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THE CALVIN FORUM ** MAY, 1943

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Dr. Kraemer and his Testimony

DR. HENDRIK KRAEMER is one of the outstanding religious leaders of the Netherlands who has been seized by the Nazi authorities and confined to a German concentration camp. Dr. Kraemer is a theological scholar, a missionary authority, and a devout Christian. As a youthful scholar, he devoted himself to the study of Arabic, Sanskrit, and Indonesian languages and cultures, and the Islamic and Indian religions. He concluded these studies in 1921 at the University of Leiden with a thesis on Malay and Javanese Mysticism. In 1921 he was appointed by the Netherlands Bible Society to serve in the Dutch East Indies as a translator and an adviser on all problems involving the relation of Christianity and missionary work to non-Christian religions and cultures in that part of the world. On his way to Java he spent some months studying Islamic religion and culture at the famous Mohammedan center of learning at Cairo. In 1921 he began his labors as a scholar-missionary in the Dutch East Indies. Being an adviser on matters of missionary learning and policy, he came into contact with most of the large missionary groups in the Dutch East Indies. The leading men of the famous Javanese Mission of the Dutch “Gereformeerd Kerken” knew Dr. Kraemer from personal contact and service and thought highly of him.

The next contribution to Christian thought and scholarship made by Dr. Kraemer centered around the Madras Conference. He was given the unique task of writing a book in preparation for this great missionary conference held in December, 1938, at Tambaram, a suburb of Madras, India. The precise task assigned to him was to write a work that would “state the fundamental position of the Christian Church as a witness-bearing body in the modern world, relating this to different conflicting views of the attitude to be taken by Christians toward other faiths, and dealing in detail with the evangelistic approach to the great non-Christian faiths.” He came back to Holland to carry out this large assignment two years before the Conference was held, devoting himself to study, research, writing, but also to lecturing and visits in England and America. In 1937 he delivered a series of three scholarly lectures at New York University on the general subject, “The Conflict between Reason and Revelation in Islam.” That same spring he traveled throughout our country and also visited Grand Rapids and Calvin Semi-

nary, where he delivered a lecture on “Islam as a Secularized Theocracy.” In the First Christian Reformed Church of that city he also delivered a most instructive address in the Holland language on Missions in the Dutch East Indies. The outcome of his studies for the Madras Conference was his now famous book, The Christian Message in a Non-Christian World (Harper, 1938), a masterful treatment of the assigned subject and an unanswerable refutation of the liberal view of missions as advanced in Re-Thinking Missions. At Madras, Dr. Kraemer’s book and his views easily held the spotlight. Having meanwhile been appointed to a Professorship of the History of Religions at the University of Leiden, where he succeeded the “rechts-modern,” Dr. Roessingh, his reputation, both as a scholar and as a missionary authority, was fully established. To his critics he replied in the opening paper of The Authority of the Faith, the first volume in the “Madras Series” (International Missionary Council, New York, 1939.)

The third contribution to the Christian cause made by this quiet but God-fearing scholar he made as a witness for the truth of the Gospel and the freedom of the Church since the invasion of Holland by Hitler. Kraemer held a prominent position in the councils of the Hervormde Kerk and soon came into conflict with the Nazi authorities on the score of the testimony and the rights of the Church. Soon he, as well as his associate, Dr. Gravemeyer, the secretary of the Synodical Commission of the State Church, were arrested and placed in a concentration camp. Recently through Swedish channels word has come that Dr. Kraemer has written a letter from his German concentration camp to his Christian friends in Holland. His testimony from prison to his people suffering at the hand of traitors and oppressors he summarizes in two passages from Holy Writ, which shed a beautiful light both upon him and his attitude toward his imprisonment and toward the Gospel. Here they are:

“Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.” (Philippians 1:12-14.)

“Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from un-
reasonable and evil men; for all have not faith." (2 Thessalonians 3:1-2.)

We thank God for Dr. Kraemer’s testimony as a Christian scholar, a missionary, and as a churchman. Men with such a testimony are unconquerable even in a concentration camp. Christ will out-rule Hitler!

C.B.

Post-War Rehabilitation Funds

One of the finest ways in which to help the oppressed peoples of Europe who have temporarily been crushed beneath the heel of Germany’s cruel tyrant is for us, Americans, to create post-war rehabilitation funds. When once the victory is won and the restoration of the disrupted and dislocated life of these nations must be undertaken, the dire need of these peoples will have to be alleviated with the greatest speed. This is a cause that ought to appeal especially to those American groups who, by national or also by religious ties, are still closely related to the nations that have been plucked, scattered, and peeled by the barbarian lords of Berlin. What a fine act of helpfulness to those in need it would be for the various racial and religious groups in this country that have national or ecclesiastical connections in the devastated countries, to collect funds for the restoration of these peoples, both in their personal and in their ecclesiastical needs. Already voices have recently been heard among the American Reformed groups of Dutch antecedents to create such funds for the rehabilitation of their spiritual kin in the Low Countries. Overtures have been drafted and from various parts of the country will come before the Synod of the Christian Reformed and other churches this summer suggesting that such steps be taken with reference to the Dutch churches of the Reformed Faith. It is perfectly proper and natural that each group, in addition to responding to the general appeals for help like those of the Red Cross, should also respond to these appeals in a specific way and for specific groups—those to whom they owe most. It is a particularly happy thought, mentioned in some of these overtures, that such funds be temporarily held in trust while the war lasts by the churches which contribute them. In this way no one need have any fear that the funds will not reach their true destination. Besides, if circumstances should completely alter the international picture and the original purpose of these funds could not be attained, the funds would still be in the hands of those who have made the sacrifice. As we see it working out in the Christian Reformed Church, it will lead to the creation of benevolent funds for the special use of post-war rehabilitation of the Reformed brethren in the old homeland. Whether the individual churches should for the time being keep such funds in trust or the denomination as a whole, in either case there is prospect that a respectable amount needed sorely upon the termination of the war, will be available. There is no nobler way to practice communion of the saints than this. There is no more effective way of voicing gratitude for what many American religious groups owe to their homeland. The longer the war lasts, the greater will be the need. May these Post-War Rehabilitation Funds be promptly created and liberally strengthened throughout our highly favored land!

C. B.

Feeding Starving Europe

Everyone must rejoice to know that the prospect for getting food to the starving peoples of Europe is brighter now than it has been since the beginning of the war. Although Mr. Hoover has raised his voice for these poor unfortunate for some months and many people joined in the humanitarian chorus asking that something be done, many well-informed persons assured us that this would only serve to aid Hitler and the assurance that such food supplies would actually reach the intended sufferers could not be had. However, that situation seems to have changed for the better. Greece has already benefitted greatly from such shipments of food and medical supplies and the prospect is held out that other nations in similar plight will likewise. It must not be supposed, however, that these measures will do a ny t h in g but furnish alleviation of the most pressing needs. The plan proposes the provision of limited quantities of dried milk and vitamins to children, nursing and expectant mothers and invalids. Such supplies are to be purchased in the United States or South America, will be transported in neutral ships to neutral ports, and then transhipped in sealed cars to the areas of want, and distributed directly to those in most desperate need under the responsible supervision of neutral Red Cross officials. The success of this plan hinges entirely upon the prospect of the co-operation of the Axis powers. It is to be hoped that our government will do all in its power to further these efforts looking toward the partial alleviation of starving and undernourished groups in the occupied countries of Europe. Let Christian groups speak out for these poor suffering people!

C. B.

Commemorating May 10, 1940

Before this issue of The Calvin Forum reaches our readers the third anniversary of the Nazi invasion of Holland will have passed. Never in all history will those of Dutch blood forget this dastardly act of the German tyrant, and when the day of vengeance comes the Dutch people will show what they think of the morals of those who treacherously sur-
rendered their own kith and kin to the slavery of the Nazi war lords. But May 10, 1940, and following days will also go down into history as a glorious page. Heroically the sons of Holland fought the Nazi hordes until they were overwhelmed by superior force coupled with treachery. The heroes that lie buried on the Grebbeberg have not died in vain. The foul designs of the enemy to capture and hold in custody the Queen, the respected head of the government, did not succeed. And so for the last three years the Dutch in Holland have been heartened by the powerful and withal human addresses of their queen which have come to them across the North Sea on the waves of ether. On May 10, 1943, our hearts go out to this people that has now suffered three years at the hand of the oppressor. But as we give expression to our deepest feelings and convictions on this occasion, we do not know whether sympathy with their suffering or respect for their heroism is uppermost. We admire the Dutch for their resistance. Their refusal to have an alien heel upon their necks only commands respect. Who will not understand that even those who have leaned toward the position of submission at least for the time being to the de facto powers, are now taking the stand that the only attitude to take in the face of growing oppression, systematic murder and deportation, is that of downright refusal, as much as possible en masse.

And in the midst of this growing suffering and injustice, how heartening is the courage of the Church authorities, who have again and again lifted up their voices in protest against the acts of wanton cruelty and injustice. Both Catholics and Protestants have done so, and on occasions they have done it unitedly. Here is the English translation of a recent declaration of the “Gereformeerde Kerken” addressed to Arthur Seiss-Inquart, the Reichs Commissioner:

Events of the last weeks have compelled the churches to speak to their congregations. It is the task of the church to raise its voice even in public matters, protecting when principles rooted in the Gospel are violated. The church therefore repeatedly lodged serious complaints with the occupying power regarding measures constituting specific violations of the principles on which the Christian life of the Netherlands people is based, namely, justice, charity, and freedom of conscience.

The church would be neglecting its duty if it failed to impress on the authorities that they too are subject to Divine Law. It therefore had drawn the attention of the occupying power to increasing lawlessness, the persecution unto death of Jewish fellow citizens, the fact that an outlook flagrantly violating the Gospel of Christ is forced on the people, the compulsory Labor Service as a Nazi educational institution, forced labor of Netherlands workers in Germany, the killing of hostages, and the imprisonment of numerous Netherlands subjects including church dignitaries such that an alarming number have already lost their lives in concentration camps.

In view of the latest developments, the church now raises its voice against the acts of hunting, rounding up and carrying off thousands of youths.

On the other hand the church feels bound to issue an emphatic warning against hatred and feelings of revenge in the hearts of the Netherlands people. According to the word of God, no one may take the law in his own hands. It is also the church’s duty to preach the word of God, saying God must be obeyed above men. This word is a guide in all conflicts of conscience including those created by measures now being taken. It forbids cooperation in unjust deeds. Cooperation renders the participant an accomplice in injustice.

The churches desire to bring these matters again to the notice of the Reichs Commissar. They pray God that the occupying power and the Netherlands people may find the way to justice and to obedience in His word.

It is in obedience to the Divine Master that the churches must pray that the occupying power and the Netherlands people may find the way to justice and to obedience in His word. We are pained by our helplessness and inability to aid our brethren in this their hour of trial, but our prayers ascend to heaven for their deliverance. Meanwhile we of the Allied Nations must strain every nerve to bring this intolerable condition to a final and just end.

We admire the courageous testimony of the church authorities in subjugated Holland and pray that May 10, 1944, will see them delivered from oppression, persecution, and cruel deportation.

