Selective Service
And Theological Students

Freedom
According to Scripture

Kleine Klaus
By His Father

Writing History
The Christian Way

Crime And Religion
Two Theories

Israel's Future
Dr. Hosper's View

World Voices
Books Reviewed

Index
Verse
The CALVIN FORUM
Published by the Calvin Forum Board of Publication

VOLUME IX, NO. 11-12
June-July, 1944

Contents

Editorials
A Calamity Averted ........................................... 227
Roman Attack on Protestant Missions ......................... 227
Returning Service Men ..................................... 228

Articles
The Bible on Liberty ............................................ Charles Vincze 229
Kleine Klaus .................................................. Klaus Harmsen 233
The Christian Approach to the Writing of History .......... W. Stanford Reid 235
Crime and Religion ............................................ Donald H. Bouma 239
The Status of Israel .......................................... G. H. Hoppers 241
From the Gutter to the Holy Hills ............................ Ala Bandon 243

From Our Correspondents
A Letter from South Africa .................................... 244
Conditions in India ........................................... 245
From the Christian School Front ............................... 246
Michigan Calvinistic Philosophy Club ......................... 248
“God Will Take Care” ......................................... 249
News and Views ................................................ 249
The Church in Holland ....................................... 251

Of Books and Reading
Milton’s Calvinism ............................................. 253
History of Civilization ....................................... 254
False Religions ................................................ 254
Theology Today ................................................ 254

Verse
Sunrise .......................................................... 232

Index .......................................................... 255
A Calamity Averted

LAST month’s leading editorial signaled the ruling of Selective Service under which no pre-theological students would be exempt from military service after July 1, 1944, as a serious blow to the future supply of ministers in the Protestant Churches. Suddenly the flow of candidates for the ministry would be stopped except for those who already happened to be in the Seminary. The alarming situation which was in this way about to be created became only the more intolerable because of the circumstance that Roman Catholic students for the priesthood would not be affected for the simple reason that such students are already “in the seminary” before becoming of draft age. Moreover, this entire policy which it was proposed to put into operation was completely in conflict with the sound stand which the government had taken so far, viz., that it is of paramount importance that the flow of future candidates both for the chaplaincy and for the civilian pastorate shall be maintained unimpaired with a view to the great need for this spiritual leadership precisely in days of war.

It is a source of satisfaction to know that the pressure which was properly brought to bear upon the authorities in Washington to revise their stand has borne fruit. Last month an amended memorandum was issued by Selective Service Headquarters to all Local Draft Boards in which the position of bona fide pre-seminary students is made secure. This has been accomplished by a ruling under which not only those already in Seminaries but all students properly certified as students preparing for the ministry are to be given the 4-D classification. To safeguard this exemption from being misused, each such student must submit to his local draft board three statements. One, signed by himself, that he is preparing for and intends to enter the ministry of a definite recognized church. Another from the highest authority governing ordination in his denomination that it is in need of ministers of religion and that the registrant has been formally accepted as a candidate for the ministry in that denomination. This declaration involves an examination of the “candidate” (who may in many cases just begin his freshman year in college) as to his spiritual fitness for the ministry. And the third statement is to be made by the Seminary which the student proposes to enter upon the completion of his pre-professional training, to the effect that he has been accepted for admittance to the Seminary and that he is pursuing under the general direction of that Seminary a full-time accelerated course in the college, it being understood that this course must be definitely pre-theological and be required as well as supervised by the Seminary which certifies him as such to the Selective Service authorities.

This is a very gratifying arrangement. It will be noted that the Seminaries are required to certify such students to the draft boards. It means some extra work for the Seminaries but it will be a labor which they will gladly perform under these unusual circumstances. It also means that such prospective divinity students are brought in more or less close touch with the Seminary some years before they actually enter its portals. This may be productive of much good. Besides, the prospective candidate for the ministry is now rather early in his student life brought into direct touch with his church authorities in a way that hardly obtained before. It is a decided advantage that there shall be some contact between those who must vouch for the spiritual fitness of such candidates and these candidates themselves already at so early a point in their training. A grave responsibility will rest upon these church authorities to assure themselves, insofar as this is humanly possible, that they accept only such young men of whose sincerity in seeking the ministry they are convinced.

By this amended ruling the threatened discrimination in favor of the Roman Catholic group and against the Protestant group is now averted and the future flow of candidates for the ministry in the Protestant Church of our land is again assured so far as this lay with our government authorities. With gratitude to God and acknowledgment of the justice and good sense of the Selective Service authorities we report this new ruling. The American Association of Theological Schools deserves recognition for the part it played in pleading the cause of the Protestant Seminaries and Churches.

C. B.

Roman Attack on Protestant Missions

WE HAVE no sympathy with any anti-Catholic agitation that is rooted in the prejudices of Ku-Kluxers, Masons, or any other group blinded by racial and religious animosity. We must, in the interest both of a biblical Christianity and of a genuine Americanism, set our faces like flint against the stirring up of hatred and prejudice between racial and religious groups. But this should, on the other hand,
not blind us against the machinations of the Roman Catholic hierarchy. That Romanists have never yet surrendered the belief that they are the only saving church, nor the practice of intolerance toward any who do not recognize the Roman pontiff as the divinely appointed head of the true Church, whose official utterances are to be considered infallible—this is a matter of common knowledge. The result is that the Roman Church pleads for tolerance in countries where it is seeking to get a foothold but indulges in gross intolerance toward all other religious groups in countries where Romanism is in control.

Against this background one can understand, on the one hand, how Roman Catholics in our country again and again express great indignation over the fact that anyone should be discriminated against because of his adherence to the Roman Church, and on the other hand, how these same Roman Catholics justify their agitation to have the South American governments close their doors completely against all Protestant missions. The recent agitation by the Catholic hierarchy of a number of South American countries against all Protestant missions and the attempt to oust such missions from that continent must be viewed with alarm not only by Protestants but by all who believe in freedom of religion and freedom of speech. In a pastoral letter of some 4,500 words published in a prominent newspaper in Lima, Peru, only a few months ago, the Roman Catholic hierarchy of that country launched a scathing attack on all Protestant missions in that country. Here is the opening paragraph of the notorious document. “We warn you once more against the multitude of mercenary pastors who have invaded our native land, and would repeat the words of St. Paul to the Romans: ‘Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which you have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly; and by good works and fair speeches deceive the hearts of the simple (Rom. 16:17, 18). You will understand ere this that we refer to Protestant propaganda.’

No one will, of course, find legitimate fault with the Roman priests warning their people against what they conceive to be error. This is their right. But it is not their right to stir up hatred against these religious groups that preach their conception of the Gospel peacefully, and it is much less their right to persecute and ostracize, either socially or by civil legislation, those who believe in the Protestant interpretation of the Scriptures and the Christian faith. The Roman authorities were quick to point out in this pastoral letter that the Constitution of Peru “declared the Apostolic Roman Catholic faith to be the State Religion to the exclusion of all other forms of worship.” It is clear that the war with Roman intolerance will have to be fought in our own America and during this twentieth century.

C. B.
in the crucible of their soul's experience to good use for the spiritual upbuilding of the Church. Though in a sense the two are incommensurables, a year of experience on the battle field might in such cases easily outweigh in value a year of academic training in college or seminary. The problem of a theological internship is still with us, anyway.

C. B.

The Bible on Liberty

The question of liberty is, according to Calvin, "a subject of the first importance," and "a necessary branch of doctrine." (Institutes, Book III, Chapter XIX).

As a "branch of doctrine" it should be treated on its proper biblical basis. This is what I aim to do. Whatever I or anyone else could say about this subject of first importance would not amount to much. We are living in an almost hourly changing, fluctuating world. We feel that all human wisdom belongs to the realm of relativism, whereas we are craving for absolute verities in all matters that vitally concern humanity. The source of such absolute verities is the Book of God's own Revelation: the Holy Bible. Let us see, therefore, what the Bible has to say on the matter of freedom.

God Alone is Absolutely Free

The first and the basic teaching of the Bible upon the subject of liberty is that in the absolute sense of the word God alone is really free. He is the only absolutely free agent limited by no one except by Himself. He is the only real sovereign. It is His will that limits and checks the freedom of all His creatures and of the whole of His creation. "Whatsoever the Lord pleased, that He did in heaven, and in earth, in the seas and all deep places," says the Psalmist (Psalm 135:6, also 118:3). According to the Apostle Paul, He "worketh all things after the counsel of His own will" (Ephes. 1:11). No one is in authority to question the wisdom of His decisions or His right to do as He pleases. "Woe unto him that striveth with his Maker," says Isaiah (45:9), who likens us to the clay and God to the potter who moulds the clay as He sees fit (64:8).

Of all systems of Christian thought it is Calvinism alone which does real honor to the absolute freedom and sovereignty of God. It is Calvinism that makes the lordship of the Lord the backbone of its systematic presentation of Christian doctrine and also the Alpha and Omega of its philosophy, its life and world view.

Consequently, Calvinists must know that all human freedom—individual or communal—must be related to God. On a biblical and therefore on a Calvinistic basis there is no such thing as unbridled freedom for any individual or for any society. The will which even the Lord Jesus respected, must be respected by all (Matt. 6:9; 26:39).

Freedom exercised without regard to the will of God is not liberty, but libertinism, and it comes under the strict censure of God. Even if we call liberty one of our "inalienable" rights, we can do so only with reference to God, our Creator.

Liberty One of God's Original Gifts to Man

Liberty is one of God's original gifts to man. It is included in man's being created "in the image of God." It is implied in the authority with which God invested man over the plant and animal world (Genesis 1:27-30). He retained authority over man, but in the spirit breathed by Him into man, man was given the ability to choose, to decide, and to act on his own (Gen. 2:7). Man was made a responsible moral agent and God treated him as such from the very beginning (Gen. 2:16-17; 3:3, 6; 4:7; Deut. 11:26, 30:15; Matt. 21:28ff; Luke 14:16ff; 15:11). Thus freedom—both outward and inward, physical and moral—belonged to man's original estate.

This is a very important point. It means that freedom is an organic part of the ideal man's very essence. No man, who divested himself or was divested by others from his God-given freedom, is a man according to God's original design. No man can be the real bearer of God's image without his God-given freedom.

Does any descendent of Adam possess this freedom?

Two Kinds of Freedom in the Bible

Before we answer this question let us take into consideration that the Bible acknowledges two kinds of freedom. The first is the outward or civil freedom, and the second is the inward or spiritual-moral freedom.

The Holy Book abounds in examples proving God the protector and restorer of individual and national civil freedom. He had Lot freed by Abraham from the captivity of the kings from the East. He caused Joseph to be released from Pharaoh's
prison. He brought deliverance to the prophets Jeremiah and Daniel, and to several of His apostles (Gen. 14:12ff., 41:37ff., Jer. 38:6-13; Dan. 3 and 6, Acts 5:19-20; 12:7-8; 16:23-40). It is recorded over and over again how God brought relief to oppressed Israel. (See Exodus and the historical books of the Bible). It is touchingly tender how the Lord provided for the release of bought slaves and of such who lost their personal freedom through poverty and indebtedness. In the seventh year of their servitude they were to be released. “Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing today” (Deut. 15:19).

We find the same appreciation of civil liberties in the New Testament. (Matt. 17:26; 1 Cor. 7:21; Gal. 4:7ff., 31; 5:1). The apostle Paul for example did not hesitate to take recourse to his Roman citizenship when the military authorities of Rome were about to manhandle him (Acts 22: 25-29). He also enjoined Timothy to have prayers offered for kings and all those in authority so that believers may lead a quiet, peaceful life, free from turmoil and oppression (1 Tim. 2:1-3).

These examples are more than enough to prove that the Bible most assuredly appreciates civil liberties, values outward and civil freedom. But in spite of all these shining examples any student of the Bible is obliged to state that the Word of God attaches more importance to the inward, spiritual and moral freedom. It puts the emphasis upon the soul. It was Christ Himself who enjoined: “Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell” (Matt. 10:28). One may also observe that even in the instances where God brought relief from physical oppression, His deliverance was conditioned upon a righted relationship with Him. Even outward freedom is the gift of God to those who are inwardly in harmony with Him. Curtailment or loss of freedom is one of God’s ways to punish individuals or nations who emancipate themselves from His rule. Ultimately even outward, civil freedom must have a spiritual basis.

The Loss of Moral Freedom Through the Fall

Through the fall of the first human couple this spiritual basis of all human freedom was destroyed. The human race fell out of harmony with God. The image of God collapsed in man and original sin took the place of original freedom. Man shifted into a rebellious position toward his Maker and sank into the slavery of sin.

In order to realize that sin is the greatest enemy of freedom, let us examine the extent to which sin is able to enslave man. The Bible gives a full account of man entangled and wriggling in the clutches of sin.

Sin attacks the inner man in all his capacities. Sin misdirects the will, it distorts the mind, smears filth upon the imagination, poisons the motives, undermines resistance, and turns the energies and the members of the body into the service of wrong. It takes possession of the whole man, body, soul and spirit. Sin gives an anti-God, anti-moral and anti-social direction to man’s entire self. Sin is constantly pulling man downward as if by the law of gravitation, impedes all progress in the right direction and renders it well-nigh impossible for man. “Verily, verily,” said the Master, “I say unto you, Whosoever committeth sin is the servant of sin” (John 8:34). Sin is the deadliest slave-maker, and also the deadliest slave-keeper. It has no respect for the Mosaic law of releasing a bondman at the end of the seventh year of servitude. Sin aims to hold its victims for eternity. There can be no more pathetic testimony to this character of sin than that of the Apostle Paul in the 6th and especially in the 7th chapter of his Epistle to the Romans. There we find the classical description of the plight of man who lost control over himself and is forced to serve as the agent of sin, in spite of his own better judgment. “Now... it is no more I that do it, but sin that dwelleth in me,” sounds one of the Apostle’s mournful statements (Romans 7:17).

Can there be any wonder that one of the consequences of man’s falling into sin was a curtailing divine modification of man’s original freedom? Sin distorted that gift of God into a dangerous weapon in sinful man’s possession. The farther we depart from God, the less freedom is desirable to be left for us. The more freedom a sinner commands, the more of a danger he may be to self, neighbor, and society.

It is for this reason that God’s efforts to restore man’s original freedom are inseparably linked in His Word with His efforts to restore man’s original righteousness. Righteousness and freedom go hand in hand in the Bible... for individuals as well as for nations. “Righteousness exalteth a nation, but sin is a reproach to any people.” (Prov. 14:34). The way to real freedom is: the way of liberation from sin.

Christ the Way to Freedom

“It wretched man that I am!” exclaimed the Apostle at this point, “Who shall deliver me from the body of this death?” His struggling soul explored all the possibilities in heaven and on earth, and then found peace in this one of the briefest but weightiest prayers of thanksgiving: “I thank God through Jesus Christ our Lord!” (Romans 7:24-25a).

Christ is the way to freedom, because He is the Conqueror of Sin, the cause of slavery. His submission to death on our behalf is the ransom for our freedom. His substitutionary death upon the
cross has more than just an individual significance. It also has a social, national, global and cosmic significance. Christ, the Second Adam, is the great Redeemer, the great Salvator and Restorer. He is the Head of a new humanity freed from sin, re-established into righteousness and therefore into inward, spiritual-moral freedom. Outward freedom in all its applications is to come in the measure of spiritual submission to Christ.

Embracing Christ through faith the soul comes again into its own. Sin must give up its usurped throne and man's inner self may breathe the purified air of inner freedom. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

This process of spiritual emancipation from sin and from its enslavement is pictured in the Bible as a child's coming to age, as the releasing of a slave, as being born anew, as becoming a new creature (Gal. 4:1-6; 1 Cor. 7:22; 2 Cor. 5:17; 1 John 5:4, 18).

