The Calvin Forum

Calvin College and Seminary

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Global Calvinism
An Editorial

Liberal Arts
Educational Crisis?

John Calvin
On the Psalms

Philosophy of History
A Challenge

Labor Policies
A Conservative Trend

Christian Internationalism
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Global Calvinism
An Editorial

★ Ecumenical Calvinism is global Calvinism. The
Reformed Faith is not embraced by the whole
world, but it has its adherents throughout the
whole world. It is refreshing to hear voices ex-
tolling and magnifying the grace of the sovereign
God in these dark days in every country and con-
tinent of the globe.

The Plight of Man and the Power of God is such
a voice. A gem of 120 pages. This great little
book, just published by Abingdon-Cokesbury Press,
ought to be on the desk of every preacher in the
English-speaking world. And it ought to be read
by many who are not preachers. One dollar will
buy it. Here is the unadulterated, God-centered
faith of the epistle to the Romans made simple,
clear, living, real, “down-to-date”. The sin of man
and the wrath of God etched in sharp biblical lines,
and all of it overarched by the Gospel of the grace
of the same sovereign God—the power of God un-
to salvation. The author is increasingly becoming
a channel of blessing to the Christian world through
his fine biblical and Reformed testimony. He is a
Welshman by birth and training, now associate
minister of London’s Westminster Chapel. We have
introduced him to our readers in the opening edi-
torial of last year’s Aug.-Sept. issue.

Read, re-read, and digest this little book. You
may “discover” the epistle to the Romans, even if
you have been a preacher for some years. Here is
the Reformed Faith thrown against the dark back-
ground of the sin and deviltry of man. How this
gospel both exalts and humbles!

Read this living re-interpretation of the eternal
gospel from the pen of a Welsh Calvinist, preach-
ing every Sunday in a British pulpit, delivered
originally to a Scotch Calvinist audience, and now
published by an American publishing house.

Calvinism is indeed ecumenical—global.

★ Incidentally, the global character of the Re-
formed Faith is apparent in almost every issue
of our magazine. Take this issue as an illustration.
Besides the American writers, who each in their
own way set forth some new facet of the full-
ordred truth of God in its bearing upon theological,
educational, philosophical, and socio-industrial is-
ues, we meet upon the pages of this current num-er an Australian Calvinist, who enlightens us on
Calvin and the Psalms; a French Calvinist, tem-
porarily residing in the United States, who trans-
lates and interprets for us the soul of the Reformed
people in that prostate but not defeated country
of Europe where John Calvin was born; and a
Dutch Calvinist, a spiritual son of Kuyper and
Colijn, writing on the Christian solution of our
international problems from England’s great city
of refuge, to which so many oppressed souls from
Europe’s subjugated countries have fled. By mere
chance (Calvinistic chance!) our faithful Hungar-
ian correspondent has no contribution in this issue,
but you can read an article from his pen in the
previous issue. A Hindu Christian, who to all in-
tents and purposes belongs to “the family”, gives
a most clarifying and helpful insight into the present
situation in India in one of those letters of his in
which he has now for some time given evidence
of his Hindu blood, his Christian heart, his trained
mind, and his grasp of Christian international rela-
tions. A Welsh Calvinist sees his latest book in-
troduced on our editorial pages, and another Aus-
tralian Calvinist leader and writer enlightens us
in a letter on the growth of the Reformed ecumeni-
sal sense in his continent down-under.

This issue is a current demonstration of global
Calvinism in action.

★ It is a joy to welcome the first issue of a new
Review devoted to the exposition and defense
of the Reformed Faith. Its appearance is another
evidence of the progress of global Calvinism. Its
name is The Reformed Theological Review and it
is published by the Calvinistic Society of Australia,
of whose organization and activities readers of
The Calvin Forum have been properly apprized
through letters from our Australian correspondent.
In fact, it is he, the Rev. Arthur Allen of Geelong,
Victoria, who heads the editorial group. A double
welcome to him! The fine grasp of the co-opera-
tion between Calvinists of various countries which
he displays in his letter in this present issue of
The Calvin Forum augurs well for the future of
an ever-expanding co-operative activity of a global
Calvinism that shall be Calvinism not in mere word
but in deed and very spirit. We present our edito-
rial salute also to his two associates, listed as con-
sulting editors, the Rev. Professor John Gillies, and
the Rev. Robert Swanton, both of Melbourne. Al-
so these men are already known to thoughtful
readers of our magazine. Swanton, who is a young-
er theologian, has in a number of contributions to
our pages given evidence of his enthusiasm for the
Reformed Faith; and Professor Gillies, who, we
understand, has recently retired from his professor-
ship in the New Testament at Ormond Theological
College, Melbourne, not only has an article on
Form Criticism in this first issue, but also contrib-
utes an article on Calvin and the Psalms to this
very issue of The Calvin Forum.
This first issue of The Reformed Theological Review is dated November, 1942, covers 75 pages, offers three theological articles and fourteen book reviews. We trust it will be a quarterly. This issue is priced at 2 shilling sixpence. Though it is not indicated, we conclude copies may be had either from the editor or from Ramsay, Ware Publishing Pty., Ltd., Melbourne, Australia.

The appearance of this theological journal fits in well with the plan for one international magazine for Ecumenical Calvinism, such as The Calvin Forum strives to be, and various theological journals, one for each country, of which this is the most recent. May we suggest that in this connection our readers take note of the letter on this subject which the Rev. Mr. Allen, the Editor of this new review, wrote for this current issue of The Calvin Forum? The perfect agreement on this score of the present writer with the editor of this new review may be seen by comparing the sentiments expressed in this letter (See p. 149 of this issue) with those expressed in our editorial of November, 1942.

★ Two spontaneous recent expressions of appreciation for the work which The Calvin Forum has been carrying on for over seven years have touched our hearts and strengthened our determination to go forward with greater zeal than ever before. The one is from the pen of the editor of The Presbyterian Register, the Quarterly of the Alliance of Reformed Churches holding the Presbyterian System. In the August, 1942 issue (p. 35) he was kind enough to write the following words: "We deem it fitting also to express appreciation of that very doughty Conservative, The Calvin Forum, as perhaps the best-edited paper we have ever met." And these words from the Rev. Mr. Allen, mentioned above, as found in his letter on another page of this issue: "It was The Calvin Forum that gave us the idea of Ecumenical Calvinism in Australia. Through its pages we have learnt to love men whom we have never seen and perhaps will not be our privilege and pleasure to meet on this earth in person. But we meet them in the pages of the Forum. It has made stronger the bonds of Christian affection that bind us to our brethren in the U.S.A., Holland, France, etc."
Thank you, Dr. Hamilton.
Thank you, Mr. Allen.
You have not so much complimented us as brought tribute to the great cause of an ecumenical, global Calvinism.
May God bless and strengthen the testimony of every lover of the God-centered, biblical, Reformed Faith throughout the world! C. B.

Liberal Arts in the Balances

Henry Schultze
President of Calvin College

The custodians of liberal arts education are beginning to be genuinely alarmed about the prospects of the type of education that they represent. Samuel K. Wilson in a thought-provoking article, contained in the College Newsletter of October, 1942, voices the sentiments of the Roman Catholic educators, when he wrote, "The war throws into soft focus, if not into complete dim-out, the entire theory upon which liberal arts colleges have been founded—namely a symmetrical education of all man's powers rather than the development of a particular skill, an education which is cultural rather than mechanistic, an education preparing men to live wisely rather than to work effectively." Here is another justifiable moan found in the same article, "As long as the police war lasts (the author estimates that it will last a decade after the close of the war) our liberal arts colleges, giving the traditional form of American higher education, badly crippled by the shooting war, will be prevented from gathering dispersed faculties, reshaping curricula, and especially from refilling with capable students emptied lecture halls and laboratories."

From the Catholic press this kind of testimony could be multiplied almost indefinitely.

President Seton of Albion College effectively summarized the misgivings of hundreds of leaders in the Church-related colleges when he said in a recent Detroit speech (Dec. 10, 1942), "There is little doubt that the tide runs heavy against the liberal arts idea." The same concern is expressed by Gould Wickey of The National Conference of Church-Related Schools in the December issue of College and Church. These are his words: "Liberal arts colleges are hanging in the balance."

Regardless of what one may think of the political aspirations of Wendell L. Willkie, a person cannot but feel that he is right in his educational outlook when he asserted (in a radio speech Jan. 4), "But I must confess that the attitude in which the conversion of the colleges has been taken, together with certain public declarations, fills me with alarm." He regrets that "People, some in high places, have openly disparaged the liberal arts." He is chagrined when he is told that "the liberal arts are luxuries."
Liberal Arts and Proper Perspectives

The above is a cross section of the alarm felt by many of the leaders in this country who are interested in the fate of liberal education. It is exceedingly unfortunate that our political and military leaders have apparently willfully closed their eyes to this disconcerting situation. When the infamy of Pearl Harbor was broadcasted into our homes, about a year ago, we with characteristic American abandonment dropped everything and fairly flew to wreak vengeance upon the foul perpetrators. We did not take time to think the things through, to take stock, and to develop proper perspectives. We have done many foolish things that did not hasten the end of the war and perhaps will make it more difficult to win the peace.

The European countries, much more experienced in the ways of war, took a saner view of the matter, particularly in the field of education. They seemed to be fully aware of the indispensability of continuing a real educational program. It is reported that England, closely followed by her daughter Canada, has in four years of war reduced her enrollment in the higher educational institutions by only twenty-five per cent. America has been in the war but a year and we have already reached the twenty-five per cent reduction point. And all things seem to point in the direction of a much more rapid deduction in the next few months ahead of us. And nowhere is this decrease more sharply felt than in the field of liberal education. Teachers of philosophy are declaring, "The teaching of philosophy is but a fond memory in my life." Teachers of music are wrestling with their forgotten mathematics and with the intricacies of unfamiliar problems in the fields of physics and chemistry. This policy of robbing the liberal arts in order to pay the price of a mechanistic education may be justifiable from the point of view of a blitzkrieg, where the borrowing is but temporary. However, it certainly seems to be a very shortsighted policy when viewed from the point of view of a long war and the peace after the war.

Liberal Arts in a Technological Age

It is not entirely correct to blame the war for this situation. If that were true we might be induced to wait patiently until the nations had exhausted one another in mortal combat. But this debunking of the liberal arts was a process in operation long before the war clouds began to appear. It went hand in hand with the mechanistic and materialistic trends of the era in which we live. It is a part of the system in which men are trained to hold a drill, to push a button, and to tug at a lever. And this spirit was making itself felt even on the levels of the higher professions. It called for an education that was interested in the development of some aptitude and of some specialized training, but it did not and does not call apparently for a broad cultural training which is the indispensable prerequisite of real leadership.

In an atmosphere of that kind it is not surprising at all that technical high schools are beginning to flourish, that universities have broadened out in the direction of offering courses that developed technical skills, and that many of the larger industrial plants have some sort of a school or training center as a part of their equipment.

The education lacking in cultural values has for some time been the curse of Germany. The Germans developed experts in highly technical skills. Each man was trained to do his own specifically assigned job with enviable efficiency. He was trained to serve, not to lead and not to enjoy independent judgment and action. A nation of trained men fall an easy prey to totalitarian dictatorship.