C. B.

CALL TO WORSHIP

An altar banked with fragrant lilies white,
Glistening, swaying in the rainbow light
From stained-glass windows. The organ full and strong
And children’s treble voices raised to sing
Once more the glad triumphant Easter song:
“Grave, where is thy victory? Death, where is thy sting?”
Ah, well I know the beauty of this hour
Is a majestic symbol of God’s power.
This symphony of color and of sound
Is but another gesture of the Hand
Which beckons me to come through faith to pray,
That in my life His grace may so abound
That, seeing, I perceive and hearing, understand
The meaning of the cross this Easter day.

—KATHERINE O. DE BOER

Columbia, Mo.
The Church-Related College Justified

Our Man-power Commissioner once said that our educational institutions must prove their worth in order to be assured of continued existence. That sounds just a bit threatening, doesn’t it? And yet he is fundamentally right. The Church-related colleges must be able to do something better than other colleges can do or do something that other colleges may not be able to do at all, otherwise their continued existence is not justified. And there are certain aspects of education that they are admirably fitted to take care of.

The Advocate of Integrated Education

There is the matter of educational integration. It was comparatively easy to integrate the field of human knowledge in the days when it was limited. But as life became more complex and the fields and facts of knowledge widened, this business of integration became increasingly difficult. In fact, we are now sure that an educated man must specialize and consequently we have developed experts who may be able to manipulate the facts in their field of specialization but are rarely able to relate them to the wider aspects of human living. However, prior to the time when the student limits his endeavors to his field of specialization he feels that the background of general culture comes to him in a sadly disintegrated condition. A couple of years ago, when the immediate prospects of the war set the students to re-thinking, they became keenly aware of this deficiency. Student publications fairly bristled with complaints about this matter. Selecting just one from the numerous expressions of this kind found in No. 16 of What the Colleges are Doing, I would like to read a representative statement as taken from the Daily Iowan. Here it is, “We have grown tired to death of smatterings of knowledge dispensed by professors and instructors hired to teach that smattering and nothing else. We want to get our teeth into something vibrant and alive, something permanent, something which ties the present to the truths of the glorious past. We want discipline in the job of living.” The complaint, I fear, is not unjust.

Obviously it will be difficult for a public institution to do a great deal about this. It cannot insist upon a definite type of philosophy without endangering the principle of freedom of thought and religion. It must, if it is to be true to itself, permit a great deal of liberty in the types of philosophy that any particular professor may wish to espouse. It may not even select its teachers because they are committed to a view of life congenial to the authorities of appointment. Such a situation makes for variety but at the expense of integration which is so indispensable in an age of confusion.

At this point a church-related school has a distinct advantage. The staff is and ought to be selected with a view to its agreement with the fundamental principle to which the church is committed. Any church-related school worthy of the name will reflect the fundamental philosophy of the church to which it is related. That same philosophy will be reflected in all the branches of study. That makes for the acquisition of permanent values and a consistent standard of evaluation.

The Custodian and Propagator of the Christian Heritage

There is also the matter of the preservation of our priceless Christian heritage.

The Church has unquestionably up to comparatively recent times been the world’s greatest educator. During the dark ages, it was the Church that kept the torch of knowledge burning. It has been the mother of schools, academies, and universities. And in the revivals of learning the church lead the way. Her contributions to civilization are incalculable. She pushed back the dark frontiers of ignorance. She watched over the developments of science, not always too wisely, but benignantly nevertheless. She constituted the reservoir of history. She insisted upon a type of ethics that made for the spirit of human sympathy and brotherly love. She held before mankind the revelation of a God who loved his people with inexpressible love and frowned threateningly upon evil. She gave to the world as an agent of God the way of freedom, joy, and peace—values for which all men at heart seek. And she has been deeply aware of the fact that only by a thorough-going system of education can these values be preserved.
The Trainer of Effective Leadership

Again, there is the matter of producing effective leadership.

Larger public institutions must by their very nature work in the direction of specialization programs. They can and do develop experts in a given field. But to train a person to be very proficient in a branch of learning of his choice and to promote general leadership qualities may be two widely different things. The second calls for the inculcation of general and universal principles. The first was a method of training in which the German system of education proved to be very efficient. In the various technical fields they produced men that were second to none. They trained a nation of little experts. But the qualities of leadership were sadly missing.

The training of leadership calls for an education of a philosophy that is world wide in its application, that is extensive in its sympathies, and that furnishes standards of universal judgments. A Christian college has and should have a system of education that will do just that. The very spirit of Christianity is universal. Christ would be no regional king. His kingdom cannot be restricted. His teachings are valid no matter to what, when, and where applied. It is just this element in the teachings of the church-related colleges that constitutes their glory and their justification.

It is not incidental that the church-related colleges have trained a disproportionately large percentage of leaders in America, and in the history of the world at large. Neither is it incidental that school boards have expressed preference for teachers trained in church-related colleges. Gould Wickey, secretary of The Council of Church Boards of Education wrote (Cf. The Christian College, page 11) “School boards declare that they would rather have graduates of the church colleges than the graduates of state educational institutions. A survey in Pennsylvania has revealed that 145 high school principals representing 57 counties prefer graduates of the liberal arts colleges. These are better qualified in scholarship, personality, ability to get results and progressiveness.” This preference cannot be due to the consideration that the church-related schools are superior in the training of the technique of teaching, but it may be due to the fact that they are superior in the training of those attitudes and principles that enhance the qualities of leadership that a prospective teacher should have. At any rate a church-related college must be superior at this particular point in order to warrant its existence as a separate educational institution.

The Perpetuator of the Principles of Democracy

Then, too, there is the matter of the preservation of the principles of democracy.

The influential men that established this democracy which we love were in the main of deep religious principles. It was Christianity that worked as a leaven in the desire to have and in the articulation of the freedoms which we enjoy in this land. It is Christianity that insists upon the equality of man and that lies back of the declaration “that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.” These are fundamental to the very existence of democracy. It is Christianity that teaches men to love their neighbor and to assume in a spirit of love their responsibility for social welfare. And if we win the peace at all after we have won the war, it will be because the fundamental principles of sympathy and understanding and fairness, which radiate, however directly or indirectly, from every true church-related college, have been given determinative consideration.

A democracy can be deeply rooted in the hearts of men only when those same hearts are willing to recognize no absolute sovereignty over their minds, wills, and lives than that of God, and realize that precisely the same thing holds true of the other fellow. If the church colleges fail to inculcate these fundamental principles into the minds of their students, they shall have failed to meet their distinctive obligation in preserving democracy. It is a commonplace to call attention to the fact that Nazism and Communism are no friends of Christianity. Where the one succeeds the other is routed. They cannot be bedfellows. And there is no stronger force against these obnoxious political “isms” in all
the world than the principles for which the church-related colleges must stand if they be true to their heritage.

**The Repository of the Liberal Arts**

Finally, there is the matter of maintaining the Liberal Arts.

This strikes me as a particular function of the church-related colleges. I realize full well that the liberal arts in the minds of some people are not worthy of being preserved. They are ready to discard them as outmoded. They are positive that education should serve as a means to enable men to earn money quickly. That is characteristic of an age which is in the grip of technocracy and which is out and out materialistic, of an age in which men keep their eyes on the ground looking for gold and refuse to look upward where there is beauty, goodness, and life, of an age in which idealism seems to have been smothered under a pall of smoke produced by selfishness and hatred.

But the best in man, refreshed and sanctified by the touch of the Spirit divine, rebels against the world's situation. It would be liberated. It would rise above it all. It would be liberal-arts minded. And it seems as if liberal arts have been driven out of the curriculum of practically all the tax-supported institutions. Church-related schools are practically the only institutions of learning that have a semblance of the liberal arts spirit. If these arts are worth preserving, then it is well that we regard the church-related schools as the great divinely-designated repositories of the kind of education which lifts men's souls up out of the sordid valleys where men have an eye for nothing else but an extra dollar. If these institutions preserve this type of education, the day will come in which a generation will rise up and call them blessed.

**Design in Inorganic Nature**

Robert E. D. Clark, Ph. D.
Cambridge University, England

The widespread conviction that the world is not, in the last resort, the result of "the things which do appear" but shows signs of having been planned in some way behind the scenes, may be traced right back without a break to ancient times. We find it, not only among the adherents of most of the great religions, but in a modified form even among thinkers of a highly sceptical turn of mind. Indeed, many who like Hume have denied that the world of nature affords any evidence for the Christian view of God, have nevertheless been compelled to admit that nature affords abundant signs of what looks like the workings of a designing mind.

Looking back over the long history of human thought, it is indeed remarkable that despite constant changes in man's heritage of knowledge, at least some men and women of every age have been able to discern the fact that "God left not himself without witness" but indelibly placed the stamp of His handiwork upon the world of nature.

**Design in Organic and Inorganic Nature**

When we begin to consider the exact lines of reasoning which have seemed convincing to thinkers in the past, we find that they can be conveniently divided into two kinds, according to whether the evidence was supposed to come from a study of the animate or inanimate divisions of nature.

It was natural that the older philosophers and theologians should rely far more upon the evidence of design in the structure of living creatures than in the world of inanimate nature. The exquisite adaptations of animals to their surroundings and the structures of the bodies of mammals, birds and fishes had been standing wonders from time immemorial and would naturally be the first to arrest attention. Even if the ancients knew little anatomy, they were much impressed by the little they knew. Thus we find Aristotle convincing himself that the reason why the dogfish had been designed with its mouth not in front but some little way down on the flattened ventral surface of its body, was in order to allow "a fair chance of escape to the smaller fishes and, indeed," he adds, "if it were not so, there would be very few of the little fishes left."

On the other hand the physical world did not, at a superficial glance, offer anything like such clear evidences of design. Travelers reported that a vast proportion of the earth's surface was barren and bleak beyond description. There were lonely mountains, tractless wastes of water, deserts and marshy jungles—all of them dangerous and apparently useless. And when we try to envisage the reactions of earlier generations to these scenes, we must be careful to do so without reference to our own greatly
altered viewpoint. Today we have learned to love the grandeur of mountain scenery. Yet to former generations the desolate rocks were no objects of beauty but the holds of evil spirits, while terror and death lurked in every crag. Indeed no man ventured upon the mountains unless obliged to do so. Then again the sea, now conquered by the steamship, was once deemed the great enemy of humanity, an enemy which divided man from man and nation from nation. Its unknown perils were feared with a fear which is almost unimaginable today. There were said to be magnetic rocks arising from mysterious depths which tore limb from limb or dragged the nails from ships only to leave a mass of wreckage, while storms and unchartered sands all took their toll from mariners who were ever at the mercy of the treacherous winds and ocean currents.

The Design Argument in Early Days

With such a picture before our minds we could not be surprised if thinking men in the past had seen no evidence whatever of God in the structure of the physical world. Yet in fact, the situation was otherwise. Even in Old Testament times we find the Psalmist so impressed with the beauty of a storm that he ascribes it at once to God while he himself loses all sense of cringing fear (Psalm 29). The Old Testament prophets, too, believed so implicitly that God was the author of the signs of heaven that they told the people not to be afraid of them as were the people in the bordering nations (Jer. 10.2). In the New Testament we find Barnabas and Paul declaring boldly at Lystra that, though God had hitherto allowed the nations to live as they liked, He had not left himself without witness, for He gave rains from heaven and fruitful seasons thus filling the hearts of men with food and gladness (Acts 14.17). And Paul was not alone in such ideas. The Stoics, too, were convinced of the kindness of nature towards mankind, and when we come to the middle ages and on to the dawn of modern science, we find that arguments from inanimate nature were used again and again.

