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the **CALVIN**
ORUM

The New Year
Forward With God

A Christian Peace
Economic Groundwork

Bible Study
Detective Method

The Post-War World
Calvinism's Task

Education
For What?

News

Reviews

Verse

VOL. X, NO. 6

**TWO DOLLARS
A YEAR**

JANUARY, 1945

The CALVIN FORUM

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THE CALVIN FORUM

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On the Threshold of 1945

An Editorial

ON THE threshold of 1945 we are not only facing the uncertainty in which the future is ever wrapped for mortals, but we are oppressed by a sense of perplexity, confusion, a suppressed suspicion of futility.

To be sure, none would admit openly and confess that he does not know where he is going. Not only the Nazis retreating in the Netherlands write defiant declarations of their ultimate victory on walls of buildings they are compelled to abandon, but the Allies, though in a different spirit and tone, are equally certain they are on the way that shall only end in Berlin and in Tokio. We are good practical psychologists. But underneath it all is a strange but unmistakable feeling of perplexity.

The truth of the matter is that never in the history of civilized man on this planet have such titanic forces of destruction been arrayed against one another. Never before have the stakes of the game of life—and, death! been so big. Never before has war been waged on so large a scale. Never before have nations we thought civilized been so beastly, so devilish. Never before have organized forces of what to all appearances is a Christian nation trampled under foot the elemental demands of the moral law of Scripture as have Hitler and his henchmen. The murder, the slaughter, the gruesome torture, the sadistic cruelty of which the political and military leadership of the German nation is guilty—a guilt which has now been established beyond a shadow of doubt—we thought not to be possible.

The actuality of the impossible baffles us.

The stripping of human nature of the most elemental decencies without which we thought life unbearable, has placed us on the edge of the abyss!

Blank, stark, bizarre Nihilism is the dragon that would slay us all!

* * *

There is only one power that is greater than this dragon.

It is faith in the Sovereign Lord of the universe, Who is none other than the God and Father of our Lord Jesus Christ.

This faith in Him that sitteth above the circle of the earth and before whom all its inhabitants—Hitler included—are but as grasshoppers, is invincible.

The ghouls of Lublin and Lidice, of Dachau and Sachsenhausen, of Vught and Westerbork are but so many pawns upon His great cosmic chessboard.

Let the waters rise ever so high—it is He that sitteth upon the floods.

Faith in Him is the victory.

In this faith we hear the apocalyptic voice of prophecy as though it were present reality: Hallelujah, the Lord God the Omnipotent reigneth!

In this faith we understand and believe that though the vision of divine judgment upon the rapacious, cruel, bloodthirsty, and idolatrous conqueror may tarry for a while, yet Jehovah is in His holy temple and all the earth must be silent before Him!

* * *

This is the faith that is needed on the threshold of 1945.

For the lack of it the people perish.

There is an increasing recognition by many that something desperate is needed; something vertical, not horizontal; something prophetic, not speculative; something authoritative and authentic—yes, a voice that calls and says: This is the way, walk ye in it!

You hear it faintly, pathetically, wistfully in the words of Walter Lippmann, himself a spiritual renegade from the faith of his fathers, when he tells us in that magnificent analysis of the spirit of modern man, *A Preface to Morals*: "We have only succeeded in substituting trivial illusions for the majestic faiths of our fathers."

You hear it in that poem of Frederick Van Eeden in which he speaks of himself as a wreck weighed down with sin, a bird entangled in a net, a drowning wretch with bleeding wounds, as floods rise ever higher—and then cries out: "O dat mijn land, mijn God gevonden waar!"

You hear the same cry in the prose of that ten-dollar-a-year, *bourgeoisie*, typically Wall Street magazine they call *Fortune*, when in a recent article the spiritual ills of our day were analyzed and the writer by way of remedy suggested: "The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost."

Yes, without that voice we are utterly lost.

Men have turned away from the sovereign God because they wanted to "understand" Him, and they could not understand Him. These same men now begin to confess that they "understand" noth-

ing, neither themselves nor the world in which they live.

And so they begin to cry for a sign, a voice, an authentic voice, that may lead them out of their bondage and night.

That voice they can hear, if they will but listen.

That voice has spoken through an Isaiah and a Paul, in the Psalms and in the prophets, on the pages of Romans and of the Apocalypse.

It is the majestic voice of the Sovereign God of the Scriptures. Without it man is utterly lost. When he heeds its call; yields to its wooings; responds to its judgments—then he is saved, gloriously saved.

* * *

What a faith with which to enter upon the year still wrapt in the mantle of the future.

It makes one's steps firm.

It inspires confidence.

It gives one the upward and forward look.

No more are we like children lost in the woods, sheets of rain coming down, lightning flashing overhead—the two of them crying and clasping hands, not knowing the way out.

When once the light of the Word of the sovereign God has shined into our hearts, darkness, perplexity, and despair take their flight.

Then we walk in the light and in the power and in the comfort of Isaiah 40.

Then we can face the future no matter what it may bring.

Then we are no longer attempting to make a God in our own image, whittling the Almighty down to the size of our own puny idealized self, but we stand in awe before Him who says: I am God and there is none beside Me!

Then no matter what 1945 may bring, it is well. We shall be still and know that God is God!

O Thou who art of all that is
Beginning both and end,
We follow Thee through unknown paths
Since all to Thee must tend.

Thy judgments are a mighty deep
Beyond all fathom line.
Our wisdom is the childlike heart,
Our strength to trust in Thine!

Though He slay me, yet will I trust in Him!

* * *

In this faith also we must struggle to find a solution for the ills of our social and political life.

The sovereignty of God is not only a comforting truth but also a great challenge to our ethical endeavor.

The same Lord who redeemed us, saved us from start to finish, saved us by sovereign grace—that same Lord lays claim to the whole of our life in all its manifestations and relations.

The Calvinist is not only the man who believes in the "five points" but no less the Christian that would glorify and honor his God in every realm of human life.

This is a tremendous task and we have barely begun to scratch the surface. It is a task that calls for keen analysis, careful application of biblical principles, and high courage in the actual practical realization.

Sometimes we may be inclined to give it up—yes, to give it up possibly with pious platitudes upon our lips. But the only way in which a child of the sovereign God can ever find peace is the way of obedience!

May the sovereignty of God become a more precious, more luminous, more dynamic, and . . . more humbling truth to us as the days of 1945 roll by.

C. B.



Thou Art With Me

(The following poem was written by the Dutch Catholic Professor Titus Brandsma in the concentration camp of Dachau, where he died a martyr's death at the hand of the Nazis. The English translation is by Professor A. J. Barnouw of Columbia University.—EDITOR.)

"O Jesu, when I Thee behold,
I know I love Thee as of old
And that Thy heart has love for me
As for a child most dear to Thee.

More suffering does this love entail,
But I'm resigned to suffering pain,
Since by that road I can come nigh
To Thee and to Thy realm on high.

My suffering gives me happiness.
It is no longer a distress
But blessedness without a sting,
Uniting me with Thee, my King.

Oh, let me still and lonely sit
In this cold prison. Don't admit
A visitor. I've never grown
Distracted of being all alone.

For Thou, oh Jesu, art with me.
I never was so near to Thee.
Abide, dear Jesu, with me still.
Thy presence remedies all ill."

Foundations of a Christian Peace

The Economic Framework

Christiaan De Wit
Member Extraordinary Council
Netherlands Government, London

IF ANYBODY in the world could formulate a perfect way of life whereby the eternal peace would be secured, he would be the most unhappy person that ever existed.

He would have two sorts of opponents.

Those who believed in his scheme would turn around and blame him for not telling them before, because the troubles of our time could have been avoided.

Those who did not believe in his scheme would call him a fool anyway.

Thousands of men and women during the long history of our world have been trying to find this perfect way of life but the results have not been sufficient to spare the world the terrible ordeal we are experiencing now.

Nevertheless the serious way of study and experiment into the betterment of the human lot is the right way and therefore in spite of the circumstances of the human race their labours have not been in vain.

On the contrary where would we be if the idealists of all times had not been speaking their words of witness?

Especially to us who call ourselves Christians it is clear beyond any doubt that the only hope for the survival of the Christian civilization lies in the Christian approach of things present and things to come.

This does not mean, however, that the Christian can sit back and hand a copy of the Bible to the warstricken world with the cold consolation that the way of peace can be found in it and that is that.

Far from it. It is just this negative attitude of so many which led to the disaster we are now faced with.

I believe that the best approach to the problems of our time is indeed to be found in the Book of life but it will not be given to us for nothing.

We shall have to study hard for it and, what is more, it will demand great sacrifices from us.