In 1938 Heinrich Bruening, chancellor of the Christian Germany that was rudely forced aside by the rising tide of Nazism, sensed this unfortunate trend in German education and gave clear expression to it when he wrote (Bulletin, Association of American Colleges, Vol. XXIV), "I have been struck in my own experience with the fact that, even in the administration of parliament, while we had a great number of specialists, we had very few people who had a universal outlook, who could subordinate their special knowledge and their special aims to a general plan for the best of all nations." He pleaded for the development of a race of men who had some intellectual qualification such as can only be attained through an education in philosophy and humanism which in America is associated with the liberal arts college. This was a sad but true indictment of a nation dedicated to scientific technology and an earnest plea for liberal education in a country where such education seemed to be suppressed.

Liberal Arts and Leadership

A nation trained as the Germans were, and as the citizenry of the other Axis powers were, easily turns to some form of totalitarianism. There is no training for leadership there. Such nations may have an occasional leader, but they are not likely to have leaders. There is something radically wrong with the educational system of a people among whom one man may call himself Der Führer and Il Duce and then be actually recognized as such. When the liberal arts go out, men are trained only for service—not for leadership. And any democracy lacking in leadership is heading toward some form of totalitarianism.

It was about one quarter of a century ago that William Howard Taft made the surprising statement...
that you could find a man fit to sit on the Supreme Court bench of the United States in any town of America having a population of at least five thousand people. This may have been a bit of exaggeration, but his point is well taken, namely, that we trained for responsible leadership. However, it may be doubtful that we shall be able to say anything like that to-day. This technological age with its contempt for the liberal arts has been robbing us of the qualities of independent leadership. It is not entirely incidental that there is a dearth of leadership today. The people of America were convinced, and perhaps are convinced, and have expressed that conviction at the polls during the last decade that we have not developed a leadership among whom may be found someone who might be able to replace the present President. If that be true it is a sad commentary upon the condition of this country. The labor organizations have said practically the same thing about John L. Lewis. It is no wonder that these men have been looked upon by some people as virtual dictators. Even to this day competent men to take their places are exceedingly scarce. Liberal education has failed, even though it may have been through no fault of its own, when a situation like that obtains.

A democracy can have vibrant health only when leadership adequate in quality and quantity has developed. “Education is the mother of leadership.” And liberal education alone will teach men to lead as well as to serve. It was President Hopkins of Dartmouth who said, “It would be a tragic paradox if, as a result of the war, we were to allow our system of higher education to be transformed into that type of education which has made it so easy for a crowd of governmental gangsters like Hitler’s to commandeer a whole population.”

**Liberal Arts and Adequate Judgments**

Again, the trend away from liberal education robs our citizenry of their possession of certain adequate standards of judgment and evaluation. And what makes it all the more deplorable is that they are not aware of it. They rest in the smug assurance that they are past masters at the game of sizing things up correctly. They become an easy prey to the wiles of the propagandists. All the Axis powers have developed masters in the field of propagandizing. There is not the slightest doubt in the mind of the Japanese warrior but what a most horrible lot awaits one who is taken captive by the American forces. A liberal education would have made every Japanese doubtful about such declarations. The Germans are equally positive that death is to be preferred a thousand times over to any form of democratic government. Why so deluded? The members of the Axis nations have no doubt whatsoever about the integrity, the courage, the altruism, the sanctity, and the idealism of their leaders. But they are equally sure that there is something satanic about a democracy. Had the people had the benefits of a liberal education such nonsense could not possibly have been thrust down their throats. The impatience, often manifested by the American people when certain facts are suppressed, when the whole truth is not published, may be due to the liberal arts idea, which now seems to be fast fading away. On the other hand the growing gullibility of the American people is a bit alarming. The technical training now in vogue may make men experts at a definite job, but it makes them utterly unfit to judge, to sift, and to utilize any information that comes to them in other fields than their own. A successful democracy must have a large percentage of people who can make independent judgments, and who can tolerate no muzzling of the truth.

**Liberal Arts and Christianity**

When the liberal arts education goes, the possibility of maintaining a strong type of Christianity, such as that represented by Calvinism, becomes exceedingly problematical. Is it incidental that the totalitarian leaders have frowned upon Christianity? Christianity insists upon freedom of thought and of worship. No one but the individual is responsible to his God for his religious attitudes. It refused to be limited into a narrow compartment by governmental interference. Hitler apparently has tolerated a form of Christianity as long as it is satisfied to remain impotent. But Christianity insists upon being universal in its interests and application.

When the American Association of Theological Schools met in Chicago a few years ago and discussed the kind of pre-seminary course prospective theologians should have, there was a unanimous agreement on such courses as found in the field of the liberal arts. Confining technological courses were simply out. It was felt that a minister’s work called for broad sympathy, universal outlook, adequate standards of judgment, and an all-embracing philosophy, that would enable him to think and to speak with a high degree of consistency and common sense. If, therefore, an educated ministry is indispensable for the welfare of the Church, it may not be amiss for our religious leaders to be concerned now about its not too distant future.

The Roman Catholics, whose educational system is dedicated to the liberal arts and who have a real understanding of the value of education for their type of Christianity and who need to take no back seat when it comes to the quality of their education, have seen this clearly. Dr. Haun writes, “In the second task before the nation, that of bringing our America through, still its former self as a land of individual freedom under law, into a world in which
justice reigns, the position of the liberal arts college is simply critical. The formation of minds of broad view, with a high sense of continuity with the past, is our traditional undertaking. It is that kind of mentality which must be maintained and strengthened, both to preserve the fine things for which America has ever stood, and to build a lasting peace on the firm basis of a sound philosophy of humanity. The technical school cannot do this; neither can the specialized departments of the university undertake it. The task is ours in the colleges of liberal arts. And it is doubly ours in the Catholic arts colleges, where broad learning is rooted in our scholastic philosophy and made practical for the continuance of freedoms in justice and charity by the illumination of the pontifical encycicals."

If the task is doubly that of the Roman Catholics, it is triply that of the Calvinists, to whom has been entrusted in the course of history the obligation of preserving freedom of thought. If we want to preserve our Calvinism, we must insist upon the continuation of liberal arts education. Without such education Calvinism will soon become tragically anemic.

**Liberal Arts and Civilization**

It is true that in an age such as ours special training to perform highly specialized jobs may be indispensable. The very complexity of our social fabric will call for highly trained mechanics, architects, chemists, and what not. But if these variously trained men know no more than that which pertains to their own field, they are trained to earn a living but not trained to live. They are specialists without an education. It will not be difficult for perversive forces to harness their abilities and to use them for the promotion of nefarious ends. Such a situation cannot be properly called civilization. It will be a case of barbarians made efficient by recent technological training.

It is generally conceded that the Greeks can be numbered among the most civilized of the ancient peoples. And if that is a correct evaluation, it is not because they conquered the surrounding nations being led by the military genius of Alexander the Great; but it will be because of their conquest of the intellectual world for centuries through their devotion to the liberal arts. They could develop a Plato, a Socrates, and an Aristotle. And no one will be able to count the great number of intellectual leaders who have received their inspiration from these ancient thinkers. The Greeks believed in freedom of thought and action. They encouraged individual thought and leadership. They created an atmosphere in which Christianity could take root and grow, however difficult the processes may have been. They were the devotees of liberal arts.

## Calvin and the Psalms

**THE metrical psalms are the priceless heritage of the Reformed Church. Luther chose the Hymn; Calvin the Psalm, and psalmody prevailed in Scotland and England for long.**

**Translators and Musicians**

The translators of the first French Psalter are Marot, Calvin, and Beza. Marot was a French poet who used his art for translating psalms. The singing of psalms was a recreation of the French Court, and in general practice until it became the characteristic of the Reformed Church. Henry II, when hunting, sang "As the hart panteth after the water brooks". When Calvin was at Strassburg he had some of Marot's translations in manuscript. The Strassburg Psalter was published in 1539 with eighteen translations by Marot and two by Calvin. Each had its own tune. Calvin afterwards translated three others. The first Genevan Psalter was published in 1542. It had also in metre the Song of Simeon, the Commandments, the Lord's Prayer, and the Creed. The Psalter was completed by Beza in 1562 and had the Song of Simeon, the Commandments and two graces at meals. I doubt if "Be present at our table Lord" was one of them. Calvin had encouraged Marot in his work, but Calvin looked also for musicians. He did not care for the Lutheran tunes and detested the frivolous French airs. The two best known musicians were Bourgeois and Goudimel. Goudimel was the master of Palestrina, the great glory of Roman Church music, but this did not prevent him from falling in the massacre of St. Bartholomew. Calvin had two rules. One note, one syllable; and the melodies only were sung. Goudimel had other views on harmony, and whether because of this or for another reason, he suffered imprisonment. That is the way they dealt then with recalcitrant musicians. He was released at the intercession of Calvin. "Old Hundred" comes down from these days. "Old 124th", which the choir sang, is found in the Genevan Psalter of 1561. In 1692 the Savoyards
sought to take Geneva by surprise but they were beaten off. Next day Beza led the people to Church, where the 124th Psalm was sung, "Now Israel may say", the psalm that was also sung when, at the end of the last War, King George attended St. Giles, Edinburgh. May we soon be able to sing it again! The "Old 44th", which was also sung by the choir, is from the Anglo-Genevan Psalter of 1556. English refugees from the persecution of Queen Mary brought their double common metre tunes with them which were not known at Geneva.

I have sought, but with little success, to teach the students in announcing to give not only the numbers of the tunes, which is the usual practice, as if they were convicts, but also their names. In Scotland certain psalms are sung to certain tunes. For instance, Psalm 121 to French; and nobody would think of singing Psalm 103 to any tune but Coleshill. The tunes have an individuality of their own. Our people should know them. The late Rev. William Strathie taught a country congregation twenty-four psalm tunes in a year.

The Spirit of the Psalms and the Spirit of Calvin

Professor George Adam Smith in his first year as professor said to us that there were two unrivalled commentators—John Calvin and Matthew Henry. Calvin states his object as, "I have felt nothing to be of greater importance than to have a regard for the edification of the Church", instead of yielding to the temptation to heap together a great mass of materials which has great show and acquires great fame for the writer. This last accurately describes many modern commentators.

Luther and Calvin describe the Psalter in different ways. Writes Luther: "What is the whole Psalter but thoughts and exercises on the first Commandment?" Seeing that the question now being decided in the world conflict is that of the first Commandment, what could be more profitable today than the Psalms? Calvin wrote: "I have been accustomed to call this book, I think not inappropriately, an 'Anatomy of all the Parts of the Soul'. . . The Holy Spirit has here drawn to the life all the griefs, fears, doubts, perplexities, in short, all the distracting emotions with which the minds of men are apt to be agitated". Again, what could be more appropriate for today?

We may note two things:

(a) Calvin says the psalms will principally teach and train us to bear the Cross, and the bearing of the Cross is a genuine proof of our obedience.

(b) He claims to be peculiarly able to understand the psalms because of his own conflicts and the internal afflictions he suffered in the Church. He describes himself as feeble and timorous; as indeed John Knox was. Regent Morton said of Knox, "There lies one who never feared the face of man".

This was only a feeble echo of what Knox said of himself, namely: "Inasmuch as he bore God's message, to whom he must give account of the same, he, albeit he was weak and an unworthy creature and a fearful man, feared not the faces of men". Look out for the shrinking men who cannot be moved.

From the hour when William Farel laid hold on Calvin he was introduced to unending conflict. He meant to pass one night only in Geneva, bound for Strassburg and a scholarly quiet. Farel, after entreaty him in vain to help with the work at Geneva, pronounced a curse upon his self-chosen leisure which so terrified Calvin that he remained to endure an unending conflict. There is a beautiful lithograph of Calvin on his deathbed bidding farewell to the Senate. Surrounded by weeping men, he sits erect on his couch, his spirit shines like a lamp through his wasted body. You should read the horrifying page of his bodily distresses in the first volume of his Tracts. His body fell to pieces, and he was not yet fifty-five years.