Some of these arguments are so interesting that they are worthy of mention, especially as their outlook is often surprisingly modern.

In the Abassid empire Job of Edessa (early 9th century) maintained that God had “acted wisely in making mountains for the help of mankind, and in making them high so that their waters might flow.” The clouds, too, had been placed high in the sky in order that rain might fall in drops. Job found further evidence of design in the fact that some metals were rare and some common, thus giving mankind a standard of valuation. In addition, he says, “The Creator made iron hard ... so that it might cut and cleave objects, and be useful for the performance of crafts. Indeed without it no craft can be performed.” And he significantly adds: “It is also useful to soldiers in fighting against their enemies”! Job of Edessa’s Book of Treasures. Trans. A. Miniana. p. 179, 183, etc.)

Albert of Saxony was one of the first to realize how remarkably the world must have been constructed in order that land should rise up out of the sea. He developed the idea that a body has two centres—a centre of volume and a centre of gravity—and that these do not coincide in the case of the earth. As a result one side of the earth is nearer to the sky than the other so that the waters are compelled to leave it bare, while the side which is farther from the sky is covered by water. This dissymmetry of the earth, he concludes, must have been regulated by God from all eternity for the benefit of animals and men. (Pierre Duhem, Etudes sur Leonard de Vinci. Tom. i, p. 18ff. We shall see that this argument still has force today.

Since the Reformation

With the Reformation and the dawn of modern science, the subject began to receive more attention than at any previous time. The early Puritans unanimously accepted the design argument. (William Haller, The Rise of Puritanism 1570-1643. 1938, p. 171.) To quote Preston, a representative Puritan writer of the period, “The purpose revealed in the creatures is, of course, that they serve man. Sun and moon and stars quicken the earth to bring forth plants to feed the beasts, and horses run, oxen plow, and dogs hunt on our behalf, so that we may consume nature’s work by serving God.” (Haller, Op. cit. p. 9).

The early scientists accepted the same idea. They almost unanimously believed that man could please God in no better way than by searching out the marvels of His creation. The unparalleled success of scientific research in the seventeenth century did much to strengthen faith in the wisdom and power of the Almighty Designer of the Universe. Before the century had closed, Newton (See Hibbert Journal, 1939, Vol. 37, p. 425) devised what has since come to be known as the entropy argument for design and pointed out in addition that the solar system was made in a way which could not be accounted for by chance.

Boyle and Paley

Robert Boyle’s speculations went even further back towards ultimate realities, for we find him commenting upon the care which God must have taken in creating a chemistry which would be consistent with the needs of life. “The wise Author of things” says Boyle, “did by establishing the laws of Motion among bodies, and by guiding the first Motions of the small parts of Matter, bring them to convene after the manner requisite to compose the world” (Robert Boyle, The Origine of Forms and Qualities, 1667 ed., p. 4). The same thoughts were
also echoed time and time again in the famous *Bridgewater Treatises*.

Then, little by little, the emphasis began to change from inanimate nature to the world of life. Nor was this surprising. The seventeenth century was pre-eminently the century of physical science, the century in which the fundamental principles of mechanics had been discovered. Men were lost in admiration at the amazing simplicity of the law of gravitation and its all but universal applicability. But with improvements in the manufacture of the optic lens and the resulting opening up of the microscopic world, mankind was face to face with a new realm of being. Innumerable hitherto unsuspected details of the anatomy of organisms were rapidly discovered and it seemed that new evidences of design were turning up in limitless numbers.

In this environment the emphasis of the design argument naturally shifted more and more towards biology and the minute details of human anatomy in particular. Many years later the general attitude of the time was summarized by Paley in his *Natural Theology* (1802). For Paley every evidence of co-ordination in the parts of the human body pointed to "an intelligent designing mind," while he asserts in no uncertain manner: "For my part, I take my stand in human anatomy." Paley certainly found additional evidence for his thesis in the realm of inorganic nature, in the properties of water, for instance, but here he felt himself on less sure ground. As for the stars, which had appealed so greatly to a former generation, he remarks that "we are destitute of the means of examining heavenly bodies."

**Darwinism and Teleplogy**

Such was the position until the close of the first half of the nineteenth century. Then the doctrine of evolution gained ground and it appeared to many writers of the time that the design argument, so far as animate nature was concerned, had lost all cogency. It was argued that adaptations which had seemed so wonderful to a former generation were the inevitable result of a cruel struggle for existence, so that there was no reason whatever for invoking an ethical God who had brought them into being.

For a time it seemed that the day of design arguments had gone for ever. The overthrow, or apparent overthrow, of biological arguments, coupled with the fact that the theologians had themselves neglected arguments from inorganic nature, placed the upholders of natural religion in a sorry plight.

The situation was made even worse by the unfortunate time at which it occurred. In the early days men of science had felt amazement and awe as realm after realm and discovery after discovery had opened up before their view. As we have seen, the vast size and magnificence of the universe, the hitherto unsuspected world revealed by the microscope, the simplicity and grandeur of the law of gravitation; these and many other fundamental discoveries tended at first to deepen the general impression that such a universe could not have come into being, save through the working of Almighty God. But the time inevitably came for scientists to settle down and, as it were, consolidate their gains. Really fundamental discoveries became less frequent than formerly while the average man of science proceeded to examine the details of the vast and complex world in which he found himself.

**Design in Doubt**

The result of this examination was, in many cases, to destroy the general impression of design which an earlier generation had formed. Nor was this at all surprising. We all know the story of how the centipede got into difficulties after she had begun to examine her mode of progression too carefully:

The centipede was happy—quite!  
Until the toad in fun  
Said, 'Pray, which leg moves after which?'  
This raised her doubts to such a pitch,  
She fell exhausted in the ditch  
Not knowing how to run!

It was something very much like this which happened to the scientific world in the eighteenth and nineteenth centuries. What had seemed transparently obvious before became more and more hazy, as a result of critical analysis. Just as physiologists absorbed with how the blood circulates or how the nerves work have sometimes roundly declared that free-will and the soul are illusions, so many physical scientists becoming absorbed with rainbows, waves and the imaginary properties of ether, began to lose sight of the amazing evidences of design in the universe.

Let us, however, once again return to consider the situation as it affected biology. As we have seen, Darwinian views captivated men's minds and led them to suppose that species were self-created. At that point discussion rested — so far as the more sceptical biologists were concerned — until shortly before the First World War. In 1913 Professor Lawrence Henderson published his now well-known work, *The Fitness of the Environment*, in which he pointed out that the Darwinians, in their enthusiasm, had blinded themselves to enormous numbers of facts in nature which had been well known a few generations before. The Darwinians supposed that an evolutionary process tended to produce fitness but they forgot that evolution depended not only upon an organism but upon its environment. A struggle for existence was only possible because conditions on earth were peculiarly well suited to the needs of living organisms — on the moon, for instance, life would have been quite impossible.

**The Problem Today**

There the problem remains today. The enormous complexity of living organisms and the variety of
explanations for their existence has made it difficult for the modern man to feel quite certain that they show evidences of beneficent design. On the other hand, a strong case can be made from the relatively simple inanimate part of nature.

Perhaps we may illustrate the present situation by reverting once more to the analogy of the centipede. We shall suppose that after lengthy cogitation this little animal found herself able to solve the intellectual puzzle about which foot went after which, whereupon she climbed out of the ditch and proceeded on her way. This illustrates well enough the stage which science has reached today with regard to that part of the design argument which is based upon inanimate nature. As we shall shortly see, more than enough has now been discovered about physical nature to restore the confidence on this matter which the scientists of the seventeenth century possessed.

But before passing on, let us for one moment ponder to think what the results might have been if the centipede had troubled her head about a matter more difficult than that propounded by the toad. Suppose, for instance, she had begun to wonder how to digest her food. Had this been the case, it may readily be conjectured that she would have remained in a quandary for an exceedingly long period of time. In like manner the thinking and experimenting of modern man has not yet dispelled all doubts about the origin and structure of living organisms. On this matter, therefore, neither the scientist nor the ordinary man of today feels complete confidence in the argument from human anatomy which seemed so convincing to Paley. Signs are not lacking that this situation may alter before long, but this is certainly the present position.

Calvinism and Precisianism
in Dutch Art

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It is no longer denied that Calvinism influenced the low Dutch Gothic architecture and the Realistic Dutch Painting of the Seventeenth Century. However, Calvinism is defined by men like Scheffler, Reinach, Havelaar, Craven, Mather, and others as Protestantism, Puritanism, Primitivism, and Precisianism. The severity, the simplicity, the dignity, the intimacy of Dutch Art are due to the religion of the Dutch, but if there is a note of joy, or humor, the joie de vivre, this is due to the Italian Renaissance, or perhaps to the Flemish and Dutch influences before 1566, the year of iconoclasm. Calvinism still has the doubtful reputation among historians and artists of being other-worldly. Chesterfield has no good word for it, but denounces it as downright asceticism. Pierre van Paasen, though of Calvinistic stock, and though taking van Loon to task for his unfair references to Dutch Calvinism, has not much good to proclaim for the Huguenots and for the followers of Kuyper and Colijn. Scheffler dares to call Calvin not only rigid, but fanatic. Caffin shows clearly that he has been swept off his feet by Motley, and Motley though since long corrected by liberal Dutch historians like Blok and Fruin, is still the great authority for American professors of art and history. Calvinism is receiving a bit of credit in regard to Rembrandt and Vermeer, and Puritanism is no longer synonymous with stupidity, or even kulturfeindlichkeit, but it is a far cry from meager recognition to generous appreciation.

Wencelius' book on Rembrandt is a voice in the wilderness. Calvinism is still the underdog in the present world crisis. No good can come from Geneva!

Yet, this unfair opinion is groundless. If there have ever been Calvinists who were severe, and rigid, and fanatic, and other-worldly, and kulturfeindlich, they can certainly not find support with Calvin. From the very beginning there have been three kinds of Calvinists: Precisians, Moderates, and Latitudinarians, and they are still existing, and they have to make the best of the situation, though the Precisians like to give the impression that they are the genuine Calvinists, and that any one who does not agree with them is not a sincere Christian, nor a logical Calvinist. Yet the roots of those Precisians do not go back to Calvin, but to the New Devotion in the Low Countries, to men like Ruysbroeck, Groote, Brugman, Thomas a Kempis, and Gansfort. Calvin condemns the philosophy of these mystics in no uncertain terms as inhuman. Calvin himself protagonizes moderation, not abstention; the right use of sensuous pleasure, not its abolition. It is a pure legend that Calvin was an enemy of art and culture. The fault should not be laid at the gates of Geneva, but of Brussels, Deventer, Zwolle. Thomas a Kempis above all is responsible for the peculiar ideas of Precisians and Puritans. John Calvin sounds an entirely different note.