Seek, and ye shall find! There is no shortcut to the truth. On the contrary, the way of life is a hard way and only those who are not afraid of the cross, shall find it.

But it is also true that the treading of this path will bring infinite happiness to all who try and persevere.

I cannot find you an exact prescription of what should be the economic framework of the world in order to have enduring peace. But what I can try

is to search with you for the foundations of a Christian peace in relation to the economic life of the people.

I think, I can do no better than formulate this problem in the words of the fourth petition of the prayer which Christ taught us to pray: "Give us this day our daily bread."

I would like to speak to you on three aspects of this problem of economics namely:

- 1st. the divine aspect of our economic life.
- 2nd. the social significance of economics.
- 3d. the material side of the question.

The order of these three aspects is not without significance. It is just the opposite from the materialistic approach of Marx. As a matter of fact, he did not recognize the divine aspect at all and separated the spiritual side of the human problems entirely from the purely material question. Whether scientifically he was right or wrong I am not judging, but for the Christian the materialistic approach can never be satisfying and will always be below his standard of appreciation.

The Earth is the Lord's

Now as to the first principle, I would like to formulate it as follows: The earth is the Lord's and the fulness thereof. Or, in other words, as long as we believe in a creation, it follows that there is a Creator and consequently the Creator must be the sole owner of his creation.

If we agree that God is the sole owner of his creation of which the earth is a part and an important part, it implies that no ownership can be absolute but is relative to the absolute divine ownership. Therefore a relationship exists between the absolute owner and the humans who use the earth as a dwellingplace.

Throughout the history of the Christian Church much has been said about this very important subject and the tendency has always been to draw the problem of ownership more towards the human beings than towards the Creator.

The result of this tendency has been that the sense of responsibility for the trust which was put into the hands of men has been weakened and the misuse he made of it has been demonstrated on an increasing scale.

The recognition of the sovereignty of God over his creation is of paramount importance for the re-

lations between men, as will be still further explained under the social aspects.

Christ began his prayer with the word: Give!

That means that there is one who gives and one who does not possess but asks. If men were really owners of the earth, it would not be necessary to ask, one could demand. But Christ taught us to pray that is, to ask.

It is clear that the earth cannot live without God's continuous care.

The human race may profess to own the world, but it still requires the divine power to make it bring forth its fruit. Men can devise many schemes to remain alive, but we still need food which must grow and we need health to give us the power to develop the world. We need brainpower to apply the laws of nature and to find still better and new devices to feed and maintain the evergrowing population of the world.

The Meaning of This Divine Sovereignty

You may call this very fundamental, but no building will stand without a foundation and no peace will ever be durable without going back to the very fundamental principles of our society.

The recognition of the sovereignty of God over the earth is a prime condition for a true sense of valuation without which no peace will be possible at all.

The very fact of our national existence is bound up with this appreciation of divine ownership.

It does imply that God has given to the peoples of the earth a place, nay—*their* place to live in and their place is not somebody else's place. Consequently the defense of this ordained place is not only a human right but a divine duty.

The nationalism question can never be solved on a material basis alone. It is not up to us to choose our place under the sun but through history it grows and it becomes the heritage for which it is our duty to fight and, if necessary, to lay down our life.

That is not just a theory but hard practical fact.

The very fact that Germany wanted the heritage and wealth of others because it was not satisfied with her *Lebensraum* has brought about this war we are now fighting.

This fundamental principle does not mean, however, that the distribution of wealth as it exists in the world is a perfect one.

Just as men are not perfect, so neither are the judgments of men.

Adjustments are sometimes necessary and history shows us clearly that these adjustments were sometimes inevitable, but there is a world of difference between a d j u s t m e n t s by consent and changes through the exercise of power. The consciousness of divine overlordship will have a tremendous ef-

fect on the international relationships and should always lead to moderation in aspirations which are inherent in the natural development of mankind.

It will be the task of the Christian Church to study the implications afresh and to set the standards of international behavior in the language of our times.

This principle of divine sovereignty has not only an international implication but it has also direct meaning for the problems of public and private ownership within the national life of this country.

Let me first state that the trusteeship of wealth as explained to you before does not automatically imply a common ownership in the sense of complete equality of the portion in which it is being allocated.

Equality has never existed and will never exist, because it is against the laws of nature.

There is no equality between flowers and flowers, neither in beauty nor in scent.

There is no equality between various foods neither in appearance nor in food value.

There is no equality between animals and animals, nor even between animals of the same stock.

There is no equality between men and men. As a matter of fact, endless variety is the secret of God's creatures.

Inequality in wealth however is quite a different thing from luxury on the one hand and want on the other hand.

The Social Significance of Economics

It is at this stage that we come to our second consideration, namely, the social significance of economics.

Christ taught to pray: Give *us* this day our daily bread.

Here lies a fundamental difference between the Christian faith and other religions.

Not: Give *me my* daily bread, but: give *us our* daily bread.

What does that mean for our industrial society today?

It means that a man is not living his life alone.

It means that he can not have happiness by himself alone and therefore he will have to share it with others.

There is a Dutch saying: Sorrow shared halves the sorrow and happiness shared doubles the happiness.

How true this is. Everybody has had that experience. If we are fortunate we like to tell it to others and to share it with him; and if we do, it does not diminish our share but doubles it.

The same is true of our sorrows. One can not bear all his sorrows alone; he needs someone to comfort him, to share it with him. He will feel as though a part of the burden has been lifted from his shoulders.

The Task of the State

There was a time when the task of the State was confined to that of a policeman, whose duty it was to keep order and protect the life and property of the individuals. This is a conception of organized society so poor that we cannot understand why we could ever have consented to it.

It had no regard for the weak and in fact protected only the strong.

The legal conception was overemphasized to such an extent that the poor had to organize themselves in order to live, and it must be recognized that the Church fell badly short in her social and moral responsibilities to protest against this unchristian system.

The selfishness which was called by the euphemism "individualism" was so deeply rooted in our western civilization that it needed a terrible war to wake the people up to the consciousness of a social calling.

The war has brought about a profound change in the attitude of people. It seems that the reactions of the human race can only be evoked by terrible sacrifices.

Nevertheless the changes are profound and they affect the social as well as the legal conceptions of ownership.

Taxation on the scale as applied in this country have given the community a share in the fruits of ownership as never known before.

Direct enterprize by the state as a result of the need for weapons of war was a phenomenon never known before, at least not on so large a scale.

Social legislation has been introduced which will have a profound effect on the people's conception of the community.

Slowly but step by step the State is assuming responsibility for the problem of full employment.

Do we want to go further than that and see for instance the State take over the ownership of industry, mines, and shipping?

The answer to these questions must to my opinion be sought in the degree of usefulness such forms of organization will have for the whole of the community.

I do not believe that this problem can be solved dogmatically.

Perhaps I may illustrate this with an example.

The coal mines in Holland started as privately owned undertakings, mostly by limited companies.

When new coal layers were discovered it was decided to have these developed and exploited by the State. The Maurits, one of these state owned mines in Holland, recently liberated, is one of the most efficient mines in Europe. The result was that the privately owned mines had to improve their equipment and organization to compete with the State owned, to the benefit of the public as well as of the employees of the mining industry. Whether such a procedure may be advisable, it is quite clear

that the social implications play a preponderant part in the decisions which will have to be made.

To maintain and to improve the economic life of this country will require a leading and guiding hand from the Government and in this respect I will certainly rejoice with you if the Government will concentrate on Research into the problems of economic and social betterment of the country and its heroic people.

Now a word about international economics.

International Economics

First of all, I like to make it plain that international betterment is never possible without national betterment.

Charity begins at home, and it is quite impossible to build a better international society as long as the national problems are not solved or in the process of being solved.

However simple it may seem to be, I would like to apply the same principle to international relations as mentioned before, viz., that sorrow shared is sorrow halved, and happiness shared is happiness doubled.

It is quite certain that a healthy Britain will be in a position to heal the wounds of Europe far more than a Britain that still struggles with her own social and economic equilibrium.

This last problem should not be underrated.

The machines of Britain have been turning now for more than five years day and night; and the urgency of production was so great that we simply have not had the time to improve the plant and introduce new methods, for which the United States were in a far better position.

Secondly, the labor force has been far more strained, again partly due to lack of renewal of plant facilities and partly because it is numerically smaller than that of the United States.

Finally, war-taxation has not allowed for reservation of capital to improve the equipment.

What will be the first condition for higher efficiency is to modernize the industry on a grand scale and to bring it up to standard, but I have no doubt that once this is done this country will have its share in the world market and, given good leadership, can look to the future with confidence.

This will have its effect on the international relations because the standard of efficiency of one country has a very infecting power on other countries.