Calvin's Commentary on the Psalms

Calvin says himself, "I am naturally fond of brevity". This is a vast subject on which I can say only a little, and that on three matters, mainly in his own words.

(1) God in the Psalms. "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Things appear to be here driven about at the mercy of chance. The Psalmist therefore presents the grand principle that God is the Judge of the world. Therefore "Fret not thyself because of evil doers". Now all this depends on the providence of God, for unless we are persuaded that the world is governed by Him in righteousness and truth, our minds will stagger and at length entirely fail us. The time of God's laughter (Psalm 2) is the time of our weeping and of our stammering prayers which yet are more acceptable to God than the finest rhetoric. But our tears are wiped away by the reflection that for the time he would confront insolence with quiet contempt. Men are only so many grasshoppers. We must wait patiently for the day of final revelation, for, "Evil shall not dwell with Thee". This passage is worth our most special attention. As the verse, "Yet have I set my king upon my holy hill of Zion" bids us remember that however formidable the power of man appears, much more it is transcended by the power of God. Here is set before us the eternal and unchangeable purpose of God effectually to defend the Kingdom of His Son of which He is the founder. Thus also against the universal opinion which men might entertain, is set: "God is great and greatly to be praised". The true God might be said to be confined within the obscure corner of Judea while the whole earth follows a lie.

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Religion is not to be determined by the suffrages of men; “Yea, let God be true but every man a liar”.

(2) The psalms chiefly teach us to bear the Cross. Beza says that in his last days he would exclaim, “And Thou, O Lord, how long,” which was much on his lips regarding the sufferings of his brethren. God in His compassion permits us to pray to Him to make haste to succour us, but we must not wish Him to make greater haste than shall seem good to Him. God delays to interfere no longer than He knows it to be of advantage to us to be humbled under the Cross. But for affliction, who is there among us who would not be wholly attached to the present life? Under the words, “Wait on the Lord”, David puts himself in mind of new trials and sets before his mind the Cross which he must bear. (The Prayerbook version is striking, “O tarry thou the Lord’s leisure”). We are to weep patiently so that our tears may be a sacrifice of obedience. “For Thy sake we are killed all the day long.” We ought to regard it as a settled point that a state of continual warfare is enjoined upon us by Divine appointment. It behooves us to drink the cup which God puts into our hands, and no one can be a Christian who does not dedicate himself to Christ. The prediction that Christ’s enemies will be made His footstool would not be accomplished before the last day. Thus the Kingdom of Christ will be assailed by many enemies, with the Cross, and our minds are subdued to a tractable submission because God has in view our being brought finally into the enjoyment of a rest. Thus the final word of faith is, “Into Thy hands I commit my Spirit”. If we do not commit our life to God’s faithful guardianship, we have not yet learnt what it is to live. This is one of the principal places of Scripture for correcting mistrust. Our chief argument for overcoming all temptations should be that Christ, when commending His soul to His Father, undertook the guardianship of the souls of all His people. Thus, too, the whole course of nature would be subverted unless God saved the Church. The creation of the world would serve no good purpose if there were no people to call upon God. “We will bless God from this time and forever.”

(3) A feature of the exposition is that much of the complaint in the psalms is directed against domestic enemies. Calvin had a large experience of this. The ungodly of Psalm 12, like the fool of Psalm 14, are not foreigners but Israelites. It is well to mark this carefully that we may not be discouraged by the vast multitude of the ungodly, if we should sometimes see an immense heap of chaff upon the barnfloor of the Lord, while only a few grains of corn lie hidden underneath. The fool, who says there is no God, is the practical atheist who imagines God to be shut up in Heaven divested of His righteousness and power, thus fashioning an idol in the room of God. And, a point for all rulers and ministers—“Have all the workers of iniquity no knowledge who eat up My people as they eat bread?” The heinousness is aggravated because it is the shepherds themselves, whose office it is to feed and to take care of the flock, who cruelly devour it and who spare not even the people and heritage of God.

The Psalms for Our Day

How different is all this from the current modes and moods of thought! We seem today a thousand years removed from what, not long ago, was the watchword, “The Evangelisation of the World in this Generation.” Think of the practical denials of God in a cheerful optimism, tempered by timidity whenever real difficulty has to be faced, or of the absorption of Church circles in statistics and multiplying regulations. It seems a mockery of God and of man’s need. Paul speaks of “making a fair show in the flesh”. If I were translating the New Testament, I might feel inclined to render that as laying great stress on outward matters that are not worth a tinker’s curse. I listen, sometimes, to devotional sessions and am struck by the large infusion of sentiment and the minimum of exposition.

I never hear Psalm 121 without remembering how, after the last War, General Elliott told us that once when there was a terrific barrage and things went very wrong and he had to try to put them right,—it may have been at Villers Bretonneux where he turned the tide—in the midst of all the clamour and confusion, there flashed into his mind the words, “He that keepeth thee shall not slumber”. Mr. Churchill told the House of Commons of the service on shipboard with President Roosevelt, how they sang the psalm which was sung when John Hampden was carried to his burial, in which the eternity of God is set over against the passing of man; “For a thousand years in Thy sight are but as yesterday when it is past and as a watch in the night,” and Australian papers did not report this. The other week in his speech to Congress he quoted Psalm 112, “He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord;” and neither was this reported, the chief thing which he said. Is there anything that Australia needs to hear more?

When my son went away I did not give him a Bible,—even a small Bible takes room—nor a Testament, but a thin cheap copy of the Psalms, so small that he would not be tempted to throw it away when everything had to be left. He was one of the last sixty-nine men to leave Greece under Captain Vial. They were bombed from a vessel and had to swim for it. They despaired of rescue and as no ship came that night, the next day, he says, was the longest that ever was. It was an agony. That night at half past one a Greek called out “Ship!” The Captain rowed out and said, “The most beautiful sight I ever saw—a destroyer”. No one could de-
scribe their feelings as the Greeks rowed them out to that Heaven-sent destroyer, and they all uttered prayers of thankfulness. At the end he says, "When you gave me the Psalms you said you hoped they would be some comfort to me. There was nothing else from which I could draw comfort or hope. Up to about the 38th applied to me and to all who were with me, but the best of all was the 23rd, which as a boy I knew by heart and now I know it by heart again."

The Christian Philosophy of History

IN 1878 R. Rocholl distinguished in the history of the philosophy of history a theological, a humanistic, and a positivistic-materialistic period. The early period, which lasted till after the coming of the Renaissance, sought the explanation of the history of our race with the gods or with God. In the next period the divine tended to fade out of the picture and human history was primarily conceived of as the unfolding of the potentialities of man. In the most recent period human ideals in their turn tended to fade out and the race appeared more and more as controlled and determined by the various factors of its material environs. However, the history of the philosophy of history never and nowhere presents a clean break with the older understanding of human history but only the addition of the newer view as a competitor to the older. Nor were the older views ever entirely blind to the factors which the newer emphasized, but the newer rather meant a denial of the factors which the older had placed in the foreground. The course of human thought on this subject has thus brought a great enrichment of certain aspects of the philosophy of history on the one hand and, on the other, a still greater reduction of its scope as a whole.

The addition in the course of the history of the philosophy of history, first of the humanistic interpretation to the supernaturalistic interpretation, and then of the positivistic-materialistic understanding to the other two, does not mean that what we call the antithesis has not reached this peculiar field of inquiry. But the antithesis may not be identified with the opposition between the supernaturalistic and the non-supernaturalistic interpretations of history. In a sense the later two rival interpretations do form a unit over against the supernaturalistic understanding of our history. But in their duality they are not so much antithetical to it, as indicative of the fact that no interpretation of humanity can get along well without seeing the race in the light of the supernatural. When man rules out what is above him and finds himself alone with his cultural task, he can not proceed very far without having misgivings, feeling less sure of himself, raising doubts as to certain human ideals, and falling under the domination of the forces which he should control. But the antithesis itself appeared already in man's reflections on his significance while these reflections still remained altogether in the supernaturalistic stage.

The Biblical-Augustian View

As soon as the Gospel began its course among the gentiles the antithesis was bound to emerge in the field of the philosophy of history, however small that field may have been as seen through our eyes. Both historians, as Bernheim, and theologians, as E. Brunner, are agreed in ascribing to Christianity a revolutionary influence on man's conception of his own history, so that in a very great measure the rise of a true historical sense can be traced back to the impact of the Gospel. Before its universal publication such a sense probably was locked up within the Hebrew Scriptures and their sphere of influence. It would be worth much if we could discover, whether or not those Scriptures have had an influence on the Zoroastrian conception of history as one all-embracing whole with a preestablished and revealed and therefore predictable course. The world-cycles of the speculations of India can not come in for consideration at this point in view of the idea of recurrence which inheres in them and robs them of meaning. The conception of history as a process with ultimate meaning is distinctly biblical in origin.

Within a century after its appearance the Gospel stimulated the religiously bankrupt Graeco-Roman world to the reaction of Gnosticism, and within another century it brought about the replacement of this reaction by that of Neoplatonism. Both were unmistakably theological speculations, and both had just as unmistakably germs or "Ansaetze" for a philosophy of history. Both viewed the cosmic processes and human events as continuous with inner-
divine processes; that is to say, both combined the
divine life and that of the world into one continu­
ous theogonic-cosmogonic process:—Gnosticism in
a dualistic, and Neoplatonism in a monistic manner.
It is the distinction of Irenaeus to have shown conclu­sively the impossibility of the Gnostic attempt
to integrate the Christ of the Bible and the Gospel
with their speculations. And it belongs to the glory
of Augustine to have demonstrated once for all the
untenability of a purely pagan construction without
the Christ. In their warfare both utilized the rudimen­tary philosophy of history, if we may for the
color call it thus, which is contained in the bibli­
cal revelation from Genesis to the Apocalypse:
Irenaeus in the last book of his work Against Here­sies
more rudimentarily, and Augustine more ex­
tensively in his City of God.

New Materials
Requiring New Integration

For a thousand years after Augustine no pagan­
istic explanation of human history appeared. This
was by no means entirely due to the excellency
of the work of these ancient apologetes for the
Christian faith. The days of Augustine saw the
incursion of the barbarians into the empire and the
beginning of the decline in culture. Two cen­
turies later the Mohammedan conquests isolated
Christian Europe from the rest of the world, while
in that isolation the Christianization of that contin­
ent went on apace toward completion. It was only
the emergence of the Renaissance in the centuries
between the Crusades and the Reformation that
paved the way for the appearance of philosophies
of history which were nonchristian in the sense of
being antichristian. The Reformation dammed the
humanistic flood up for a while only, till the exhaus­
tion of the Christian forces in internecine strife
caused the dam to break and let in the flood of the
modern apostasy from the Christian faith. Since
then divergent interpretations of human history
have multiplied in an amazing way. Varying from
such thoroughgoing materialistic interpretations as
that of Karl Marx to so personalistic understandings
as that of John Oman, they must all be classed as
antichristian in the sense of being denials of the
very essentials of the Gospel in the light of which
they are being constructed.

We should sharply distinguish between the reve­
lational material which the Bible furnishes in great
abundance toward the construction of a Christian
philosophy of history and the edifices which Christ­
ian thinkers have erected with the help of this ma­
terial. To the rapid rise, multiplication, and spread
of modern nonchristian philosophies of history
weaknesses in these constructions have doubtless
contributed. Since Augustine there has been no
significant development of the biblical material. Yet
with the close of the first Christian millennium the
Augustinian interpretation became virtually out­
moded. The Middle Ages saw a reversion to the
chiliastic type of interpretation on the part of Joa­
chim of Floris and of the Franciscan spirituals in
his wake; but hard upon its heels came the histor­i­
cal demonstration of its incorrectness. The Refor­
mation was accompanied by another chiliastic at­
tempt of reading human history; but the Anabaptist
failure at Münster again brought the proof of its
erroneousness immediately after its appearance.
Nevertheless Luther continued and died in the tra­
nitional medieval belief that the end of the world
was at hand.