Let us trace the origin of this unfair view of Calvin and Calvinism.
Thomas A. Kempis and the Puritans

Thomas a Kempis, as every one knows, wrote a famous book, The Imitation of Christ, which is a real jewel. In beautiful language full of alliteration and assonance, graphic illustration and musical rhythm, Thomas first talks about the Separated Life, then about Consecration, or the Inner Life, then about Consolation, or Comfort, and finally about the Lords' Supper. The terms separation and consecration are not foreign to any one who has made profession of faith in a Reformed Church. The terms consolation and comfort are the key to our Heidelberg Catechism. They show that not only Catholics and Modernists, but also Calvinists have been broad-minded enough to enjoy the form and content of this precious volume, the world's best seller after the Bible.

However, this excellent work both from the point of view of philosophy and religion, contains three pernicious chapters, following right after each other, on the relation of nature and grace. Thomas Hamerken proceeds on the assumptions of Thomas Aquinas that life falls into two watertight compartments, natural life and spiritual life, reason and faith, philosophy and religion. But, whereas Aquinas believed that philosophy was the vestibule, or guide to theology, a Kempis declares that all this talk about universals and particulars is useless. And, whereas Thomas Aquinas leaves room not only for the severe tasks of life, but also for the joy of life—no wonder, he looked like a weigedane pater—the other Thomas says that nature is so contaminated by sin, that we must leave it alone as much as possible. If we want to cultivate spiritual joy, we shall have to let sensuous pleasure go. Cum libello in angulo, with a book in a nook. And this has to be a religous book. Do not look at beauty, do not listen to music, do not partake in conversation, especially not with young people. Do only what is strictly necessary. Live as soberly as possible. Life is a necessary evil. Meditate on the heavenly things only. Hence his starting point: on the contempt of the world. Thomas a Kempis is a separatist, an ascetic, an enemy of art and culture, and even of practical Christianity. He is the real father of the Puritans and Precisians. But he is not the spiritual father of the genuine Calvinists. Calvin quotes from pagan philosophers and church fathers. But he does not even mention the New Mystics in the Low Countries. And yet, he goes for them. Without mentioning any names, not even of Thomas a Kempis and Menno Simonz, he shows that their point of view is false, that their philosophy is cruel and inhuman.

Calvin's attack on Thomas a Kempis' three chapters in the Institutes (Book III, chapters 8, 9, and 10) made such an impression on the minds of the protestant intelligentsia that without his knowledge these five outstanding chapters were reprinted in Latin and Dutch, and edited as a separate little volume of less than a hundred small pages under the title of The Golden Booklet of the True Christian Walk by John Calvin.

John Calvin's "Golden Booklet"

This pendant of Thomas a Kempis' Imitation was published time and again, even in the nineteenth century, says Professor Rutgers in the preface to Doumergue's De Gereformeerde Vroomheid Volgens Calvijn (Dutch translation by Miss Rutgers). It must have had a wide reading and a tremendous influence. Calvin does not start with separation, but with holiness! Then he discusses self-denial and crossbearing. In his fourth chapter he points to this life as the preparation for the life to come, and his final chapter on "The Right Use of the Present Life," he lays down three sensible and scriptural principles: moderation, contentment, and faithfulness, ending with the famous paragraph containing the common mandate and the sacredness of every calling or vocation, and ending up with the Pauline phrase, In the sight of God, Coram Deo.

This Golden Booklet written in a terse and crystalline style, interesting from start to finish, so that one can finish it in a couple of hours, contains also the fundamental principles of a Calvinistic cosmology and aesthetics. Together with Book III, chapter 19 on Christian liberty, it ought to be reprinted in small format, the paragraphs broken up into individual sentences, in a clear type, with broad margin, on the best of paper and in a binding commensurate with its title, for the fortification and consolation of all true Calvinists, and for the disappointment and discomfort of all Precisians, Puritans, Primitives, and Biblioclasts.

It is the tenor of this Golden Booklet that is the key to the outburst of art, science, culture, activity, stamina, and endurance during a terrible war of eighty years. It is this Golden Booklet that points to Dutch Calvinistic architecture and painting, literature, music, and sculpture in the seventeenth century. Not the puritanism of Thomas a Kempis. but the moderation, contentment, and fidelity of John Calvin is the backbone of an art that has not its equal in the whole history of painting even according to Walter Pach who is a believer in the Classical and Italian genius. Dutch painting and architecture have little to do with the other-worldliness of the Precisians, but everything with the full-orbed view of Calvin. Calvin's principles are none else but the formulation of the Biblical breadth of Psalm 24: The earth is the Lord's and the fulness thereof. There is a quiet joy and an all-embracing and sane mysticism spread over the handiwork of the great Dutch Calvinist artists. Not the sensuality of the Italian Baroque, but the rightful pleasure of the senses, of daily labor, of faithful scholarship, enterprise, and culture; even the enjoy-
Are the Anglo-Saxons Israelites?  

A Study in British-Israelism

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IN OUR first article we attempted to show that it is impossible to make an absolute distinction between Israel and the Jews. As a consequence we are not to look in Scripture for one group of prophecies and promises for the Ten Tribes and a separate group for Judah. That there were special warnings and particular promises for this sub-division or that of the whole house of Israel can hardly be denied, but they were of a temporary and special nature which passed with the passing of the situation to which they were addressed. God's promises and warnings are for God's people, all God's people. Those that were applicable to His Old Testament Church were applicable to the whole Church. Scripture gives us no warrant for dividing that Church into the two groups of “Israel” and the "Jews." Upon that background it will now be our purpose to investigate the contention that the British Isles are peopled by the descendants of the Ten Tribes.

Migration of Israel to Britain

Hanan and Aldersmith, in their work, British-Israel Truth, marshal a large number of prophecies concerning Ephraim and Manasseh, of which the former is supposed to be Britain, and the latter the United States of America. Nineteen characteristics as prophetically foretold are enumerated and then discovered in the Anglo-Saxon people. Some of them are very striking, especially those which refer to wealth, military genius, harbors, and ships.

The point to be remembered, however, is that one hundred similarities between the present status of the Anglo-Saxons and the prophecies concerning Israel can be overthrown by one dissimilarity as far as proof for the theory is concerned. In chapter seven these men trace the migration of the Israelites through Media under the name of the Scythians into Europe, and then pick it up again at the point where modern history begins, that is, with the tribes which successively invade the Isles. By a rather superficial comparison of cultures the intermediary links are also joined. The only real link offered between Assyria and Britain are names which resemble the name of one of the tribes, that of Dan, which also occurs in the form of “Don.” Allen, another writer for the theory, even has a chapter on this point entitled, “Dan—the Serpent's Trail.” The question arises, how can the name of Dan, supposedly left behind in the tribe’s wanderings across Europe, prove that Ephraim came to England? There are perfectly rational explanations why the rivers of Europe bear such names as the Danube and the Dnieper without resorting to any such strange theory. As a matter of fact, the very migration of the tribes argues against the survival of their names. The new races which would occupy the territory they vacated would give their own names to places and rivers.

British-Israelism is at considerable pains also to show a marked distinction between Germans and Englishmen, and philology plays a leading rôle here. Hebrew and Welsh are supposed to be closely related. But it is also urged that the Israelites dropped the use of the Hebrew long before the Jews did, so that the assumption of new forms of speech is no argument against the identification.

Britain the Home of Israel?

It is not possible to examine each of the alleged identities in detail nor to follow out each argument. But it may be profitable to present a few as examples. We will attempt to be fair and select representative arguments.

British-Israelites themselves place great emphasis on the prophecy made by Nathan to David concerning the “place” where Israel was to be planted. Nathan had agreed with David in his plan to build a house for Jehovah. But Jehovah came to Nathan and reversed his human decision. When Nathan returned with the word of Jehovah he said, among other things: “And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first.” (II Sam. 7:10). British-Israelites maintain that this never happened in the land of Palestine but was only true when Israel finally came to the only place fitted to give them such protection, namely, the British Isles.
Darms, a critic of the theory, builds his whole case against this argument by declaring that the tense is really past so that it becomes, like all the preceding verses to which it stands in closest relation, not a prophecy, but a statement of accomplished fact. This is possible but not very convincing to British-Israelites. But even when we retain the future idea it becomes evident that it was not the distant future which was meant. In the day in which God planted Israel in that protected place, the son of David's bowels was to build God a house, (v. 13). That is very obviously the same kind of house that David intended to build and it was actually built during the reign of Solomon, a time of peace and prosperity, when every detail of the promise was literally realized. That it was not permanently realized was due only to the well-known fact that the people did not live up to the implied conditions of all such promises. If God permitted Solomon to build that house it must be because He considered the promise of verse ten realized, since He specifically told David that not until Israel had a place would He seek one. Should the judgment of God not carry more weight than that of British-Israelism? If the promise was not fulfilled then, certainly it is much further from being fulfilled in the British Isles. Or should we consider the nightly bombings of London of such a short time ago as merely an inconvenience not at all related to her "fortress-like safety on the Isles?"

The attempt is made from various passages of Scripture to identify the appointed place with the British Isles. Thomas makes much of those verses which refer to the wilderness and observes that this refers, not to arid wastes, but great stretches of uncultivated and unpossessed lands. These were taken by the Israelites in their migration until they reached the Isles, and then, when the place became too strait for the population such wildernesses as America and Australia were inhabited. It hardly needs to be said that in that sense all the early peoples inhabited the wilderness and the wilderness of the United States is far from being peopled exclusively with the supposed Israelites from the Isles. The real sense of the word is that of a condition, and reminded the Israelites of the conditions of their own wilderness wanderings with its accompanying manifestations of Divine judgment as well as of Divine protection and guidance.

"The Isles of the Sea"

This attempt becomes even more definite through the manipulation of those texts which refer to islands, which islands are then identified with the British Isles. It is impossible to present all the material here and it is not necessary. One or two of their strongest texts may be presented as representative of the whole. Thomas quotes Isa. 24:14-16, where these supposedly significant words occur: "In the isles of the sea." Then he argues that "sea" and "west" are generally the translation of the same word in the Hebrew Bible so that this should be "the isles of the west," for the reference to the sea in connection with islands is a redundancy. The Hebrews, however, were quite capable of this kind of redundancy for the sake of emphasis or for poetic reasons.

In addition, to make it "the isles of the west," in no way eliminates the islands of the Mediterranean, as Thomas claims it does. At least, the Mediterranean is west of Palestine now and it is quite likely that it was west of Palestine when Isaiah wrote. Thomas insists that these isles represented the "uttermost parts of the earth, nothing farther was known." But no proof is offered that Isaiah did not consider the boundaries of the Mediterranean as the uttermost parts of the earth. Are we to imagine that at that early date the people of Palestine knew what lay beyond those far flung shores?

One more point remains to be noticed. Not one word occurs in this entire passage which links these verses to Israel. The last definite indication of a people is given in the preceding chapter and that is to Tyre. Now it may very well be that Isaiah was thinking of Israel when writing these verses but it most certainly is not proved. Finally a very strong text proves to be no stronger than any other. The proof is a matter of juggling the translation, making imagination stand for fact, and jumping to an unwarranted conclusion.