Those countries like my own will certainly not forget the great sacrifice brought by the people of Britain for the liberation of the world.

There is a goodwill waiting for you which, if properly and skilfully utilized, holds great promise for the future.

There will certainly be need for an International Organization, but it is quite likely that this will be

embodied in the new Organization for which plans have already been developed in Dumbarton Oaks.

However much I applaud such an organization, let us never forget that it will again be the mental and spiritual attitude of the peoples of the world which can make it a success or a failure.

Organization, however necessary, can never be a guarantee for peace. It is the human heart and the human mind behind these organizations and, not to forget, the will to sacrifice if need be, that alone can make them work.

The Raw Materials

Now a last word about the material side of the question.

The earth is the Lord's and the fulness thereof.

The fulness is great and if properly handled more than sufficient for all.

I would like to enlarge on two aspects of the material problem, namely: the availability of materials; and the access to the raw materials.

First something about the availability of materials.

The growing world population and the development of the so called backward countries will automatically lead to a much greater consumption of the raw materials of the world.

Many substitutes have been introduced during war-time and some of these products may be of a permanent character.

On the other hand, many natural products have been neglected especially in countries under enemy occupation.

Last but not least, it will take a considerable time before the industrial apparatus of the warring countries has been restored to anything like pre-war conditions.

All these changes will make it essential to create an organization which will be able to carry out a stock taking of the world.

If that is left to the individual nations, some of whom may and others may not co-operate, the picture will be very distorted. Wrong conclusions may have been made impeding the quick relief and rehabilitation of the world.

At the beginning of this century the same problem arose with regard to the prime foodstuffs of the world.

The result has been the creation of the International Institute of Agriculture in Rome, which has undoubtedly contributed very largely to the elimination of famines in the world, and also had a very wholesome effect on the curtailment of speculation in prime foodstuffs.

Such an International Organization will be needed as soon as the war is over, the more because the tendency of central national planning will increase

and there must be a reliable source of information about the most important commodities for mankind.

Access to Raw Materials

A last word about the access to raw materials.

This theme has been very much misused in the propaganda of the enemy. The actual practice has shown clearly that in spite of the so called exclusion of Germany from the raw materials of the world, she has managed to carry on with the war on a gigantic scale in spite of the allied blockade and the extent of her development of substitutes has been enormous.

In my opinion there are two conditions to be taken into account in the question of raw materials.

The first condition is the safeguarding of the interests of the nation in whose territory such raw materials are found.

Speculative influences which would be capable of ruining the countries concerned should be limited as much as possible. Here again the value of an International Organization as described before is clear.

The second condition is the conservation of the world's natural resources for the future.

This is a very important point, because overproduction of rubber f. i. may ruin the trees and so expose the world to an enormous danger which can not always be left to the working of the laws of supply and demand.

There will have to be some international board which will have the power to regulate the production of raw materials so that the world may be properly maintained by its own fulness.

There are many more questions which could be discussed. I think of international financial arrangements, monetary agreements, the development of backward countries, etc., which could easily be the subject of many more lectures.

What I have tried to do is to explain that all these very involved questions can be brought back to the fundamental principle expressed in the prayer of Christ.

He taught us not to be burdened beyond our capacity to bear.

Our daily bread means our need for today, our quota, our allotment. That does not exclude foresight neither provision for the future.

But provision for the future should not rob us of the great happiness there is to be found in trusting God's fatherly care.

Whatever form of organization our society and the world may adopt, if we want a Christian peace, the rule still stands: Seek ye first the kingdom of God and His righteousness and all material things will follow.

Only if this principle is understood will the sacrifices of this terrible struggle not have been in vain.

Psychology and Exegesis

Jacob T. Hoogstra
Minister Prospect Park Church
Holland, Mich.

IF I were to address a Bible Class on the methods of studying the Bible I should choose another heading for the same subject. I would give this caption: "Bible Detectives." I would impress upon the class's mind: "You are detectives for truth. Each book of the Bible is your individual or person you must interview. Each book as an individual must reveal its secret to you. You must report the case to me. Here are a few hints you can follow in your cross-examination." I am not talking to a Bible class. I am talking to a Ministers' Conference. I *must* call my topic: "Psychology and Exegesis," but I still am convinced that I am going to talk about "Bible Detectives."

Presuppositions

The following presuppositions will shade our entire investigation. We call them presuppositions, but we do not deny that we are convinced that they are not prejudices or hobbies, but that they are fundamental.

The first presupposition is that the same laws of literature are evident in both profane and sacred writings. The same canons of thinking operate in all literature worthy of that name. This presupposition is basically theological. Our conception of God demands this. We do not believe that God runs the risk of fallibility by condescending to use the laws of thought He finds in the human mind. God did not fortuitously find these laws in the mind. On the contrary, God created the very laws in such a way that they would be suitable vehicles for His inspired Word.

The value of this presupposition is twofold. We shall be permitted to seek *formal and structural* likeness between sacred and secular literature. That is, we may look for the same laws in both types of literature. Moreover, if we discover these laws, we shall be able to make use of them to determine the meaning of a book.

Our second presupposition is that the Bible should be studied by books. This may involve a revolution in our thinking. Each book is like an individual. You do not know a man only by knowing his eyes, his hair or lack of hair. He is a living personality with a heredity, a childhood or lack of one, with an education in a home or a school, with kinks in a twisted subconscious mind. Personality is an integration of countless factors. So each book must

be studied in its entirety, including if possible the very period it reflects, condemns, or approves.

The third presupposition is that the Bible must be read in the mother tongue to be enjoyed. The stigma attached to English Bible courses should not deprive us of the joy of reading the Bible in the language we love. No language is closer to us than English. Nothing can be learned as efficiently as that which is taught in our mother tongue. Proof for this is the Protestant Reformation itself. Protestantism gave the Bible back to the masses. Another proof is the deep scar upon the soul of a conquered nation forced to learn the language of the hated conqueror. Remember, English remains our "mother" tongue. English Bible courses can be made as scholarly as any course in philosophy, and perhaps a bit more scientific.

Canons of Thinking Applied

In teaching others how to read the Bible for themselves no one should make the fatal mistake of insisting upon the memorization of the rules one discovers. The only way to learn the rules of this detective game is to apply them.

We are in search of the individuality of each book. Each book must have something in common with the other books of the Bible, else it could not be included in the same Bible. At the same time we must discover in which respect each book differs. If we know what a book has in common and in what respect it differs, we then know the meaning of the book. So the question boils down to this: what selection has the author made, and how do I know that he has made that selection? Only a few books have prefaces or introductions as Judges, Luke, and John. So we must find the meaning within the books themselves.

The first law is the law of repetition. The psychological principle involved is simply this: what has a hold on our heart has a hold on our tongue. Whatever we are interested in we repeat. A college basket ball player will write more about basket ball than anything else in his letters home.

There are countless illustrations of this principle. Let us take for example whole books: Genesis, "These are the generations"; Exodus, The verb to "know"; Leviticus: "At the door of the tent" and "be ye holy," etc. Or, for good measure: Revela-

tions: "The Lamb of God." No one can read these books in their entirety without sensing that these repetitions are intentional. What a thrill in reading that the Lamb of God is worthy to take the seven sealed book.

In passing we must note the contrasts within the repetitions. Let me illustrate again: You will notice that the expression "these are the generations" is followed by genealogies in the case of Ishmael and Esau. In the case of Isaac and Jacob by interesting stories. In one case we have the rejected, in the other the recipients of grace. In Exodus Israel knows God and Egypt knows God, but one knows Him as a Savior and the other as a consuming fire. The one sees the cloud as a guiding pillar of fire, the other sees it negatively as the blackness of night and confusion.

The second law or canon is the law of time-span. The psychological principle involved is this: whatever has not disturbed the status quo of anything I simply pass by. I may remember the year in which I was responsible for a new church. I may pass by years of faithful ministry that have no special interest, nor brought about any changes.

Let me give you a few illustrations: The life of Abraham. We know nothing of Abraham before his seventy-fifth birthday. We know he died when he was one hundred seventy-five years old. So we know of his life only a hundred years. Of all these hundred years we know only four or five major events, and the most we know of Abraham is crowded in his ninety-ninth and hundredth year. In fact there is a period of thirteen years of complete silence between his seventy-fifth and one hundredth birthdays. With each major event I notice the repetition of the covenant. By combining time-span and repetition I notice Abraham is described in the terms of the covenant. I cannot mistake that. We know only three major events of Samson's life as a judge who ruled twenty years. All three picture Samson the covenant fool who did his best to patch up his covenant folly at the end of his life.