Meanwhile for European Christendom the ma­
terial that needed integration into the Christian
reading of human history was growing almost day
by day. Portuguese and Spanish exploratory voy­
ages broke down the isolation of Christian Europe
from the rest of the world. The colonial empires
which subsequently sprang up gave increasingly
more extensive and more intimate acquaintance
with nonchristian peoples and cultures. And the
progressive conquest of nature made the question of
the influence on and significance for the human race
and its history of the subhuman factors in its en vi­
ronment more and more pressing. Still other
problems were being raised as the study of society
and its history of the subhuman factors in its en
vironment more and more pressing. Still other
problems were being raised as the study of society
and its search for laws determinative of the life of
society developed. To say that the framework fur­
nished by the Bible is incapable of accommodating
all this growing material, would be to reject that
framework and therewith the Bible and therewith
our faith. But to claim that Christian thinkers have
been diligent in integrating all this new material in
the biblical view of human history, would be hazar­
dous; and still more hazardous would be the claim
that they have undertaken this task with marked
success.

Facing the Problem

We should not judge our brethren who have come
and gone before us too harshly. After all, it is not
the interpreter, but it is the Lord Himself that is
continually imparting new meaning to our human
history. The significance of the parts and factors
cannot be fully seen until history is completed. If
we give interpretations before the time, they will
likely prove to be mistaken. Illustrations of such
mistaken interpretations we have in the postmil­
enarian kingdom-optimism of around the year
1900, which was based on the phenomenal advance
of Christian Missions in the past century, and in
the present premillenarian pessimism concerning
the visible Church of Christ. Moreover, we should
gratefully recognize such labors on the foundations
as those have performed for us who brought forward
the Common Grace discussions and those who later,
took part in them. Even though the questions which
have been raised are not all settled, the discussion
itself has brought clarification as to the Christian presuppositions from which we shall have to attack the problem of the philosophy of history; particularly, as far as the wide stretches of nonchristian history and their evaluation are concerned.

Furthermore, it can serve for our encouragement to behold in the camp of the enemy not less but far more of confusion, conflict, and frustration. The Barthian leaders confess to the collapse of their former socialistic ideology which World War I brought about. Now antichristianity is trying with might and main to force its varying interpretations upon the course of events. This present world war is definitely a conflict between such ideologies as the march of events will disown. If it were not for its evident tendency to emphasize our Christian culture instead of our Christian faith, we might readily except from this prediction what may be called the dominant ideology of the English-speaking world. Even now we can only regret the fact that, though not without certain affinities, yet mainly through force of circumstances it has become bedfellow with the materialistic ideology of Russian bolshevism. This and the German ideology which radically denies the unity of mankind are about equally antichristian; and they are now engaged in a life-and-death struggle. And the Nazis of Germany have by force of circumstances and under the influence of affinities been led to join hands with that modern survival of the ancient paganism, the Nip­ponese deification of their emperor, while yet no amount of fraternization can obscure the likelihood with which these two nations, if successful, will be heading for a final conflict with one another to the death.

No interpretation from within the historical process itself and without due regard for the biblical data will ever succeed. However, this Christian certainty in no wise excuses us from the duty to attempt at this time a reinterpretation of human history in the full light of the Bible but should rather stimulate us to undertake the attempt. The group is small indeed, within which such an attempt can at present be undertaken in a cooperative way. But at least within that small group some have in the providence of God twice been brought face to face with the problem of the Christian philosophy of history: first, in the controversy over the millennium, and again in the controversy about Common Grace. A fatal weakness of Rev. Bultema was, that he never made a sustained attempt to appreciate the chiliasm as merely a subordinate problem in the whole complex of the problems of the Christian philosophy of history. And Dr. C. Van Til is altogether correct, when he reminds us that the Common Grace disputes concern the fundamental approach to the problem of the Christian philosophy of history. The fact that neither the eschatological nor the Common Grace problem has found its ultimate solution need in no wise deter us from trying to envision them in the larger whole. To the contrary: thus to see them may mean to see them more clearly.

Three Prerequisites

To such as desire to work at this task, I have three observations to offer concerning the requisites for a Christian philosophy of history. First of all, any one who wishes to labor in this field should have a comprehensive knowledge of the facts of human history. At best he will have to work with fragments. But the more fragmentary his facts, the less satisfactory his results are bound to be. This is true with respect to the minor details of history. It is emphatically true with respect to its major features. We can easily see, how Augustine's ignorance of the history which has transpired since his time, while it did not at all affect his fundamental biblical framework of the Fall, the Cross, and the Judgment, nevertheless made it quite impossible for him to fill that framework properly. We also all sense that for the configuration or contours of our human history in its totality it will make a world of difference, whether the present period will be followed by another or will end up in the final judgment. The philosopher of history needs a comprehensive view of the historical data.

In the second place, a universal history is not yet a philosophy of history. The latter has to do above all with the meaning of history. And it is by no means merely the meaning which human beings intend and try to impart to the course of events. This type of meaning is there and has to be recognized. It is intimately bound up with the fact of death and the succession of the generations and the educational process. But there are more meanings to be discerned in history besides these human ends and purposes. If the Apocalypse of John shows us anything, it shows us, that there are also diabolical meanings: ends and purposes which the devil tries to achieve in history. And above all there are the divine ends and purposes. In the Middle Ages the Papacy succeeded in its attempt to crush the Empire; nevertheless its purpose of world-domination was not achieved, because in the divine providence the new spirit of nationalism frustrated that end. The philosopher of history must have a sense for the meaning, the various meanings, which our human history in any of its strands or phases or epochs may have.

Finally, a perfect review of all the events and a complete and correct labeling of all their meanings will as yet hardly yield a worthwhile philosophy of history. To be sure, no event or phase or period of human history will yield its meaning to one who does not study the question of its necessity both in the causal and in the teleological sense. The point which I wish to make is, that this inquiry will have to be carried forward till the question has been asked.
with respect to the historical process as a whole. Are there factors in the constitution of man and of the race, which call for such a process of history as we see unfolding in the course of time? And are there divine ends which, as far as we can see, would not be gained except through this historical process? Of course, there are. The philosopher of history must pay a great deal of attention to the question how they affect the course of the history of the race.

[Note: This fine introductory article will be followed by another on the Basis and Task of the Christian Philosophy of History and will be concluded by a discussion of the Nations and the Kingdom in the Christian Interpretation of History. The whole, with minor revisions, was delivered at a recent meeting of the Calvinistic Discussion Club of Western Michigan. —Editor.]

January Zephyr

Stars are blown softly
Feathery light
Mantling the world
In beautiful white.

Little by little,
No two alike
With patient persistence
They gently strike.

Clinging so lightly
On fence and post
Clinging together
An infinite host.

Covering the sordid
With heavenly white
Filling the senses
With purest delight.

Enlivening children
With rapturous joy
Hilarious pleasure
For each girl and boy.

Prancing so gaily
Round pillar and clod
Surrounding us daily
With wonder of God.

—JOAN GEISEL GARDNER.

Recent American Labor Policies

A Trend Toward Conservatism

If ever there was a time for Christians, especially Calvinists, to exert influence upon the life of a nation, that time is now in these United States of America. When the cherished hopes and plans of millions are shattered, the lesson that man is finite, does not rule his destiny, and is not master of his fate is brought home in a manner never to be forgotten. Those who are having that truth impressed upon them more indelibly than any others are the young men who constitute the armed forces of our nation today; the same generation that will have tremendous influence during the next fifty years.

Also among others, those who are the national leaders today, there is a noticeable trend back to more conservative policies and fundamental principles. Without any reflection upon what has been accomplished in the advancement of social welfare, more equal distribution of wealth and the development of natural resources, it can hardly be denied that there was a real danger that the Liberalism of the last decade might be extended to the point where it might have culminated in totalitarianism. That danger is, of course, always present in a democracy so long as “government of the people, by the people, and for the people” is accepted as the basic philosophy of government, and its literal application is sought without recognition of the sovereign God whose authority is higher than that of the people. When the application is coupled with the democratic principle of majority rule, liberally construed, which in effect means the surrender of individual and minority rights in the interest of the material welfare of the people as a whole, totalitarianism is very near.

The National Labor Relations Act

The threat to maintenance of personal liberty and minority rights was, and still is, nowhere greater than in the field of labor. And, since the principles of a movement are reflected in the laws that are enacted and the policies that are pursued,
there is much to be learned from those that have been in force in our nation since 1935. The period since 1935 has been called the era of the emancipation of American labor. Since the enactment of the National Labor Relations Act labor organizations have increased by at least 300%. Practically all the major industries are today operated under collective labor contracts. The guarantee of the right of employees to organize and the administration of the Act by a Board that was given great power has had truly amazing results.

Although the immediate results of the legislation appear to have been very beneficial, a more inclusive view of the application of the principles established leaves room for much genuine concern. There are three main rights recognized by the Act, namely: (1) the right of employees to organize and to bargain collectively through representatives of their own choosing; (2) the exclusive right of the representatives chosen by the majority of the employees in a bargaining unit to represent all the employees in the unit; (3) the right of an employer to enter upon a closed shop contract with the organization that represents the majority.

One must understand the implications of these expressed rights in order to be able properly to evaluate their meaning. And what is still more important: the objectives of the sponsors of the legislation, and their social philosophy, must be kept in mind. The real sponsor of the legislation was the one and only great national labor movement of that day. Its objective was, to gain control of all the main industries in the nation in the shortest possible time and to retain that control through the closed shop. The expressed purposes of the Act were, of course, clothed in entirely different terms, but the policies of the Act very clearly indicated the chief purpose. The philosophy of the sponsors of the Act being entirely materialistic, and the solution of the social problem being sought in the establishment of a virtual dictatorship of the proletariat, it is no wonder that the law became unbalanced, did not protect the rights of the employers at all and gave very little attention to personal and minority rights.

**Personal Rights**

**Versus Collective Rights**

The right to organize is first of all a personal right. But it is a right, not a duty that should be forced on anyone. And the very fact that it is a right that may be exercised ought to imply that the right not to organize should be equally protected. That was not done. The idea prevailed that an individual worker when working in a group becomes a part of a unit, loses his individuality in the group or unit and must surrender his personal rights in the interest of what the majority decides. That is why in the Act the emphasis is upon the collective rights of the employees, instead of upon the personal rights of the individual. That is brought out even more plainly in the second expressed right: that of exclusive power given to the representatives chosen by the majority to bargain for the unit as a whole. Here it must be stated that the term "representatives" in the administration of the Act, when the question of representation arose in a unit, was not construed to mean persons but organizations. In elections the employees do not vote for persons but organizations. That has been the cause of much trouble and is perhaps the most dangerous policy established by this law. It would be democratic if the organizations were represented on the bargaining committee on a pro-rata basis. Then the smaller and usually more conservative organizations would be in a position to exert influence upon the more radical ones, which are usually the largest. But that is not the case. One can readily understand that when the organization selected by the majority of those who vote in an election is given absolute power, there is very little chance for individuals or minority groups to protect their rights. The danger inherent in such a policy is most clear when it is demonstrated by imagining for a moment what it would mean if it were applied in the political field. Then in elections citizens would vote for parties instead of candidates, and the party receiving a majority would be given absolute power, including even possible disfranchisement of those who refused to pay into its coffers. Such a policy would mean totalitarianism.