Christianity is a religion of liberation. It is in ultimate and irreconcilable opposition to all types of servitude, because it is in an irrevocable opposition to any shade, form or degree of sin. Real Christianity is not revolutionary. It works slowly, but surely and effectively. It works from the inward center toward the outward circle. And many are the forms and substances of servitude which were ground into dust by the slowly grinding stones of Christ, the Liberator.

Christian Liberty

Christian liberty, according to John Calvin, consists of three parts. (For the following see: Institutes, Book III, Chapter XIX).

The first part is that believers, seeking an assurance of their justification before God, have the privilege of resting their soul upon the divine mercy alone and to fix their thoughts solely on Christ, unrighteous and unworthy though they be in the eyes of the Law or of themselves. This is a great doctrine. It left a deep mark upon the history of mankind. Christianity, through the Apostle Paul, defeated Jewish ceremonial externalism and exclusivism with it. The Reformation defeated the legalism, external ceremonialism and exclusivism of the Church of Rome with it. The Apostle Paul vigorously defends the freedom of the Christian from the Old Testament ceremonial law (Rom. 3:20-21; 10:4-8; Galatians and 2 Cor. 3:6, 17; Ephes. 2:8-9). His line of argument was perfectly applicable to the mediaeval church, and it is still applicable in all ways involving the freedom of conscience.

The second part of Christian liberty is the Christian's privilege and ability to yield voluntary obedience to God's will instead of a forced obedience under the yoke of the Law. This point brings out the core of Christian liberty. It is not a willful self-releasing from God and from God's moral law. Christian liberty is a voluntary, heartfelt, intelligent self-giving-up of a free moral agent to the will of God. It is doing what the first Adam failed to do. Therein lies the dignity of the redeemed man. Against such there is no law. There is no need for it. It is in their heart. The epistles of the Apostle Paul abound in exhortations to such voluntary obedience and self-dedication (Rom. 6:13, 22; 12:1; Gal. 5:1). And lest anyone should misunderstand, he says: "He that is called in the Lord, being a servant, is the Lord's freeman" (1 Cor. 7:22). Democracies need a great deal of this doctrine.

The third effect of Christian Liberty is that it frees us from giving over-importance to external things which in themselves are indifferent. The questions of fasting; or regarding one day different than the other; dressing this way or that way; allowing symbols of this kind or that kind, together with a number of things which superstition or fashion would fain fasten upon believers, all come under this caption. Given over-importance, all of them are dangerous. They all tend to kill personality, to put fear into the believers' hearts, and to level down the children of God to the never too high standards of the crowd. God's aim is to raise up rather than to level down. Christians should take their standards from the principles of their holy religion instead of borrowing the standards of the world, making themselves slaves thereof. "The children of the household of faith are free" from such things and influences (Matt. 17:26). "The consciences of believers are exempt from all human authority" (Calvin).

The Limitations of Christian Liberty

Nevertheless, Christian liberty is not without its limitations. It can never be used for a cloak or an excuse to disregard God's holy commandments, nor can it be used for the abandonment of proper Christian modesty in all things, or for a disguise of indifference to the weakness, interest and welfare of others. A Christian's primary concern is not a searching for what he is at liberty to do, but a conscientious weighing of what is useful for the spiritual advancement of himself and of others. "All things are lawful for me, but all things edify others. A Christian's primary concern is not a searching for what he is at liberty to do, but a conscientious weighing of what is useful for the spiritual advancement of himself and of others. "All things are lawful for me, but all things edify not", says the Apostle (I Cor. 10:23). To disregard concern for those for whom the Son of God gave His life, would amount to sinning against Christ (I Cor. 8:11-12. See also: Gal. 5:13, I Peter 2:15-16).

But there is also a limit to charitable consideration for others. There is no support in the Bible for the practice of keeping truth silent or justice withheld at the promptings of a spineless sentimentalism or for the sake of a temporal and false peace thus gained. Keeping faith with the Lord must transcend all other considerations. As Calvin stated: "As our liberty should be subject to charity, so charity itself should be subservient to the purity of
faith. It becomes us, indeed, to have regard to charity, but we must not offend God for the love of our neighbor. Whatever dangers threaten us, we are not at liberty to deviate even a hair's breadth from His command, and it is not lawful under any pretext to attempt any thing but what He permits." The advocates of pietistic, sentimental, liberal and dollar Christianity—which is not Christianity at all, as Dr. Machen truly stated it—conspicuously overlook this stern note in the ethical principles of Christianity. None-the-less this was the attitude of Jesus all the way through. This was the attitude of Paul in Antioch when he opposed Peter on the matter of Gentile Christianity. Paul himself refers to his stand in these glowing words: "We did not give place by subjection, no, not for an hour, that the truth of the gospel might continue with you" (Gal. 2:5, 11-12). This was the attitude of Luther before the diet at Worms. This was the attitude of Calvin at Geneva in his numerous encounters with the libertine party. That was and that remains the attitude of all full-blooded Christians, regardless of cost. And that is Christian manhood at its peak. It is real freedom.

Conclusions

In reviewing all that has been said concerning this "subject of the first importance", and in treating this "necessary branch of doctrine", we can safely make the following summarizing statements:

In the absolute sense of the word God alone is free. He is subject or accountable to no one, but all others and everything else is subject and accountable to Him. Liberty is one of God's original gifts to man, an organic part of God's image in him. Man lost his original freedom when he lost his original innocence and righteousness. Man became enslaved by sin. The way back to freedom is Christ, the victorious Second Adam. The spiritual-moral freedom regained in Christ is the real basis also for outward, civil and political freedom. Christian liberty is checked and balanced by spiritual considerations, by the demands of brotherly love, and by the dictates of a conscience responsible to God.

In conclusion we state that according to the Bible not even spiritual-moral freedom can be perfect and complete on this earth. Even regenerated man is handicapped and constantly held down by the ties of the body, by the bonds of sin and death. The believer must always be vigilant; he must carry on a life-long war of spiritual independence. Satan and sin do not give up easily. "Put on the whole armor of God," the Apostle Paul warns us, "that ye may be able to stand against the wiles of the devil" (Eph. 6:11 ff.). But no Christian should recoil from this struggle. It is a worthy warfare. Its victories increase and widen with progress in sanctification. Ultimate victory is assured. "For whatsoever is born of God overcometh the world" (I John 5:4). The great High-Priest on the right hand of God "ever liveth to make intercession for us" (Heb. 7:25). " Likewise the Spirit also helpeth our infirmities" (Rom. 8:26). Finally, "the perfect law of liberty" will prevail (James 1:25). God will be "all in all" (I Cor. 15:28).

"Our Father . . . Thy kingdom come. Thy will be done in earth, as it is in heaven".

---

Sunrise

Night's curtain lifts; the scenery shifts;
The king of splendor soon shall stand
Where float the purple drifts.

With rainbow-dye the golden eye
Tints all the fleecy clouds that fill
The eastern sky.

From far he throws his crystal-rose

Into the blue, till violet hue is fringed with
Golden glows.

How beautiful shall be the dawn
That ushers in th' eternal morn
When glory-light shall shine
In realms of jasper, pearl and gold
When all God's children shall behold
Their Lord divine.

—ALBERT PIERSMA

THE CALVIN FORUM * * * JUNE-JULY, 1944
Kleine Klaus

THE little boy in corduroys, unaware of an expanding universe, is not behind in taking his place in its vastness. He fills his niches better than he fills out his "britches," for his hips are scarcely as wide as his head. He is a facsimile of the Platonic ideal of "droopy drawers." His overalls produce the effect of round squareness, and mirthful contemplation of that phenomenon exposes one daily to the danger of bursting a blood vessel. The phrase, "I almost died laughing," must have been born from studying a little boy's pants.

He was baptized Johannes, and we call him Jootje. But his literary name should be Kleine Klaus, for he is to his father as microcosm to macrocosm.

Kleine Klaus, representative of millions fresh from the hands of the Almighty and the All-loving, has his fears and tribulations, his ambitions and passions, his tempers and his melting deeds of kindness.

He has his fears. In waking hours he does not want the birds to eat him and will stop in his tracks when he sees a pigeon. We bigger and bolder objects do not always realize how formidable little objects must seem to these little ones who are so much closer to the ground. In sleeping hours he is at times restless in his dreams, and he may awaken with the cry, "De fishes is eatin' me." Now we have in the manse a two-inch goldfish in a small bowl the very sight of which prompts me to sing "The Prisoner's Song." This little carp, for carp it is as the dictionary says, must loom in Kleine Klaus's dreams like Moby Dick to the haunted and driven Captain Ahab.

He has his tribulations. Some of them are quiet ones. I am not sure that I should class church attendance among them, for he seems to love to go. Yet it must be a bit of a tribulation to sit still so long. He can not quite understand why he has to be wordless in church, for his father, as he tells others, makes a lot of noise. His real tribulations begin when dogs growl, or skies thunder, or when his tricycle tips over with him caught in the wheels and bars. He seldom cries out, but one day he did, and when I looked out from my study window, I saw the wreckage of chariot and driver with no horses because this is a modern age. Kleine Klaus and his worry-wart companion were having a time of it. One was trying to help the other out of an entanglement that would have puzzled Hou-dini. If you had wove them on a loom, you could not have done a better job. It took the contortions of a fakir to unweave them.

He has his ambitions which are often more than wiser grownups can fulfill. It was the time when black-outs were still fashionable. Kleine Klaus was still wide awake, and suddenly he called out, "Dada, turn de lights on. I wanna see de black-out." (He calls me Dada like the stalwart sons of Gwilym Morgan in How Green Was My Valley. I hope he continues to do so until my beard and his are silvered.) Little did he realize how helpless his father was to solve for him the vexing problem of Ahura Mazda and Ahriman.

His ambitions are occasionally without discretion. Last summer he wanted to help in our Victory garden, the pride and joy of the elder Klaus. While he pulled off the beans his mother or I would have to hold the plants, for bean plants are not rooted as firmly as the cedars of Lebanon.

Want of discretion drives him to litter the lawn like a battle field just when his portly father has put the rake away with the sigh of something accomplished that has earned a night's repose. There inevitably follows a day of bending exercises, a day of picking up the broken lances of Kleine Klaus and his warriors. The result is that on Sunday Klaus is bent double to such an extent that he may have to face his congregation sitting down. He does not care to stoop like Mammon gazing at the golden pavements in Paradise Lost.

Like all good boys Kleine Klaus has an affinity for sand plus water. Then when he comes home from "work," we pick him up with a pair of tweezers and lower him gently into the soapstone laundry tub. And for weeks afterward the drain is clogged with the stuff that bogs down armies.

His ambitions and passions do not yet run to romantic love. Perhaps this phase of his early years should come under his tribulations. When little girls show him cheek-to-cheek affection, he stands embarrassed like a bachelor in a lingerie shop. But it is not wise to worry. Even this tribulation may some day blossom into passion. It seems to have happened before.

Kleine Klaus has his upward thoughts that rest somewhere above him. He thinks heaven is attained by a stepladder. He can not understand how people can be in the earth and in heaven too. And he has cornered us with questions about the soul.

He has thoughts about the church. His definition of a deacon is a man who passes sugar and hymn books and takes the collection. That definition is based partly on church attendance and partly on
his presence at women's meetings where he functions as deacon when it is time for lap lunches.

He knows colors well enough to make the air corps, and carries his own tunes better than the tunes of others.

Sunday school leaves its impression. Occasionally when he is not prompted and when modesty is forgotten, he will tell a story learned. God bless all the little hearts and minds of all the Kleine Klaus when they narrate! "A man was layin' in de road. Anodder man comes along, an' anodder man comes along, an' anodder man comes along. He picks up de man an' de donkey an' takes 'em to a house. Den he gives 'em money, an' he comes back an' gives 'em more money. An' dat's de story of de Good American."

Play is the most important word in his basic English. Every day is play-day with more meaning than pay-day has for us older children. At 9 o'clock in the morning he blows a whistle and starts out for the workin' store as he calls factories. He has been very busy making wheelbarrows for all the soldiers so they will not have to carry their bags. He has equipped our entire armed forces in less than a week, and the Nazis have placed a price on his head. He has made wooden stoves which burn well. Now he is turning out wooden chimneys, I suppose to help those who groan, "Smoke gets in your eyes."

He has a passion for cars and trucks, and I can hear him at this moment with all his motors sounding like the magnified drone of many bumble bees. If we lived in England where the bombers roar by day and by night, there would be competition indeed. Of the cars which men drive he can name six out of seven, and he has names for all his own.

He takes so many cars to bed with him that he looks like Gulliver sleeping in a parking lot. At ten he expects to own and drive a workin' car, a visitin' car, and a tractor. At that age he may have learned the Procrustean limitations of a bed, we hope.

Kleine Klaus also shaves in imitation of his Dada. After applying brushless cream, he applies his tooth brush to the wiry bristles of his fair cheeks. His mother graciously permits that, for it at least softens up the first layers after a morning in the fox-holes. Because he says he's a man, he wants to wash his hands and face all by himself. He carries the high-water marks on his body. That is something essentially youthful. Even the elder Klaus has not altogether outgrown a tendency to wash only the parts that stick out.

Lately Kleine Klaus has taken to growing trees. He has stuck a dead branch in a sand pile, and he insists that it is growing by inches daily. He may have read A Tree Grows in Brooklyn.

Of his tempers we need not say much. In all children it is the best proof for original sin.

His kindness shines through most of what we have written. Negatively, he never drapes a kitten over his arm, nor does he expect a dog to laugh at the other end of a twisted tail. He is not the least pugnacious. He should be just a bit pugnacious for the sake of self-preservation and for the sake of his Dada's blood pressure. It is Christian to turn each rounded cheek, but father's do not like to see rounded cheeks pounded. Innocents abroad always have Klaus for their patron saint.

Yet no one eats the frosting from Kleine Klaus's cake. He is very ready to share anything he has. When he shares one of two old golf balls with his father, he gladly surrenders the one some dog has mistaken for a bone. And the elder Klaus usually gets the little truck with three tires. But all this is accounted as nothing when a little begrimed or scoured hand gently pats the heavy jowls of a father who sees in his offspring so much of himself.

The present issue consists of 32 instead of 24 pages. It is an enlarged number in view of the combination of two summer issues into one. This is the June-July issue appearing about the last week of June. The next issue will be for the months of August and September and will also be eight pages larger than usual. It is scheduled to appear about the third week of August. Apart from these two combinations during the summer season, THE CALVIN FORUM will continue to appear every month as heretofore.
The Christian Approach to the Writing of History

"WHY bother with history and historical research? After all history is but the activity of man. The Bible tells us of the activity of God." These words were addressed to the author some years ago, by one who was supposed to be a Calvinist. The speaker, a man of considerable education, could not see any profit in spending much time on history, or the writing of it. After all the Bible is far more important. Therefore, if a person is going to spend some of his life doing research work, why not deal with the Old or New Testament? Sad to say this is frequently the attitude of Christians, not only to the study of history, but to all studies which are not specifically required in order that one may understand the Scriptures. Why bother with them? Why spend time and money on research in these secular subjects? It is these questions which this article desires to answer from the point of view of the Christian historian.

In order to deal with this problem, it is necessary first of all that we should discover the importance of historical study in general. Then we can see why a Christian should have some interest in historical research and exposition.

Has History Value?

When we seek for a statement regarding the value of history, we should perhaps turn first to the non-Christian historian. He will answer immediately that he is a historian because he is interested in history. Perhaps as a result of reading as a boy, he has developed a desire to know how the people of bygone days have lived. Thus he started on a track that has led him into historical research. Or it may be that he has come to the conclusion that history may hold the answer to contemporary problems. He is therefore devoting himself to its study. But unless he limits his efforts to very recent history, this reason would hardly be worth very much. Mediaeval history or early modern history can hardly solve our problems today. All that they can do is give us a better understanding of human nature and its workings, but not much more. The study of history for the non-Christian must be largely for the purpose of understanding general principles of human behaviour or the origins of current events. That is about all that history is worth.

