quarter of 1942, here under review, is the repercussion on the whole of Canada of the French element there among the wars raging over five continents and seven seas.

Practical politics, it goes without saying, as such, are excluded from the columns of the Calvin Forum.

The background, however, the principles, underlying the attitude of French-speaking Canada during the present cataclysm, are too closely connected with religion, history, ethnology, and philosophy to be glossed over by a periodical of the standing of the Calvin Forum. If the dry rot of pacifism deserved to be ably exposed, other forces, equally actual, should be also discussed sine ira et studio.

The parallel in the four respects enumerated with a similar phenomenon in the Union of South Africa is too striking to be omitted now and here by the correspondent on the Northwest who spent a lifetime under the Southern Cross.

The French-speaking Canadian and the Dutch-speaking Afrikaner did not repair to the far away regions they now occupy, as money grabbers to return one day to the countries of their birth with purses well-lined; they were builders of a new home for a new nation in a new country. Their solidarity became established by ties of kinship (biology), by community of experience (history), of interest (economics), and of language, religion and tradition (culture); these ties were welded together into the steel sheet anchor of nationhood. Single persons and small groups from the common country of origin, France or the Netherlands, respectively, swelled their numbers from time to time and by the suction of circumstances were forced to fall in line with the earlier settlers. Those who kept aloof from lack of strong racial instincts proved sterile in nation building capacity. If ever pressure or attack from outside set in, it worked for cohesion. Topography, history, and need of self-expression cemented the unity.

Another common feature in the creation and growth of French Canada and Dutch South Africa is the fact of the presence of another human race in the new home. It was a collision: with the Hottentot, Bushman, and Bantu (Kaffir) in South Africa, with the Indian in Canada. The effect was undeniable and unavoidable. If the European factor in their make-up built the superstructure of the new cultures, the indigenous factor created an underlying distinctiveness. From sheer reaction this understructure remained fundamental and conditioned future development.

Nationhood is more than a political and geographical accident or incident, it is a biological and cultural necessity: the manifestation of an identity, a law that has been accepted and honored, a creation of God.

The French were the first white settlers in Canada, the Dutch in South Africa. Both were commercial peoples. The French Canadians descend in their large majority from colonists landing between 1633 and 1673; they hailed from northern and central France, principally from Normandy, inhabited by a seafaring tribe. The Dutch again from Holland and Zeeland; they were lineal descendants of the Sea Beggars.

Both settlements soon took to farming, presumably for very elementary reasons. Wise provision was made in Canada that new-comers for three years were indentured with experienced farmers before setting up for themselves. By marriage they became absorbed in the community. In South Africa discharged military men, mostly Germans, had likewise to marry daughters of the soil; their offspring, as everywhere, spoke the mother tongue. The language and accent of French Canadians and Dutch Afrikaners is that of Normandy and of the coast provinces of the Netherlands in the seventeenth century. In both cases the influx of newcomers lasted less than two generations; after that period it was only by infiltration: thirty or forty individuals yearly.

In the matter of religion in both countries only one form was tolerated. When in 1632 two Huguenot merchants in France had received a license to trade in Canada and their vessels had arrived on the St. Lawrence river, the Roman Catholic priest at Quebec complained at the heretics singing their psalms so loudly that the ears of the Indians became poisoned by the unholy strains. The governor allowed silent prayer, but prohibited public psalmody. Within a couple of years settlement by Huguenots was forbidden. After 1685, owing to wars raging in Canada, immigration from France came to a standstill and the population could consolidate itself; from 11,000 it grew to 19,000. After another thirty years it reached the 39,000 mark.

In South Africa only Reformed Protestants were admitted. For 150 years even Lutherans were refused public worship; Roman Catholics were excluded altogether. The population grew between 1652 and 1795 from one hundred to 40,000. This seclusion, especially ecclesiastically, caused in both countries respect for tradition and firmly established unity in church doctrine, service, and discipline. It tightly bound the community to country and church, both governed from centres far away in Europe. The form of culture introduced from the homelands was maintained during the incubation period of the nation in status nascendi.