The third right deals with one that is given to the employer. It does not give recognition to a right that employers have ever claimed. The right to sign a closed shop agreement is the only one that is given to the employer by exception, in order to make it possible for him to do what the law otherwise forbids, namely: to force his employees, under threat of discharge, to join a union that he tells them to join. Obviously the intention of the law was to open a way for the employer whereby he could escape ruination of his business through boycotts, strikes and picketing, by giving in to coercive practices of organizations. The purpose of it was not the recognition of an employer's right but the strengthening of the unions.

**When Rights Are Sacrificed**

A point which is usually forgotten by those who have felt no concern about the loss of personal freedom of the workers is this: that the surrender of one divinely given human right leads to loss of others. The right to pursue one's chosen vocation without interference, the right of free speech, the right of free assembly, the right of freedom of worship, these are inseparably connected. When one
is lost the others will follow. If an organization, or a combination of them, gains such power that it can deny a person the right to work without membership in it, it wields such economic power that it can deny him the right to speak freely, the right also to assemble with others. That has been done already in many places. When such power has been attained, and when an organization has the power to stop the printing presses at any time, how long will freedom of the press have any meaning? And what would prevent such an organization from carrying out what several organizers of one radical group once expressed to the writer, that the churches that opposed their organization ought to be shut up because they opposed the right of employees to organize and were therefore violating the law? True enough, there is still the Constitution, but, even a Constitution can be interpreted very liberally, in the interest of the welfare of the people as a whole. And, even a Constitution can be set aside if there is no other way.

Man proposes but God disposes. That truth was borne out again in the developments of the labor world, and the nation as a whole, since the enactment of this labor law. Sponsored by a then already powerful labor movement which hoped to dominate the industrial life of the nation in a short time, there seemed to be nothing to stop it from attaining its objectives. But, the ranks of labor were split! A new movement started. The older ones soon found that the power it had expected to have in its exclusive possession could also be used against it. It was forced to pit its unions against those sponsored by its rival, and only too often it lost. The vision of one all-powerful labor movement was shattered. Christians may well thank God that it happened and ought to pray that these two may never be re-united.

The Closed Shop and the War

The danger of the national closed shop labor policy was thereby not removed, however. The newer movement was as insistent upon it as the older one. One after another of the major industries fell before it. It appeared for a time as if ere long workers would have to be members of either one of these unchristian organizations. When in 1941 one of the leading industrialists capitulated, shortly to be followed by the forced surrender of the captive coal mines to the closed shop demand, it looked as if the right of workers to belong to a union of their free choice, or not to belong to any, was soon to be abrogated entirely.

Just then, when it looked darkest, the war came. The writer of this article will always remember something that to him was significant: the arbitrator in the coal mine dispute, appointed by the President, gave his verdict, in favor of the union, on the same day on which Japan attacked Pearl Harbor. Because of the importance of the war news very few gave attention to the outcome of the coal mine dispute. What is far more significant still is this: that since that time no further great gains have been made by either one of these organizations in the direction of the national closed shop policy. The War Labor Board, which came into being early in 1942, has not ordered the closed shop in any case where it was previously not enforced. That Board has given recognition again to the principle of individual freedom. It has introduced the maintenance of membership policy, which means that employees who are members at the time a contract goes into effect must remain members during its life. The purpose of it is to give organizations some guarantee of stability and to enable the union to carry out its part of the contract, as a responsible party. Employees are given two weeks to withdraw from the union before the contract goes into effect. That policy is fair. It is not unlikely that some of the policies of this Board will later be reflected in legislation.

The Recognition of Minority Rights

The National Labor Relations Board also has been giving more attention to minority rights. While minorities are still not given any recognition on bargaining committees the Board has made it possible for them to challenge the right of the bargaining union before the signing of a new contract. The closed shop policy has thereby been weakened. A union can no longer perpetuate itself indefinitively by a renewal clause in a labor contract. A new organization can be formed among the employees which, if it gains a substantial number, can demand another election at the time the contract expires. Problems still remain of course. The organization that has control can prohibit dual membership and force the employer to discharge those who join a new organization while still members of the old one, and employers can be put into the very uncomfortable position of being continuously squeezed between rival unions. Such problems can be solved only through equitable recognition of both organizations. The important thing is that the Labor Board and other agencies are becoming conscious of these problems and are seeking a solution. The fact that the National Labor Relations Board has not hesitated to act upon the request of one organization to investigate alleged illegal closed shop contracts in one of the largest ship building plants in the nation, in spite of protests and appeals not to disturb a peaceful relationship, proves that the Board is placing principle ahead of expediency.

There are other indications of a possible change in labor policies. Only recently a Board of Review in Washington declared that in the building indus-
try the agreement between various government agencies and a powerful national building trades organization in regard to working conditions, did not mean that all government building projects therefore had to be erected under a closed shop policy, and non-union contractors were declared eligible to bid on such jobs as long as they did not violate the regulations in regard to working conditions. One of the biggest rackets in history ever built up by a labor organization will perhaps be broken up by that decision.

The Ultimate Issue

And that is not all. Several states have enacted laws that prohibit many unfair labor practices on the part of unions, such as secondary boycotts, strikes against unorganized employers, etc. In one state the right of an employee not to organize is protected also by law. What is undoubtedly of still greater significance is this: that the spirit of anarchism, the revolt against authority, the lack of willingness to assume social responsibility on the part of too many, are becoming a public menace. The egoistic philosophy of the larger organizations is bearing fruit! Those who are in the armed forces are taking special note of that. National labor leaders are already uneasy about the reaction that will surely come.

While all these indications give the Christian hope for the future it is well to remember that the real solution of the problem has not yet been found. It is to be found only in a return to the fundamental principles of liberty and recognition of the authority of God. Those two go hand in hand. Even we, Christians, often forget that; even we pay homage to the idea that in a democracy the will of the people, as expressed by the majority, is supreme. Are we proclaiming that a democracy that is not rooted in theocracy cannot endure? Dare we testify that an organization that does not give recognition to the authority of God cannot be a champion of real liberty? Do we not too often applaud the success of powerful organizations, not realizing that their unbalanced, materialistic philosophy leads to destruction of both spiritual values and civil liberties?

Yes, this is the time for Christians, especially Calvinists, to exert influence upon the nation. History will tell whether or not the challenge was accepted. And in the records of God it will be noted also what the Christians of our day did when He providentially opened opportunities for them.

Christianity and International Relationships

There is perhaps no subject which raises more questions and leaves many of them unanswered, than that placed above this essay.

In the first place because the term “Christianity” is very difficult to define, and secondly the international relationships are so disturbed through the present world war, that the combination of the two terms seems almost hopeless from the start.

On the face of it this may seem to be so, but the touch with the common people, and especially with the younger folk, has convinced me that the subject is very much alive and demands from us a serious attempt of explanation and discussion.

I cannot judge the situation in other countries, but insofar as England is concerned, there is a deeper realization for the need of the Christian religion and ethics than many would think possible in these times of stress and strain.

The information received and the reactions of our enemies towards the young Christian people in the Netherlands point in the same direction.

This being so, it is imperative for professing Christians to speak out because we are called to be witnesses of Christ in the world in which we are placed.

Christianity’s Claims

It will therefore first be necessary to state the claims of Christianity because this will enable us to see more clearly where we have gone astray in the personal and collective relationships, and a statement of these claims will also help us in finding the right way to an enduring peace.

Let me therefore try to give a personal version of these claims.

a. to the individual:
   the call of the Gospel to every man and woman unto salvation.

b. to the family:
   the call to parents to bring up their children in the fear of the Lord and to the children to
walk in His ways and to obey and love their parents.

c. to society:
the call to apply the law of Christ to bear one another’s burden and to regulate one’s behaviour accordingly.

d. to the nation:
the call to those in authority to rule in righteousness according to the principles of God’s Word, and to those, who are being ruled, to see to it that they are represented by such men as are conscious of these principles in their administration.

e. to all nations:
the call to recognize the divine laws and principles in their relationships with one another and to see to it that these relationships are administered by men who take notice of these laws and who put the well-being of their peoples above personal ambitions and vanity.

And, so what? one may ask. Familiar generalities, somebody else will say. Out of date ideas, not for our “wonderful” modern age, a third may remark.

Yes, indeed, there is nothing new in this statement. It is not even original. But nevertheless it is precisely the negation and the repudiation of these claims in the different spheres of life which has led to this very world calamity.

As long as there are thousands of men and women dying in this terrible war, it is not only the right of every Christian but his duty to put his own as well as his neighbor’s behavior to the test of God’s Word and also the behavior of the nations of the world.

The Spiritual Roots of The War

This war is a spiritual conflict between a philosophy of life and an attitude of life.

The first repudiates the claim of Christianity openly, and as a logical consequence it suppresses the voice of the Church, and the Christian people are suffering for it.

The second is based on tolerance but it let things of this earth dominate things spiritual, and the logical consequence of this materialism was the famous period of appeasement, that is, the buying off of war with the sacrifice of honor and justice.

This attitude of mind and heart must lead to a conflict we are now experiencing and of which the end is not yet in sight.

The war is a spiritual conflict for which men, and men only, are responsible, for they have known the way of life but they chose the path of destruction.

The elimination of the Christian principles from the field of International Relationships has brought on the world calamity through which we are now passing.

On the one hand the terrible consequences of the German philosophy without God.

On the other hand a disarmed Christendom, which had given away its birthright for material gains.

The Only Solution

Therefore the only solution of the problem lies in the return not to old methods and systems, but to the fundamental principles of Christianity applied in the life of the nations and in their dealings with one another.

There can be no peace on earth until and unless the peoples of the world recognize their common duties to God their Creator and to one another.

Precisely here lies the great task of the Christian Church Universal—to call the nations to repentance and reason.

The war will go on until victory is achieved, but just at that moment the crucial test for Christianity will come, because though to win the war is difficult, to win the peace is more difficult.

The establishment of a just peace can be greatly assisted by the Christian Churches in all countries.

As a matter of fact it is almost the only organization where matters can be tackled on a common basis.

This being so it is necessary for all God’s people to think and to plan for that day so that the voice of Christ may be heard at the peace-conference.

Charity begins at home, so it will be necessary to begin with the re-evangelization of the homeland and the re-education and re-christianizing of the youth in all countries, of friends and foes.

The Church will have to state the Christian principles in all matters relating to the application of justice to the vanquished nations.

And finally the Church will have to see to it that the rebuilding of the world will be achieved according to the four freedoms of the Atlantic Charter, and not according to three or less.

Freedom Through Religion

I mean that the “freedom of religion” for which we profess to be fighting will not be a “freedom from religion” but a freedom through religion.

In other words, the task of all Christian people will be to see to it that the voice of Christ as a norm for International Relationships will be heard.

At the close of the last war the war-weary peoples of Europe expected a better world and vested their hopes in the League of Nations.

It failed, and one of the main reasons why it failed was because of the simple law of life that a house will not stand against the storm by having a nice roof. It must be built upon solid foundations.
Some form of organization for international intercourse will have to be found, but let us not look to this new building as the answer to all questions of our time.

That answer can not be given but by God Himself, and He gave the answer two thousand years ago in the greatest gift to mankind—His only Son Jesus Christ, who by His sacrifice has redeemed the world.

The application of His commandments in International Relationships is the only hope for an enduring peace.

The Cavalcade of Salvation

SAVATION is on the march! It is being borne as a priceless treasure from Heaven to earth, from the throne of God to the heart of man. So precious a treasure deserves and receives a remarkable escort.