The third canon of thought is the importance of geography. The basic psychology is simply this: certain places have received certain associations. I am stirred when I walk across the green of Mt. Vernon. The soldier watches the guard marching before the tomb of the unknown soldier wondering whether he will be guarded thus after this world war.

Biblical illustrations are plentiful. The Book of Exodus spends its major interest around the Mount of Sinai. Joshua chose Shechem for the decision to serve God with all his house, the place where Father Jacob buried his idols. Much later on a man's relation to God depends upon his attitude toward Jerusalem. Or for good measure, take Numbers 33. You will find this chapter a catalogue of some fifty-three stop-overs of Israel. Go back to the book of Numbers. Only a few places are described of all the wanderings. Why are these few places described when the actual places visited are numerous? If I can

answer that question I know what the author of Numbers is trying to tell me. Note the emphasis placed upon leadership in all the places visited.

The fourth canon may be called the unconscious slips of the pen. Unconsciously, perhaps, the writer of II Chronicles tells us (12:15) that the historical material that was written after the manner of genealogies is found in the chronicles of the Kings of Judah. After what manner, then, does he write history? Of course, as a sacred writer. That is, he selects only such things that should be in the inspired record. Consequently, Chronicles deals with kings, priests, and temple, as well as with prophets.

Another important canon is the law of interrelation. The psychology behind that is simply this that our authors are not split personalities. A normal personality especially of such evident calibre as our authors cannot be split-personalities. All their thinking is an organism. The details must fit in with the whole picture.

Let me illustrate: We could make as a special canon the law of variety. Why are there two stories in the book of Leviticus? Was the author a scatter brain mind as many of our story-telling orators are? No, these stories startle us when first read in a book of laws, but become meaningful when integrated with the entire message of the book. Why is a hymn sung at the end of the book of Deuteronomy? Why are there three types of songs (by the redeemed, the angels, and creation) in the book of Revelation? All these have meaning to me if I as a Bible detective piece all types of literature together with the main thread of the story.

Let me show another type of interrelation, grammar. Martin Luther is reported to have said: "whoever errs in grammar errs in doctrine." Through grammar the detective discovers his man. May I give but one illustration in the value of watching grammar not only for the immediate context but also for a large section of a book. Compare Exodus 6 with Exodus 19. In Exodus 6 God says *I am*. This ever present God is absolute. The present tense, *I am*, which indicates the Absoluteness of God, is not naive philosophical toying with grammar. *I was* with Abraham, and *I will* be with you. Because God is the *I am*, therefore He was with Abraham and will be with Israel. Now turn to the 19th chapter. *I have* carried you. Hence the one thing chapters six to nineteen can mean is this: *I have* carried you, manifestly as your covenant God, now you are obliged to be my people.

Suggestions

Habituate your mind in thinking of the Bible as the Book of books.

Secondly, habituate your mind in watching for the details we have just mentioned above. This is a discipline. Watch your verbs. Verbs carry the action of the soul. If there is a portion that is ob-

scure underscore the verbs. Soon you will get the meaning. This is true of any sentence in Scripture. The more verbs I can find the more action I can find, and the more throbbings of heart I sense. Christ was despised, rejected, hath borne our griefs, carried our sorrows, was wounded for our transgressions. Or, the second chapter of the Book of Revelation, "I know thy works." Seven times the thunder bolt comes: "I know thy works." The verb has a psychological charm all its own.

So has the tricky little pronoun. No one can read the Gospel according to John without stumbling over the personal pronoun "I" ("I am the vine," etc.) The constant use of this pronoun tells us just one thing: Christ knew He was the Son of God. Or let us instance another case from the Epistle to the Ephesians (2:11). Paul in considering the Ephesian Christians speaks of them as "ye" before they were converted. Paul speaks of himself as "we" before their conversion. They belonged to antithetical groups. But after their conversion the "ye" and the "we" becomes "our." In that great epistle that speaks of "all" the saints, this "all" is the union of the "we" and "ye" into the "our," or into the same Christ.

Another suggestion is multiply your contacts with the books. Some people you have to meet often to understand. Some books you know at a glance, others you must read and reread. The more profound the personality the more contacts, the richer the reward.

Watch progress in each book. Get drama from Scripture. May we just instance the Book of Revelation. As we have said before, you will notice the name of Christ that is favored is "The Lamb of God." In the fifth chapter of this book there are three songs sung to the Lamb of God, each one by the way in heaven and not on earth. The redeemed sing a *new* (for salvation is new) song of the great kingdom of grace. The angels sing a song of the worthiness of Christ to receive power, and the creatures, symbols of creation, sing to their Creator. Salvation, angels as ministers, and creation created awaiting redemption, three distinct classes involved in salvation! That is your setting from the point of view of heaven. The best comes from the troubles of history. What happens? Can the Lamb of God cope with it? Watch the entire book of Revelation work out that theme. Saints are redeemed out of the great tribulation, angels pour out vials of wrath, and the final climax is a new heaven and earth. What a drama amid the grim coming of the beast! Take the gospels, from Bethlehem to heaven, or from the wilderness of temptation to the resurrection! We are dealing with breath-taking books.

The canons must grow on us. They are best learned in their operation. This is dynamic learning. Each time we reread a book we are enriched. These canons must become second-nature to us.

Value

If these laws are created canons of literature, a faithful adherence to their execution will guarantee me the greatest degree of objectivity. The Bible comes to me, I do not first of all come to the Bible with my demands. I reduce "subjectivity" and "dogmatism" to a minimum.

There is a constant joy in being a detective for truth. Bible reading is a delight. I truly enjoy God's Word.

This type of Bible reading may be a new weapon against the modern onslaughts against the Bible. Take the Pentateuchal problem. I marvel at the unity of the books, the profound doctrines contained therein. I defy anyone to make me believe that such unity is caused by an accidentally historical evolution. I shall also feel from a psychological point of view that no age suits these books as the age orthodox scholars have assigned to them. Let me instance the life of Joseph in the Book of Genesis. Note how much time is devoted to a somewhat lesser character in the Book: Joseph. What is the emphasis? Joseph the covenant lad always gets into trouble. Still the Lord rescues him and exalts him. Do you think that this story would be so pronounced if it did not reflect the need of consolation for the covenant slaves of Israel in Egypt? The Book of Genesis psychologically fits in with the need of the Israelite in bondage.

Let me instance another direction: dispensationalism. Do you think that a dispensationalist has a peg to stand on? The book of Revelation deals with the Lamb of God. That is, the cross is the very center of the universe today. Not an earthly king but the Lamb of God. And that Lamb of God rules now. Not the devil! Not a future King! What for? For the Jews? No, to unite the church and the creation in the new world after the beast is slain through the atonement on Calvary.

Another value is the ability of making the Bible basic to all our thinking. The more the Bible grows on me not merely as texts, but grows upon me with all its doctrines, revelations concerning man and society, the more I can make it applicatory to my mental and social needs. I can make it my foundation and still be a respectable thinker. It increasingly captures all my thoughts.

Finally, we never condemn preaching from individual texts. Christ took sentences from the Old Testament. We do believe, however, that a thorough knowledge of the Books of the Bible is requisite to an accurate exposition of an individual text. We still believe "that a text without a context is a pretext."

Nor does this in any degree lessen my desire for knowing the Bible in Hebrew, Aramaic, and Greek. I have found it a stimulation, not a hindrance.

The Task of Calvinism in the Post-War World

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IT IS not for naught that we speak of a "Post-War World." There will be a wholly different world after the war. The world will never be the same again. There is a tendency to look upon the war as just a passing *incident* involving bloodshed and sacrifice and causing a considerable stir upon the waters of human life, but there is widespread confidence that the waters will soon settle down again to normal placidity and the incident known as the Second World War will be over. But widespread and deep alterations are being made in the life of every nation involved in the war and those alterations are not to be obliterated. The changes and tendencies that we see *in operation today* are not just a passing phase of war which will disappear with demobilization, but are movements that are likely to be more or less a permanent part of our life after the war. Some nations have made a swift revolution from an *agricultural* to an *industrial* way of life. The government *controls* upon individual life that have become a part of the war-time economy in almost every nation will tend to continue. There is in the world the problem of a tremendous task of *rehabilitation*.

A World of Arrogance

That vast task of reconstruction and rehabilitation suggests the first characteristic of that post-war world. It is likely to be a world of tremendous *arrogance*. *Isaiah* faced the same kind of world when he says in his ninth chapter: "The Lord sent a word into Jacob and it hath lighted upon Israel and all the people shall know, that say in pride and stoutness of heart, 'The bricks are fallen, but we will build with hewn stone, the sycamores are cut down but we will put cedars in their place.'" Prime Minister *Churchill* has been speaking about the larger and more beautiful London that they will build after the war. Just as Israel looked upon the devastation wrought by their enemies and turned not unto God in penitence, but boasted of the great things they were going to do after the conflict was over, so this post-war world into which we are going will not be a world of genuine penitence and humility as would befit a world that has felt the lash of divine chastisement. It is likely to be an arrogant world that will talk louder and longer than ever before about the great things that unaided man can accomplish.