Is this non-Christian view sufficient? Can the Christian be satisfied with it? True, it helps both Christian and non-Christian to understand those who have lived in past ages. It even gives something of an idea of principles of human activity and the forces that make history. While interesting and rather useful, however, it does not seem to be such a very pressing or very important matter. We can probably learn much of what history teaches from other social sciences, and can therefore limit ourselves to the study of world history for the past sixty years. All that took place before while of an antiquarian interest is actually of very little practical use. This is the point of view which is now dominating much of our historical teaching. Ancient mediaeval and early modern history are relegated to the background as relatively unimportant. Those fields can be reserved for people who have time to waste without desiring any practical benefit from their activity. This is the non-Christian evaluation of historical science, but does it satisfy the Christian estimate?

The Basic Christian Attitude

To contrast the non-Christian with the Christian point of view, we must glance for a moment at the basic Christian attitude to all history. When we do this we find that to begin with there are certain presuppositions which must be kept in mind. There is first and foremost the Christian doctrine of the tri-unity of God, and dependent upon this, His self-sufficiency and sovereignty. A true and consistent Christian must always start with God and His universal sovereignty. It means that God is sovereign over all history. This belief is given practical effect in the doctrines of creation and providence. God in His sovereignty both started history, and preserves and governs it in its entirety. To the Christian, history is not God, as it virtually is to the Hegelian; but it is the working out of the plan of God through His providence. Without these presuppositions there cannot be any Christian interpretation of history.

To these presuppositions we must add that of the Covenant of Grace, and its application in history. Although an eternal covenant, it was made effective in history for the redemption and calling out of Christ's people. The existence of Christ's
covenant people as an organized group, thus becomes an historical fact. The Church is both the Light of the World, and the Salt of the Earth so that when the Christian looks at history, he must always keep in mind the place of the Church. By means of Special Revelation, Miracle and Providence God not only called out the Church, but governed it in the world, down to the end of the Apostolic Age. Since that time the Church has continued to hold its central position in history, although now governed by God through the Scriptures and by Providence. There the Church stands as the great representative of God’s Special Grace, which is working in the history of man.

God’s grace, however, is not merely saving grace for the elect. There is also His Common Grace bestowed upon all men as His creatures. It is the grace which keeps sin from working out to its full and logical conclusion in history. Were it not for Common Grace counteracting the effects of sin, there would be no possibility of history. Sin would lead to chaos and the utter destruction of all civilization and society. Moreover, were it not for Common Grace there would be no environment in which Special Grace could operate. Sin would destroy man, before he could be saved. Yet, at the same time, Common Grace itself depends partially on Special Grace for the necessary reinforcement. Common Grace only restrains sin, while Special Grace overcomes sin in those who are granted it. Thus both Special and Common Grace must be presupposed if we would obtain the proper Christian interpretation of history.

Two Types of History

Because these two factors of God’s grace are effective in history, we have two types of history. First of all there is the history of the Christian Church. This is the story of God’s covenant people in the world. Yet Church History cannot be limited merely to the story of the organized Church. It must include also the history of the activities of Christians as individuals in the world. Frequently this is not regarded as Church History, but it should be, since it is the account of the members of the Church and their actions in the realm of Common Grace. But here we must remember that at this point we find the World very frequently influencing the Church. We cannot actually separate the Church and the World into water-tight compartments. We are obliged to bring in secular history in order to understand how God has dealt with His Church. The history of the Church is thus a very important subject for it tells us the story of how God deals with His people and rules over them in the world.

The other side or facet of history, is that which depends principally upon Common Grace. It deals with the activities of those outside the realm of Special Grace, those who do not profess to be with-

in the Church. It deals with politics, international relations, economics and social history. It tells us of the activities of men who think nothing of the sovereignty of God. Yet it is important that we should know it, for it is all under the control of God’s providence. Even the wrath of man shall praise Him. We begin to understand how God has ruled over men for His own purposes and to His own ends. Moreover, we begin to see how God uses even sinful men for the advancement of His Kingdom upon earth. Secular history is of utmost importance to the Christian, for it reveals to man both the action of God’s providence in the realm of Common Grace, and even more important it shows us the mutual influence which the realms of Common Grace and Special Grace have upon each other. History, therefore, should be of the greatest interest to every Christian man and woman. It is the means whereby we understand God’s dealings with us even in this day.

While this is true, we must also utter a word of warning. The non-Christian historian does not see history from the Christian’s angle. As the astronomer cannot see God with his telescope, neither can the historian see God’s workings in historical documents and sources. The Christian interpretation of history can come only through a knowledge of and belief in the teachings of the Scriptures. This does not mean that we must do as some Christians who tell us that we can give the proper interpretation of all contemporary events on the basis of Scriptural prophecy. By their foolish “prophecyings” they only bring despite upon the Word of God, and discredit upon His Church. What we must remember is that it is only as one approaches the study of history with Scriptural presuppositions that he can understand it as a Christian should. The Scriptures do not prophesy every last event which is going to take place, but it does lay down the basic principles for a Christian understanding of history. What is more, it gives unto us the true interpretation of history, for it reveals to us the mind of God, and His plan for mankind. This is the Christian philosophy of history.

Writing History — Not Sermonizing

If our view of history and its importance is so very different from that of the non-Christian, should our writing of history be different? To this we can but answer yes and no. We must never deny that God’s Common Grace enables the non-Christian historian to obtain some knowledge of historical fact. Yet since even in the Christian historian sin is still active, how much more will it affect the historical work of non-Christians despite Common Grace! The Christian historian in principle at least, still knows the true meaning of history. It would seem, therefore, that there must be some difference between Christian and non-Christian historical writing. But this does not
mean that the Christian historian is to develop into an historical preacher. It is the historian’s duty to record the past, not to take its events as texts for sermons. Thus Christian history should not be distinguished by its “preachiness” but rather by the fact that it is the best historical writing bar none. The use of it for “sermonizing” can then be safely left to the Christian philosopher and preacher. But even they cannot attempt to tell us the particular significance of one event without a special revelation on that specific point. The Christian historian must be content to base his interpretation of post-apostolic history upon general principles which come from the Word of God.

Along with this, his work should be distinguished by the fact that it is the most accurate, the best integrated and the best written history. But some will object that this should be the objective of all historians. It has nothing to do with the Christian’s philosophy of history. While this is in a way true, it is only the historian with the Christian philosophy who can really carry out such an ambition; and even he cannot do it completely, as he is still affected by sin.

One reason why the Christian historian should be the best of historians is that he has no axe to grind. The communist, the fascist, the liberal, the conservative all have their own points of view, and wish to show from history that they are the proper interpretations of history. Whether it is Marx, Croce, Rosenberg, Trevelyan or any other, they play up their own particular point of view. Even the historical irrationalist writes history as though it were nothing but the whirling of chance. The Christian has no point to prove from history. God in His providence controls all things. Therefore, every fact of history, whether supposedly for or against it, must be a proof of the truth of Christianity. If sin appears in history, even in Church History, the Christian must not neglect it, for it is all a part of the plan of God. Calvin’s burning of Servetus must be recognized as wrong, no matter how much we admire Calvin. The Christian can adopt such a point of view because the interpretation which he offers does not come from history, but from divine revelation. Therefore, he must take into consideration all the facts, as they all belong to God who does all things well.

Historical Objectivity

This point of view must be carried even farther. When doing research and writing history we have to realize that man is many-sided. Consequently, his motives and activities are numerous. From this it is easy to see that the Christian historian must find his material in every side of human activity. He cannot give an interpretation which is merely religious, for man is also a physical, an economic, a social, a political creature. He must take into consideration the question of climate and geography, economic organization and activity, social organization, and political government and history. If he attempts, for instance, to interpret the Protestant Reformation solely on the basis of the religious element he is giving an untrue picture; just as untrue as the man who gives an exclusively economic interpretation. The Christian historian must be many-sided in his interests, and must be most thorough in getting all the relevant evidence. God’s providence works through every side of man’s being. It is the duty of the historian as far as possible to keep this in view, in order that he may give a properly well-rounded interpretation of historical events.

It must also be kept in mind that all men are not influenced by the same motives. On one person the religious appeal will have its strongest influence, on another the desire for economic advancement and on yet another the opportunity for political power. Then too, we find that different periods of history have their own particular large emphasis which exert their influence. In the Middle Ages we might say that it was religion which was predominant, in the Renaissance humanism, in the seventeenth and eighteenth centuries the quest for political power, and in the nineteenth and twentieth centuries the search for economic well-being. Yet along with these dominant themes the other sides of man also had their influence, all working simultaneously. While the historian must deal with all the forces involved in any event, he must be sure of giving their proper relationship and proportion to each other. Here again the Christian must strive to be truthful and completely accurate. He must seek to find the real way in which the historical forces have been used in the providence of Almighty God.

Historical results must also be stated without fear or favor. This is more difficult. A Calvinist does not enjoy showing a person such as Calvin, Knox, or Kuyper in an unpleasant light. Yet it may be that in some research we are led to see that they were wrong. Therefore, we must state the fact plainly and simply. They were but human, prone to make mistakes like anyone else. There is a great danger, particularly in biographical writing, that one either attempts to depreciate or glorify the figure under discussion. To the Christian, this should be anathema, for he is to give the truth, not write propaganda. Religious biography is particularly susceptible to this type of misuse, but to the Christian it should not be. The truth and nothing but the truth whether dealing with friend or foe, must be the Christian historian’s objective.

Divine Purpose — No Chance

So far we have perhaps said nothing about the writing of history with which the non-Christian would not agree. We have been emphasizing a point of view which is perhaps more common to—
day than it used to be. We have simply placed an emphasis upon something theoretically taken for granted, by the non-Christian, and very frequently forgotten by all historians. Now we must turn to something more closely involved with Christian presuppositions.

The Christian philosopher cannot adopt the view that anything in history is the result of chance. He must hold to the idea that God not only has ordained the end, but also the means. This view is tending to disappear from among historians and philosophers of history. On this point Benedetto Croce, a leading European philosopher of history, tells us:

"that the concept of cause must and should remain outside of history because it was born in the realm of natural science and its place is there. No one has yet succeeded in relating a fragment of history by matching certain causes with their effects." (History as the Story of Liberty, N. Y., 1941, pp. 28, 29).

Thus to the mind of the non-Christian historian there is gradually coming the idea that there is no such thing as cause and effect. This in turn virtually destroys the idea of history which becomes nothing but chance. But to the Christian such an idea is utterly foreign. The providence of God rules over all things through cause and effect, and it is the Christian's duty as much as he can, to show these relationships in his historical writing.

The Christian historiographer must also hold to the view that there is a plan to history. True he may not be able to see the plan in all its fullness, but he knows that through history God is calling out His people for Himself. This view, such a man as Croce rejects flatly. There is ultimately no plan in history, and no goal to which man is advancing. The idea that there is a culmination in history such as the Judgment is laughed out of court. Progress "is the idea of the infinite progress of the infinite spirit, which perpetually generates new contrasts, and perpetually rises superior to them" (Op. cit., p. 54.) Here again we have the great contrast between Christian and non-Christian historiography. The Christian must believe not only in a plan in history, but also in progress towards the plan's fulfillment. This will make his approach to the writing of history different from that of the naturalist historian. He is describing the accomplishment of part of God's eternal counsel.

The Unity of History

Such a concept of history means unity. Only the Christian should attempt to write universal history, for only the Christian has a universal conception of history. True, he may not be able to fit it all into a detailed plan, nor relate it all logi-}

ally. Nevertheless, he should remember that the plan and the logic are there, even though he may not see them. He must be content to await an understanding of the connecting links. But this is not only true in universal history, it is true in all history. History cannot be divided up into compartments. It may have to be for convenience sake, but to the Christian all history is related, for it is all driving towards the same goal, the redemption of all things. Like a diamond of many facets, history is still one, possessing at the same time many sides. This view can only come from a Christian understanding of history.

What is perhaps even more important than all these other considerations, is that non-Christian irrationality ultimately destroys all knowledge of history. If there is no law in history, no cause and effect, then how can we have any historical knowledge? Historical writing must eventually come to an end. Without cause and effect we cannot even be sure that the writer of a document put down what he thought, nor that the researcher can read what he wrote. History and historiography thus both come to an impasse. Historical writing at its best cannot be anything more than a reflection of the opinions of the historian. This is virtually the view of Croce's On the Study of History. Such is the end to which non-Christian historians come when they follow their logic to its ultimate conclusion. Only Christianity with its sovereign God can make history or historical writing mean anything.

Since history is the working out of God's plan, and since the writing of history is the description of that outworking, should not Christian historiography be well written? It would seem that it should. Yet sad to say, so many Christian historians feel that if they have put down the facts, that is enough. What we need today is Christian historians who can give a better balanced view of history than that which we have been receiving in the recent years; and who can at the same time give it in an attractive form. All things, even the literary end of the work, must be done to the glory of God.

<< >>

Most of our subscriptions run out with this issue and are renewable with the August issue. Is yours? Look at the address label. If it is, will you help us by sending your renewal promptly? Thank you.

THE CALVIN FORUM * * * JUNE-JULY, 1944
Crime and Religion

THE extent of crime is difficult to determine; first, because of varied definitions, second, because of the different sources of our statistics (police, court and penal institutions) and third, because we still lack adequate means of recording and reporting criminal statistics. In spite of these difficulties the volume of known crime is tremendous. The 1941 federal report estimates the number of serious crimes alone in this country to be almost one and one-half million for that year alone, including 13,242 murders.

The total cost of crime in 1941 ran into $15 billion or over $41 million per day. It is estimated that four out of every 100 persons were arrested in that year. The city of Chicago alone had 10,514 burglaries in 1941, more than the combined total of such crimes in San Francisco and New York which was 10,507. (It is interesting to note in passing that in New York public schools the Bible has been read daily for over 22 years while in the Chicago public schools it has been excluded for 30 years).

RELATION OF CRIME AND RELIGION

Whether there is a relationship between religion and crime and, if so, the character and extent of that relationship are questions which have caused quite some discussion among sociologists, psychologists and criminologists in recent years.

While most authorities assume that religion tends to lessen crime and retard criminality there are no available data to substantiate this viewpoint conclusively, according to Walter A. Lunden who has done considerable work with criminal statistics. This is due, in part, to the fact that religion cannot be reduced to observation and analysis. Membership or non-membership in a religious organization cannot always be taken as a measure of the religiousness of individuals. A slightly better, but still inadequate, index is that of regularity or recency in attendance. This method was partially used by Sheldon and Eleanor Glueck in a study which will be quoted subsequently.

Further, although some authorities do assume that religion has a deterring influence on crime there is by no means a unanimity of opinion in this regard. The many various views expressed on this relationship of crime and religion have been subsumed under three distinct and conflicting theories by the present writer. The first of these is that there is no correlation at all between religion and crime. The leading exponent of this theory is Dr. W. A. Bonger, noted Dutch economist and sociologist of the University of Amsterdam, who found after extensive investigation that as church membership in The Netherlands declined, crime rates also declined. A more complete discussion of his findings will be given later.

The second theory, not as widely held, is that religion is an aid to a criminal career. The leading contenders for this thesis are Maurice Parmelee and John Cuthbert Goodwin, an English writer, who describes the efforts of Italian criminals to invoke divine blessings upon their escapades. A third theory, most widely held today, is that religion acts as a deterrent to crime to a greater or lesser extent. Falling into this category would be such writers as Sheldon and Eleanor Glueck, E. J. Cooley, E. H. Sutherland, Boris Brasol, Eligius Weir, Jung and Lombroso.