There are three who ride so far in advance as to be lost to view. There is the billeting officer who seeks out the hearts and homes into which salvation shall enter:

Election

There follows a scouting brigade which maps out precisely the path along which Salvation and its train must move:

Predestination

And then the Engineering Corps that makes the rough places a plain, the crooked straight, cuts down the insurmountable hills and fills the fearsome valleys:

Redemption

These three outriders march under one banner, God's own eternal

Covenant

We see now the Advance Guard itself. Foremost comes One Who strikes awe to our hearts, mysterious, majestic, indispensable:

The Holy Spirit

There follows a legion before whose formidable fronts we shrink in terror. It is the heavy artillery that batters the heart to its knees. Central in this legion are ten great field guns, this legion is:

The Law

When the fearful thundering is past we hear the sound of sobbing and we see one marching alone, wounded, sick, weeping—

A Broken Heart

But there is a silken rustling and a fair throng of loving ones to hurry to catch up with the broken heart to offer balm and comfort. They are:

Forgiveness

Now Salvation draws very near. Immediately preceding it walk four abreast. The nearest walks with head bowed and looks neither to right or left. We recognize her as:

Humility

She leads her sister who cannot see for the very tears which flow from her eyes, and whose broken cries fill the air:

Repentance

Serenely and erect, yet without pride or presumption, walks one clad in priestly robes:

Prayer

And in contrast is his companion, who goes uneasily, so fearful of setting his foot in the wrong place that he scarcely moves at all:

Tender Conscience

Then we strain our eyes to see, for Salvation itself draws nearer. But we cannot see it. It is sealed in a jeweled casket of rarest workmanship upon which no human tool has ever been raised. The Jewel itself, quarried from the timeless depths of the mine of God's mercy, the Pearl of Great Price, from the infinitudes of the ocean of God's love, "Eye hath not seen". We can recognize it only by the illustrious trio who bear the casket:

Faith Hope Love

And so the rear guard comes on space. As there were four abreast that went before, so there are four abreast who follow Salvation. There is one who walks with shining eyes and open face:

Gratitude

She leads by the hand her son:

Obedience

Beside them is one who marches resolutely forward, his eyes riveted upon a distant goal:

Consecration

And with these three another who carries treasures in his hands and whose eyes dart ever here and there, searching for more:

Knowledge

These four are followed by three others, also abreast. There is one whose eyes blaze with a hidden flame:

Zeal

There is another whose arms are constantly outstretched in loving invitation:

Communion

The face of the third radiates light as the sun and from her lips unending Psalms:

Joy

Then follows a solitary figure. He seems to have great difficulty. His eyes are fixed upon Obedience...
but he has a struggle to stay upon the road. Anon he stumbles and struggles doggedly to rise and press on. Gratitude often turns and cries words of encouragement. Consecration urges him on. Knowledge often holds out one of his treasures as an added incentive. This struggler is:

Perseverance

He is the last we see quite clearly. In the haze of the distance a strange pair approaches. One is familiar but oddly changed. Once he was a fearsome foe but now he walks a prisoner, chained to his companion:

Confidence

Once he carried in his hand a dripping sword. Now he carries unwillingly the Key to Paradise. Yes, we recognize him now:

Death

The last of Salvation’s Escort is lost to our sight, but we hear faintly the notes of his silver trumpet and the songs he sings, and our hearts yearn to hear more: “Thanks be to God” ... “Worthy is the Lamb” ... “Blessing and honor, glory and power” ... “Hallelujah!”

Yes, the last marching one in the Cavalcade of Salvation is: Victory! ALA BANDON.

From Our Correspondents

A Voice from Calvinist France

Prof. Clarence Bouma,
Calvin Seminary,
Grand Rapids, Mich.

Dear Friend:

I have received indirect news from French Calvinists. I saw André Philip, the Interior Commissar of General de Gaulle in London, who is a devoted member of the Reformed Church. He told me how the Church was resisting the Nazi oppression. It is just the same kind of resistance as in Holland. As an example I shall quote the text of the Easter Sermon of Pastor de Pury in Lyon. Here it is.

Pastor de Pury’s Sermon

“Such is the policy of God, such is the message of Easter: Nothing else but the sovereignty of God and His Grace after the atonement.

“We must confess that it is a bad trick which has been played on the conquerors of this world, on Herod, Caliphas, Judas, Pilate and the Pharisees. A very sad day, although they don’t realize it and are going on believing the matter settled and the triumph theirs. A very sad day indeed for all the cowards who were sympathizing with Christ when they thought he could become a powerful ally and who today sympathize with the sanoi, the pharisees and the victorious authority. We may hear all those Allies of the Messiah, all those who waited, before taking a decision to look on which side the winner might be, all those realist politicians saying on Easter morning:

“‘I recognize that that Jesus Christ had many gifts, but what do you want me to do? He is done for, we must admit it. When you are vanquished you are vanquished. And, after all, let us confess that those people of the sanhedrin, Judas, Herod and Pilate did a good business and have given us back our social order jeopardized by that prophetic tramp. They are clever people those people. They are our masters and we must arrive at an understanding with them. Otherwise what would become of the people of Israel? And what will become of us?

“‘You say: Truth! Justice! Yes, we agree! We are willing to collaborate with them. But they are nailed on the cross: Truth and Justice! They are conquered. Do you not understand that we have to give the hand to the oppressors to lie, to pride, to the conquerors? Since God allowed them to do it; yes since your “Good God” gave them victory, is it my fault if I must give them my hand? I have besides no choice since that Jesus no longer exists.

“And I repeat once more: They are clever those people. They are the Masters and they are gifted. They have many things to teach us, I assure you. If that Jesus would come back, well, at that time we would think of dealing with justice and truth. There is no risk if such a thing should come. We must be supple and adapt ourselves to circumstances. Besides, the salvation of the country requires it, Sir!’

... The honorable bourgeoisie and the people of Jerusalem were speaking that way on Easter morning 1800 years ago. ‘Well, they are clever, those people; and they are the Masters.’ However, from mouth to mouth the rumor spread, the incredible and sovereign news: God has made Lord and Christ this Jesus whom you crucified. God has given all power to the you crucified. God has given all might to the rejected. Herod and the Pharisees are not clever. They are desperately weak. They are nothing, less than nothing. They are not the masters! God is the Master, God only, and nobody else.

“If they could have heard that news and believed it, they would have tried to turn coat, those brave realist people who wait and see how things are turning. But no danger for them! No. No more danger to believe that, than there was ever a danger for them that Jesus would conquer. No. The Risen One appears only to those who stayed at the foot of the cross in collapse and despair, in anguish and supplication, but without turning to another side, without giving the slightest part of their heart to those who conquered and crucified him, without being, however little, on the side of Caliphas and Herod. Those and those only will know that Jesus is the strongest, that truth and justice are victorious and that God only is the Master. Only they who did not look at the other side and who would rather have nothing if they could not have that crucified truth and justice.

“Yes, Easter is a very sad day for all those who allied themselves with the conquerors of Good Friday, and who have on them the seal of the Beast. There is no Easter for those who till judgment day, will believe that the Beast is the master and that they hold the good end.

“But those whom the message of Easter has torn away from the world and driven into hope of resurrection, those have no possibility to deal or to agree. Their resistance remains total and pure, their sufferings remain total and pure, as long as their hope remains total and pure.

“In the midst of the most terrible trials, the most incomprehensible ordeals I am in God’s left hand. In the midst of the most heavenly joys, I am in His right hand. Whatever may happen, it is always His Hand. It is always He who is
holding me. I cannot leave Him. It is good to know that and to be able, in Christ, to say at the moment when I am at the mercy of the enemy and surrounded by death: Into Thy hand I commend my spirit. (Ps. 31, 5.)"

Miscellanea

I translated very rapidly so you may judge of the quality of this sermon. If you think it worth printing in the Forum, just use any excerpts which you think would interest the readers.

I also received news from another source, from Dr. McCrea Cavert, who returned from France in November and also told me of the magnificent resistance of French Protestants. A reformed secondary school has been created in the Cevennes and is flourishing at the Chambon de Tence. Dr. Cavert, who was in a committee for the Strasbourg Theological Seminary with me, had no news of the telegram we sent to De Saulxure.

In the Calvinist field I have met and seen several times Denis de Rougemont who is a Swiss Calvinist with a little Barthian tendencies. He is a fine man and as Dr. Lecerf used to say: "There are Barthians I do not fear, because they are going to bring good water to the Calvinist mill." Rougemont has published a book of vulgarisation on Satan called "La part du Diable." Would you be interested in a review?

Since America started the liberation of North Africa I am restless. I offered my services to the Directors of Chaplains as a liaison officer between the American chaplains and the French, but that possibility does not seem to exist. I made a trip to Washington to see the representative of General Giraud and would like to become again a liaison officer, or, if possible, a chaplain in the French army.

In the meantime I am going on in my fight for our ideals. The French Institute of New York has asked me to lecture on Calvin, the Huguenots, and the Mystics of the United Nations. I shall again in an audience which usually is only literary minded try to show them that only the content of the doctrine of Calvin is able to build the real world order based on God's sovereignty. We need the spirit of Coligny and of William the Silent.

I rejoice with you in the birth of a new Princess of the House of Orange. Holland is my second country, as you know. Once again "Je maintiendrai" is a living reality. I think as I would say in France that I should stop that "bavardage." But I feel that I am in your home and that I am discussing with you all the problems which interest us so deeply.

May God bless all your activities in this coming year and help us to realize the destinies of both our countries and our church.

I send you my faithful friendship in the same cause.

Yours,

LEON WENCELIUS.

Swarthmore College, Swarthmore, Pa.
Jan. 21, 1943.

As a Christian Indian Sees India

Telugu Village Mission, Adoni, Bellary Dist.,
So. India, Sept. 24, 1943

Dear Sir:

A GREAT deal of ink has been spilled in recent times and much "hot air" expended by Indian nationalists in the name of patriotism. So much so that, while not caring to go all the way with the cynic who declared that "Nationalism begins where patriotism ends," one is nevertheless tempted to ask whether in this age of power politics there is much connection between nationalism and patriotism. Experience of life and work in four continents has taught me that these particular human virtues do not usually flourish together save in rare instances. One such is your great country where I found intense patriotism coupled with an aggressive nationalism. It is this unique blend, I believe, that gives the American nation its tremendous dynamic potential. There is, to be sure, the unholy triple Nazi-Paschist-Militarist ideology that in Axis countries masquerades as patriotic nationalism, but one can scarcely cite these monstrous totalitarian perversions as criteria in any discussion. The Indian sub-continent, however, with its welter of conflicting political theories and communal interests affords much useful material for study.

Looking introspectively, even critically, at the scene, I as a true son of India, loving the Motherland and venerating her ancient culture and traditions, see about me a certain amount of genuine patriotism and a great deal of nationalism of one sort or another. But this latter is not of the kind calculated to give me much comfort for the future of my people or to inspire confidence in the men who heretofore have been regarded as national leaders. I see large sections of the public acclaiming as spontaneous and natural, a nationalism that is sometimes emotional, sometimes petulant, and nearly always rampant and, alas, unrelated to true patriotism, and often divorced from logic and statesmanship.