In Canada a strong aristocratic warp and wool prevailed owing to the numbers of noblemen among the settlers, courtiers, romantic characters and warriors; also braggarts, adventurers, and prodigal sons. They built fine French castles, luxuriously furnished, and were addicted to the manners of the courts of Louis XIVth and XVth.

In South Africa the democratic element preponderated; but in time, especially through the attitude of guardian over the colonized population, the ruling class developed great dignity, led respectable lives and kept their blood pure, considering sexual intercourse with aborigines as incest.

French Canadians and Dutch Afrikaners were and are conservative. They had (sorry to use the past tense for South Africa, which does not apply to Canada!) large families, building up their nations from within and not invoking a Babylonian empire from without to populate a whole empire of territory within the national boundaries.

Moreover, the well known insistence of both Roman Catholic and Calvinistic churches on tradition and authority proved

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THE CALVIN FORUM
grand forces in keeping national feeling alive as the holy shrine for national religion.

Outside influences were shunned in both countries. Unconsciously they were feared as dangerous and hostile inroads upon national existence. The resistance to the Roman Catholic factor in South Africa was evenly balanced in Canada by the aversion to the Calvinistic factor incorporated in the descendants from Pilgrim Father and Puritan, of Quaker and Presbyterian; moreover, citizens of the competing white element. As an offset I should mention the Hugenot element, introduced in 1689 into South Africa, adding 14 per cent to the population, and a much higher percentage to national culture in their refinement: a department of department!

Language in its grammar and vocabulary, folk lore, songs, fairy tales, and romances were handed down in generation to generation. They date back for three centuries, and were originally imported from France. The people's imagination in French Canada, even to-day, centers around princes and princesses, knights incarcerated in castles dungeons, shepherds and shepherdesses adorned with garlands of roses—all from coming home to roost.

There is more Indian blood in the whites of the two Americas than there is Kaffir blood in the whites of South Africa.

The field I ventured upon is far too vast for a letter in a periodical. I only dealt with some aspects and limited myself to "ancient" history. I left out the time during and after the introduction of British rule into Canada in 1760, into South Africa in 1876; also the reaction of the French revolution and the Imperialism of the 19th century.

All I wanted to draw attention to in these history making days of another World War is the tremendous truth that history is (or ought to be) the memory of nations. Fading memory on the part of the hen does not prevent some chickens from coming home to roost.

Dr. G. Besselaar.

Vancouver, B.C.

Common Grace Discussion

Goffle Hill Road, Midland Park, N. J.

Oct. 19, 1942

Dear Dr. Bonna:

THE Calvinist Philosophy Club has met again. That fact did not make headlines in the New York Times, to be sure. But such an event does have a real significance and importance which I trust will never be lost on a circle of readers such as that served by THE CALVIN FORUM. The practical aspects of the total Kingdom enterprise must always be carried on in the light of a consideration of the deeper foundations on which that glorious Kingdom rests.

At this meeting we were considering some of the deeper things and trying to pick our way through them. Dr. Van Til led a discussion (on October 14 at Westminster Seminary, Philadelphia) in an all-day session in a study of some of the questions raised by his work on Common Grace. This is the second time the club has studied this matter, and that for two reasons. In the first place, the length of the paper cut off any chance for discussion at the previous meeting at which the subject was treated. In the second place, the subject is of intrinsic importance as it deals with the question of the importance of the historical, of man's cultural effort in the light of God's eternal and established eternal counsel. Involved in this importance also is the Christian's relation to those aspects of culture which are not specifically Christian.