Another text quoted by several writers is Isa. 49:12: "Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." Since the Hebrew has no word for North-west, this direction is supposedly indicated here. The only isles to the north-west are the British Isles. Let it be clearly understood that there can be no reasonable doubt that the British-Isles are included in this verse. Jehovah's Servant surely was able to reach to that far-away land and much farther also. But it includes all the vast regions between, which even British-Israelites admit are not populated with Israelites. After all, these words indicate only points of the compass and whatever lies in those directions is included. It is of significance also that both Assyria and Babylonia were spoken of as coming from the north while actually they lay very nearly in the same latitude as Jerusalem. The reason was simply that these powers attacked and entered Palestine from the north.

What Are "the Isles"

The entire argument is faulty in its interpretation of the word "isles." Its radical sense is that of a habitable land as opposed to water, so that its general application is to those territories that lie near the sea. Tregelles states its first meaning as "habitable, or inhabited land as opposed to water, the sea, and rivers; Isa. 42:15, 'I will turn the rivers into habitable land.'" He goes on to say that it can,
therefore, apply either to the coasts of a continent or to an island.

The whole contention is admirably answered by Parker. "Our attention gathers about such passages as 'Glorify ye the Lord ... in the isles of the sea;' or 'The isles shall wait for his law.' Such expressions are made by the British-Israelites to refer to the British Isles. Of course they could have no reference to the innumerable archipelagoes in the seven seas! Nothing but the British Isles will do! The wish is parent to the thought. As for the word itself, the singular form in the Hebrew means 'coast, region, place whither one betakes oneself for resting (especially mariners)" the plural, especially in connection with the sea" means 'coast lands, water-washed land, or islands in the proper sense of the term.' In brief, the word does not necessarily denote small parcels of land surrounded by water. It might even refer to the coast of Africa. In Isa. 20:16 and 23:2, 6, it is actually used of the coast of Palestine and Philistia. In Genesis 10:5 it denotes 'region' or 'border.' All of which makes it plain that texts involving the term should be expounded with caution. Now the water-washed lands with which the Hebrews were familiar were the near-by coasts of Philistia, Phoenicia, and Asia Minor, and the neighboring islands of Cyprus and Crete. Such regions as the Aegean archipelago, Sicily, Italy, Spain, and the north shore of Africa, visited only by the venturesome Phoenician sailors, were like the shores of another world. They were the synonyms of remoteness. They were the epitome of 'far-awayness.' Consequently, when a writer or speaker wanted an expression graphically suggestive of distance or separateness, the word 'isles' leaped to his mind. The term provided a convenient and forceful figure by which the prophet could describe the distant extent of the Messiah's ministry. Hence in Isaiah 42:4, and elsewhere, the word is merel y synonymous with universality . . . If the prophet had been talking about the British Isles, he would have said more than he did. Certainly he would have been more explicit had he been thinking of them alone."

A consideration of the alleged proof of the identity of the appointed place and the British Isles makes evident that all such proof is singularly lacking in the Bible. While there are certain passages that seem to support the view of British-Israelism, a closer investigation shows that there is not one shred of evidence in the Scripture that the Israelites were actually to inhabit this particular place.

A Groundless Theory

The very characteristics which are used as proof for the identity of the Anglo-Saxons and the Israelites at one time were those of the little country of the Netherlands, and, before her, of Spain. The question is, were these promises which are supposed to be for perpetuity not in force during those many centuries? After all, as a first class power, as a wealthy people, and as colonizers, Great Britain is but an infant among the nations of the world. This whole line of argument carries no weight at all and if an identity is to be established it will have to be on the grounds of direct proof. It is also to be noted that whatever is being done in the way of missions is being done, not by "Manasseh" or "Ephraim" as is claimed, but by converted people banded together, not in governments, but in churches. The theory receives a fatal blow also by the identification of Britain with Ephraim and the United States with Manasseh, for British-Israelism holds that the prophetic promises belong to "Israel" or the ten tribes.

The standard works will show that the English people do not belong to the family of Shem at all, and are, therefore, not even first cousins of the Israelites. It is admitted that there are no facial resemblances but it is asserted with charming naivete that this is as it should be. After all, Israel was to be lost, and if the people retained the appearance of Abraham, surely they would be known as the sons of Abraham. On that ground the wonder is that they were discovered at all.

Darms appears to attack the movement from the viewpoint of a confirmed Millenarian but he is perfectly right in asserting that on the literal principle of interpretation, upon which British-Israelism insists also, Israel must return to Palestine, not the Isles. Either the literalism or the place will have to be surrendered. But a surrender of the literal principle leaves no Biblical support of any kind for making the British Isles the place. The conclusion to which one is compelled to come is that the Bible does not so much as suggest the identification made by British-Israelism. Since all the facts collected by reputable scholarship agree with the conclusion to which we have come on a basis of an investigation of the Scripture, we can feel perfectly confident that the British Isles are not the place which God promised his people, and that the British peoples are not the direct and pure descendants of the ten tribes.

[A third article, in which the subject of pyramidology and of anti-semitism will also come into purview, will close this discussion on the vagaries of British-Israelism.]
Labor Unions and Christian Principles

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ONE need not be a prophet or the son of a prophet to say that the past decade has greatly altered industrial organization and to predict that in this sphere great changes and crises face the American people. With the coming of the now abolished N.R.A. and New Deal legislation, the workers of the United States were given a real opportunity to "join unions, without fear of discharge and other reprisals from their employers." The result has been the vast sweep of trade unionism reaching an all time high in 1937-38. The split within the ranks of the A.F.L. led to the organization of the C.I.O. in 1936 and the consequent expansion to fields of unorganized labor, largely in the mass production industries, with no respect for the craft divisions of the decadent A.F.L. Steel, rubber, automobiles, radios, electrical appliances, textile products, mines, oil, ship-building, shoes, etc., all came under the sway of unionism. The country was torn by the industrial wars that rage from this time on—wars between capital and labor, between the A.F.L. and the C.I.O. The peak of the swing was reached in the sit-down strikes of 1937. The enactment of the Wagner Act legalized the closed shop. Today unionism is a vital part of American life and figures prominently in all political and economic aspects of our society.

The Present Situation

Of late, with the nation at war, organized labor has temporarily been somewhat dormant, having pledged allegiance to the government for the duration. But even today it is easy to observe its tremendous power and influence, its unchecked efforts to advance its interests. John L. Lewis is becoming labor's czar. It is well for our leaders to consider diligently this surge of the past decade, and carefully determine its justification, its place, and its dangers to our culture and way of life. That some are becoming alarmed at the present trend is seen in the recent sane and illuminating remarks of Arnold Thurman, a Washington authority of no mean ability.

The Christian is naturally interested in unionism. Any movement which occupies so prominent a place in society and is exerting such an influence in American life, and is invading the personal life of millions so directly, is also a matter of real concern for the Christian who though not of the world is certainly in it. Neither is the matter an abstract fact upon which the Christian must pass judgment, but it is a concern that in many instances demands a choice of serious consequence; either he must join the union or face an alternative of economic difficulty. What attitude ought the Christian to take in the face of modern trade unionism?

If the modern unions had a definite system of principles clearly enunciated and carefully observed in practice, our task in evaluating them would be comparatively simple. The truth of the matter is, however, that all unions are primarily organizations of working men with no definite set of principles about which they are unified. Because of this, it is also difficult to automatically condemn or approve all unions. They differ considerably. The typographical union, which was formerly associated with the A.F.L. but has now broken away, has a good record of conduct although we would have serious strictures on some principles governing them. On the other hand, the building trade and trucker's unions are notoriously corrupt and ruthless. Yet there is sufficient similarity among them all to permit a degree of generalization.

A. F. L. and C. I. O. Principles

What expressed principles have been set forth by the unions? The A.F.L. constitution begins with its Preamble: "Whereas, a struggle is going on in all the nations of the civilized world between the oppressors and the oppressed of all countries, a struggle between the capitalist and the laborer, which grows in intensity from year to year, and will work disastrous results to the toiling millions if they are not combined for mutual protection and benefit; it, therefore behooves the representatives of the Trade and Labor Unions of America in convention assembled, to adopt such measures and disseminate such principles among the mechanics and laborers of our country as will permanently unite them to secure the recognition of rights to which they are justly entitled." We might expect then that in the constitution these "rights" to which laborers "are justly entitled" would be stated. Nothing is said about that. In Art. II, Sec. 1, we learn that the purpose of the unions is "to secure legislation in the interest of the working masses;" and in Sec. 4, "to aid and assist each other, to aid and encourage the sale of union label goods, and to secure legislation in the
interest of working people and influence public opinion by peaceful and legal methods in favor of organized labor.” The A.F.L. leaders have frankly admitted: “The A.F.L. has not indulged in any exhaustive or elaborate platform of abstract principles.” (1)

As to the aims and purposes of the C.I.O. we can quote the following: “The aims of the C.I.O. are those which American working people have sought to achieve whenever they have become organized and articulate. The difference between the C.I.O. and earlier labor movements is simply in the fact that it has applied a more modern and successful form of organization to the winning of these objectives, which are collective bargaining, higher wages, shorter hours, improved working conditions, and the establishment of democratic rights in the industrial as well as the political world.” Its lack of stabilized principles is demonstrated in this statement: “The aims of the C.I.O. are, and will continue to be, no more and no less than what is desired by the majority of American working people. For it is a democratic organization designed to express the will of its members and to win for labor the place which it seeks and to which it is entitled in American democracy.” (1)

From the above quotations it is clear that the expressed foundational principles of Unionism are few and exceedingly general and vague. From this we can not conclude, however, that unions have no principles, or that the matter of principles has no relation to them. As we hope to show, there is a definite philosophy of life behind present-day trade unions, reflected in the expressed aims and manifested in their practices.

**Labor Practices**

The practices of various unions differ and we should be prepared to make allowances and grant consideration when dealing with any particular union. This is naturally true because of the variety of organizations and the large amount of autonomy that is given to the locals. But again, it is comparatively easy to outline the practices or “ways and means” of unions in general. The first means of unions is the organization of the workers. This may be done in various ways. Laboring conditions may be such that the workers are anxious to unite for relief, or again, members may be brought in by attractive offers of better pay, or greater security, etc. Boycotting and physical violence are often threatened and applied to force membership upon an unwilling worker. Members are united usually by some agreement or promise, and in some cases even an oath is required. Some organizations are so closely organized that they demand an oath to secrecy and loyalty for life at all costs. The oath of the A.F.L. required: “To all this you pledge your honor to observe and keep as long as life remains, or until you may be absolved from this obligation by the A.F.L.” (1) Notice that no opportunity is given the candidate to absolve himself should he so desire later. The first practice of the organized union is to seek to arbitrate with capital for its demands. In times past, this would often be impossible, for the management would refuse to recognize the union or deal with it in any way. Today, as a result of labor legislation, if a union can establish its existence, the union can appeal to the government and the government will insist on management meeting the union leaders at the conference table. If the conference table does not result in a settlement by arbitration, the union after exhausting all possible means can call a strike. Objectives for which unions seek arbitration and ultimately strike were formerly mainly higher wages, shorter working hours, or better working conditions. Today, much of the disputation is concerning the rights of unions themselves, such as, collective bargaining power and the closed shop. Ordinarily a strike consists in the cessation of work on the part of the employees and the picketing of the shop to discourage others from replacing the strikers. As a matter of fact, however, physical force and violence is often employed to keep the employer from hiring others. In 1937 strikes took the form of sit-down strikes. Boycotting is employed to force the capitalist to grant union demands. Sympathetic strikes are staged to bring pressure to bear on the offending employer. The general strike has been discussed and on occasion attempted though unsuccessfully. The general principle of the union practice is to get as much out of the employer as possible. They are continually at odds, seeking to subjugate one another. That is the representation of unionism. There is little emphasis on helping the employer in a cooperative and friendly fashion in any way. It is insisted that after a labor contract has been signed and is in force, the union will insist upon the laborer doing his part. For example, during World War I, the draft had removed so many youthful linotypists from the printing force of a Grand Rapids newspaper that production was slowed up by the substitution of older men. The management complained to the union that its end of the labor contract was not being met. The result was that the union checked the work of the linotypists and permitted the employer to pay according to the percentage of work done. The above is but a very general summary of labor principles and practices.