It will be our purpose to discuss more fully these three theories and to abstract some conclusions from them.

THEORY NO. 1: NO CORRELATION BETWEEN RELIGION AND CRIME

W. A. Bonger1 of the University of Amsterdam conducted an investigation of church membership and crime rates in The Netherlands from 1879 to 1930 and found that as church membership declined crime rates also declined. His results are summarized in the following table:

<table>
<thead>
<tr>
<th>Year</th>
<th>% not belonging to any denomination</th>
</tr>
</thead>
<tbody>
<tr>
<td>1879</td>
<td>3.0</td>
</tr>
<tr>
<td>1920</td>
<td>7.7</td>
</tr>
<tr>
<td>1930</td>
<td>14.4</td>
</tr>
</tbody>
</table>

He found that the irreligious people in Amsterdam from 1923 to 1927 were less criminal than the religious group. For every 100 non-denominational persons sentenced by the courts there were 494 Catholics, 36 Protestants and 252 Israelites.

In the first place it should be noted that Bonger errs in assuming that religiousness is identical with church membership. This has never been true and is less true today than ever before. Secondly, it is

interesting to note that Bonger does not lay the blame for this higher rate of criminality for church members on their beliefs. If he did we would have to classify him with the supporters of the second theory we have listed. Rather, Bonger contends that the higher rate is due to the fact that many of the church members lived in poverty whereas he found that the non-religious group lived in better circumstances. Further, he states that the irreligious are a character-selected group with a more integrated personality. The church acts as a stabilizing agent for those who lack an integrated personality, who rely on God since self has failed.

Religion, then, according to Bonger, is a recessive factor while the dominant factors in the higher crime rate for church members are socio-economic and psychological.

Lunden\(^3\) made a survey of the Allegheny County (Pa.) Prison in 1940 and found that of 18,525 inmates 99.98% showed preference for some religious organization. The 0.02% would tend to support Bonger’s contention that non-religious persons are less criminal than religious persons because there are fewer of them in prison.

<table>
<thead>
<tr>
<th>Religious Preference of Persons in Allegheny County Prison, 1940</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic: 8,515</td>
</tr>
<tr>
<td>Protestant: 4,633</td>
</tr>
<tr>
<td>Baptist: 3,406</td>
</tr>
<tr>
<td>Methodist: 902</td>
</tr>
<tr>
<td>Jewish: 244</td>
</tr>
<tr>
<td>Lutheran: 152</td>
</tr>
<tr>
<td>Greek Catholic: 115</td>
</tr>
<tr>
<td>Orthodox: 41</td>
</tr>
</tbody>
</table>

The statistics in the above table should be viewed in relation to the religious character of the general population of that specific county in Pennsylvania. Figures for 1930 showed that 49.8% of the population of 1,576,410 were not members of any religious group. Of the 50.2% who indicated a preference, 50.3% were Catholics, 40.5% were protestants, 8.1% were Jewish and 0.9% were Russian Orthodox or Polish Catholic.

At least one puzzling thing should be noted in the above table. After listing 4,633 protestant prisoners, Lunden goes on to tabulate separately the individual protestant denominations as represented in the prison. When one considers the total number of prisoners surveyed it is obvious that the “protestant” figure is not a generic total of which the other figures are breakdowns. The confusion here would seem to jeopardize much of the validity of the table.

The thesis held by Bonger and Lunden that there is no relationship between the extent or amount of religion in a community and the amount of crime is supported by a survey made by Amshey\(^6\) of the religious preferences of prisoners committed to Western Penitentiary, Pittsburgh, Pa., from 1928 to 1937. His results are summarized in the following table:

<table>
<thead>
<tr>
<th></th>
<th>Protestant</th>
<th>Catholic</th>
<th>Hebrew</th>
<th>None</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>2,910</td>
<td>1,491</td>
<td>54</td>
<td>68</td>
<td>4,523</td>
</tr>
<tr>
<td><strong>Percentage</strong></td>
<td>64.3</td>
<td>33.0</td>
<td>1.2</td>
<td>1.5</td>
<td>100</td>
</tr>
</tbody>
</table>

It has already been cautioned that church membership *per se* is no indication of the religiousness of the individual. This caution is doubly necessary when “religious preference” is the basis for study as is the case in Amshey’s survey cited above. “Religious preference” can mean all things to all people. Specifically for the prison inmate it may mean in his mind that stating a religious preference will result in a more favorable handling of his case by the parole board. Hence, it is practically impossible to draw scientifically sound generalizations from his study.

**THEORY NO. II: RELIGION AS A STIMULUS TO CRIME**

Maurice Parmelee\(^7\) is one of the leading exponents of the theory that religion has failed entirely from restraining criminal propensities and that it may in fact stimulate these propensities. His views as to the stimulus religion gives crime may be classified into three sections:

1. The auricular confession of the Catholic church and the whole Christian doctrine of the forgiveness of sins aid the criminal in overcoming whatever moral or conscientious inhibitions he may have, emboldening him to commit crimes because he depends on the confession and the doctrine of forgiveness of sins to absolve him from the consequences of his crime. He concludes that “it would be difficult to find a more anti-social and immoral religious doctrine than the doctrine of forgiveness of sins.”

2. Since religion and science are diametrically opposed in method and since the representatives of religion are continually meddling with the results of science by misconstruing them and by opposing their acceptance, and since any hindrance to science impedes the progress of civilization and thus also impedes the diminution of crime, civilization can progress and crime decrease only as religion decreases and loses its influence.

3. Religious exaltation will sometimes unduly emphasize the emotional nature in such a fashion as to increase weakness of character.\(^10\)

In spite of these contentions, and seemingly in contradiction, Parmelee admits in another connection that “religion frequently plays an influential part in regulating human conduct. Its representatives teach and preach the existence of powerful spiritual beings which desire and command men to act in specified ways, and assert that if men do

---

\(^3\) Op. cit., p. 130.

\(^6\) J. Amshey, unpublished material, quoted by Lunden, op. cit., p. 130.

\(^7\) Maurice Parmelee, *Criminology*, (New York: Macmillan, 1918).

\(^8\) Ibid., p. 109.

\(^9\) Ibid., p. 114.

\(^10\) Ibid., p. 432.
not act accordingly they are liable to suffer severe penalties. To the extent that religious doctrines are believed they will influence the conduct of men."

Also in his recommendations as to treatment of prisoners Parmelee advises that an opportunity be given every inmate to attend religious services since “religious worship furnishes consolation to many persons and acts as a wholesome check upon some individuals.”

John Cuthbert Goodwin points out that religion plays an important part in the lives of many whom society terms malefactors, especially in European countries. “The Italian murderer may often be seen assiduously performing his devotions while calmly planning the time, place and manner of his next crime. Naples, a town unrivalled for the number and gorgeousness of its religious processions, owns a greater percentage of habitual criminals than any other European town.

“In Naples, as in Sicily, the home of the Mafia Society, evil-faced men and women may be seen praying at the altars of their patron saints for their blessing upon their projects and they frequently

11) Ibid., p. 28.
12) Ibid., p. 432.

The Status of Israel

The second article of Dr. Pieters in reply to Mr. Reid (in The Calvin Forum of April, 1944) treats of the interpretation of Scripture. Pieters is suspicious of the literal method. Of course, he is obliged to allow it in many passages. But he avoids it when he does not see fit to recognize it, and then he resorts to the expedient of spiritualization. However, his confidence in this method is not fully shared by prominent anti-millenarians. They warn us against its slippery character. Bavinck said that it “had to be understood in a good sense.” Kuyper warned against a “soul-killing spiritualization.” Both criticized the highly praised Marginal Notes of the Dutch States Bible which so largely spiritualized the books of the Old Testament prophets.

Furthermore, Pieters is exacting in his method of interpretation. He uses texts which on their face value will need further interpretation in the light of other Scriptures. In a sound hermeneutics one must be comprehensive and constructive.

In examining the reply to Mr. Reid it is not necessary to comment on the first article. We proceed, then, to the second one, and look into section VIII first. This treats of “The Impossibility of the Literal Interpretation.” Pieters seeks to prove this, first from Jer. 33:17, and further on from Jer. 18:10. The whole section turns pretty well on these two texts. Pieters avers that these cannot possibly have been fulfilled on the face of the language used. We counter by saying that there are other passages which from a strict acceptance of their face value do not give what is actually borne out by other Scriptures. Pieters would have a lean dogmatic theology if he should construct one on his exacting principles. Under the various changing circumstances of events these texts in Jeremiah are somewhat vague, so that good argumentation should not start with them. The argument to be successfully conducted, turns on the interpretation of Israel.

In Sec. VII it is intimated that premillenarians do not correctly interpret the words of Gal. 6:16, “the Israel of God.” We reply with the illuminating comment of Ellicott: “St. Paul includes all in his blessing, of whatever stock and kindred; and then, with his thoughts turning (as they ever did) to his own brethren after the flesh (Rom. 9:3), he pauses to specify those who were once Israelites according to the flesh (I Cor. 10:18), but now are the Israel of God, true spiritual children of Abraham.”

G. H. Hospers
East Williamson, N. Y.

THE CALVIN FORUM * * * JUNE-JULY, 1944
The title of Sec. IX is, "Who are the Present Day Jews?" Instead of their still being "in a sense the people of God with a special future nationally," Pieters believes that "they are simply fellow human beings to whom the gospel should be preached and who can be saved by repentance and faith in Christ, one by one, as individuals, but for whom there is no future as a group either outside or inside the Christian church." Upon such conversion they cease to be Jews and become Christians. As Jews, even converted Jews, I believe that they have no separate position in the purposes of God, and no prophetic future of any kind. As I say in my 'Ten Tribes': "THE CLOSED BOOK OF ISRAEL'S HISTORY WILL NOT BE RE-OPENED" (The capitals are of Pieters).

The Brother continues: "On what ground could such a prophetic future be expected for them? I know what your reply will be: 'Because of the unfulfilled promises of God to Israel.' But so far as their spiritual content is concerned, these promises have been fulfilled to the believing remnant, which, as you yourself say, is, for prophetic purposes 'all Israel.' But so far as their spiritual content is concerned, these promises were long ago forfeited, under Jer. 18:10." We reply to this: God's covenant with, and promises to Abraham did not make such a distinction. It stands on the basis of the national entity. Spirituality varied within this right along as it does even now in the Christian Church. And despite the quotation from Jeremiah (which must be carefully evaluated), the same complex material-spiritual problem loomed up before Paul when he asked: "I say then, hath God cast away His people? God forbid ... God hath not cast away His people which He foreknew." And the entire chapter speaks of the national Israel as even Brown and Hodge feel constrained to admit. Besides, the clear and explicit language of the Prophet Zechariah declares the same thing. Quotations from these now follow.

As is well known, Brown and Hodge are not Millenarians. For our purpose they are unbiased. Brown is the writer of a notable book in his time, "The Second Advent." He holds to the unchanged national position and character of the Jewish race. I quote from pp. 434, 435. "In this chapter [Rom. XI] the Apostle teaches that the rejection of God's ancient people under the gospel is to be taken with two limitations: first, that 'even at this present time (the period of rejection) there is a remnant according to the election of grace'; and next, that the people at large—the bulk and body of the nation—as contradistinguished from this elect remnant, shall yet be brought in. In proof of this, the Apostle carries us back not only to the prophets—to Isaiah (59:20), and Jeremiah (31:31-34)—but to the Abrahamic Covenant itself. 'As touching the election (of Abraham and his seed), they are beloved for the fathers' sake'—dear to God because of their ancestral connections, their lineal descent from and oneness in covenant with those 'fathers' with whom God originally established His covenant. 'For (adds the Apostle) the gifts and calling of God (referring to the covenant with Abraham) are without repentance'."

Next we quote Hodge (Comm. p. 590). "All the Apostle intended to prove, is proved by the language of the prophets. The covenant of God with His ancient people secured, after their apostasy and consequent banishment in Babylon, and their dispersion over the earth and their rejection of Christ, [secured] the ultimate purging away of their sin, and their restoration, as a nation, to the Messiah's kingdom. This national conversion is also predicted in Zech. 12:10 and in many other passages in the Old Testament."

One more quotation from Brown: in which he points to Scripture:

"Let the reader but try to realize what their conversion will be as held forth to us in the sure word of prophecy. Take for example, Zechariah's well known description of it:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. In that day shall there be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 12:10; 13:1)."

Next, listen to Hodge, in his Commentary on Romans: "The words, all Israel, in the next verse, cannot be understood of the spiritual Israel; because the word is just before used in a different sense, 'blindness in part has happened to Israel.' This blindness is to continue until a certain time when it is to be removed, and then all Israel is to be saved. It is plain that Israel in these cases must be understood as referring to the same class of persons. This is also clear from the opposition between the terms Israel and Gentile" (Comm. p. 586).

With regard to Israel's salvation Paul reasons to the same effect in II Cor. 8:14-16. "But their minds were hardened; for until this very day at the reading of the Old Covenant the same veil remaineth, it not being revealed to them that it is done away in Christ. But unto this very day, whenever Moses is read, a veil lieth upon their heart. But whensoever it shall turn unto the Lord the veil is taken away." The only turning that will signify anything must come in the future. It will be national. The Second Advent will be the occasion as Zechariah and others reveal.

In perfect agreement with all this we can best understand the Savior's lament over Jerusalem (Matt. 23:37-39), which concludes with the prophetic announcement: "Ye shall not see me henceforth till ye shall say, Blessed is He that cometh in..."
the name of the Lord!” Manifestly this refers to a change of heart on a national scale. In time and place it can only refer to the Second Advent.

Some more passages are given which deserve attention. Thus Pieters says that a “promise given to ‘Israel’ is genuinely and adequately fulfilled.” Note that he puts the word ‘Israel’ in quotation marks. He has not yet given proof. He is not going to speak of the Israel of the Abrahamic Covenant but of that which is really a substitute: hence the quotation marks. And he makes an assumption, saying, “This is exactly St. Paul’s doctrine in Rom. 3:3 and in chapters 9-10. And a little farther: “This remnant [which accepted Christ] were Israelites”; but Paul says in Rom. 9:4ff., referring to the unbelieving Jews: “Who are Israelites; to whom perhaps the adoption and the glory and the covenants,” etc. So that II Cor. 3 and the words of the institution of the Lord’s Supper do not apply. In whom was the promise of the New Covenant fulfilled, mentioned in Jer. 31:33? In Jer. it is the “house of Israel and the house of Judah.” Does Heb. 10:16, 17 say that these are the N. T. believers? No; it is a quotation. The Epistle to the Hebrews quotes Jeremiah to prove that through the sacrifice of Christ the O. T. sacrifices were fulfilled, and that in connection with its remission of sins occurs regeneration. That has nothing to do with the discontinuance of Abraham’s seed as a national entity, beloved of God, or that the “all Israel” of Rom. 11:29 is not the Jewish nation of the End-time. A spiritual, not a spiritualized character obtains. In fact, the real basis of everything in the O. T is spiritual. Hence believers of the N. T. can be called “Israelites” only in a figurative sense. The “Israel of God” (Gal. 6:16) simply means the true God-fearing Israel which Paul does not overlook in his blessing upon all who “walk according to this rule,” that is, according to the standard, doctrinally correct way of the Christian life.