By a brief resume of his work and by his treatment of questions asked in the discussion Dr. Van Til made quite clear just what his ideas on Common Grace are and how the problem ought to be approached so as to afford some hope of a solution. Common grace must be looked upon as an earlier grace, a grace which showers favors upon the generality of mankind because they are actual finished products as determined by God's eternal counsel. The illustration of Satan was used. He enjoyed the favor of God before he became a finished product, the true and unchangeable Satan. That fact in no way casts a cloud over the foreknowledge of God with regard to Satan's fall. Also, God looked with favor upon all mankind in Adam before Adam fell. Then after the Fall God looked upon the generality of mankind with disfavor, and even the elect are the objects of that disfavor until by God's grace they cut loose from that generality to become children of light, as true finished products. Therefore, in the Christian theological picture there are several instances of God's expressing either favor or disfavor toward a generality of mankind. Consequently we are on good ground if we regard common grace as the expression of God's favor toward mankind generally before that mankind has entirely become a finished product. Common grace then becomes God's favor showered upon the historical process. The greatest favor placed upon that historical process is the general offer of salvation. By his reaction to this greatest favor the individual historical moral being bears out what God's grace must be looked upon as an intrinsic importance to the objects of that disfavor until by God's grace they cut loose from that generality to become children of light, as true finished products. Therefore, in the Christian theological picture there are several instances of God's expressing either favor or disfavor toward a generality of mankind. Consequently we are on good ground if we regard common grace as the expression of God's favor toward mankind generally before that mankind has entirely become a finished product. Common grace then becomes God's favor showered upon the historical process. The greatest favor placed upon that historical process is the general offer of salvation. By his reaction to this greatest favor the individual historical moral being bears out what God's eternal counsel is to be his character as a finished product. At the same time the impact of this and other divine favors can result in much civic and cultural good for the generality of mankind.

But to what ends are men to use these divine favors? Can all men use them for the same reasons? It is just at this point that common grace ceases to be common. Common grace does not mean that Christians and non-Christs can work on the cultural edifice together as if they were all members of the same union and all had the same objectives. This difference Dr. Van Til describes by saying that the Christian and the non-Christian have essentially different limiting concepts. This is a term which, so far as this correspondent knows, stems back to the thinking of Immanuel Kant. Kant used the term to describe God, saying that human thought can never know God, for God is a Grenzbegrifl, a limiting conception, to which the processes of human thought can never attain, but to which human reflection is gradually progressing. This idea, of course, describes God in purely human terms as the ultimate of human thought. The Christian's limiting concept is the established and sure counsel of God, says Dr. Van Til, and that limiting concept is the framework within which the Christian works on the cultural project. Culture gets its meaning from its relationship to that framework. The non-Christian has no such framework. His limiting concept is more like Kant's, only it usually doesn't have such a pessimistic flavor. His limiting concept is in another sense, the vague and misty boundary set by human possibility. If it does have any divine reference, it is usually to a God who has no established counsel to give meaning to culture but who really is only part of the stream of history.
This radical difference sets the pattern for the nature of the "cooperation" between the Christian and the non-Christian as they labor on the edifice of culture and civilization. They handle the same bricks, the same trowels, so it would seem. But there is a difference. The trowel of the Christian is an instrument placed in his hand by God to labor for the glory of God and the attainment of his counsel. The trowel used by the non-Christian is not recognized as being placed there by God and is used to build a structure wherein God is not honored and man is deified. Yet, the two work together. They, therefore, must work together in an as if relationship — as if their trowels were exactly alike, as if they were working on the identical structure, as if their blueprints were the same. This is not a merely psychological as if, something we ought to bear in mind most of the time. It is a thetical, an epistemological as if, and should show itself in every phase of our reflection and cultural endeavor. It does not take away any of the thrill of the cultural enterprise. It rather places that thrill in its true light, the light in which the children of God alone can walk.

The results of this meeting can be briefly recapitulated: Common Grace must be regarded as an earlier grace, a grace limited to the stream of history which shall culminate at the day of judgment when there will be no more generality of mankind but all men will be finished products. All men receive these favors of God, but a difference arises in that Christians and non-Christians receive these favors. Hence, these favors are used for different purposes and in differing ways by these two groups. This real difference demands that the cooperation of Christians and non-Christians can be a true but limited cooperation, a cooperation on an as if basis — as if they were working on the same structure.