A World of Confusion

Moreover the post-war world is likely to be a world of *confusion*. Instead of the war having settled things in our minds, people are going to be still more at sea about basic issues, simply because they are at sea about basic issues now. And blasting a few million tons of *dynamite* and killing a few million people and blasting cities to small bits does not give anyone any better basic attitudes to life.

We are fighting, supposedly for *freedom*. Four freedoms seem to stand in the vanguard. And yet the world today and the world of tomorrow as well is quite at sea about the very meaning of freedom. The most prevalent idea of freedom comes very close to absolute license. It means freedom to do anything we like so long as it does not bring positive *detriment* to another. The result is that individuals measure the extent of wrong-doing by what they can "get by with" or what they "get caught at." Anything beyond that is a rosy land of absolute freedom. That idea of freedom in these days of already prevalent confusion and unrest is leading to innumerable forces that break up *families* into individuals who are strangers to one another. It breaks up *society* into groups who are opposed to one another. It breaks up the *world* into nations who are suspicious of one another and cannot find an honest ground of co-operation.

The confusion of thought reflects upon the thinking we will be carrying along into the post-war world on the subject of *peace*. To many peace means simply the *cessation* of conflict. It is like the peace that comes to a *mother* who sits down at the end of a busy day or to an old *couple* who retire from active work to a restful old age. So long as we get along as nations without an open break of hostilities we are at peace. The result is that we are not prepared to win a positive peace—a peace that will abide because it is positive and not a mere absence of strife.

Confusion of Political Philosophies

The post-war world will be a world of confusion in basic *political philosophies*. It seems clear that the aim of present-day political thinking is to solve the age-old problem of the "haves" as against the

"have-nots." Three political ideologies are now struggling for a place in the sun. One solves the problem of inequality by enforced equality, that is communism. Russian Communism is really a dictatorship by the Russian Communist party and it has forced a Communistic economy on the rest of Russia. National Socialism, like that of Germany, began with the support of the Capitalists and ended with the assassination of many of those very supporters. Naziism went on the philosophy of controlled inequality that by enslaving everyone of Non-German race, it would be possible to make a nobleman out of every German burgher. Over against both of these stands *Democracy*, which goes on the principle of freedom and equality of opportunity for all. Today, and as we go into the post-war world these political philosophies are becoming hopelessly *commingled* so that in our own land there is less and less freedom and equality of opportunity and more and more inequality and economic domination and in reaction to that there is a growing feeling away from freedom and in the direction of enforced equality of possession, and that is most likely to be of the *Communistic* type. As a matter of simple observation, in reaction to Naziism, the *new governments* in Europe and around the world are swinging definitely toward Communism.

Confusion in Education

The post-war world will be a world of confusion in the field of *education*. The watch-words in education for the past generation have been "*self-expression*" and "*specialization*." During the war the tendency has been to greater regimentation and greater specialization particularly under the *A.S.T.P.* plan. But in the grade and high schools the attempt at regimentation has caused the pent-up flood fed by years of self-expression to burst its dikes so that there is an enormous *discipline* problem. So some educators are advocating a swing away from technical specialized teaching and back to liberal arts education with its emphasis upon the study of the classic literature and so on, in an attempt to build in our school youth a sense of permanent values, of right and wrong. These educators realize that the heart must be disciplined by positive good, or evil is going to take control. Self-expression is now being recognized as dangerous. But, *soldiers* and *sailors*, who had to interrupt their education in order to bear arms are going to be returning and they are going to be older and more eager to hurry this process of finishing their interrupted education and they are demanding the liberty to study in highly specialized, accelerated courses. The result is likely to be an exaggerated reëmphasis upon self-expression and specialization. The world of education is going to see days of turmoil.

Confusion in Religion

And in that world to come there will be confusion in the sphere of *religion*. Organized religion has been *scattered*. Churches and schools and missions are destroyed. Parishioners are scattered, pastors and teachers are interned or diverted into secular pursuits. It will be a long task to rehabilitate organized church-life. Meanwhile that church life has been marred and *scarred*. The Liberalism of *German* churches helped pave the way for Naziism and the National Socialist dicta have entered deeply into the new German Church. The Churches of the *occupied* countries have been scarred by the terrible hatred of the Germans that the war has engendered. We shudder to read of the blasphemous things that were spoken from a Paris pulpit recently when a pastor referred to the Germans as "a damned race" and exhorted the people to pray to God to send them horrible pestilences and destruction. (*Time*, Sept. 18, 1944). Our own liberal *American* churches through the Federal Council of Churches have been actively adopting and propagating official Communist teaching for years, even before the war.

Over against that break-down of organized religion we see a really marked revival of *personal* religion among the armed forced in active combat. Men are finding and have found the intimate personal presence of God in fox-holes and slit-trenches and battle stations on sea and in the air. I have spoken and corresponded with numbers of them who were otherwise religiously indifferent, who look you straight in the eye and say with a face that is grim and serious, "Yes, Mr. Brink, I've learned to pray and I believe in God as never before." That is not as heartening a thing as it may seem. Because the danger is that those boys are going to return with that burning but all too individualistic religion and see their home churches in a new light. They are likely to find the *liberal* churches still feeding their members with the east wind of ridiculous moralistic platitudes and busy meanwhile proselyting wealthy members and quarreling about new ecclesiastical "plants." They are likely to find the *conservative* churches quibbling about theological abstractions and dickering for the dimes in the collection plate. And these young men are going to turn away in disgust. We are looking forward therefore to an age of *anti-ecclesiasticism*, of confused thinking on *fundamental truth*, because the church is still the only guardian of God's Truth, side-by-side with a *sharpened antithesis* between those who believe and those who hate the truth.

A World of Tensions

In the third place, the post-war world is going to be a time of *tensions*. There will be tensions between *labor and management*. It is no longer so much a

quarrel between *labor and capital* because labor is being increasingly headed by leaders that are becoming the greatest capitalists of all. The tension is increasingly between labor and management, between the labor unions and the salaried managers of the factories owned by Capital. And that tension is growing and becoming more bitter. Labor has surrendered itself to unscrupulous *leadership* that is adept at rabble-rousing and is whipping the laboring classes up to an unreasonable pitch of fever. Management is just biding its time and we need not be surprised if management simply sits down after the war and refuses to open its factories for civilian production until the more radical union demands are withdrawn. The result may be a tremendous upheaval, tantamount to a *Communistic Revolution*.

There are *Racial* tensions that will become increasing problems after the war. There is no question in my mind but that the tension between colored and white people in America is bound to come to open conflict unless present circumstances change. There can be no question that *anti-semitism* has not been solved even if the Nazis are bereft of power or were annihilated.

Calvinism — What is It?

Against the background of the prospective post-war world we set *Calvinism*. What is it? That is something that is not so easy to characterize in a few words. To be as brief as possible, we may say that we accept Calvinism to be the most consistently God-centered form of *Christianity*. Because it is that, it is more than a "church" religion. It is a *world-and-life* view determined by the acceptance of God as sovereign over all the universe. From that follows Calvinism's emphasis upon the *Word of God*, upon the total *sinfulness* of man and the absolute necessity of the *atonement* made possible by God in Jesus Christ His Son. In short, the whole of Calvinism as a theological system and as a life-philosophy, flows out of that fundamental conception of God.

We should not have to go to great length in our description of Calvinism to a group of Calvinists. Suffice it to say that in the fact of the earth-bound standards and prevalent confusion of the world, the God-centered viewpoints of Calvinism offer a *refreshingly unique contrast*.

Calvinism versus Arrogance

As against the world-wide arrogance that is usually prevalent after war comes to an end, Calvinists view the whole situation from the sobering viewpoint that the war was a grievous *chastisement* of God not only upon the nations, but upon His people as well, and the realization of that drives them to their knees in penitent *humility*. The war is not a

cloud that has temporarily come between the beaming sun of God's goodness and His beloved world, so that the cloud will pass and the Sun of God's face will shine again, but the war is an integral part of God's great dove-tailing *purpose* for the world. The nations do not slip out of God's control, even though they choose to ignore Him.