Did “John the Baptist renew the prediction of the end of the Israelitish national order when he warned his hearers that the axe already lay at the root of the tree . . . The apostle Paul confirms these predictions when he says that ‘wrath is come upon them to the uttermost.’” The ‘uttermost’ allows of nothing beyond what came upon them at that time.” Paul’s words no doubt pointed to judgment coming and having at least one culminating point in A. D. 70. Could this be “the uttermost”? The sufferings of the Jews in the following centuries and in our own time are not of an ordinary kind: it is of a peculiarly distinctly motivated kind of hostility which is to end in something even worse in “the time of Jacob’s trouble.” We must interpret these passages according to the general tenor of Scripture, that the counsel of God with His earthly chosen people was by no means finished in the awful judgment upon them in Paul’s time. In agreement with this view there is ample ground for translating the Greek word “at length” instead of “to the uttermost.” Vincent in his “Word Studies” says: “This is not the meaning of the phrase in the N. T. It is to the end: see Mt. 10:22; 24:13; Lk. 18:8; John 13:1 The wrath of God had not come upon them to the uttermost. The meaning is that the divine wrath had reached a point where it passed into judgment.” Likewise MacKnight says that the translation in our versions is “improper. For though the calamities brought on the Jews by the Romans were very great, they did not utterly destroy them. According to God’s promise that He would not make a full end of the Jews, a remnant of them was left; and in the posterity of that remnant now multiplied to a great number the promises concerning the conversion and restoration of Israel will be fulfilled” (p. 407).

Dr. Pieters further objects: “Does the millennial teaching require us boldly to amend our Lord’s words to read not ‘forever’ but ‘for a long time’?” Now Dr. Pieters knows very well that the word ‘forever’ is one to conjure with. Even our English Version tells us that it does not always mean ‘everlasting.’ See Ex. 12:14, 17; 27:21; Lev. 3:17; Deut. 15:17.

Because of all this, we emphatically dissent from the statement that “the Bible knows nothing of those whom the world calls Jews and that they are a new group of which the Bible knows nothing except in Rev. 2:9 and 3:9, and whom God does not acknowledge.” However, we will have to acknowledge that the term Jew as such has nothing dishonorable about it in Scripture as little as the term Israelite has. To be sure, many a wearer of that mark has brought dishonor upon it. Hence Paul well discriminates in Rom. 2:28, 29, saying: “For he is not a Jew who is one outwardly . . . but he is a Jew who is one inwardly.” Similarly the language of Rev. 2:9 and 3:9 turn upon mere profession. Certainly Pieters ‘may fairly expect from me, as an advocate of the literal sense, no effort to soften or evade this verdict’ that hypocritical Jews “do lie.” So he says he desires. And I wish that Dr. Pieters would give the Nation still “beloved of God for the fathers’ sake” more regard.

FROM THE GUTTER TO THE HOLY HILLS

DOWN through the gutter there flows a turgid muddy stream, thick with filth and refuse, until it can hardly flow, and the movement it makes is only an inexorable progress toward the sewer opening that yawns malignantly at the end of the block.

The Sun burst forth from the cold gray sky and suddenly the whole street was bathed in beauty and sparkled with new lustrous glints. Even the gutter stream seemed a little less repulsive in the warm brilliance of the King of Planets.
The Sun looked down into that gutter and saw there an opportunity for his matchless power. He sent down a sunbeam and that sunbeam seized a tiny drop of water from that vile flood and lifted it completely out of the gutter. It emerged from that dark stream a clear little diamond, clean and sparkling. It had left behind forever the slime and dirt of the gutter.

The sunbeam carried that droplet up, and up, far away into the sky and there refashioned it, and polished it, and sent it back to earth, one tiny, jeweled, exquisitely perfect, snowflake! And that snowflake, with millions of his fellows, clothed the earth with a mantle of white and decked the hills-tops with the beauty of purity.

Down through the street of life there flows a turgid muddy stream, thick with sin and death, until it can hardly flow, and the movement it makes is only an inexorable progress toward the gate of Hell that yawns malignantly at the end of the span of life.

The love of God burst forth out of the cold gray sky of unremitting condemnation and all of life is bathed in the beauty of civilization and culture. Even the gutter stream of sin seems a little less repulsive in the borrowed setting of culture and respectability.

God looked down into that stream of sin and saw that the only hope lay in His own matchless special grace. He sent His Son down and that Son seized upon our human nature, brought it into union with His own and lifted it completely out of the vile flood. In Him our nature emerged from earth's dark stream, clean and clear as a diamond, removed forever from the slime and filth of sin.

The Son of God bore that human nature up and up, through the very gates of Heaven where it became the great archetype of that perfect jewel that the Holy Spirit in principle works into every believing heart. That purified creature, in turn, with millions of his fellows, sanctified by grace, clothes every sphere of earthly life with a snowy mantle of purity, decking the hillsides of earth with the beauty of holines.

FROM THE GUTTER TO THE HOLY HILLS IN ONE GREAT ACT OF GRACE . . . THE COMBINED MESSAGE OF ASCENSION AND PENTECOST!

“When He ascended, He led captivity captive and gave gifts unto men.”

ALA BANDON

From Our Correspondents

A LETTER FROM SOUTH AFRICA

Potchefstroom, South Africa,
Feb 3, 1944.
[Received May 4, 1944.]

Dear Dr. Bouma:

I RECEIVED the November 1943 issue of THE CALVIN FORUM to-day. It does take quite a time to get post from here to you and from there to me. It seems a pity, but we have to accept the delay with forbearance.

Your footnote to my letter suggests some information as regards two points: the first concerns the case of Dr. Stoker, and the second the so-called disturbances and clashes between the anti- and the pro-war factions over here. One other news item must be included: the issue of the South African Bilingual School.

Dr. Stoker Released

I am very glad to report that Dr. Stoker was released from the internment camp by our Government and that he is allowed to start his university work at our institution again when the college reopens on the 16th of this month. We are all very happy in having him back in our midst. We missed him very much. His lectures are very interesting to his students, although as is the case with all philosophers he is not always easy to follow. He has developed a point of view and a terminology that call for much effort on the part of the listener and the reader. During the term of his internment he lectured on philosophy and kindred subjects at a temporary, unofficial school in the camp. His stay there has decidedly deepened his view of life and I expect even more maturity in his teaching in the future. We are glad to have him back in our social life. He is a very interesting conversationalist, full of life and keen wit. We missed him also in our more intimate personal life; he is a very true and staunch friend, and of him may truly be said: all for his friends, very little for himself.

As for Disturbances and Clashes

You would like to hear something about “disturbances and clashes that appear to have occurred between the anti-war and the pro-war faction” over here. I have very little to say on this point, for the simple reason that there have been really no disturbances and still less any clashes between the two sections. We take our politics very seriously, but we very seldom cause any political disturbances, and the clashes that have occurred are practically all of a verbal nature. In our whole history politics has been fairly clean. I cannot point to any very serious disturbances and clashes. We fight each other not with material weapons: not a single political murder can be brought in against us South Africans. We vote against our political opponents and try our level best to out-vote them. We are rather strong on organizing and debating. Our political clashes very seldom take a serious form. We have never had any revolutions. Once only during the twentieth century we had a small scale “rebellion,” which the so-called “rebels” themselves considered nothing more than “an armed protest”. Without any doubt we can protest. More than a hundred years ago, the Dutch South African instead of rebelling against the British rule trekked away, and this tendency rather to avoid...
The Bi-Lingual Problem in the Schools

A very appropriate illustration of our type of "clashes" is the present bi-lingual system amongst South Africans as regards the supposed educational policy of the authorities. Some months ago Dr. E. G. Malherbe, who obtained his doctor's degree at Columbia University on the history of South African education and who at the present moment is a Colonel at the home front, published a small book on the so-called "Bilingual School". In this publication he purports to give his findings on certain problems of bi-lingualism in so far as they are related to the controversy of the bi-lingual school in South Africa. The real purpose of this study is, however, to bring together a mass of so-called scientific statistics in favour of a bi-lingual school system for South Africa. He defines the bi-lingual school as the school where English and Afrikaans-speaking children associate freely together so that they learn to know each other as well as each other's languages, and where the method of instruction is such that every child, no matter what the language of his home or of his schoolmates, is guaranteed to become an educated bi-lingual South African citizen. This bi-lingual school is really a double medium school: up to a certain standard of educational development the child receives all his teaching through the medium of the mother tongue (say Afrikaans), but from the onwards the second language (English) shall be gradually introduced as a medium of instruction until one-half the school teaching is done in Afrikaans and the other half in English. The school organization is suggested to serve a dual purpose: making all South African citizens thoroughly bi-lingual, and building a unified nation. That is more or less the ideal of the pro-war party. The Afrikaans-section, to which I belong, do not favour this ideal of the "bi-lingual school". We favour a system of unilingual schools. We agree with the other section that a certain measure of bi-lingualism is essential in this country. But we desire to obtain this bi-lingualism through the direct teaching of the other language at our unilingual schools. We believe on educational, national, cultural, and religious grounds that the only true education of our children can be realized at our Afrikaans schools, but never at any of these so-called bi-lingual schools. We differ again as regards the ideal, or rather the method, of building a united nation. The Dutch South African of my own type desires an education that will be truly Christian and (Afrikaans) national in character. The making of one nation from the two European sections (English and Dutch) is to our mind not the work of human beings. It is the will of God, English and Dutch will gradually grow into one, but we, Afrikaans-speaking, hope and pray, strive and work that this future nation shall be Afrikaans-speaking with South Africa as an independent republic. That is something different from this bi-lingual school and bi-lingual nation. No nation can ever be bi-lingual. At heart, I know of no outstanding nation in the history of the world that can or could be labelled "bi-lingual".

With kind regards,

J. CHR. COETZEE.
The Famine in Bengal

A great deal has been said and written on the subject of the calamity which overtook Bengal and some other parts of India last year, and the sympathy and material help from your country are much appreciated here. Public men and journalists of many nationalities have attributed a variety of causes for the famine which has cost two or three million lives and brought much suffering to a considerable proportion of the 60 million inhabitants of Bengal. It may be painful to tell, therefore, to furnish a little background material regarding the affected province in order that FORUM readers, who care to look under the surface, may be able to come to a fuller understanding of the situation.

Watered by two major rivers, the Ganges, and the Brahmaputra, and their tributaries, and enjoying a steady rainfall of from 45 to 130 inches annually, Bengal has all along been regarded as India's richest and most fertile province. Another significant fact is that neither in 1942 nor 1943 was there an appreciable failure of the seasonal rains, nor was there any other natural phenomenon that could have materially brought about a failure of the staple food crop, rice. How then is the widespread and devastating famine to be accounted for?

Ruling out the shortage in imported rice that usually came from the neighboring province of Burma (now unhappily in Japanese hands), since the deflection is only about 5% and therefore negligible, one has to admit the incidence of the war as a major factor in the famine, with the political-economic situation coming. I think, a good second. Taking the first, one finds that Bengal, along with her two neighboring provinces of Bihar and Assam, forms the base of operations for the 14th Indo-British-American Army in its defensive-offensive campaign against the enemy. From that fact emerge others which probably have a bearing on our examination of factors contributing to the extraordinary famine, and they are the commandeering of certain transportation facilities by the military authorities. Road, rail, and waterways facilities are involved and the exact proportion of mileage so taken over to the whole must remain a secret for "Security reasons." In order to feed the large concentrations of armed men in his province (they are mostly Indian troops), a fairly large quantity of rice and other food grains must have been requisitioned, with further quantities earmarked for storage purposes. But even the above two "drains" on the province's usually abundant grain crops, with current statistics tell us, could not have exceeded 10% of the total available for civilian consumption. Clearly the 15% deficit so far accounted for could not possibly have caused the serious shortages of rice and other grains that have induced the major famine which all the world has been talking about.

Looking, therefore, at the other possible causes, one is aware of a certain administrative ineptitude on the part of the largely autonomous and fully indigenous Government of Bengal, but so is that neither in 1942 nor in 1943 was there room for the Central Government at Delhi:-a lack of realization of the seriousness of the situation and their failure to ask for help in time, in spite of an awareness of the need for grains to be sent to the affected area. But neither of these administrative blunders could have accounted for the famine, the root causes for which lie deeper.

Already nervous and uneasy over the chances of a Jap invasion and attacks from the air, the timid Bengali peasants were rendered positively jittery by clever anti-British agitators whose sinister propaganda carried on day after day, was directed towards reducing the confidence of the public in the British authorities and their ability to stave off foreign aggression. The direct consequence of all this underground tendentious propaganda was the panicky secret hoarding of vast quantities of food grains and other essentials, which slowly and mysteriously vanished from the open market, causing a province-wide shortage and terrific distress, particularly among the laboring classes. The results of the famine and harrowing scenes witnessed daily in Calcutta and other urban centers are familiar to everybody, but, suffice it to say that the Central and Provincial Governments and various philanthropic bodies alike were for a time powerless to act in the matter. Later, however, grains were imported from the surplus areas of India, and from Australia and Canada. The tragedy just enacted in Bengal only serves to bring home to armchair critics and others, the tremendous potentialities for good or evil of a well-organized, determined political machine—such as, for instance, are the Indian National Congress and the smaller but equally virile Muslim League.

Christian Education

Four issues of the FORUM for 1943 have come to hand—those of January, August-September, October, and November—the rest, with the possible exception of the December number, apparently having been lost at sea. But we have enjoyed the airy articles and letters contained in the numbers that have come in and your reference to the possible founding of a Calvinistic University prompts me to comment briefly on Christian colleges in India.

The genuinely Bible-centered institution of college status is, of course, nothing new in America, but the idea is definitely a novel one here in India. I think I am right in saying that of the 28 Christian colleges here, not one can be described as definitely Christian through and through. The Bible is taught in all the Protestant institutions which are, of course, affiliated to various Universities, but the arts and sciences in the curricula of these institutions are not necessarily taught Christo-centrically or with the Bible as the sole basis. The faculties at these institutions are only about 25% Christian, and the enrolments contain even a smaller proportion of Christian students.

As an example of how much our Christian colleges are under the thumb of non-Christian University Senates and other governing bodies, I cite the very recent case of St. Sophia's Catholic Women's College in Bombay being threatened with disaffiliation on the score of two Parsee young women students having embraced the Catholic faith last October. If such examples of persecution were to multiply—as they may well do in the Azad Hind (Free India) of the near future—the religious influence exerted by our few Christian colleges would be further vitiated and any effective witness for Christ on their campuses correspondingly suppressed. Such an outlook is indeed gloomy for Christian education in India, and calls for earnest and sustained prayer and effort on the part of all those who are zealous for the extension of Christ's Kingdom.

With fraternal greetings,

Sincerely yours,

ARThUR V. RAMIAh.

FROM THE CHRISTIAN SCHOOL FRONT

296 Farmington Road
Rochester, New York
May 10, 1944

THE CALVIN FORUM,
Dr. Clarence Bouma, Editor
Grand Rapids, Michigan

My dear Dr. Bouma:

Mystery and associations play on a man's heartstrings things that are sweet and bitter, joyous and sorrowful, humorous and sad. It is doing just that with me at this time. I just finished reading the report of the ten spies Moses sent out to search the land, and I remember a picture I saw in the family Bible Story Book when
I was a child. It was a picture of two spies carrying a branch of the vine with a cluster of grapes hanging on a cane which rested on their shoulders. What an enormous cluster that was! It touched the ground. I see it yet. This brings to my mind a vineyard which was located where Calvin College Campus is today. Years ago, boys would go to that vineyard in the twilight and "borrow" some choice grapes to satisfy their appetite ... Strange associations, grapes of Eshcol, planted when Calvin College where education is the branch of "I am the Vine," and that it is time for a report for The CALVIN FORUM.

I placed the Calvin Alumni Letter on top of my clippings and notes so that I wouldn't forget about a few notes I found in it. This "Letter" received a hearty welcome. It is excellently prepared, and contains news that touches our hearts. We are informed that there are 675 of Calvin's sons and daughters in the service of our Country, and that the Honor Roll carries four gold stars. In connection with this we wish to thank Dr. Henry H. Meeter for that inspiring and fraternal letter he sent to those in service. The Alumni Letter was the messenger needed to bring this encouraging message to the men in service ... We also had a good laugh when we read Dr. Ryskamp's classroom remark: "I trust some of you young people are taking this course (the family) for academic rather than practical reasons." The professor has a way all his own.