Tragic Lack of Realism

The lack of realism in the nationalism indulged in by important elements in the population is perhaps the most alarming feature of present day Indian politics. For with the Japanese threat to our eastern frontier and the 1500 miles of board from Chittagong down to Cape Comorin in the south, and despite the menace of German hordes converging on our north-western borders, so many of our political pundits nonchalantly continue to bandy words with one another and the administration over immediate and far-reaching constitutional reform, — all of which, in the opinion of many, looks like "bavardage." Other and less responsible politicians with even greater unreason choose this most dangerous hour in India's chequered history to fling their slogans in the face of a critical but amazingly tolerant world — slogans like "We want Pakistan" and "Let the British quit India." One also finds in many quarters a slavish adherence to outworn shibboleths and threadbare political dogmas, and a childish mouthing of various parrot-cries that for the most part are devoid of truth or common sense. A favourite cliché that is now passing from mouth to mouth is "India in bondage."

Now, this is a clever piece of propaganda for nobody who knows his India can deny that the masses of the country are in bondage. But, it is a bondage to hordes of rapacious ground landlords and money lenders, to a rigid and intolerant caste system that for thirty centuries has denied the most elementary civic rights to all but a privileged few, belonging to the "Upper strata," and to the prevailing fog of illiteracy which engulfs innumerable millions of souls in a state of mental bondage.

To take the military side first, it is probably not known outside of India that the Indian Army of today (apart from the considerable British element incorporated with it) comprises a million and a quarter nationals, every one of whom is a voluntarily enlisted or commissioned man — a fact that must be unique among the armed forces of the 35 belligerent nations of the world. That enlistment is entirely voluntary is a fact which I as an honorary recruiting officer can vouch for personally.

Next, not only are the country's civil services manned by nationals to the extent of about 90%, but there is the Vice­roy's Executive Council, the country's supreme cabinet, which consists of 15 members, 11 of whom are Indians drawn from
nearly every important community. Further, Lord Linlithgow, as President of the Council, is constitutionally bound to accept, and abide by, the verdict of the majority of the members.

With this amount of self-determination conceded, Britain has promised us "Full Dominion Status" after the end of the present world-conflict, and the pledge has been underwritten by the United Nations. This guarantee should, I think, be accepted by all but the bitterest Anglophobes! But, as you know, Gandhi, Nehru, and the rest of the "wreckers" will have none of it and, though in prison, their sinister influence is costing the country many lives and much loss of valuable public property.

Referring again to the Viceroy's Executive Council, it may be of interest to mention that Dr. B. R. Ambedkar, the leader of the "untouchables," is a member of that body, holding the portfolio of Labour. And while regretting the absence of an Indian Christian on the highest Executive Council in the land, I console myself with the presence in the U.S.A. today of a noted Christian leader and educator from South India, and his talented wife — Mr. and Mrs. Samuel E. Runganadhan, whom the Secretary of State for India in London has sent across the Atlantic to give Americans the viewpoints of the Indian Christian community, the "Depressed classes" (including "untouchables") and other minorities. Knowing the Runganadhans as I do (for they are cousins), I feel sure that they will worthily represent not only their country, but also the fruits of the laborers in this ancient land of many devoted American and European missionaries.

And since it is my pleasant duty in these columns to keep FORUM readers informed about many current trends in public opinion over here, let me tell of the reaction of Christian India to the present situation. To achieve my aim, I feel I could not do better than to quote a few extracts from a remarkable statement issued by a very representative gathering of Indian and British Christians held in Tinnevelly, a city in the extreme south of India. The group, a correspondent writes, comprised about two hundred people drawn from the legal, teaching, and medical professions, as well as the Church and business interests, and the Right Revd. Stephen Nell, D.D., the Bishop of Tinnevelly was in the chair.

A Christian-Indian Manifesto

The document reads: "In this time of grave national crisis, we have met together as a group of Christian friends, sprung from different races, communities, and backgrounds, to consider seriously our duty as Christians at the present time. We find ourselves agreed in believing that the liberty promised to mankind by Jesus Christ included political, as well as personal, social, and economic freedom. This, we believe, is the teaching of the Church to which we belong . . ."

The statement goes on: "We believe that a speedy and successful termination of the war and a satisfactory post-settlement after it, cannot be hoped for unless the resources of India are now thrown whole-heartedly into the struggle . . ."

Concluding with a stirring appeal to Christians, the manifesto runs: "Specially we would urge on all our Christian brethren the duty of earnest prayer at this time. We believe in the sovereignty of God and in His gracious purposes for mankind. But often those purposes are obscured by human ignorance and willfulness. It is the privilege of the people of God to be fellow-sharers with Him in His work, and through prayer, to make possible the revelation and the fulfillment of His will. It is our hope that all Christians will be conscious of this duty, and that earnest and ceaseless prayer will be made for all in authority, for leaders among the people and for all who influence the minds of men . . ."

"Our faith in God and our deep love for India give us confidence that such prayers will not be unanswered, that difficulties which appear to be insoluble can be solved, and that God is able at this time to give His People an answer of peace."

Although there are many individual members of my community who are protagonists of the "Independence now at all costs" school of politics, I nevertheless feel that the above quotations present a true picture of the reactions of Christian India as a whole to the constitutional deadlock that prevails today.

Let me conclude by wishing THE CALVIN FORUM continued success in the coming New Year, and with sincere greetings for Christmas, believe me,

Fraternally yours —

ARTHUR V. RAMIAH.

Ecumenical Calvinism
and The Calvin Forum

The Manse, S Myers St., Geelong, Vic., Australia. 11th Nov., 1942

Dear Dr. Booma:

THE article by Dr. Hoogstra, "Federal Union of Nations," encourages me to write on Ecumenical Calvinism. Calvinism is one of the great forces that has moved the world. It broke the chains of tyranny and superstition of the Middle Ages, and with courage unparalleled in the history of the world, faced the overwhelming forces of darkness, and with blood and sweat and tears, moulded a new world of individual liberty and the right of independent thought. The individual was no longer lost in medieval convention. Men were stimulated with this new-found freedom, which revealed itself in a zeal for knowledge. On the one hand the Bible was re-studied, on the other an avenue was opened up for scientific research. The Reformation enabled Prof. Scott to write "The modern man forgets that the high moral views, which are still universally recognised in our land and civilization, are the fruits of Christian ethics, and that even the most extreme atheists of our time are indebted for their morality to the influence of the Christian standard of life." The above was written before Hitler came to power. It might also be pointed out that Einstein, who repudiated Bible Christianity, supports Prof. Scott's statement, when he said that the Christian Church was the only institution that had the moral courage to oppose Hitler in Germany.

A distortion of Reformation Theology gave rise to the so-called Enlightenment of the 18th century, and the anthropocentric philosophy of the 19th century which were vital factors in, if not the parents of, Totalitarianism.

In the present state of flux, when men are groping for solidarity, has not Calvinism a contribution to make to the modern world? Does not the resurgence of the Reformed Faith in many lands indicate that the solution for our problems resides in the Reformed Faith? If we believe this, then surely the responsibility rests upon us to propagate and defend the Reformed Faith. To use your own words "Will we meet the challenge? Will we measure up to the need of our day? Will we seek to be a leaven in the world? Or will we lock ourselves up in our own little smug, complacent nooks, afraid to meet the enemy, isolated from the highways of life where the stream of humanity passes."

The promoters of a federal union of nations undoubtedly felt a moral duty imposed upon them to contribute of their best to insure, within the limits of human endeavor, a better world in the future. How much greater is the duty imposed upon Calvinists to be the instruments of God's grace?

Among Calvinists there are differences in language, administration, and modes of worship, but these differences are merged into the higher oneness of purpose, Soli Deo Gloria. We speak of Calvinism because the bond of union is co-extensive with all, the bond of connection is a common profession of Faith, i.e., the Reformed Confessions. If Calvinists are to exercise a vital influence upon national and international affairs, then all Calvinists must be brought into active co-operation. And we venture to state that Dr. Hoogstra has placed before us the only logical solution for consolidating our position. We would suggest that the editorial staff of THE CALVIN
FORUM, together with Dr. Hoogstra, be formed into a committee with power to add to their numbers, and that this committee draw up a scheme for organization. From its geographical situation, under the present circumstances, America appears to us to be the most suitable center for the World Council. Therefore we look to America to begin the movement.

With regard to the official organ of Ecumenical Calvinism. In my last letter I wrote "Is it not possible to organize "The Calvinist Forum"?" Two years ago the Rev. H. K. Mack, B.A., put forward the following suggestion. "If you could make your paper, THE CALVIN FORUM, the medium for voicing the Calvinistic faith throughout the world, you would be rendering a great service to the cause of God. We ask you, therefore, to consider the possibility of linking up the various Calvinistic movements in the old and new lands, and of making your paper a medium for the exchange of ideas, and for furthering a world-wide co-operative effort on behalf of Reformed Theology with its great potentialities." (THE CALVIN FORUM, Nov., 1940.)

The reasons for the above suggestions are as follows:

1. The machinery is in motion, the editorial staff is organized, contacts are made, and Ecumenical Calvinism can be built upon the foundation that has already been laid by THE CALVIN FORUM.

2. Wherever Calvinistic groups are formed, we have our own Theological Journals, which bear on contemporary theological thought as it arises in our own particular countries according to circumstance. Also our Theological Journals are limited in their circulation as they cater mainly to theological students, whereas, if our own journal is properly conducted, it must be a scholarly presentation of Calvinism as it bears on social, religious and political life, in a form that will appeal to the intelligent reader. The magazine of Ecumenical Calvinism has a distinct function, which cannot be performed by a purely theological journal. THE CALVIN FORUM is already fulfilling this function to a certain degree. As a matter of fact, it was THE CALVIN FORUM that gave us the idea of Ecumenical Calvinism in Australia. Through its pages we have learnt to love men whom we have never seen and perhaps will not be our privilege and pleasure ever to meet on this earth in person. But we meet them in the pages of the Forum. It has made stronger the bonds of Christian affection that bind us to our brethren in the U. S. A., Holland, France, etc.

3. The Editorials, Articles and Letters that appear in the FORUM make it quite clear that the editorial staff has aimed at building up the idea of Ecumenical Calvinism.

4. To bring into being another Magazine is to enter into competition with our FORUM, which has already blazed the trail, as I think you say in America. To do this would defeat our object, of co-operating and consolidating, for regardless of all good intentions, it would divide our forces, and Ecumenical Calvinism cannot afford competition within its own ranks. In order to be effective we must speak with one voice.

5. We feel that the form and set-up of our FORUM does not need any great change, but would suggest that the editorial committee investigate the possibilities of making contact with our leading Calvinistic Theologians, Philosophers, Scientists, Writers, etc., etc., of the world, with a view to their contributing to the journal.

If the Calvinists of the world co-operate, there will be no question of the success of the movement or the magazine.

I trust that the editorial staff of THE CALVIN FORUM will not charge me with presumption, but I can claim justification from the title of our magazine. Warmest Regards!

Yours very sincerely,

ARTHUR ALLEN

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Book Reviews

FROM GENESIS TO REVELATION


T he distinguished author of these four volumes has for nearly forty years been teaching the Bible to classes of young people, preparing for Christian work in the Church and throughout the world. In the Toronto Bible College his method has been to lead his students straight through the Bible, book after book, from the beginning to the end. In his preface he tells us that "critical questions have been dealt with only insofar as it was necessary to clear the ground. They have not been allowed to occupy the field. The aim has been to enter the inner shrine of the Scriptures and discover the spiritual world in the Bible, the world that makes it the Word of God!"

This work is exegetical and devotional, though other methods of approach have not been ignored. The author shows acquaintance with the modern approach to the Bible and its methods of analysis. Whether this modern approach is really so scientific is another question. It often discards many of its own positions as no longer scientific in a very brief space of time.

In dealing with the "two-fold structure of the Bible," the author quotes John 1:17, "the law was given by Moses, but grace and truth came by Jesus Christ." His interpretation of these words is much nearer our Reformed position than that of many dispensationalists.