Calvinism versus Confusion

Calvinists need not share in the prevalent confusions of the post-war world. If God is sovereign, there is, for instance, no such thing as absolute *freedom* except in the vain imaginations of men. God is not free to do anything that would be out of harmony with His nature. No creature of God or man is free to be anything but what it was created to be. Absolute freedom is self-destructive. Human beings are free only so long as they abide by the laws that govern human beings and those laws, says the Calvinist, are ever and always the law of the Sovereign God. As confusion on the question of freedom is bringing about the *disintegration* of individual and family and social life, so a God-centered philosophy of freedom is the only final guarantee of preserving them. The individual finds his freedom in accepting eternal salvation of soul and body through Christ and integrates his life by living in conscious devotion to God as his offering of gratitude. The *family* finds its true destiny when the covenant of God with believers and their children is duly recognized. *Society* and its tensions find solution when people sincerely love God above all and their neighbor as themselves and receive strength through the sovereign grace of God to love their neighbor in spite of his unloveliness. The *leaders* within each nation rule that nation in dependence upon the law of God and those who *elect* them to office do so in the assurance that they will be men whose highest loyalty is to that Word and not their own interests, or their party's interests or the interests of moneyed groups who may finance their campaign. Calvinism would lead nations to live together in a *global economy* dominated by the law of God.

Calvinism would have nations at war turn to the realization that *peace* can only be permanent when it is looked upon as not a mere negative absence of strife, but as a positive way of life, a way of life based upon *justice* that is not vengeance and *mercy* that is not sentiment, and *cooperation* that is honest and sincere and determined by mutual dependence upon the law of God.

Calvinism would cut straight through all the conflicting *political philosophies* and have men know that it makes very little difference whether a government is a monarchy, or an oligarchy or a dictatorship or democracy, whether the basic aims are liberty or equality or some of both, so long as behind it all, saturating it all, over-topping it all, there

is a genuine *theocracy*, the individual and collective acceptance of the absolute supremacy of the Sovereign God.

Calvinism would offer to the world an utterly unique philosophy of *education* that would supply in place of the disintegration of self-expression and specialization, an integration that even a liberal arts education alone cannot give—for it is one thing to gain a sense of right and wrong and of absolute values from the classics, and it is quite another thing to gain *the* sense of right and of value that the only authoritative Word of God contains—an integration that finds the center and touch-stone of all truth in that Truth which is the Revelation of the God of all Truth.

Calvinism would offer certainty to the world's *religious* confusion and uncertainty. Everyone has a right to hold his own opinion, but not everyone's opinion has an equal claim to truth. God has spoken! "To the law and to the testimony! if they speak not according to this Word, surely there is no morning for them!"

Defeating Defeatism

That brings us to our third and final section, the concrete task of Calvinists in order to realize such lofty and all-inclusive ideals.

The first concrete task is to *defeat defeatism*. Most of us look again at the list of problems and needs in the post-war world and we look again at the lofty God-centered ideals of Calvinism and we pull in our chairs and say to ourselves, "Who are we to try to do such things as that?" Who are we? Well, of course, if that's the only question we ask, the answer is obvious. We are less than dust and ashes. The question to ask is, "Who is God?" and the possible answer becomes infinite. We stand like Elisha's servant, facing the vast hostile forces and our knees buckle beneath us, "Alas, my Master, how shall we do?" What did the old prophet say? "Here's where we'd better forget our differences with the iniquitous king of Israel and call him to our aid." Or, "We'd better throw ourselves on the mercy of the enemy, may God protect us, and if not, we'll be individually safe, we'll go to Heaven anyway." The first would have been the answer of worldly-wise Liberalism. The second would be the answer of world-flight Dispensationalism. But Elisha set out on a course that taught the Syrians something about the God of Israel. It taught the apostate king something about the God of Elisha. And it taught the half-faithful but vacillating few among Israel something about the God of their fathers. How? You know how. Elisha said, "Lord, open his eyes." That's all. Elisha never doubted for one moment the Lord's resources or His abiding faithfulness. What we need is our eyes opened. We are looking through field

glasses and when we turn them toward the world we hold the small lens to our eyes and see the world and its problems appallingly close by. But when we turn the glasses on God we turn them end for end and God is discouragingly far away. Defeat defeatism by looking at God again!

God's Method of Witnessing

The second part of our task is to use *God's method* of accomplishing the impossible. Jesus stood on a hill top and said to a handful of followers, "Go into all the world and make disciples of every creature." An impossible task, but those apostles accepted it. "We must obey God" they cried, and in one generation they had conquered the world of their generation. How did they do it? They used God's method. "Ye shall be my witnesses . . . unto the uttermost parts of the earth." We must witness, individually, collectively as churches, as families, in our schools, "When thou sittest in thy house, when thou liest upon thy bed, when thou walkest by the way . . ." We must witness to this unique God-given, God-centered world-and-life view, and that without uncertainty, or compromise or adjustment to half-views of others.

And, in order to make that witness effective we must *unite*. We must unite with Calvinists everywhere. We, who are of Dutch Calvinism are inclined to think that we are all there are. Do you realize that you and I are living right now in a world-wide revival of Calvinism? That's not just someone's idea, it is a fact. The resumption of normal communication with other lands is going to reveal well-organized Calvinistic unions in the Balkans, in Australia, in England, Canada, India, South America, South Africa, West Africa, the Near East and the far South West Isles of the sea. We should unite, tactfully and consistently with Christians of general Evangelical faith, and witness there to our Calvinism. We can lead the forces of Evangelical Christianity into deeper, surer footings in the turbulent streams and eddies of present-day religion.

In order that our witness may be true and at once effective, we must be at once *conservative and progressive*. It is not enough to be merely conservative. The world is at present in a state of very rapid change. Nothing will ever be quite as it was before. The living Calvinism of the past was a Calvinism that had *two hands*. With one hand it held to the anchor-rope of Eternal Biblical Truth. With the other hand it reached into the future and attempted great things for God. Democracy was born out of God-centered souls who were ready to see new things and try new methods. Calvinists of all people should have vision. We should be the last to fall into complacency or a dead *scholasticism*. And yet, we are in constant danger of doing so.

Study the Word and the World

But that means that we must have more *fresh study of the Word* of God. It means that we must read Calvinistic writings and study Calvinistic approaches. Let us be done with parrot-like repeating of old phrases and worn-thin *cliches*. The time has come to take this ever-fresh, all embracing, staggering concept of the Sovereign God, take it with both hands and hew down the forests of sin and the undergrowth of confusion!

But it means too that we must keep sharp the *antithesis* between God and the world, His Kingdom and the ranks of sin. There must be something of the courage of the Confessional Church of Germany which read from its pulpits this past summer, while the war and its antipathies were sharpening by the hour, "Woe to us and our nation if, instead of giving honor to God, we exalt human ideas above God and extol the powers of this world as though they were all-powerful. Woe to us and our nation if we revile the Holy Scriptures as a Jewish book. Woe to us and our nation when . . . hatred and cruelty are the order of the day." (*Time*, Aug. 14, 1944).

And it means finally, that we must *study the world* and its problems and needs. We must burst asunder the bands of our isolation. We are not Fundamentalists of the kind that can only retreat from the world and wait trembling in some dark cave on Mount Horeb until the Millennium dawns. Elijah tried that and God sent out saying, "Here, you must determine the future of Israel: anoint me Jehu! You must control international affairs: Anoint Hazeal! You must provide for the perpetuation of truth among my people: anoint Elisha!" And he did. And though in actual statistics he could count on only 7,000 vacillating faithful ones on his side, he went flashing to his reward, as the real "chariot of Israel and the horseman thereof." I know, premillennialists will call us post-millennialists. We are not. If we believe it is our calling to build the kingdom of God upon earth we are not speaking about the final

universal Kingdom of Heaven. We are speaking of the Kingdom as a spiritual reality in the hearts of those who believe, but let's never forget that Jesus said the Kingdom of Heaven is like leaven. The final realization of the Kingdom of God will not be by our efforts, it will be realized when Christ comes again and he will not find much faith on the earth when he comes.

Begin Here and Now!

The *world is ripe* for a dynamic proclamation of the Gospel of God through Jesus Christ. Jesus sent His apostles into a world that was hopelessly at sea about the most fundamental concepts about God. Missions have been most successful among peoples whose God-concept was weak and confused. We are going into a post-war world where it is entirely possible that by means of global radio Christian, Mohammedan, Jew, Buddhist, Hindu, and Confucianist speakers will be vying for the public ear. The result will be that men's ideas about religious fundamentals will be still more at sea. That may mean God's opportunity. Are we going to be ready?

"Here is a concept that is sufficient to provide a crusading zeal. Our prayer and our labor should be, 'Thy kingdom come.' Students need not go into the world defeated, pessimistic, hopeless and aimless but they may go with God's dynamic and God's program as a profound influence upon the world. Our outlook is based upon a sovereign God who holds the destinies of man in the palm of His hands who knows the end from the beginning." (Harold Ockenga in *CALVIN FORUM*, Dec. 1941, p. 94).