**Protesting Against Industrial Injustice**

What relation does unionism have to Christianity? In how far is it in harmony with Christian principles and morality? We can begin by saying that un-

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(2) *C. I. O., What it is... and how it came to be*, pp. 42, 43.
(3) *Unionism and Unions*, p. 12.
doubtedly unions have a place in society. Altogether too long in the past have employers in a most un-Christian fashion abused the laborer. The C.I.O. is right when it says that "the unorganized worker is merely a pawn in the industrial chess game of organized capital. He is powerless to bargain for decent wages with great corporations which have the life-and-death power over him of being able to withhold his only means of livelihood." (1) It is safe to say that whatever evils unionism may have done to date, and they are many, are not to be compared to the sins against labor on the part of the capitalist. It is with horror that we read of the employer who seeks to drain from his worker his only means of livelihood. The state must respect the right of private property and the worth of human life and property. It is with horror that we read of the employer who seeks to drain from his worker his only means of livelihood.

In this connection we must also comment on the place of the state in laboring problems. It has the obligation to protect its citizens from injustices or practices which result in the spiritual, moral, or physical degeneracy of its wards. Generally the government has been controlled by the money classes and the laboring man had no opportunity to look to the state for assistance in his dire plight. Only in recent years have governments been awakened to their responsibilities. The state must respect the right of private property and the worth of the individual, but also the right of working men to organize and further their interests.

**Christian Principles and the Right to Organize**

Christianity recognizes the right of workers to organize in order to improve their condition. Pope Leo XIII said in his famous Encyclical Letter Rerum Novarum, May 15, 1891: "The experience of his own weakness urges man to call in help from without. We read in the pages of Holy Writ: It is better that two should be together than one, for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up . . . It is this natural impulse which unites men in civil society; and it is this also which makes them band themselves together in associations of citizen with citizen . . . For to enter into 'society' of this kind (particular societies) is the natural right of man; and the state must protect natural rights not destroy them." (1) The use of conciliation and arbitration is perfectly proper and is in harmony with the spirit of Matthew 18, although there the passage is in a different setting. And if all means for a peaceful settlement of differences have been exhausted and the union is convinced of the righteousness of its cause, it may call a strike and employ peaceful persuasion to gain the sympathy and co-operation of others in gaining their just ends. Naturally many factors enter into the judgment as to the legitimacy of a strike in a particular instance. The Christian conscience and sense of morality must also operate in determining when and where a strike can be held justly. For instance, today, when the nation is facing its greatest crisis and fighting men need airplanes so badly, it would be definitely wrong for a union to call a strike in a vital airplane factory which is producing for the army, even though the cause of the laborers might be perfectly just and the employer grievously at fault. All such factors, however, do not negate the laborer's right to strike and—which also follows—to boycott. In other words, the principle of unionism is legitimate from the Christian standpoint. Its need is recognized. We are living in a world of sin where men do not live in love with one another. It is necessary for workers to protect themselves from the selfishness and greed of the capitalist.

The right of labor to organize must hence be conceded in the light of Christian principles.

**Note:** This article is to be followed by another on: The Christian and Organized Labor.

(4) C. I. O., p. 45.
(5) Unionism and Unions, p. 21.
Rats Aboard the Ship of Democracy

The good ship, Democracy, steams out of the harbor, bound for every port of every land, its hold laden with a precious cargo of Four Freedoms. But in that same hold is something else. Insidiously, unobserved, while the cargo was being hauled aboard, some rats climbed up the ropes and are now busy, unless we see them for what they are in time, unless we stop mistaking their gnawings for the sound of settling freight—they are busy gnawing into those precious freedoms and may render them useless.

These rats are false dogmas which public opinion and modern education accept as self-evident truths.

The first of these is PROGRESSISM. Man is naturally good and indefinitely perfectible. Goodness increases with time and error declines. History is the story of man's upward climb. Not Grace, but the automatic interplay of natural law in a world set free from religious superstition, shall accomplish this. Sin is like the appendix, a vestigial remnant of a bestial ancestry.

This falsehood confuses material advancement with moral development. Faster planes and dehydrated food do not produce a better soul. Time does not operate in favor of improvement. If a man is sick, time operates in favor of death. If a car is coasting down hill, time operates in favor of destruction.

Progressism is an enemy of freedom because it denies human responsibility. If evil is the result of bad breeding, bad air, bad milk and bad ductless glands, it cannot be controlled by moral choice, freedom is an empty sound.

History denies Progressism. In the last century and a quarter we have seen a rising crescendo of more frequent and more brutally destructive wars. Barbarism is not behind us, it is beneath us, and can crop out any time unless kept repressed by our wills enabled by God's grace. That the world does not evolve right does not mean that there is no right. It means that it must be put right and for that we must get back to God!

The second of these rats in the hold is SCIENTISM. Not science, but the belief in its infallibility: the belief that "Science says" ends all argument and stifles all faith.

Science is a legitimate road to knowledge, but of a limited kind. Scientism denies the limit. Scientism would put Mother-love in a test-tube and human nature in a cauldron to boil, just to see if the green scum of envy and selfishness appears. Scientism has bowed to the god of counting and classification. Higher education has been whirled in a mad spiral of specialization until we are lost in a maze of numbers. We have traded our judgment for vast quantities of undigested and unrelated facts.

Ask a child in the first grade of a Christian School where he came from and where he is going and he will tell you. Ask a Ph.D who has spent ump-teen semesters counting the microbes on cotton under-shirts the same simple questions and he can't tell you and is proud of his ignorance! He wouldn't buy a five-cent gadget without knowing what it's for, but he's content to live 60 years without knowing what his life is for.

Because Scientists discovered that this was a Universe of law and design they began to assume that they were the authors of the book of Nature instead of only proof-readers. They tore Nature away from its God only to find that Nature turned to rend them. Science, which as supposed to be our servant, became our master. Why else do millions shrink from a machine in the air and mothers dig into the earth like moles to escape searing chemicals?

A third rat aboard our glorious barque is MATERIALISM.

Materialism says that man is not a creature made in the image of God, but he is "a psychoanalytical bag with a physiological libido," or a "stimulus-response mechanism," the end of whose existence is the acquisition of things and the enjoyment of sensuous pleasure.

So long has Materialism been gnawing, that people everywhere are crying out for a return of their individuality. They are thoroughly sick of being the roast boiling in the Darwinian pot—the squirming libido in the Freudian stew—the cheese squeezed in the Marxian sandwich between Capital and Labor. They want that which makes them human—that which gives meaning to politics and economics and freedom, they want their souls again! It is no longer funny to make a monkey out of man!

Millions of boys—God grant—are finding God again in fox-holes and slit-trenches. It is said by a soldier, that there are no atheists in foxholes and on rubber rafts. And when they find their souls again, they are going to hate the smug intelligentsia that said they were animals, units in the social equation. They will wander on the battlefield like Mary in the garden crying, "They have taken away my Lord, and I know not where they have laid him."

We are making young men go through anguish and blood and at the end we promise them only things, things, and more things. Like Manasseh of old, we are making our children pass through the fire to a Molech...made of PLASTIC!

America, repent! Your true greatness lies in your return to God!

ALBERT BANDON

THE CALVIN FORUM * * * MAY, 1943
Dr. Maclean and the
"Evangelical Quarterly"

The following editorial in the January-March issue of Peace and Truth, the paper of the Sovereign Grace Union with headquarters at London, will interest the readers of The Calvin Forum. It supplements some of the facts stated about Professor Maclean in our editorial tribute to him in a recent issue of our magazine. Under the caption, "A Prince in Israel," the editor writes:

It is with deep regret that we record the death of our beloved President, the Rev. Principal Donald Maclean, D. D., which took place in Edinburgh on January 30th. Twice Moderator of the General Assembly of the Free Church of Scotland, Principal of the Free Church College, Edinburgh, and Moderator of The Evangelical Quarterly, and, since 1934, President of the Sovereign Grace Union, his wise and spiritual leadership will be sorely missed by many among the Reformed Churches in this and other lands. The last words that fell from his lips were: "I am looking to the future when I shall see the face of my exalted Lord."

Born at Lochcarron in Wester Ross on September 9th, 1869, he was educated at Aberdeen Grammar School, Aberdeen University, and New College, Edinburgh. Ordained in May, 1897, he opposed the Union of 1900, and with two other ministers maintained in unbroken continuity the Free Presbyterian Church. For a time he acted as clerk to the Presbytery, and took an active part in reorganizing congregations throughout the Church. In 1905 he was appointed to St. Columba's, Edinburgh, from which charge he was released in 1917 to become secretary to the Highlands and Islands Committee.

During the 1914-18 War he was a member of the Interdenominational Advisory Committee on Chaplains to the Admiralty and the War Office, and was instrumental in securing the services of officiating clergymen for interned Gaelic-speaking prisoners of war at Groningen and Gaelic-speaking sailors at English naval ports. With him originated the proposal that the Churches should publish Gaelic religious literature for sailors and soldiers from Scotland and Canada. He was himself joint editor of 19 Gaelic booklets, of which over 25,000 copies were distributed, an enterprise which he resumed during the present conflict.

Dr. Maclean held many offices in the Church and travelled extensively as her representative on the Continent of Europe and throughout the British Empire and the United States of America, preaching and lecturing in Gaelic and English wherever he went. His first moderatorship occurred in 1919, and in 1920 he was appointed to the Chair of Church History in the Free Church College, Edinburgh. In 1927 he was elected President of the International Commission on Calvinistic Congresses, and took an active part in the International Congresses which were held under its auspices at Amsterdam, Paris, Geneva and Edinburgh from 1922 to 1938.


Church and School in Quebec Province

Dear Dr. Bouma:

It is some time now since I wrote you about the situation in eastern Canada, so I feel that I had better do so again.

It is with no little sense of relief that we are beginning to see the departure of the snow. This has been one of the hardest winters on record, and it has had its effect on the work of the church in general. In many of the country districts church services have been practically discontinued for the winter months, while in the cities the congregations have been quite seriously hampered by the Sunday blizzards and the general winter ailments. Some congregations in our city, using oil to heat their buildings, have had very cold comfort from two or three very small coal stoves. However, that is becoming a thing of the past, and I trust that we shall soon be in the midst of spring.

In reading a number of American publications recently I have noticed that the United States government is attempting to take over an increasing number of the universities and colleges for purposes of defence training. I also understand that students are being drafted for service. The system which is being used in this country is quite different.