**Christian Education Marches On!**

The serious teacher shortage which our schools were facing causing fear and anxiety that some of the schools might have to close was providentially taken care of. As the report now stands all the needs have been supplied and new schools have been added to the list. There are at present 500 teachers serving our schools. Of course, 197 are men teachers and 306 are lady teachers. There are also a number of part-time teachers which are not included in these figures. One-half million dollars have been paid for teachers' salaries. There is a total of 795 school-board members, 15,629 pupils, and 122 organizations. Mr. Mark Fakkema, the general secretary, informs us that this year marks the greatest increase in the Christian school enrolment of the parent-society school movement in the last quarter of a century. But in no single year has the curve of enrolment. But in no single year has the curve

marks the beginning of our parent-society school movement in the United States. In the April number of the International Journal of Religious Education the participating nations has ever invited Him to one of its interior affairs ... If Christ was dictator of the United States our educational institutions would return to rigorous discipline, and the Word of God at the center of all education." That's the truth, Dr. Barnhouse. Why not get back of the Christian school movement? All those interested in Christian education should send to the Union of Christian schools for a copy of two new booklets it has just placed on the market. One is "Christian Schools the Nation's Foremost Need," an appeal to Christian America. It is very interesting and has a popular appeal. The other, "Philosophically Speaking, What is Christian Education" is intended for Christian leaders. (National Union of Chr. Schools, 11005 South Michigan Ave., Chicago, Ill.)

The International Journal of Religious Education in a recent number recounts the story of a regional conference of the United Youth Movement which was held last summer ... An altar was erected with a cross and candles in the background, while a pile of fruits of the earth and dishes of soil on a white altar cloth occupied the foreground. The young people had a service that was called: "The Ceremony of the Soil." There were special prayers written for the occasion, including the following: "Grant us ... strength ... courage and intelligence ... to the end that the land shall blossom as a rose and in all Thy holy earth none shall be hungry nor afraid." And this they call Christian education.

**Movies, Hollywood, and Reno**

Dr. Garrett Heyns in his "Currents of Time" column, Christian Home and School Magazine, under a sub-topic: "Shift toward Religion" writes: "The motion picture industry has recently produced, or is projecting, a number of quasi-religious pictures." The article declares that such pictures have been shown to large audiences all over the country and have been huge financial successes. Dr. Heyns continues "There are undoubtedly among this mass of people many who in the piping times of peace have broken with established churches and things religious, and are now as a sop to conscience getting a sort of vicarious spiritual thrill out of attendance upon a performance of the type mentioned. Very likely there are others who are definitely disturbed, although perhaps not too consciously, by the present unrest and uncertainty, mental anguish, and wholesale destruction, people who are in quest of something that will assuage anxiety, and possibly make all of these chaotic conditions meaningful. Here is a challenge for the Church and for Christian people generally. However, the challenge is not going to be met with a type of religion which speaks vaguely of the brotherhood of man, of Divine Beneficence, and the like. The Church will answer the quest of these people if it will speak to them of their relationship to the Triune God, to their fellowmen, to the universe, if it will tell of the Divine plan through the ages, of God's protecting care of his own."

This is the much talked about Christian education. The promoters, one of the fair (?) sex batters in a bath tub filled with wine, takes a luxurious air liner and stops off at Hollywood, and screens herself as Ruth, the Moabitess, continues that if some folks don't like it, that it will at least make them angry. That will help some ... And ... by the way, we are desperately in need of more holy enthusiasm for Christian education. We need more active faith like that of Hanford, Leighton, Holland Marsh, and Willow Grove. I suggest that all of us read the eleventh chapter of the epistle to the Hebrews once a week. "The Westminster Abbey" of the Bible. The great heroes of faith are buried there. There is so much discussion about Christian education throughout the land, but most of it is "talkosophy."
her journey to Reno, and flings her filthy anatomy on the institution which God instituted in Paradise. Then continues her round trip to the Metropolitan city of "wine, women and song," and starts all over again ... AND then we hear preachers, men and women who call themselves Christians, and followers of the pure and virtuous Christ say: "Secular education is really nice and cultural! It is progressive, and also places a real value on religion. It is too bad that the leaders in the Christian schools are so blind." Thanks! We are a "stumbling-block, and foolishness." But to Christ the power of God, sinner saved by grace! Their's is "a sop to the conscience."

Christ-Centered Education

The same number of this magazine carries an address on "The Gods of Public Education" by Rev. Arnold Brink, pastor of the Bethany Christian Reformed Church, McAlpine, Colorado. He does not think that secular education is "angelic garments." After quoting the prediction of Dr. Alexander Hodge that if national education were to be separated from religion the result would be national atheism, and the reason for the trend is found in the exclusion of religion from the educational system," the Rev. Mr. Brink discusses "The Gods of Public Education" 1. The Public School. 2. Relativism, the god of the open mind. 3. Neutrality. 4. The fourth god on the Olympus is Self-expressionism. 5. The fifth god is Evolution. He then concludes with a Christian education program which has weathered the storm of time. 1. Christian education means education controlled by the parents, the State cannot maintain Christian schools. 2. Christian education is education that recognizes at its heart and core the absolutism and the positivism of the Lord Jesus Christ. 3. Christian education therefore becomes an integrated system of teaching on every subject in the curriculum in conscious dependence upon the Word of God and the Creeds of historic Christianity."

Here we have genuine Christian education. Christian education, Christ. Christ in the home. Christ in the School. Christ in the Church. Christ is all in all, but to the wisdom of the world He is a stumbling block and foolishness, but to those who believe He is the power of God and the wisdom of God. Christ the power of God in the intellect bringing to us a knowledge that takes in the whole man ... Christ in the imagination that builds glorious mansions for the soul, and points a man beyond turmoil, confusion, and chaos and sees a City whose maker and builder is God! Imagination redeemed by the power of Christ sees God's covenant children in the classroom, and the teacher busies himself in leading these souls to the God of all grace, Whose they are, molding and forming and building the spiritual temple of God. Oh that many imagination might be captured by the Power of Christ, and then darkness would be dispelled and the light of heaven enter into sad hearts and broken-hearts and disappointed hearts and Paradise regained! Christ the power that regenerates souls and takes in the whole man and makes him a new creature. Christ the power of God and the wisdom of God gave birth to our educational institutions. Let us never forget that! If we do, the day will arrive when all there is left to tell of our past glory is the buildings. Perish the thought! God forbid! They may not and they shall not! How long are some of those of Reformed persuasion going to halt on two opinions? Come and join us now. Tomorrow may be too late!

LOUIS J. BOLT

MICHIGAN CALVINISTIC PHILOSOPHY CLUB

O N APRIL 28, 1944, the eighth meeting of the Michigan Calvinistic Philosophy Club was held in Room 2 of the Calvin Seminary. The meeting was opened by the Rev. L. Oostendorp. Present were thirteen members and five visitors. The temporary officers were chosen as permanent officers. The following is a summary written by the speaker.

The meeting was opened by the Rev. Arnold Brink, pastor of the Bethany Christian Reformed Church, Muskegon, Michigan. He does not mince things, but takes off its "angelic garments." After quoting the prediction of Dr. Alexander Hodge that if national education were to be separated from religion the result would be national atheism, and the reason for the trend is found in the exclusion of religion from the educational system," the Rev. Mr. Brink discusses "The Gods of Public Education" 1. The Public School. 2. Relativism, the god of the open mind. 3. Neutrality. 4. The fourth god on the Olympus is Self-expressionism. 5. The fifth god is Evolution. He then concludes with a Christian education program which has weathered the storm of time. 1. Christian education means education controlled by the parents, the State cannot maintain Christian schools. 2. Christian education is education that recognizes at its heart and core the absolutism and the positivism of the Lord Jesus Christ. 3. Christian education therefore becomes an integrated system of teaching on every subject in the curriculum in conscious dependence upon the Word of God and the Creeds of historic Christianity."

Here we have genuine Christian education. Christian education, Christ. Christ in the home. Christ in the School. Christ in the Church. Christ is all in all, but to the wisdom of the world He is a stumbling block and foolishness, but to those who believe He is the power of God and the wisdom of God. Christ the power of God in the intellect bringing to us a knowledge that takes in the whole man ... Christ in the imagination that builds glorious mansions for the soul, and points a man beyond turmoil, confusion, and chaos and sees a City whose maker and builder is God! Imagination redeemed by the power of Christ sees God's covenant children in the classroom, and the teacher busies himself in leading these souls to the God of all grace, Whose they are, molding and forming and building the spiritual temple of God. Oh that many imagination might be captured by the Power of Christ, and then darkness would be dispelled and the light of heaven enter into sad hearts and broken-hearts and disappointed hearts and Paradise regained! Christ the power that regenerates souls and takes in the whole man and makes him a new creature. Christ the power of God and the wisdom of God gave birth to our educational institutions. Let us never forget that! If we do, the day will arrive when all there is left to tell of our past glory is the buildings. Perish the thought! God forbid! They may not and they shall not! How long are some of those of Reformed persuasion going to halt on two opinions? Come and join us now. Tomorrow may be too late!

LOUIS J. BOLT

Calvinistic Philosophy Society, the two clubs to be considered as chapters of this Society. This way there will be an opportunity for other clubs to join as chapters, and possibly to have their papers published in the form of annual proceedings.

The President, Rev. J. T. Hoogstra, then gave Dr. H. Van Zyl an opportunity to read his paper on William of Occam. The following is a summary written by the speaker.

William of Occam, who lived during the first half of the fourteenth century, was the outstanding pioneer who carried the banner of Nominalism to victory. His critical attitude toward the prevailing credal traditions and dogmas led him to substitute for the primacy of the intellect, the priority of will, both in God and in man, with the inevitable result that it produced new ideas about sin, grace, and the Bible. He developed the concept that God was arbitrary in His act of creation, and largely alienated from the world. All matters of religion he handed over to faith, separated from the prevailing philosophy, isolated from traditional Greek metaphysics, and completely insulated over against his own epistemology. Thus religion, and the culture of the mind, are put asunder. The pillars of reason as far as religion is concerned are pulled down.

Occam is primarily known as the "invincible doctor" who resolutely rejected any and all attempts of synthesizing and even harmonizing the teachings of the Christian religion and philosophy.

The famous "razor," i.e. his stubborn and consistent refusal to use entities he doesn't need, cuts off from his mental, moral, and spiritual capital as philosopher all entities unnecessarily brought in from outside the mind such as the Socratic universal or class concept, Plato's Ideas, Aristotle's indwelling spirit of all actuality, all ontological counterparts of man's ideas, meditations, and other forms of thought, all "copy concepts," and any and all ideas outside the mind.

One of the more immediate results of this Iconoclastic approach to the nature of reality is that from Occam universals have only logical being. Their being is their being understood. For him the individual is the ultimate in final reality, and mind or inner spirit of man is the sole judge, the complete sovereign. The particular thing is the only real—as it appears in the mind, and a person's inner experience is the Alpha and the Omega. Knowledge of things is real science and concepts of these things constitute rational science. His fellow Franciscan, Roger Bacon, had already declared experimental science to be the "mistress of all sciences.

One of the final results is that we stand, from now on, on the threshold of new discoveries concerning the nature of human personality. It is the ultimate. The reality of the individual begins to emerge, for better or for worse, after having been submerged for so long a time beneath a religious system whose symbols served too often as only substitutes for reality.

Having used his "razor" to cut off all traditional ontological concepts as unnecessary, he reduced the knowing process to a logic of simplicity, and his philosophy to one of immediacy; he proceeded to wield the surgeon's knife of his logic in initiating the clipping of the secular powers of the Pope, in outlawing an out and out naturalistic physics, and in developing a new political philosophy regarding the worth of the individual, the equality of all men, the sovereignty of the people, the right of revolution etc.—and through it all became the forerunner of Copernicus, Galileo, Newton, etc., in physics. Likewise he was the precursor of many leading men in pedagogy, ethical philosophy, political philosophy, and of many moderns in every direction of learning where the natural, the human, and the immanent are all sufficient for regulating man's conduct and satisfying his imagination.

Christians who confess with Calvin that God is in immediate communion with His own and live their whole life in His presence can learn from Occam that a personalized and active experience is needed for growth in Christian living, as was evidenced in the New Mysticism and the New Devotion; but they also realize that Scripture and life, faith and knowledge, authority and science, transcendence and immanence,
ontological entities and phenomena, religion and culture, the supernatural and the natural, revelation and consciousness, Mind of God and mind of man, Person of God and person of image bearer, Spirit of Triune and spirit of man shall under no circumstance be put asunder.

They firmly confess that a Scriptural foundation of concepts concerning Creator and creature, Judge and sinner, Redeemer and redeemed is needed by every Christian in putting his house of learning and logic in order.

Occam's "razor" and "knife" robbed his mind and heart of those verities which alone can give tranquility, certitude, and peace. His Nominalism led him from the critical stage to the sceptical, and his ethical philosophy was one of relativism—evermore.

The following questions were discussed:

1. What does Calvin mean in his commentary on Ephesians when he says that the mind is the part of the soul most free from all taint of sin? The Rev. Hoogstra, who is making a study of the epistemology of Calvin, was of the opinion that Calvin here referred to the Scholastics.

2. Were the philosophers who followed in Occam's footsteps fundamentalists and may be accounted for in the finding of them? The premises. But according to Vollenhoven the rationalistic trend starts with Occam. His philosophy of Nominalism subsequently entered every domain of learning.

3. Was not Occam opposing the Values we as Calvinists believe in, e.g. universals, laws, ideals? Calvin believed in those Values, but the Nominalistic Calvinists, among whom were many Puritans and mystics, really denied those values for the realm of culture.

4. Is there not a certain arbitrariness in the doctrine of God's sovereignty? The arbitrariness taught by Occam was unacceptable to Calvin and his followers. God is not "ex lege, He lays down the law for His creation, but He is not egoistic. In his reaction to Aquinas Occam went too far. Calvin gave the correct answer: God’s Sovereignty is free, but His goodness and mercy are sure.

5. If we accept the dilemma of Nominalism and Realism, shall we not then arrive at the position of Occam, since we cannot agree with Aquinas? Not necessarily. We can accept the good elements in both, and avoid the dilemma. The division among the Calvinists is due to their not understanding Calvin, according to Vollenhoven.

6. What is our counterpart of the term universals? We need not reject the terminology of universals and particulars, but we shall have to give them a new meaning based on Scripture, and the study of Calvin may help us to solve this problem. We begin with God's law for all of life. This law is implied in, "He made things after their kind."

The meeting was closed with prayer by Professor Welmers.

The Secretary, H. J. Van Andel.

N.B. There will be a meeting D.V. on Monday, June 26 at 3 p.m. with Dr. C. Van Til as a speaker on "Natural Theology."

"GOD WILL TAKE CARE"

Seattle, Wash. April 24, 1944

Dear Dr. Bonham:

A NEIGHBOR joining the round table discussion in our home here on Puget Sound suggested that it is strange that we do not have any more heresy trials. My rejoinder was that this did not indicate lack of fidelity to the fundamentals and may be accounted for in the finding of other ways in which the purity of the Faith may be preserved. One of the old songs carried the refrain, "God will take care of you." We have always thought of that hymn as expressing a consciousness of the presence and care of God in the life of the believer. It occurs to me that the words may be applied also to the trials of the church and the enemies of the kingdom.

The other day as I motored through Seattle and passed along Boylston Avenue, my attention was called to a large brick church which was at one time the home of the First Unitarian Church of this city. The sign over the entrance door reads "The Seventh Day Adventist Church." The old altar fires of that fine down-town building have died and new ones have been kindled by another group.