Where must it start? Right here in MY heart. If it doesn't start there it is not going to start at all. It must start with a new deepening of MY spiritual life, a new reality of God to ME, and it must continue because I am sure that I am a converted child of His and dare to answer to the question "Am I a soldier of the cross?" a resounding "Yes, by the sovereign grace of God!"



Education for Peace

Walter J. Teeuwissen, Jr.

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THE peddlers of postwar panaceas have set themselves up in business on the four corners of the world's crossways. Also, every hamlet has a distributor or two, and perhaps even an original concoctor.

Among the panaceas, the one whose basic ingredient is *education* has many devoted clients. Like most postwar plans, those built on education suffer from oversimplification. A statement like, "We will re-educate the German people," reads well on paper. The aspirations to control the schools of conquered nations may seem to be laudable. Once in a while a brave soul dares work out the details of such a plan, and soon its staggering implications so overwhelm the average reader that he promptly forgets them and goes happily on his way—still naively repeating that the world needs to be re-educated. Such simple and profound faith in education as the solution to the world's ills would merit our consideration if this prescription had produced any cures to prove its worth. In all such plans we are basically being encouraged to attempt to solve the problem of peace—fundamentally a moral and ethical problem—by a means, modern education, which is primarily intellectual. Here we have a fatal divergence. The fault, at once obvious, is that the proposed solution ignores the somewhat old-fashioned yet profoundly accurate psychology of the Bible, which says that the issues of life are from the heart

We might, with typical American pragmatism, overlook this inconsistency of problem and method if there were results to beguile us away from the clearcut emphasis we should make. But are there any such results, i. e., can we have the successful solution of a moral problem through the merely intellectual approach? Obviously not in this country. With more expenditures for education than perhaps any other nation in the world, we have a crime bill which is startling—over fifteen billion dollars a year. This is about six times the amount expended for public school education. We are also confronted with the government reports on the large number of inadequately prepared young men who have had to be rejected from the armed forces. Here again this is not merely a lack of mental preparation.

Education for What?

We need no further illustrations to show the fallacy of this premise. In justice we should add that

our enemies have had very excellent educational systems. There is certainly no one who knows about German education, who would care to say that there were inadequate educational facilities in that country.

It may be said that this is true, but what we need is not *more* but *better* educational standards. And we agree. But when we speak of better education, we imply the thought of comparison; not merely of one system with another, for that, too, would be odious, but a measuring by standards—absolute standards. For Calvinists this simply means the measuring of education by the principles of the Word of God. Enemy countries and ours have had education, to be sure, but very often with wrong principles, or at least with very inadequate ones.

The basic definition of the school as the extension of the home will prove that. By and large we in the United States have had the kind of education we have wanted. The criticisms so frequently heard leveled against teachers and educational leaders should first be leveled largely against the homes. Too many parents have forgotten that before a child is three years old, as psychologists tell us, he has learned half of what he is ever going to learn; and by the time he is seven years old, about three-fourths. The teachers have had less influence than we should care to give them credit for.

This was well understood by the writer of the Proverbs when he said: "Train up a child according to the demands, requirements, of his way, and when he is old he will not depart from them." True education for peace begins here. This verse presupposes an outlook on life, a goal for life which will determine the way in which a child shall be trained. It is just here that we differ with our enemies, but also with much of the education in our own land today. We have a different aim for life in view. As the Shorter Westminster Catechism so well puts it, "the chief end of man is to glorify God and to enjoy Him forever." Here lies the distinction between the public school and truly Christian education.

No matter what refinement the public school system gives to the idea, man himself continues to be the one served. This concept may express itself in the crude form of "teach them how to earn a living;" or it may find formulation in the sociologically conscious "teach them to serve mankind." Man is the center of the universe.

On the basis of the Christian aim in education—the glory of God—I shall propose three essential requirements for education for peace. Perhaps they can be taught after a fashion on the presuppositions of humanism, but the outcome will fall short of achievement. They can be fully taught only on the Christian presuppositions. All three of these are needed for the “brave new world.”

Respect for Authority

The first essential is a respect for authority. It is hardly necessary to dwell on the lack of respect for authority in the present world. It is evident among nations. The authority of international law, of treaties, of covenants and agreements, is disregarded with impunity. Seemingly, the only authority recognized is that every man or nation is a law unto himself. This is true of the communities which make up the nations. It is true there, because it is true in the lives of the individuals who compose the communities. It is evident in the home, where the higher laws of the family are disregarded by both parents and children, for their own selfish ends.

The remedy is not far to seek. Only when respect is taught for the primary authority of the universe, i.e. the authority of the sovereign God, will a more general and universal respect exist for derived authority. We can hardly expect to have regard for the lesser when there is no respect for the greater. The need for such recognition for the success of the post war plan is evident. We seem, however, unwilling to start where we shall alone accomplish this aim—with the individual. There can be no respect based on the temporal aspects of authority, which today especially are esteemed so lightly. So in this matter, much post war dreaming fails to get down to the essentials. The verity of Christ's parable will again be seen—houses built on sands will be washed away.

Teaching Self-Discipline

A second essential in the education for peace is the teaching of self-discipline. This, too, must be taught in all phases of life. A lack of it has been a characteristic of our nation. This lack is seen in the extremes to which we as a people so readily go, in the amounts of money which indicate the extent to which we are addicted to various more or less harmful habits. It is seen in the enormous amount of installment buying, which I am old-fashioned enough to believe has not greatly helped our economy. Other examples of this are the new cars and furniture bought, not because they are needed, but because of changing styles and models. Not only has much avoidable hardship been wrought, but this has clearly indicated a lack of self-discipline.

More serious have been the uncontrolled appetites, the lack of restraint in things moral and ethical.

Some people are not yet aware that the post war era will call for self-discipline on a far greater scale than history has ever before seen. We have a debt of unprecedented proportions to pay. It is still good religious practice to pay what we owe. It staggers the imagination to think of the amount of help that will have to be given to the nations now desolated by the conflict. The material contributions, which are after all the easiest to make, will call for self-sacrifice. The contributions of mind and spirit will outweigh all other efforts. They will demand a self-discipline which will be determined by the views men hold of man. Only Scripture gives us the proper view, i.e., man created in the image of God, and to His honor and glory. This, in turn, gives us the only true motive for self-sacrifice, the glory of God. Apart from this, and with motives limited only to man, we, too, in the face of the great problems which confront us, might be tempted to say, “Let us eat, drink and be merry, and let tomorrow's generation take care of itself.”

No worthy enterprise has ever been accomplished without self-discipline. No worthy self-discipline can be conveyed of, by the Christian, apart from the revelation of God's purpose for the universe.

Need of Self-Reliance

In the third place, we must develop self-reliance. We have become invalids, accustomed to being helped. In the physical world we have been pampered to the place where the aim of man is to earn as much with as little investment of self as possible. We have forgotten that the value of the heritage we have from our forebears is derived not from the material value of the patrimony, but from the investment of the strength and virtue and spirit of our parents therein.

We depend on commentators for our opinions on the news. We do not see with our own eyes, the schemes of visionaries and politicians have become the blueprints of our plans for the future. We have traveled down the path of least resistance, letting one man or a group of men do our thinking and planning for us. We have lacked the moral courage to face the issues and to attempt to work out the solutions. We have as a nation been dangerously close to the type of mental attitude which was present in Germany and other totalitarian states before the dictatorships came into being. We have assumed that if we let one man, or a group of men, make our decisions, we have no responsibility in the failure. We are, however, always ready to claim a part in the success. From this mental attitude it is only a step to the more obviously dangerous viewpoint of totalitarianism.

Spiritually, we have lost the vigor of personal religion. We prate piously the phrases lifted from

the "devotional" books written too often by spiritual leaders who themselves have never tasted of the Water of Life, and who are for all their glowing optimism still blind leaders of the blind. That has not always been the way with Protestants. One of the great refrains of that mighty century of the Reformation was that which emphasizes our right, yea duty, to develop our God-given powers. As rational creatures we must develop them. The stamp of greatness put on that age by Luther, Calvin, Knox and others came not from imitation. Their mark was one of freshness and vigor, one

which breathed the spirit of the development of their God-given powers.

There are, indeed, great problems besetting the world of the post-war era. There have always been great problems besetting man. These demand great men to solve them. There is no greater man than the man with God. The most insurmountable problem which faced man was that of his sin. The God who solved that through the gift of His Son shall with Him freely give us all things.

To be sure, we need education. But we need the right kind. The very obvious question arises: What kind are you providing?