While the universities are giving as much military training as possible to their students, they are not being converted into state institutions for military training. Men of the R.C.A.F. and the Air Training Plan are given instruction by the university faculties, but every attempt is being made to carry on the regular work of the universities as far as possible. No one, unless in exceptional circumstances, such as a failure, is being called up until his course is finished. Some of the university authorities have attempted to curtail the Arts faculties, but they have not succeeded. The government and the majority of our educationalists feel that it is better for the students to finish their work, as they would probably be incapable of doing it after the war is over. Or if they were not incapable of doing it, they would have to start all over again. Of course many are entering science courses with the war services in view, but no attempt is being made to abolish the study of the humanities or social sciences.

Personally I am very much in favour of such a point of view, as it will tend to keep us from getting too purely mechanical and mechanistic in our education. It will also enable our educational system to recover more quickly from the strain and stress of the war.

The large number of vacancies in the churches of the Dominion have also caused a great amount of trouble. The Presbyterian Church in Canada alone has seventy vacant charges. Because...
of this some of the denominations have speeded up their training of ministers, while others, like the Presbyterian Church, have simply allowed them to go out with only two years theological work. While the former plan may be all right, I am afraid that the latter will only lead to ultimate trouble and disaster. The trouble is that our Presbyterian theological colleges are not such that they attract men to go into the ministry, so our coming ministers are usually few in number. Besides that, every effort is made to keep men, although thoroughly trained, from becoming ministers unless they have submitted to the training which our own colleges give. Unless something is done in the near future for all the denominations in this country, I am afraid that ecclesiastically we face disaster.

But now I must close. We who stand for the Reformed Faith in Canada need your prayers. Sincerely yours,

W. STANFORD REID.

The Calvinistic Study Club

Of late years, that is, the years before the war, the idea of a "Five-Year-Plan" has been in the air. Especially so in Eastern Europe. We, the Calvinistic Study Club, also devised a five-year plan. But what was not true of the Eastern European Plans, was and is true of ours: we finished ours three days ago. (April 16, 1943). This goes to show that although the British are noted for their tenacity, they certainly have no monopoly on it. We are in the good sense of the word, proud that we planned a course of studies, worked it out, and finished it, according to schedule.

It may not be amiss to say a word this time about genesis, birth and growth of our Club. The undersigned spent the summer of 1937 in the environs of good old Amsterdam in the Netherlands. While there he was impressed with the cooperative efforts of the Dutch Calvinists in the developments of Calvinism in general. When he returned to our own shores, he sought out his former teacher and present friend Dr. C. Bouma of Calvin Seminary. We compared "notes" and felt sure that here in Western Michigan we could greatly profit by cooperative studies. A number of kindred friends were invited to meet and ... presto, our Club was born. Not an X but 1511 Seminole Road (Dr. Bouma's address) is the spot where the momentous event took place. There we met and planned the event that we completely forgot to give the new-born infant a name. The name it now has, is arrived at by mutual assent. It has this virtue that it describes correctly the activities of the Club.

We meet at the homes of our members. This arrangement has decided advantages. For one thing, it creates an atmosphere of informality and cordiality: Scholarly habits are not dependent upon bare walls, hard seats and other forbidding aspects of the average class room. Again, it induces fellowship; especially when the wife of our host shares her kitchen triumphs with the Club's members. To the queens of the culinary domain hereewith a salute!

The general title of the series of subjects we have finished is "A Study in Christian-Augustinian-Calvinistic Ontology". The subjects treated were: The Nature and the Unity of Reality, by C. Bouma; Christianity and Platonism — J. G. Van Dyke; The "Christian Philosophy" of the Middle Ages — J. Weidenaar; St. Augustine — R. Stob; Modern German Idealism and the Reformed Faith — A. Persenaire; Schleiermacher and the Beginnings of Theological Modernism — L. De Moor; Recent Neo-Calvinistic Philosophy in the Netherlands — H. J. Stob; Divine Immanence and Transcendence — J. Hoogstra; Personality and Trinity in the Christian View of Reality — L. Greenway; The Significance of Creation for the Christian View of Reality — P. Holwerda; The Supernatural and Its Place in Christian Thought — T. Welmers; The Christian Philosophy of History — D. Kromminga; The Problem of Sin and its Conquest — J. G. Van Dyke.

It was this last mentioned subject we dealt with in our most recent meeting. In the treatment of the subject the understandings first gave an introduction best stated in the couplet of the poet Da Costa "At the root of every problem, lies the guilt and sin of all the world." Next he remarked about the erroneous solutions to the problem of sin, offered by Monism. He then dwelt for some time on the words used in the Old and the New Testament to portray sin, words which always picture sin in one or the other of its sordid aspects. Genesis 3:6 was analyzed and was found to contain the fall of man in his triple capacity, namely, the intellectual, the emotional, and the moral. The outward act is the last phase of the fall of man involving the psychological and the material. The intellect gives content to the fall, the emotional furnishes motive power for it, and the will gives direction to it.

Regarding the origin of sin, it was pointed out that there is no answer to the question now. The Bible merely and significantly illustrates how sin began in man. Back of the human fall lies another fall, the fall in the angelic world. If sin originates in God it ceases to be sin. If it originates outside of God (so to speak) it means a power equal to God. Either one is in conflict with the idea of God as given in the Scriptures. Speaking of the essence of sin is also a bootless task. Sin has no existence in and by itself. It has no "ens". For purposes of referring to sin we seem to give it some substance. We often do this in other things too. We speak of an average weight as being normal weight. Yet, the normal has no existence whatever. A number of cases are grouped together, their combined weight noted and then divided by the number of individuals composing the group. The result is called normal. But there was and is no existence in this "normal". Sin is never abstrac. It always involves soul and created persons who are in conflict with God.

Evil is a word denoting a greater territory than is covered by the word sin. Sin refers only to persons, evil covers the entire created territory. The place and the work of Christ was thereupon traced by the speaker. The concluding chapter dealt with the return to God by the redeemed sinner. This return receives its impetus in regeneration and is carried forward in repentance (METANOIA and METAMELOMAI) and Conversion (EPISTREPHO).

These three words deal with intellect, emotions and will. They culminate in active faith. The return to God is the way man fell away from God but in reverse order.

Subsequent to the reading of the paper an animated discussion took place. Through the good offices of Mrs. Weidenaar there was the pause that refreshes. Finally, a committee previously appointed, reported a new plan of studies. This new set will deal with the subject "Studies in the Character of the New Testament Dispensation". "First one up" is Rev. J. Weidenaar on "The Unique Significance of Pentecost". At a special meeting the president of the Benevolent Fund, Dr. J. H. Stob who expects to be inducted into the armed forces of our Nation within a few weeks. We shall miss his keen observations. Dr. J. H. Stob is a very valuable asset to our Club.

Grand Rapids, Mich.

J. G. VAN DYKE.

Ecumenical Calvinism and Special Benevolent Funds

The Synod of the Christian Reformed Church, required to convene June 9th, 1943, will have to consider at least two matters pertaining to Ecumenical Calvinism. The first one is the practical question concerning the creation of a special benevolent fund. The second one is the adoption of a report of the Ecumenical Calvinism Committee regarding closer fellowship of Calvinists in this country.

The purpose of this special benevolent fund is to receive offerings now as we do for our regular benevolent funds, to be used for Calvinists in the occupied country of the Netherlands as soon as feasible. The overtures to Synod specify the needy churches of the Netherlands since they are historically our spiritual mother, and since the Christian Reformed Church is too small a denomination to help too many people. This is more than a mere denominational responsibility. We have strong Hungarian churches in our country which can do
the same for their spiritual mother in Hungary. We have reasonable assurance that they will do likewise when the proper time arrives. Our magazine reaches Australia, S. Africa, and India. It can spread this ecumenical fire of purging persecuted churches by suggesting to all Calvinistic Churches in free countries to be alert, helpful, and aggressive. Unless Calvinism becomes global in influence it will be impotent.

The considerations for such a special benevolent fund are four in number. The one overtone mentions the fact that Paul collected for the needy churches. Then, too, we must live our confession that we love the communion of saints. A very practical way is to set aside some of our surplus for the saints in distress. Besides, the Reformed Christian must remember that the church of the Reformation has always felt an ecumenical responsibility. Finally, common sense tells us that while our regular benevolent funds may be lying idle, we shall do well to build up this fund. After the war other needs and other interests may cause us to forget those who have suffered beyond description.

There are certain psychological factors we should not underestimate. There is a great danger of religious isolationism. Perhaps because of war fatigue, or perhaps of opaque imaginations we shall soon forget all about the prayers we offered to God on behalf of the universal church.

Christians have a great difficulty in envisaging the global glory of the Church of Jesus Christ. Local needs and denominational duties of necessity stir to action. One may be safe in saying that as a rule to serve the church of Jesus Christ one must be true to his denomination, particularly to his own local church. At the same time, the very giving to the cause of supporting Christians now in bondage helps to vitalize the confession, I believe in a Holy Catholic Church.

Finally, we must help those who are now confronted with the menace of refined paganism. They will be the experts because of their present experiences. They will have a big fight on their hands when peace returns. They must conquer with the sword of the Spirit. Only Christianity can truly win the peace. If so we must do all that is in our power to help the real Christians to carry on. They have to fight propaganda. They have to regain what was lost in Christian education. This does not only apply to our warfare against Nazism. Who knows what "ism" will walk about as a pestilence to starving hearts when this war is over?


The American Scientific Affiliation

In order to introduce this new organization to CALVIN FORUM readers, we quote from the A. S. A. booklet:

"Nineteenth and twentieth century science has brought forth some remarkable evidence substantiating the reliability of the Holy Scriptures. This same science has also brought in a great materialistic philosophy which is leaving a scar upon our civilization. An excellent method of combating the latter is to make known the former, and to this task this new organization of Christian men of science brings its rigorous thinking, specialized training, and humble faith.

"A brief explanation of the origin of the new group follows:

"Throughout the week of September 2, 1941, there met in Chicago a group of five men of standing in their respective branches of science. Four of them are professors in recognized institutions of higher learning, and the fifth was on the faculty of the largest university of the country until recently when he entered the industrial field. Two of them heads of their respective departments. They are typical college professors; in addition, they are wholehearted Christians. They met to discuss some problems common to them all."

One of the five men mentioned in the preceding paragraphs was Dr. J. P. Van Hultema of Calvin College, the others hailed from California, Massachusetts, and Pennsylvania. Their discussions concerned the faith of students subjected to materialistic campus influences and the unscientific defense of the Bible often found in books and pamphlets produced by well-meaning Christian authors. How is it possible to help these students and authors was the question considered. Suggested plans for future activity were: to publish a handbook for college students, to review Christian books on science, to conduct a scientific summer school for Christian workers and educators, to write literature on scientific subjects, and to spread accurate literature.

Membership is restricted to such persons as are scientifically qualified and who subscribe to the creed of the organization. This creed is as follows:

"I believe in the whole Bible as originally given, to be the inspired word of God, the only unerring guide of faith and conduct. Since God is the Author of this Book, as well as the Creator and Sustainer of the physical world about us, I cannot conceive of discrepancies between statements in the Bible and the real facts of science. Accordingly, trusting in the Lord Jesus Christ, the Son of God, my Saviour, for strength, I pledge myself as a member of this organization to the furtherance of its task."