Westminster Seminary Briefs

A new Junior Class of twelve members has been enrolled. In addition there are some new members in the upper classes and several graduate students. The total is somewhat over the forty mark ... Dr. N. B. Stonehouse has returned from his sabbatical year's leave of absence and there is good reason to believe that we may expect a book from him soon ... No professor is taking a leave of absence this year ... The library now contains more than 18,000 volumes. In recent years it has grown at about the rate of 1000 volumes per year. A gift of 2000 volumes from a private library in Edinburgh, Scotland, is awaiting shipment until after the war ... A recent cataloguing of the trees on the campus by an interested party nets the fact that there are 94 varieties on the 22-acre campus.

Cordially,
EDWARD HERREMA.

The Reformed Faith in Canada

4330 De Lorimier Ave.,
Apt. No. 3,
Montreal, P. Q., Canada
Oct. 17, 1942

Dear Dr. Bouma:

As this is the first letter from me since I took over the work of your former Canadian correspondent, Mr. Verwolf, I think that it might be well to give you some idea of the ecclesiastical situation up here.

Our population is divided into Catholic and Protestant, with the former being in the majority. The Protestants in turn are divided into a number of major denominations such as the

church of England (Episcopal), the Baptists, the United Church, and the Presbyterian Church. Of these the United Church is the larger, followed by Church of England and Presbyterian Church. The United Church is a union of the Methodist Church, the Congregational Church and less than half the Presbyterians, the amalgamation having taken place in 1925. Its doctrinal basis is sufficiently vague to allow nearly everyone who wishes to enter it, to come in without damage to their consciences. Of the larger denominations, the Presbyterian Church in Canada is the only one which has a Reformed doctrinal basis: the Westminster Confession of Faith. There are also some congregations of the Christian Reformed Church and the Reformed Presbyterian Church, but they are relatively few.

The major problem which the Presbyterian Church in Canada faces at the present time is that of obtaining ministers. Many of the men are in the forces, leaving a great many of our congregations vacant. To this is added the feeling that the theological seminaries have wandered considerably from the path of orthodoxy. At the last General Assembly in June of this year, the matter was discussed at great length and a committee of investigation was appointed to look into the whole matter very thoroughly. A number of us who are strongly impressed with the need for Reformed teaching, hope that this action will result in the setting up of strong, orthodox and scholarly faculties in our two colleges to train our coming ministers.

In Montreal another problem has arisen. There is a movement on foot to unite all the theological institutions in the city (Anglican, United and Presbyterian) into a common faculty of divinity under McGill University. The United Church has given its consent, and the Church of England seems to be willing. The Presbyterian Church is the only one which has not agreed, and there will be a considerable battle before it does. Those of us who hold to the distinctive character of the Reformed testimony, are strongly opposed to any such move as one which will lead only to the disappearance of the Presbyterian Church's witness. It is another effort at church union.

We are also having to face serious problems in connection with radio broadcasting. There seems to be at present an effort to put Protestant preaching off the radio, at least in the Province of Quebec. The Canadian Broadcasting Corporation has forgotten any religious programme in the country to ask more than three times a year for financial support, unless it has received the Corporation's permission to do so. This has struck at a number of evangelical programmes in this area. Then, too, the Corporation has also abolished the Sunday evening church service broadcasts in this area, in favor of Jack Benny and his "fun and nonsense." There have been many protests, but all to no avail. It looks as though the problem of religious liberty is very soon going to be a major issue even in the "Christian democracies."

Along with our problems we have many reasons for rejoicing, for there seem to be small signs of a revival in the Reformed Faith. For this reason a number of us here in Montreal are thinking of organizing a Calvinistic Philosophy Society in the near future. It will bring us together on common ground, and we hope, will be a means of strengthening us in our Calvinistic testimony.

We value your prayers in these dark days, and pray that you in turn may be continually strengthened by sovereign grace to carry on your good work.

Sincerely yours,
W. STANFORD REID.
**Book Reviews**

**DOCTORS OF THE MIND**


There would seem to be no end to the books intended to acquaint the lay public with the mysteries of psychology, normal and abnormal, especially the latter. Of these books, that under review is the latest.

The author is a journalist, at one time managing editor of "Vogue," then associate editor of "Harper's Bazaar," and latterly a free lance in the field of journalism.