Continuing the trip into the Northwest part of the city, I passed another beautiful building that formerly was marked "The Icelandic Unitarian Church." In place of the old sign was a new one, "The Northminster Presbyterian Church." I checked on the program. There are over 200 in the Sunday School, three choirs provide the music, the building is crowded for regular worship, a young man who had grown up in the far away Philippines, where his father had lived as a missionary, is serving as pastor. It has required no special strategy of the evangelical forces of the city to bring about the dissolution of these churches. God had taken care of them.

A few years ago we sent one of our young men through college. He chose a theological seminary in western New York. When he had completed his course of study and came before the presbytery for ordination he did not have a satisfactory understanding of the atonement. After prayer he was given advice as to further thought and study. When he was given the reason for this procedure he replied: "I assumed what I was taught in one of your schools of theology." The seminary was surrounded by great cities containing many churches needing ministers. Its doors have been closed for many years. Its magnificent buildings bear witness that much wealth had been expended to make them possible and endowment accumulated to help the school function. Some of us were willing to go on the war path when we thought of what they had done to the theological thinking of this young student for the ministry. Putting our militant attitude toward the seminary into action has proven unnecessary. God has taken care of it.

My neighbor's observation that heresy trials are no longer in vogue suggests that we have found by experience that when a man tries to fill a pulpit by dispensing with the gospel, he does not rate the publicity of posing as a martyr in an ecclesiastical court. His plight is like that of the theologian, who lamented his situation by saying. "I am engaged to be married, I doubt the Trinity and I have not yet received a call."

The dissatisfaction with the National Boards of Education literature and lesson helps has not been publicized. When the lesson helps are child-centered rather than Bible-centered and disturb the rhythm of the smoothly running machinery in order to find a remedy? Cannot we leave this, as many other matters of the same nature, in the hands of that one who "never slumbers nor sleeps"?

Ezra P. Giboney.
divorced from law and law compliance. It is forgotten that law and complying with law are possible only when both are validated with and by God and his will. Removing God from law and complying with law are possible only when both are the scene, removes the power of law. Results: Black markets; that is, black buying and black selling. Observance of law is bound up with the Moral Law, the law of God which brings in the quality of “right or wrong.”

After Twenty-Seven Years.

Not since the year of our Lord 1917 has there been a theological School in Russia. But now Grigorii, the Archbishop of Stalingrad and Saratov, announces that very soon Moscow’s Orthodox Theological School will be open for students. Requirements: students must be at least 18 years old. The courses are to cover 5 years (Russians do seem to like five-year plans). The Constitution of the U.S.S.R. must be included in the curriculum. But no tuition is required. Apparently the religious changes in Russia are gaining momentum. This is encouraging. But one fundamental fact continues to stand out in bold relief: Russian organized religion exists and expands only by the grace of the State,—more particularly, Mr. Stalin.

“Preaching Missions.”

Symod 1943 of the Chr. Ref. Church decided to authorize its Home Missions Committee to “engage men who for a period of from four to six weeks shall conduct meetings in cities and communities in which, in cooperation with our ministers and those of orthodox churches, a series of meetings will be held to stimulate interest in the things of God and to arouse the people from their spiritual lethargy”. Some time ago, a series of such meetings were held in New Jersey (Midland Park). The correspondent for Paterson and Vicinity wrote a report concerning them in De Wachter (May 9, 1944). It is worthy of careful personal. Questions propounded by the Wachter correspondent: Are the ministers and consistory unable to carry out the Mission mandate in their own churches? Will those few who attend a Preaching Mission Meeting but not the regular church services be interested in the regular routine preaching of the Word? Are there many who “come to the front”? (The correspondent saw a few preachers come forward.) What standing do meetings like these have in the Reformed conception of Church and Mission? Does the current set-up in Christian Reformed Churches neglect any vital elements? If so, do “Preaching Missions” supply it? etc. It appears from the words of this column that the Wachter correspondent has propounded a few excellent questions. Judging by the Wachter report these meetings look like a Christian Reformed adaptation of Revival meetings: dignified to be sure, but none the less an adaptation. Judging by the Wachter report these meetings look like a Christian Reformed adaptation of Revival meetings: dignified to be sure, but none the less an adaptation. If this adaptation has Divine approval then there should be in the Churches of the special preachers, that is, in the churches they themselves serve from week to week, a continual influx of ‘converts.’ But, although God does use men according to peculiar endowments, it is the objective WORD of God and the regenerating power of the Holy Spirit that brings men and women under conviction of sin and unto the cross of Christ.

Whiskey—the Reward of Heroes.

Captain Richard Ira Bong, before his induction into the Army Air Force, used to sing in the choir of his church in Poplar, Wisconsin. At youth gatherings he used to play his clarinet. As pilot he has become a national hero. He downed 27 Jap aircraft. Thus he bettered and at long last broke the record of Captain Eddie Rickenbacker. (His record: 25 and one German planes in World War I.) Captain Rickenbacker, who promised a case of Scotch whiskey to the first American flyer to better his own 26-record, in the Australian theater, sent the young flyer a case of ......... whiskey. And Richard Bong is a teetotaler.

Said General MacArthur: “... liquor or spirituous wines are not appropriate recognition for Bong’s deeds”.

Rickenbacker’s defense: MacArthur had matched his (Eddie’s) offer with the promise of a case of champagne.

Whiskey—the reward of heroes! After they have served their nation in deadly combat, they receive as something very special a case of stuff that destroys physical, intellectual, and moral power.

Bombing and Soap

Harry Emerson Fosdick, E. Stanley Jones, Rufus Jones, and twenty-five other pacifists have been tremendously impressed by “Massacre by Bombing”, a pamphlet written by Vera Brittain. This 16-page pamphlet describes the destruction that came to 18 German cities from Allied bombing raids. These nationally known pacifists protest against obliteration bombing, and call upon the nation to “repent”.

The twenty-eight pacifists have distorted the notion of repentance. Must the United States repent because it, with England, has succeeded in wreaking the sword out of German hands at a time when that sword was penetrating deeply into the flesh of London, Coventry, etc.? No, let all the nations repent. But especially those which manufactured the sword of destruction and wielded it cold-bloodedly, obliterating Warsaw, Rotterdam, etc. And, by the way, there still is in God’s Providence such a thing as “retributive justice”!

John G. van Dyke
THE CHURCH IN HOLLAND

In one of a series of addresses by various speakers in St. Paul’s Cathedral, the following account was given by Dr. J. A. W. Burger of the developments of the situation in occupied Holland as it has affected the Churches.

Dr. Burger, who is a lawyer from Dordrecht, escaped from Holland to England during the course of last year (1943). In his own country he had for many years belonged to the Labour Party, and he was also a staunch supporter of the Church.

He had been a member of several Church commissions, notably the Commission of the Dutch Reformed Church on questions of Church and Labour. His abilities and knowledge attracted the attention of the Netherlands Government, who have made him a Cabinet Minister without Portfolio while still under the age of forty.

In his address Dr. Burger said:

"The history of the Netherlands as a nation begins with the battle for freedom of religion. No wonder the resistance of the Netherlands has a strong spiritual aspect, but that is a problem in itself. The Church is not just part of the resistance movement, but, according to her mission, she in fact develops a strong resistance against Nazi principles."

In a few words I will try to give you an idea of the present situation.

The Government, the local authorities, the Press, the Trade Unions, every organisation and association, in short, everything appearing in public life, is in the hands of the Quislings, although they are only one per cent. of the population, according to their statistics, which certainly are not underestimated. The other 99 per cent. have no connection whatsoever with this small group of traitors and avoid any contact with them. As soon as the ordinary man in the street gives expression to his own convictions, he knows that he not only risks his own life but that of his family as well. Arbitrarily, without any statement of reasons, he is taken prisoner; no possibility of contacting the world outside or receiving counsel's advice. The outsider, viewing the situation in Holland, just sees leading Quislings and for the rest a silent nation. On closer examination, however, one notices that this nation is not really silent, but very active in its defence. There are approximately 50 underground papers. Every school, factory and club is a persistent source of sabotage and resistance, whose actions continue with the utmost secrecy. They gained their experience in this underground resistance at the cost of many victims.

The One Voice Which Still Speaks

In this world of boisterous Quislings and embittered silent people, there is only one body that raises her voice, openly and for everybody to hear, and that is the Church. Although it is strictly forbidden to mention the name of any living member of our dynasty (even the streets bearing their names were renamed), the following prayer can be heard every Sunday in all churches in our occupied country: "We pray Thee, Lord, give that above all the glory of Thy Kingdom and Thy Gospel be uncloaked to the notice of the Reichskommissar. They pray God that the Church now has to raise its voice against the acts of hunting, rounding-up, and carrying off thousands of young people.

"On the other hand, the Church also feels bound to issue an emphatic warning against hatred and feelings of revenge in the hearts of our people and expressions thereof. According to the Word of God no one may take the law into his own hands.

"It is also the Church's duty to preach the Word of God which says: 'God must be obeyed above men.' This Word is a guide in all conflicts of the conscience, including those created by the measures which are now being taken. And it forbids co-operation in unjust deeds. Co-operation renders the participant an accomplice in injustice.

"The Churches desire once more to bring these matters to the notice of the Reichskommissar. They pray God that the occupying power as well as our people may find the way of justice and obedience to His Word."

A Memorable Circular

From the Protestant Churches I would like to mention only one official statement, i.e., the circular which was read from all the pulpits on Sunday, February 21st, 1943. "Though conscious of its own unworthiness before God, it is the task of the Church—by virtue of the vocation it has received from Christ—to raise its voice, even in matters of public life, in protest when the principles that have their root in the Gospel are being violated. The Church therefore has repeatedly lodged serious complaints with the occupying power regarding the measures that constitute specific violations of the principles on which the Christian life of our people is based: justice, charity and freedom of conscience. The Church would be neglecting its duty if it failed to impress upon the authorities that they too are subject to Divine Law. For that reason it has drawn the attention of the occupying power to the increasing lawlessness, the persecution unto death of Jewish fellowcitizens, the fact that an outlook on life which is a flagrant violation of the Gospel of Jesus Christ is forced upon the people, the compulsory labour service as a National Socialist educational institution, the forced labour of Netherlands workers in Germany, the killing of hostages, the imprisonment of numerous Dutch subjects including church dignitaries in such conditions that an alarming number have already lost their lives in concentration camps.

"In view of the latest developments the Church now has to raise its voice against the acts of hunting, rounding-up, and carrying off thousands of young people.

"The Churches desire once more to bring these matters to the notice of the Reichskommissar. They pray God that the occupying power as well as our people may find the way of justice and obedience to His Word."

Direct Challenge to Seyss-Inquart

Further, I would like to draw your special attention to the direct tone of the following letter, dated June 9th, 1943, sent by the Protestant and Roman Catholic Churches together to Reichskommissar Seyss-Inquart: "After many previous events during the occupation years which have forced the Netherlands Churches to complain to your Excellency, notably with regard to the question of our Jewish citizens, something so
terrible is now taking place, that we cannot desist from adressing these words in the name of Our Lord, to your Excellency. We have already complained about several acts on the part of the occupying power. These acts clash with the spiritual principles of our people, who ever since their birth (as a nation) have at least attempted, together with their Government, to live in accordance with God's Word. A beginning has now been made with the sterilisation of so-called mixed marriages. But God, Who created Heaven and Earth and Whose Commandments apply to all men and to Whom your Excellency, too, must give account one day, told men: 'Be fruitful and multiply.' Sterilisation means physical and spiritual mutilation directly at variance with the Divine Commandment that we shall not dishonour, hate, wound or kill our neighbours. Sterilisation means the violation of the Divine Commandment as well as human rights. It is the last consequence of the anti-Christian racial doctrine which destroys nations, and of self-exaltation without bounds. It represents a view of the world and of life that undermines all real Christian existence, making it ultimately impossible.

"Your Excellency is for the moment the highest de facto political authority in the Netherlands. As things are, you are entrusted with the maintenance of order and law in the country. You are entrusted with this, not only by the Fuhrer of the German Reich, but also through the inscrutable dispensation of God, Whom the Christian Church proclaims on earth. To you apply, exactly as to all other men, and to you especially because you happen to be placed in this high office, the Commandments of this Lord and Judge of the entire earth.

"Therefore the Christian Churches of the Netherlands, ordered by God and in accordance with His Word, say to your Excellency: It is your Excellency's duty to stop the shameful practice of sterilisation. We have no illusions. We are well aware that we can hardly expect your Excellency to heed the voice of the Church, that is, the voice of the Gospel, that is, the voice of God. But what we cannot hope for as a human achievement, we dare to hope for in our Faith in Christ. The living God has power to convert and to change your Excellency's heart. For that, too, we pray God for the good of your Excellency and our suffering people.' Both letters are very much to the point and it is a noticeable fact that the Protestant and the Roman Catholic Churches work together.

When the occupying authorities decided that the amount of all collections should go to the National Socialist Winter Aid Fund, the Churches just discontinued them, a measure by which they did not suffer, since the voluntary gifts literally poured in. Not Moved by Threats

"It has happened several times that I received a warning from loyal Dutch officials that a certain minister was on the verge of being arrested, and that it would be wiser for him to be less outspoken. Never have I noticed that the minister in question paid attention to such a warning. On the contrary! I remember once during a meeting of a sub-committee of the Synod of Protestant Churches that a well-known minister entered quite unexpectedly, who, we all knew, was in hiding after having been imprisoned for quite a long while. Delighted to see him, we inquired how matters stood, whereupon he answered, "Not too good, because the Church is not sufficiently active." Having been asked what he meant, he remarked, "Insufficient action has been taken against National Socialism during the last months, otherwise more ministers would have been imprisoned."

This inspired us to work very hard and make the most of the so-called "Church-week for everybody." During that week in each district voluntary organisations canvassed the houses, requesting the people to come to church at a fixed time, whether they had any religious conviction or not. As a result of this drive during that particular week there was a greater attendance at the churches than ever before in the Church's history. Amongst those present was a vast number who had never attended church in their lives.

As subject of the sermon was chosen "Who is the King of the World?" and large posters throughout the Netherlands announced it.

Need I tell you that the Quislings had also been active? Underneath the words "Who is the King of the World?" they stuck large labels with their answer "Adolf Hitler."

I do not intend to draw your attention exclusively to the active resistance of the Church, but I do wish to emphasise that the Church has ministered to her congregations as never before.

For the living of many of our people is threatened. Instructions from the Royal Netherlands Government in London induced quite a number of civil servants to take risks in the struggle against the enemy; the constant worrying problem of how to get clothing and food; the cruel fate of Jewish fellow-citizens rounded up and carried off to Germany and Poland; hundreds of thousands of workers dragged to Germany! Under all these depressing circumstances, where the noise of Nazi propaganda alone is heard, it is up to the Church to give the sorely needed consolation. Moreover, in a way similar to 2,000 years ago in Palestine, the faithful hear themselves called "the salt of the earth." At that time, too, this statement must have sounded queer to the small powerless group to whom it was addressed, just as it is the case in the Dutch churches with no other weapon but their faith in their message.

There must be a hope for the future, however, and experiencing the National Socialist practice day by day, it is evident that such a hope cannot be realised by power but only by Christianity. So this powerless group, with all its difficulties, must indeed be "the salt of the earth." From whom else could redemption be anticipated? It is our vocation, the Churches proclaimed to the Reichskommissar in 1941, to penetrate the lives of the people and to realise spiritual values.

The Real Danger

Yet, however uplifting and impressive the picture of the fighting Church is, the danger of nationalism creeping into the assertions of some of her ministers should not be overlooked.