In introduction, the Mosaic authorship of the Pentateuch is briefly defended with the usual arguments, and we approve of his position. The author regards Isaiah 40-66 as the work of Isaiah's old age, and adduces some of the conservative arguments for the unity of the book. In general we are in harmony with these positions, though it is worth while to note how conservative, Reformed scholars, that accept the infallibility of Scripture, like Dr. G. C. Aalders of the Free University of Amsterdam and Dr. J. Riddersbos of Kampen Seminary, discuss the authorship of certain parts of the Pentateuch and of Isaiah that are not ascribed to Moses or Isaiah by either the Old Testament or the New Testament.

Touching the book of Daniel, the author tells us that "the march of archaeological research tends to confirm its historicity." We are in harmony with this position in general, though Reformed Scholars in general avoid the word "confirm" in such connections, holding that archaeologists cannot make our faith firm nor infirm, since it depends primarily on the testimony of the Holy Spirit. Reformed scholars do say that archaeology vindicates and illumines the Biblical record.

On Rev. 20 the author greatly approaches our a-millennial position. This work can be used with great profit both by the laity and the ministry.

Professor of Old Testament, Calvin Seminary.

M. J. WYNGAARDEN.

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THIS FREEDOM—WHENCE?


T he purpose of this splendid book as stated by the author himself is: "While this treatise is, of necessity, more or less biographical, it has been far from the author's purpose to extol individual leaders. The purpose rather has been
to trace in some detail a primal movement in modern history which has been strangely neglected. The spiritual succession from Evangelical Revival, like early Christianity, transcended all national boundaries, for though its first impact was on England and America, its influence has extended over all the world" (p. 351).

This book is another exhibit of the rising awareness that Christianity occupies a vital place in life. Freedom without Christianity is a treacherous robot gleefully slaying its inventor. The author is an idealist. He has depicted the life, character, and work especially, not exclusively, of John Wesley. No doubt he is sanguinely devoted to his hero, as he should be for the success of his case. The array of historical facts to substantiate his point is arranged in a persuasive, clearcut, captivating style. History is not presented as a fact "then and there." It is a helpless cry of agony of enslaved races and despised poor people to be delivered from the oppression of church, commerce, and state. Wesley was stirred by that cry of black and white.

This book shows the victory of Methodism, the rejuvenation of other denominations, the overthrow of nepotism and slavery without bloodshed, the struggle against a merciless liquor traffic, the rise of Christian unionism. All this was accomplished because of the inspiration of a Christian "soul." Through Wesley Christianity corrected in a measure its own sin of ecclesiasticism in the state church. Although the Reformation contained the principles of democracy, it was the Revival that cradled them to maturity in our era.

If anyone is tempted to sneer at the accomplishments of Christianity, if anyone is beguiled to believe that the satirist Voltaire and the distant Karl Marx are the greatest benefactors of mankind, his judgment would undergo a sobering process if he would sympathetically listen to our author. This book brings home forcefully a neglected element in the study of history, Christianity, as well as in all other fields. From this point of view the reviewer wishes this book wings.

In doing so he is mindful of the weaknesses of this book. No doubt historical investigations may alter the picture here and there. The chief criticism is that this movement is pre­


A new textbook for a course in World History in our Junior high and high schools. And we might add for a survey course in the freshman college year, for this book is not only an excellent survey, but it taxes the intelligence of the student to such an extent that a college freshman might wish he knew and understood all that is finely printed within these four hundred pages. The material and the treatment are on a much higher level than Pahlow's *Man's Great Adventure* which is decidedly a high school text. And, of course, the naive and futile effort of Pahlow to harmonize his book with the Bible cannot stand comparison with Hyma's thorough and successful attempt to write a Christian interpretation of history.

This book is indeed a unique and careful volume on the history of the human race, and since it is a first attempt, and a very intelligent one, at a Christian interpretation, no edu­

cated layman need be ashamed of having this remarkable book on his shelf. The present reviewer thinks that most college graduates might even benefit by reading this excellent record to refresh their imagination, to be corrected on a number of false historical notions, and to receive some realistic slant on figures like Voltaire, Montesquieu, Diderot, Rousseau, and others, which is a little bit disquieting for the smug liberalism that the others are alright as far as they go, and he must have a liking for Hegel, for the only thing he says about him is that he is an idealist. It is really disappointing after the scathing criticism the author piles on the guilty heads of rationalists and unbelievers. Less serious, but equally disappointing is the song of praise to Humanism as the precursor of the Reformation, and such of the author of The Christian Renaissance! Is it not true as Mr. Hyma once argued that the main factor for the Reformation must be another religious movement, as this one was in turn the offspring of the Northern Mysticism, or the New Devotion? Or, does the author refuse to recognize the difference in time and character between the mysticism of Ruysbroeck, Groote and Thomas a Kempis, and the educational labor of such men as Hegius, Murnellius, Agricola and Ganz­fort?

May I also note some important omissions which, of course, can easily be added in a second edition: the difference of the concept of sin between the Catholic church and Thomas a Kempis, the educational contributions of Calvin and of the Synod of Dordrecht, the importance of Calvin's Institutes for philosophy and French literature, the contributions of Flemish and Dutch painting, the difference between the high and the low Gothic, and between Friesch i.e. Catholic, and Dutch i.e. Calvinistic low Gothic, the names of Hais, Vermeer and Ryua­dael, the names of such musical contributors as the Dutchmen Arcadelt and Sweelinck, the importance of the Franks for the development of a Christian Civilization, and of the Dutch for a Protestant Civilization, the importance of the Flemish and Dutch cities before and after the Hanseatic regime, the semi-Christian character of the philosophy of Thomas Aquinas and the real Christian philosophical foundations laid by Calvin, the importance of the Swiss and Dutch revival of about 1520, and of the cause of world missions, the relative importance of capitalism and democracy for solving the world's problems, the significance of men like Calvin and Kingsley for the solution of our economic problems, Professor Hyma could easily remedy these omissions by adding a few sentences here and there.

Of course, some things have to be omitted. But not the ones mentioned above when one tries to be fair to the influence of Christianity on civilization and culture as the author sets out
to do, and succeeds in doing with a great amount of exactness and fairmindedness. Christianity and the Bible have been discredited by scores of so-called historians who presented what they called the bare facts. Not so Hyma. He writes not only an exact account of the facts, but his account is full of Christian convictions, and full of color and interest for young and old. Not the least for those of Dutch descent.

H. J. VAN ANDEL.

SIX GREAT PREACHERS


This book is delightful and profitable reading for all who are interested in the Christian pulpit. And what Christian is there that is not interested in the Christian pulpit? For it is uttering a merest commonplace to say, that the pulpit is the center of the church, as the church is the heart of the kingdom of God on earth, and as the kingdom of God is the rule of our Father's World. The better the pulpit, the stronger the church; and the stronger the church the more victorious the kingdom of God; and the more victorious the kingdom of God the greater the glory of Him of whom, thru whom and unto whom are all things.

In Six Kings of The American Pulpit, Dr. Macartney singles out five pulpiteers and one Christian orator who was not in the ministry, for sympathetic study and due appreciation. They are the Reverend George Whitefield, Matthew Simpson, Henry Ward Beecher, Phillips Brooks, T. De Witt Talmadge and the Honorable William Jennings Bryan. It strikes me that the inclusion of Bryan in this series of Kings of the Pulpit is not deserving of commendation. I do not know whether the great Commoner would be surprised to learn that Macartney called him a pulpiteer. Be that as it may, Bryan was not a minister of the gospel as a matter of undeniable fact and sober truth. He was an elder, but elders are not wont to become pulpiteers in pursuance of their office. Neither God nor His church separated this golden-hearted and silver-tongued statesman unto the ministry, for he was a preacher in any sense at all he was a so-called lay preacher. But the term "lay preacher" is a contradiction in terms, unless words no longer have a definite meaning.

It is not apparent why the author chose to call these prophets of the modern church Kings, unless he did so to suggest that their preaching was marked by royal magnificence on the score of the truth they heralded. Perhaps he had in mind the notable fact, that, owing to the regal character of God's holy truth, its official proclamation is an exercise of kingship. At any rate, no minister worthy of the name ever preached God's Word otherwise than ambassadorially, that is, authoritatively, after the fashion of the King of the Church Who Himself taught men as one having authority.

Dr. Macartney is himself a preacher of no mean ability. He has interested himself in the history of preaching and has specialized in the biographical department of this attractive field of study. He is possessed of the happy faculty of bringing the men of whom he writes, close to our hearts. We learn to love them for their work's sake. The author is not altogether uncritical; yet, appreciation and commendation outweigh criticism in the volume under discussion. He does not invite his readers to his study, there to analyze the sermons of these homiletic stalwarts and to weigh them in the scales of homiletics and to subject them to exegetical and creedal tests. Nay, He conducts them to the churches where these worthies held forth. As we sit in their audience and hear them preach, we come under the irresistible spell of their sacred eloquence. We see oratory of a high order, indeed, putting itself nobly at the loving service of "the Gospel of the glory of the blessed God."

In his book on these pulpit magnates the author places the accent on the excellent delivery rather than the choice content of their sermons. And he intimates that the oratorical quality of their preaching was born not so much of technical proficiency as of the rare gifts of sanctified personality with which their Maker and Redeemer had graciously endowed them. But the book is excellently written and good reading for both pulpiteers and preachers. If it should make the man in the pew a bit more exacting on Sunday, no harm would be done. And doubtful when preachers and prospective pulpiteers rise from the rapt reading of this charming book, they will both be humbled and inspired to pray, Lord, teach me to preach.

S. VOLBEIDA.

ON ROMAN CATHOLICISM


Dr Woods, who is a retired Presbyterian minister, has performed a distinct service to the Reformed Faith and to all Protestantism in writing this book. It is an exposé of all the erroneous teachings and reprehensible practices of the Roman Catholic Church in the light of Scripture. His point of view is that of the Reformed Faith. The book is written in the form of questions and answers, the answers ranging in length from one sentence to many pages. The treatment is clear-cut and well organized. Without falling into the evil of an extreme anti-Papalism, the author clearly shows the unbiblical and often blasphemous character of Romanist teaching and practice. He refutes Romanist teaching by appealing to Scripture, to the Fathers of the Ancient Church, and to history. He cites both Romanists and Protestants to substantiate his contentions, though one wishes he might have made his references to these sources more explicit, as when a book is cited only by its author (e.g., p. 85). This is a helpful book in Protestant Polemics and in these days of increasing influence for the Roman Church it ought to be read and studied by every Protestant. The author pleads for the study of Scripture as the great anti-dote to Romanist teaching and champions civil and religious liberty over against the intolerance native to the Roman hierarchy. This book might well be studied by advanced catechetical and Bible classes and it ought to be found in private as well as church libraries.


A good sample of worthless polemics. In swollen words and sensational style charges are hurled at the Roman Catholic Church. The booklet betrays the ignorance of the author rather than anything else. To prove the persecution of Protestant minorities in Roman Catholic countries he cites as example — Romania, a country overwhelmingly non-Roman Catholic as well as non-Protestant, more than 90 per cent of its population being of the Greek-Orthodox faith! It is pathetic that writers like these can find publishers to put their trash on the market.


The story of a Roman priest converted to the biblical faith as told by himself. The indictment of Romanism is crushing, but it is kept on a high plane. There is nothing sensational in the book. It is a simple, yet stirring and convincing account of a priest's disillusionment with the institution that has perverted the gospel of grace. This little book can be a real eye-opener for many a Protestant.

C. B.