The book is based on numerous interviews with prominent psychiatrists. Of its kind it is in many ways undeniably good, and it reveals an astonishingly wide acquaintance with men and movements. Mesmer, Liebault, Bernheim and hypnotism; Freud, Adler, Jung and psychoanalysis; Wagner-Jauregg and the malarial treatment of paresis; Sakel and the shock treatment of schizophrenia; Meyerson and the "total push"; Adolf Meyer and psychobiology, all pass in review. Pass in review, with the work of either Franz

Her account of Broca's discovery of the relation between speech and the third left frontal convolution (since known as Broca's), though very fine, reveals no acquaintance whatever with the work of either Franz or Lashley. Indeed, their names do not so much as appear in the index. And yet their researches have placed so large a question mark behind the doctrine of minute localization of functions expounded by

Of course, it could hardly be otherwise, the author does not cover so much ground without exposing herself to just criticism. Her brash presentation of the theory of evolution convinces only those already evolutionists or ready to become such. Her account of Broca's discovery of the relation between speech and the third left frontal convolution (since known as Broca's), though very fine, reveals no acquaintance whatever with the work of either Franz or Lashley. Indeed, their names do not so much as appear in the index. And yet their researches have placed so large a question mark behind the doctrine of minute localization of functions expounded by Mrs. Ray that none other than Boring, in his "History of Experimental Psychology" says (p.560): "Franz's work represents the beginning of the swing of the pendulum back to Flourens."

Again on page 217 we read that as a result of an international medical conference at Münzingen, Switzerland, devoted exclusively to the shock treatment of schizophrenia, "overnight asylum's became hospitals. Instead of armed guards patrolling the grounds, doctors and nurses whisked around corners and bent over cots. The smell of paraldehyde vanished from the wards. Bars disappeared from windows. Straight-jacket manufacturers went out of business. And out of the doors of these hospitals (which now swing both ways) began to emerge those brutal fact is it gives the reader a sadly distorted picture of the truth. The unvarnished truth is that they were written in excellent German and translated, notably in the case of his Heilung durch den Geist, into very good English. Neither is this true only of Zweig. One thinks, to mention a few at random and on the spur of the moment, of the Souvenirs of J. Henri Fabre, of Hans Zinsser's Rats, Lice, and History, of Fry and Haggard's The Anatomy of Personality, and of others more.

To win and to hold the attention of people at all able to profit by such worth-while books as Mrs. Ray's, it is, the reviewer is convinced, no more necessary to resort to journalistic manner and return to the English that has always served us so well?

J. Broene.

**GOSPEL WALKS AND TALKS**

**WALKS WITH OUR LORD THROUGH JOHN'S GOSPEL, by Erling C. Olsen, Grand Rapids, Michigan, Zondervan Pub. Co., 1941, 2 Vol., Price $3.00.**

The author of this book is a "layman." He is vice-president of a financial and investment advisory firm. According to the Preface, "there is not another layman anywhere in America, and very, very few ministers on our continent (less than the fingers on one's two hands) who could produce such a work as this." This prefatory remark is from the pen of Wilbur M. Smith, D.D. of Moody Bible Institute.

Now these "walks" happen to be talks, delivered by the author over two radio stations in the East (WMCA and WIF). In a sense they are really walks, because the author actually walked through John's Gospel. He had much help. "No less than 125 books or people have been quoted throughout these "Walks"."

Olsen says he is a layman and could not get a "D.D." "The Federation of diplomaed dilettanti would not allow it." This attitude you find throughout the book. On page 501 he says that he has heard thousands of sermons and has delivered more than thousand himself. In other words Mr. Olsen classifies himself with the undiplomaed dilettanti.

The Church gets its share of criticism: "What crimes have been committed by the Church in the name of Jesus Christ." Pointedly it is declared "that there is no such thing in the Bible as limited atonement."

I am sorry that the author, as he walked through the Gospel of John did not stop with the Lord in passages such as John 3 and 17. To me it appears that Mr. Olsen could have profit a great deal if, like the disciples, he had listened more carefully to the words of Jesus.

Grand Rapids, Mich.

John G. Van Dyke.