For instance, one Sunday morning (it was November 8th, 1942) I was startled by a low ringing at the front door. As I had chosen this quiet Sunday morning to do some odd jobs and did not like to be taken by surprise, I cautiously went to see who had called. I saw a man whom I knew to be living in the same street, excitedly dancing and beckoning me to open the door. As soon as he had entered, he told me with glowing face that the Allies had landed in Africa. When expressing doubt, he assured me that it was true because the pastor had just told the people in the church! However pleasing to the ear this story may be, it just shows that threatening nationalism I have just mentioned.

It cannot be denied that the spiritual mission of the Church and the national interest of the occupied territories often run on parallel lines. I cannot help thinking of the danger which arises here for the Church. For the fact that she means so tremendously much to the people in the occupied Netherlands is not due to her resistance to Germany, nor to her national interest, but because she provides the spiritual answer to the needs of our people. As Christ did, this Church puts before our people the great principles that enlighten them in their dark hour.

This is fully realised in the Netherlands and it explains why so much interest is shown in the sermons of German bishops, copies of which are being smuggled into the country. A few German bishops are convinced of this true vocation of the Church, even when in opposition with their own national interest.

—Spiritual Issues of the War.
MILTON'S CALVINISM


When one plunges into the work of Milton, one comes up with great ideas and a desire to systematize them. When one plunges into the works of the critics of Milton, one comes up with clarity and with a confusion that can perhaps be expressed best by the platitudinous phrase, "To be great is to be misunderstood." The reason for the confusion is, of course, the attempt by many to put some system into the great thoughts of a man who was more of a theologian than a philosopher and more of a poet than a theologian.

The thesis we are reviewing is a splendid effort to do justice to Milton's Calvinism. In his careful study McDill has done both Milton and Calvinism a real favor. There are those who may accuse him of twisting Milton's utterances to fit a certain prejudice. But what critic is guiltless of that? In these last years much has been made of Milton, and Milton has been remade of much that is neither Puritan nor Calvinistic. The reviewer, who has studied the poet at Columbia and at home, knows of what he speaks.

McDill's contention, in brief, is that Milton in his younger years was always in the fringes of Calvinism, and as he grew older, tended more and more toward the center of this great system. The author builds up his conclusions painstakingly. The reviewer is of the opinion that the author puts his case as convincingly as many and more convincingly than some.

To state anything worthwhile about the great poet and thinker is a herculean task. It is so because Milton is a giant among poets and thinkers. If Milton had written only poetry, the task of understanding him might be simplified. But there is his voluminous prose which he himself called his left arm, and what an arm it was! That prose explains his poetry, but it also brings its teasing problems.

One of those teasing problems confronts us in the De Doctrina in which Milton is perhaps most un-Calvinistic. McDill builds up a strong case for the early date of that prose work and contends that in his more mature years Milton passed beyond the immature and inconsistent reasoning of the De Doctrina. If McDill's conclusions are correct, then we must judge the poet's thoughts on Christian Doctrine by his maturity, not the reverse.

In studying Milton the central problem is the one which concerns his progress in his convictions. With an eye to that McDill has done a splendid job. He mentions the Calvinistic influences on the young Milton in the form of his father, teachers, and friends. He goes on to show the dualism of classicism and Calvinism in the youthful poet's life. (The reviewer thinks it was a most blessed dualism for the sake of poetry.) Then the author goes on to show that Milton approached more and more the heart of the Reformed system of thought. "He steadily became a more thorough Calvinist, and was certainly a Calvinist at the time he wrote Paradise Lost, Paradise Regained, and Samson Agonistes."

There are related problems which add to the confusion that comes before clarity, if it comes at all.

We must bear in mind that Milton was first of all a poet. Poets have the privilege of imagination though that imagination does not mean license and the absence of all discipline. But they do climb to the stars and at times leave those flat-footed with a system behind. For example, Milton can easily be accused of pantheism in some of his utterances. What poet can not? We should remember that Calvin once wrote, as McDill shows in a footnote, "I confess, indeed, that the expression, that nature is God, may be used in a pious sense by a pious mind ... "

So on the basis of other isolated statements we can say that Milton was not a Puritan and not a Calvinist. Some critics maintain that there is much of Milton in Satan. That is a dangerous thing to do. When Satan expresses his Arianism, it does not necessarily follow that Milton was an Arian. Saurat in his book, Milton: Man and Thinker, views Milton from the point of view of idealistic philosophy and holds that Milton's God was the Absolute. Unbiased study of the whole of Milton has disproved that as it has disproved the charge of pantheism and other heterodoxy.

Other problems arise. We should never try to pigeon-hole Milton and his kind. They are too great for that. Moreover, the pigeon-holes often lack definition. Just what are Puritanism and Calvinism? McDill gives us light on both. Puritanism is a spirit which springs from Calvinism though other elements may enter into that spirit. Milton can be called a Puritan of the outward way, that is, a Calvinist who enters life with convictions and the high purpose of reformation. Just what is Calvinism? It is definitely its five points. McDill shows that Milton subscribed to them. Milton was more of a Calvinist than a Puritan, but as a Calvinist he was Milton.

That is saying a great deal. Milton was an individualist in seeking out truth. He looked upon the Bible as "our only principle in religion." Consequently he studied the Bible and drew his own conclusions. That spirit was fundamental in the Reformation. When he thought the Presbyterian deviated from the Word, he joined the Independents who were perhaps more Calvinistic in their interpretations and practice.

As an individualist Milton loved liberty. He fought for it in state and church. He grounded his convictions on the Bible and reason, but his reason was not the "right reason" of Matthew Arnold.

As an individualist he was sincere. Was there ever a man more serious than Milton? Even if he wrested Scripture, as we all do at times, he did it sincerely and not as a bad sophist.

Because of all this, it is easy to call him a non-conformist. As McDill proves, he did conform to the high principles of Calvinism. But that does not mean he would subscribe to all the opinions of any little group which thinks it has a private road to the deity. As the author of this thesis says, there is "plenty of room for individualism in the Calvinistic doctrines."

McDill has done us a great service. He has opened inviting fields of exploration for a couple of lifetimes. His work is a challenge to those who have been un-Puritanizing and un-Calvinizing Milton. It is also a challenge to all Calvinists to read and to study one of earth's greatest. Agreeing with Milton or disagreeing with him should not be our only concern. For is it not a working principle of Calvinism that we must read not only the safe writers but all those who with high seriousness have something to say?

BASTIAN KRUITHOF.
HISTORY OF CIVILIZATION

HERE is a magnificent book. From the standpoint of up-to-date scholarship Professor Lucas gives the latest and the best. He was modest enough to consult more than a dozen other scholars so as to be kept from gross errors. This textbook for college freshmen has a wealth of encyclopedic material on all kinds of subjects and on all the heroes, leaders (religious and philosophical), scientists, artists, and educators the world recognizes as prominent men. Not only that, but the information is given in an intelligent, but untechnical fashion, so that this book might very well serve many college graduates who want to refresh what they once learned, or get acquainted with what they once skipped. It is really an encyclopedic history for every one who wants to find out about the human race from its very origin up to the second world war. It has, moreover, countless illustrations and numerous maps, excellent bibliographies and a 32-page index which is invaluable if one has not the time to read the book through. It is a book worthy of every private or public library. It gives a survey of the history of politics, social and economical conditions, education, art, the natural sciences, philosophy. It covers all the categories of life, and in such a remarkable way that one is amazed how one author could collect so much information, and in such a careful and attractive way.

The author deserves the support of all orthodox people, catholics as well as protestants, for the neat way in which he gives the evolutionistic scholars a chance to tell us about the origin and development, the religion and culture and future of the human race. He brings our time and again that Evolutionism is a theory, that liberal scholars do not hesitate to classify their facts according to their pet philosophy, and that they are hopelessly divided among themselves. His collection of material on archaeology and anthropology is really masterful. No educated man can afford to miss the information which Lucas has collected. One might wish for more positive criticism, but the author does not believe that this is the task of the historian. Yet, his maxims is: a little truth goes a long way. And he does not hesitate to reveal his fundamental Christian position on many pages. In many respects this textbook will serve as a tonic for a younger generation that has had no religious training and has been brought up in the modernistic gospel.

Though the author does no longer seem to adhere to the Calvinistic position of his forebears, there is not a hostile word in his book about the Reformation. Calvin and Luther get their chief beliefs and practices and intermingles exposition of material on archaeology and anthropology is really masterful. No educated man can afford to miss the information which Lucas has collected. One might wish for more positive criticism, but the author does not believe that this is the task of the historian. Yet, his maxims is: a little truth goes a long way. And he does not hesitate to reveal his fundamental Christian position on many pages. In many respects this textbook will serve as a tonic for a younger generation that has had no religious training and has been brought up in the modernistic gospel.

The treatment of the philosophers, though objective and untechnical, is the least satisfactory for people who believe with Calvin that philosophy is not the total work of reason, but in all its fundamental principles based on the Scriptures. But when it comes to primitive Christianity the author does not hesitate to assert that it was more than a religion of brotherly love, and that it stood for the old-fashioned ideas of nature. And throughout the course of history, the writer makes plain to his readers that there is no salvation for culture without the cross of Christ. A survey of the world’s history on a scale like this is really remarkable. It is a sign of a reawakening Christianity. We want to recommend this work highly, though not unconditionally. It stands out among all the dangerous texts that have appeared of late as a burning protest and an excellent testimony.

H. J. VAN ANDEL.

FALSE RELIGIONS

A FINE, popular statement of the beliefs of the outstanding religions of the world evaluated from the point of view of Scripture and evangelical Christianity. The author takes up the Religions of India, Buddhism, the Religions of China, the Religions of Japan, Mohammedanism, and Judaism in the six chapters that form the body of the book. The opening chapter deals briefly with the Ancient Pagan Religions with which the Old Testament and New Testament covenant people came into contact. The closing chapter is rather a dogmatic statement of the Christian doctrine of God. This is a serviceable book for all who believe in the Old Testament and New Testament religion as based upon God’s supernatural revelation. It explains the ethnic religions and their chief beliefs and practices and intermingles exposition with criticism from the point of view of Scripture. It is based to a large extent upon secondary sources and at times indulges too freely in quotations from such sources, but as a handbook for Bible-believing Christians it is valuable and should be placed in every evangelical library. The knowledge of the world’s religions as presented here accompanied by evaluation from an evangelical point of view ought to be increased among intelligent Christian people. Though a bit popular, the book will serve admirably as a text-book in college and seminary, if properly supplemented with the reading of other sources. Professor Kretzmann has done evangelical Christians a service in writing this little book. Most of the recent accounts of this field have been written from a liberal or “neutral” point of view.

C. B.

THEOLOGY TODAY
THEOLOGY TODAY, by John A. Mackay, Editor, Vol. 1, No 1. Business address, P. O. Box 515, Lawanda, Pa. Price: 75 cents each; a year’s subscription (four quarterly issues), $2.00.

THIS new venture in journalism has been launched because “in a period of confusion and crisis, when tomorrow is being born in the travailing womb of today, theology is the most important study in which men can engage.” This is not an official publication of Princeton Seminary, since there are twenty-one men on the Editorial Council who are not members of the Princeton Seminary Faculty. However, since there are five Princeton faculty members on the Editorial Council, and since the editor, associate editor, and book review editor are also Princeton men, Theology Today does reflect something of the Princeton atmosphere.

In accordance with this aim, the first number “attempts to view the human situation from the perspective of the Divine.” Dr. Hugh Thomson Kerr, Sr., interprets the present crisis as “God’s Terrible Springtime” of promise and judgment. Dr. Hromadka of Princeton Seminary writes with sober realism about the doom of civilization, pointing to the risen Christ as the only source of power and hope. Dr. Kuizenga, also of Princeton, discourses in spicy style about the cults, and sees in them a mighty challenge to the established churches to make religion more fervent and more relevant to life. The next two articles hail new trends in New Testament studies as indicative of a growing concern with the central message of the Bible. Dr. H. Richard Niebuhr scores both the materialism which ignores the life of the Spirit, and the false spirituality

THE CALVIN FORUM * * * JUNE-JULY, 1944
which flees reality, hoping to advance "Toward a New Otherworldliness" which will realize that man is a citizen of two worlds. Dr. Howard F. Lowry, of Princeton University, discussed "Liberal Education Tomorrow," taking issue with President Hutchins of Chicago and pleading for serious study of the Christian tradition as an essential in liberal education. These articles are followed by a digest of Barth's Römerbrief, and a series of reviews of recent theological publications.

Here is theology in attractive form and excellent style. The magazine has a neat appearance; the print is large and very readable. The articles are stimulating and refreshing. One emerges reluctantly from this issue with the conviction that the Christian faith is indeed relevant to the catastrophic problems of our day, that we have a message for a bleeding, blinded world, and that there are trends in recent scholarship and theology for which we who take Scripture seriously may be profoundly grateful, and that there are tremendous readjustments ahead for the liberal churches, but also for the conservative groups. What the world needs desperately today is a new concern with the living Christ, and a new theology which grows out of such concern!

Of course, there will be emphases and statements with which many of us will disagree. The infallibility of Scripture seems to be called into question on page 60. More leeway is given to historical and literary criticism of the Bible than we would deem compatible with the uniqueness of Scripture (p. 60 ff.). Dr. Richard Niebuhr's article leaves one somehow unsatisfied—could not all that he says about the two worlds in which man lives be said equally well by some idealist who highlights the contrast between reason and sense? One wonders, too, whether attempting to reach the world in general through a magazine like this can be of any lasting effect apart from a thoroughly Christianized education and from thoroughly consecrated homes.

Yet, undoubtedly, a magazine of this caliber will make a bid for public attention, and will do much good. The evangelical note is strong. Present-day problems are penetratingly analyzed. The Christian faith is seen to be as fresh and as contemporary as today's newspaper. There are deep insights into human need and divine answers. Theology Today should be read widely, also by our own people. Both pastors and laymen will profit from it.

ANTHONY HØKEMA.

D.---A Dutch Accent, 125.

E.--The Lion Rampant, 150.

F.---Simple Talk on the Tabernacle, 32.

G.--Light, 65; The Dark, 65; Unhewn, 135; Sunrise, 235.

H.---Dictators Can't Win, 55.

J. H.---Great Nights of the Bible, 127.


M.---Dedicated to the Lord, 196.

N.---American Idealism, 126.

O.---The Words of God and the Reformed Faith, 139.

P.---Christ in the Redeemer and Judge, 52.

Q.---When the World Was Young, 79.

R.---Diogenes, 126.

S.---The Battle of the Bullets, 127.

T.---The Fulfillment of Prophecy, 151.

U.---The Words of God and the Reformed Faith, 139.

V.---Christ the Redeemer and Judge, 52.

W.---The Holy Spirit in the Church, 194.


Y.---The Words of God and the Reformed Faith, 139.


BIBLIOGRAPHY

A.---The Book of God and the Reformed Faith, 139.

B.---Christ in the Redeemer and Judge, 52.

C.---Diogenes, 126.

D.---When the World Was Young, 79.

E.---The Fulfillment of Prophecy, 151.

F.---The Words of God and the Reformed Faith, 139.

G.---Christ the Redeemer and Judge, 52.

H.---The Words of God and the Reformed Faith, 139.


J.---Christ in the Redeemer and Judge, 52.

K.---When the World Was Young, 79.

L.---The Words of God and the Reformed Faith, 139.

M.---Christ the Redeemer and Judge, 52.

N.---When the World Was Young, 79.

O.---The Words of God and the Reformed Faith, 139.

P.---Christ in the Redeemer and Judge, 52.

Q.---When the World Was Young, 79.

R.---Diogenes, 126.

S.---The Words of God and the Reformed Faith, 139.

T.---The Fulfillment of Prophecy, 151.

U.---The Words of God and the Reformed Faith, 139.

V.---Christ the Redeemer and Judge, 52.

W.---The Holy Spirit in the Church, 194.


Y.---The Words of God and the Reformed Faith, 139.