National meetings were to be held annually but on January 1, 1943, the chairman, F. Alton Everest, E.E. wrote to the members and prospective members: "The war has temporarily changed the original emphasis of national conventions with auxiliary regional meetings to regional meetings with no national conventions." Eight such regional meetings have been held since the time of organization; five in California, two in Chicago, and one in Boston.

The organization is young and the war has interfered with some of the original plans but the leaders are men of devotion, energy and enthusiasm. No doubt we will hear more from this affiliation.

Edwin Y. Monsma.

PENTECOST

On Pentecost the Holy Spirit came
Poured out upon a few—the living Church
With mighty rushing wind and tongues of flame
Revealing truth and falsehood in its search.

The early church received anon with joy
The filling and directing of their Lord;
They yielded to the Holy Spirit's power
Doing all things in prayerful sweet accord.

Have we resisted long thy Spirit, Lord?
Sering our souls with trifling toys of time?
O take them all, dear Savior; purge our lives
And grant us overcoming grace sublime.

The heavenly tide of blessing we desire;
We need baptism of the Holy Ghost;
Empty our hearts of self and send the fire,
The Cross of Jesus be our only boast.

—Joan Geisel Gardner

THE CALVIN FORUM * * MAY, 1943
**The Voice of Our Readers**

**From the Canal Zone**

Bolivar Avenue USO Club, Cristobal, Canal Zone, Box 5096.

Dear Sir:  
ENCLOSED please find M. O. for two dollars for the renewal of my subscription to your paper.

When I finish reading it, it goes to others, now in the Service, and some of whom knew it at home. In my more than two years in this area and in this work, first under the Army-Navy YMCA, and now under overseas USO, I have encountered many of the young men who were brought up in our Holland-American communities. Any others you may be able to steer this way will find a welcome, too.

Sincerely,

GERRIT B. DOUWSMA.

**From a Navy Chaplain**

U. S. Naval Training Station, San Diego, California, March 3, 1943.

Dear Dr. Bouma:  
I HAVE for some time wanted to drop you a line, and now I take as occasion to do so the renewing of my subscription to *The Calvin Forum*. I cancelled it some months ago fearing I would be too busy to read it. In this I have been quite right, I believe, but when I visited Rev. Frank De Jong in Arcadia last week and saw *The Calvin Forum*, my teeth just watered to get into it, and somehow or other I'll find the time. One of the weaknesses of the chaplaincy is that it allows little time for study. My sermons have to be written at night when I've given my best in the office during the day. That at least is the situation at present. It may change. I miss the theological environment very much and want to have my teeth just watered to get into it, and somehow or other I'll find the time. One of the weaknesses of the chaplaincy is that it allows little time for study. My sermons have to be written at night when I've given my best in the office during the day. That at least is the situation at present. It may change. I miss the theological environment very much and want to have the Forum again to keep up a little at least. Could you start if off by sending the back numbers of the last two or three months? Enclosed find check for $2.00 and please also consider this letter as my request to have the Forum follow me abroad where I may now be sent at any time. A good many of my classmates at Norfolk have already gone to combat areas, and I have good reason to believe I shall soon be among them.

HARRY R. BOER.

**Appreciation and Suggestion**

The Editor of *The Calvin Forum*, Grand Rapids, Mich.

Dear Sir:  
OFTEN TIMES while reading your valuable magazine and coming so frequently across the expressions Calvinism, The Reformed Faith, and the Sovereignty of God, I have asked myself: just what definite ideas do the various writers aim to convey to their readers by these words? To me, being born and reared in the Netherlands, they convey a great variety of ideas; to those of American background, I just wonder what? It seems to me that it would be very helpful to most of your readers if in three short editorials or articles you would set forth in a clear and enlightening way just what are the ideas back of these words.

I wish also to add a word of appreciation for the content of the January issue of your magazine. The printing of the letter by Dr. Hosper speaks highly for your fair and, as I hope, for your open-minded attitude towards those with whom you differ. I hope that we may soon see a discussion about the point involved between qualified and open-minded representatives of both viewpoints.

Regarding the article on "Semantics", the idea occurred to me that it would be very much worthwhile to see an article discussing the meaning and value of "Inspiration," in view of the subjective elements on the part of the Bible reader.

Of special interest to me, however, were the articles on "Calvinism and the Holy Spirit." Repeatedly the thought occurred to me, "if only the Reformed people would capitalize on what they know to be true in relation of the Holy Spirit and the individual believers, we would not constantly hear those unfavorable reports about them being an unspiritual group of strong church people."

Sincerely,

General Delivery, Denver, Colo.

**BOOKS**

**REPENTANCE**


T HE author of the book under consideration is a New Testament scholar, professor of New Testament exegesis in the Louisville Presbyterian Seminary, and one who is well acquainted with the Greek of the New Testament, and who is therefore fully qualified to write on the subject of his choice. He naturally studies it as an exegete rather than as a dogmatist. His book is an investigation into the meaning of a single Greek word, the word metanoia, which is rendered "repentance" in the English versions of the New Testament. The writer finds that this is a faulty rendering, and is really the proper rendering of another Greek word, namely, metameleia. Many theologians heartily concur in the opinion of the author that the rendering "repentance" does not do justice to the rich meaning of metanoia and that the word properly denotes "a change of mind".

In view of the author's strong conviction that "repentance" is a faulty rendering of the Greek word under consideration, it is rather surprising that he chose to use that word in the title of his book, and that without quotation marks. He does not offer us in his book a study of repentance, but of metanoia, which is wrongly rendered "repentance" in the English Bible, and insists throughout the book that this word does not mean repentance. This is apt to be somewhat confusing. It would have been more consistent, if he had followed the example of Walden, who in 1896 wrote a somewhat similar work, but entitled it "The Great Meaning of Metanoia, an Undeveloped Chapter in the Life and Teaching of Christ."

These two works have very much in common, and are in fundamental agreement with each other. Both agree in stressing the fact that the word metanoia denotes a change of mind, resulting in a change of life, and therefore stresses the intellectual and ethical elements in the conscious renewal of man. They are at one in giving the word almost exclusively a future
the author labors to tell his readers, both in Chapters pp.

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editorial. He is Dr. Martyn

invol:ve a look in both

reference. The call to change the mind may incidentally involve

a look at the sinful life of the past, but in the main directs the attention to the new duties that devolve on man when he changes from the mind of the flesh to the mind of Christ. Moreover, they both feel that the Church suffered greatly in the past from the mistaken notion that in the preaching of the gospel the emphasis should be on the past sinful state of man rather than on his future Christian life and the new duties awaiting him.

The writer stresses the fact that sorrow for sin is not really a part of the necessary change of mind, but may lead to it, though it does not always do this. Sometimes he gives the impression that sorrow for sin is usually caused by fear of punish-

ment, and does not make it sufficiently clear that there is also a sorrow for sin as such, a sorrow that results from the con-

sciousness of having sinned against a thrice holy God, without any consideration of the results which this may involve. While he recognizes a godly sorrow, he does not seem to consider it beneficial that the preacher should dwell on this a great deal.

The work of the author is not a doctrinal treatise, but an exegetical study, in which he takes up and discusses the various passages of the New Testament in which the word metanoia is found. On the whole we find ourselves quite in agreement with the writer and read his work with pleasure. It is both instruc-

tive and suggestive, repeatedly opening up new avenues of thought. Moreover, it is well written and its external form ap-

peals to the eye. We have reasons to be thankful for this book.

At the same time we cannot get away from the feeling that the author is somewhat in danger of over-emphasizing the forward look, though we admit the great importance of calling att-

tention to this, since many Christians in our day seem to think that religion has little bearing on life in general and do not allow themselves to be controlled by the mind of Christ in all their activities. But, theologically, we cannot conceive of a real spiritual and conscious change of mind without a deep-

ated consciousness of sin, without a feeling of guilt prompted by the sins of the past, and a heartfelt sorrow for sin. It would seem that a turning from one object to another would always involve a look in both directions. The Dutch translate the word metanoa by "hekeering" (conversion), and this, like sanctifica-

tion, includes both the backward and the forward look, the back-

ward look in repentance and the forward look in faith. And even if the author is correct in his contention, as he may well be, that in the word metanoia itself the forward look stands out prominently, and the backward look is merely incidental, even then it is quite evident that, according to Scripture, some of the accompanying experiences which are casually connected with the past sinful life, are of the utmost importance, and should receive due emphasis in the preaching of the Word. It is undoubtedly of great importance to direct the attention of Chris-

tian people to the duties to which they are called in the King-

dom of God, but it is to be feared that such preaching will not be very effective, unless there is also a deepening of the con-

sciousness of sin, which is at a very low ebb at the present time.

The latter may not appeal to people as much as the former, but it is equally necessary. The two must go hand in hand.

L. BIRKHOFF.

LYMAN BEECHER LECTURES

THE HIGHWAY OF GOD. The Lyman Beecher Lectures on Preach-

ing. By Ralph W. Sockman, Macmillan, New York, 1942. $2.00.

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n the present reviewer's opinion this book contains too much modernism to suit orthodox Christians, and too much ortho-

dox to please modernists. However, modernists will like it better than people of orthodox persuasions, for the simple

reason that the book is fundamentally modernistic and orthodox only by way of inconsistency. Whatever orthodoxy there is in the book is too little and too shallow and too incidental.

The Highway of God is built around the figure of John the Baptist. It is to be feared that this great worthy, could he read Sockman's book and should he speak to us, would say: the New York Methodist preacher does not report me correctly.

Dr. Sockman's latest volume is a very readable book, wothal; it is well written and contains many truths (note the plural).

But the highway which he pictures is not the highway of the God of Scripture, in the present reviewer's judgment.

S. VOLBELDA.

BOOKS IN BRIEF


The Plight of Man and the Power of God. By D. Martyn Lloyd-Jones. Abingdon-Cokesbury Press, 1943, New York. pp. 129. $1. This is the recent book of Dr. Martyn Lloyd-Jones which we commended to our readers in the editorial on "Global Calvinism" in the February issue. We regret the inadvertance of having omitted the name of the author in that editorial. He is Dr. Martyn Lloyd-Jones, associate minister of Westminster Chapel in London, a sound and clear-cut as well as forceful Calvinist. Here is a medical man who turned from a highly successful practice to the Gospel ministry. We shall not repeat what we wrote in the February editorial but again commend the reading of this meaty little book to all of our readers. The central message of the epistle to the Romans set in the framework of the thought of today in thorough loyalty to the divina message itself.

The King Came Riding. The Challenge of Holy Week. By Bernard J. Mulder. Grand Rapids, Eerdmans, 1943. $1. The author deals reverently, with the theme of the suffering of Christ. The book has many interesting illustrations, poems, and incidents. But it is a disappointing little book. Although the author labors to tell his readers, both in Chapters I and IX, what the meaning of the cross of Jesus is, he fails to get at the real meaning of that cross. And that is sad, especially in a book on Lent by a Reformed minister. The rest of the book is in the same vague, general spirit that betrays the lack of a clear-cut Calvary theology, the Calvary theology of the Scriptures. We could wish the author might imbibe a little of the lenten approach and penetration of Calvary truth which is so deeply imbedded in the trilogy of Dr. Schilder on the same subject.


G. B.