From Our Correspondents

WHAT CONSTITUTES AN EFFECTIVE CHRISTIAN COLLEGE?

By DR. CORNELIUS JAARSMA, *Dean Taylor University, Upland, Indiana*

TO JUSTIFY our very existence and continuation as a college in the complexity of modern educational facilities, we must be clear and sound in our pronouncements. In these pronouncements we must indicate a philosophy of life and education which is distinctive.

We are first of all Christian. But the designation of Christian may cover a variety of conflicting principles and beliefs in our day. We must qualify this description. A Christian college must also be a college in the full sense of the word. Because we are and want to be Christian in our educational program, we may not in any way reduce the academic quality of our courses of study. A Christian college is an institution of undergraduate, higher learning, devoted to the study of the arts and sciences from a distinctive, Christian point of view.

However, a Christian college is more than a secular college, plus a chapel worship period, a prayer meeting, and some Bible study. The Christian life knows of no such dualism.

The essence of an effective Christian college is expressed very well in the dictum of Johannes Sturm, great educator of the Reformation, "*Sapiens atque eloquens pietas.*" Freely translated this dictum says, "True piety, organically united with sound knowledge and genuine culture." This statement is wholly in accord with educational ideals we gather from Holy Writ in such passages as the following: Job 28:28; Prov. 1:7a; Prov. 3:6; Micah 6:8; I Cor. 2 (the entire chapter); II Tim. 3:16, 17.

True piety is intellectual and experiential. By faith we accept the veracity and authority of the Holy Scriptures as the complete, infallible, supernatural revelation of God to man. Denominationally we may differ in lesser details of interpretation. But in so far as we are Bible-believing Christians, we accept the great doctrines as held by the Christian Church through the ages. Our thinking is guided by that faith.

But this faith may be no more than an intellectual, philosophical assumption, unless it is vitalized by a personal relationship to the God of revelation, the God of our salvation. This is the experiential phase of true piety. This vital relationship finds expression first of all in a staff composed of consecrated Christians, men and women who know God experientially as well as intellectually. It finds expression progressively in a student body that is gradually maturing in spirituality, as well as in the intellectual and social qualities.

True piety, as here defined gives the Christian college an atmosphere which is conducive to the development of Christian character. It promotes the virtues that should characterize a man and woman born again, transformed by the Spirit of God in the image of our Creator and Redeemer. Furthermore, true piety gives all instruction and research a specific point of departure, the thought of God as revealed to us infallibly in the Scripture. The phenomena of nature and of the works of man's creative genius must be interpreted in the light of our knowledge of God and His great work in creation and in redemption if they are to be known in truth.

Sound knowledge has reference to a true understanding of and, within finite limitations, a manipulation or prediction of the facts of an objective world. This world is God's world. He knows His creation in a perfect sense. If we would have some understanding of this universe, we must adopt the perspective of God's revelation to man. The human mind, darkened by sin and limited by its finite nature, cannot comprehend the great mysteries of God's handiwork. Our vision is obscured. We need the light of God's Word to open to us the true meaning of this world. The same holds true of the creative work of human genius in philosophy, literature, art, social institutions, etc. The criteria for their evaluation come in the final analysis from God's Word.

Only in an effective, distinctive Christian college can we develop sound knowledge. Our knowledge is God-centered, and, therefore, true and authoritative. Allowing for all the fallacies of human error in interpretation, we have the promise of God that if we acknowledge Him in all our ways, He will direct our paths. We take this promise seriously intellectually, academically, as well as morally in a Christian college.

Genuine culture refers to refinement of our intellectual, emotional and social life. A Christian culture is not a veneer, an addition, an accretion. It is a refinement that springs from the inner resources of a transformed life. Only an education that promotes the right motives for living can be truly cultural. An education without the motivation coming from a spiritual life born of God fails to make culture real and lasting.

When knowledge and culture are organically related to true piety; when, in other words, our educational pursuits are permeated by a God-centered, God-motivated, and God-glorifying purpose, we have an effective, distinctive, Christian education. Only colleges so organized are truly Christian colleges. May Taylor University always be effectively Christian in its total educational program.

But why confine this concept of Christian education to the college level only? Why should not this be our challenge as Christians for all levels of schooling, beginning with the kindergarten? How long will Christians remain content with our Godless education today? Unless we do something soon, the outlook for Christianity is, humanly speaking, dark indeed.

—Taylor University Bulletin.

CALVINISM AND CHRISTIAN PHILANTHROPY

(From address delivered by Dr. Leonard Greenway at the Annual Meeting of the Christian Psychopathic Hospital Association.)

I SAY that the institution in which we are interested and in the interest of which we are gathered here tonight is a product of Christian philanthropy. But I want to go a step farther; it is a product of the Reformed interpretation of Christian philanthropy, and now the emphasis is on *Reformed*. It is here that the distinctiveness of Calvinism comes to the front. For you know as well as I do that there are many kinds of Christianity, many interpretations of the Christian faith, and they are by no means alike with reference to the application of God's will to all the circumstances and situations of life. Here in Grand Rapids we have much to do with these fundamentalist groups in our city. One needs only look at the Saturday edition of "The Grand Rapids Press" to see how they have the church page plastered with their sensational representations of the Christian gospel, and how they outdo themselves in an effort to proselyte the people of other churches. We have, from time to time, been confronted with definite challenges emanating from these groups. They defy us, for example, to prove to them the truth that infants of believers ought to be baptized. They defy us, to prove the doctrine of election. And they insist on calling themselves fundamentalists—they are the real brand of Christians, if you please. But isn't it strange that these real Christians, these people who are so close to the heart of Christianity as they profess to be, so truthful in their application of Christianity, give us practically no support in the matter of Christian education? Here at Christian High I dare say we haven't more than ten or twelve young people from these fundamentalist groups. Isn't it strange that these fundamentalists do not support the Christian Labor Association, which exists by the same principles that this school exists? Isn't it strange that these people who say they know the Bible and have the right slant on the Bible, give so little support to institutions like Cutlerville?

It takes a Calvinist, my friend—and I say it not in conceit, but I say it with a view to statistics which seldom lie—it takes a Calvinist to see the responsibility of applying Christianity in every direction, in education, in the capital-labor problems, in the sphere of Christian charity and human helpfulness. It takes a Calvinist to do that. Why? Because there is something about the distinctively Reformed approach to Scripture which carries with it this premise: "God is sovereign in every area of life."

Sometimes these fundamentalists are branded by modernists as "funnymentalists." There is a bit of truth in it. I cannot explain the mentality of a brother—for I should call him a brother after all—who insists that God's Word is for him the norm and standard, who publicly represents himself as one who seeks to apply this word and to take it as it stands, and who is utterly indifferent to large, important areas of life such as education, labor, social relations, and the care of the underprivileged. Oh, how thankful we should be for our Reformed faith. How thankful we should be that we have been led by God to see the real genius and the real interpretation of Christianity at its best. And that is to be found in the Reformed faith.—*Annual Report, C. P. H. A.*

★ The Federal Council of Churches has adopted a resolution favoring the designation of the second Sunday in April as a fixed date for the observance of Easter. At present the annual date of Easter is a moveable date. It was claimed that scholars are generally agreed that the second Sunday is closest to the historical date of the Resurrection. The Federal Council has, of course, no authority to fix this date, but this vote merely puts it on record as in favor of any general move by churches to fix a permanent Easter date.

★ The Free Methodist Church and the Oregon Meeting of Friends, with a membership respectively of 50,000 and 3,691, have recently been received into membership of the National Association of Evangelicals.

★ Died, this past summer, Mr. Crosbie Mack, editor of *The Old Paths*, a paper devoted to the interests of the Reformed Faith in the island of Ceylon. Mr. Mack, who was a deacon of one of the old historic Dutch Reformed Churches in the suburbs of the city of Colombo, had reached an advanced age when he was suddenly called to be with the Lord. Of him *The Old Paths* writes: "He was keenly sensitive to the growing lack of doctrinal consciousness within the church, and during the period of his deaconship in the Wellewatte-Dehiwala Consistory zealously strove to maintain the glory of our common heritage in the Faith of our fathers."

★ There is a distinct shortage of naval chaplains. Many warships and transports are without a chaplain for lack of applicants. Between 400 and 500 new chaplains are needed for the navy before next June. It is said that restrictions of denominational quotas will not be enforced because of the great need for more chaplains.

★ No less than 713 American missionaries are still interned in Japanese-occupied territories in the South Pacific. The Philippines have 528 such interned missionaries; China 130; Japan 10; Malaya 7; the Netherlands East Indies 20; Indo-China 7; and New Guinea 11. This applies to American missionaries only.

★ Army chapels have been listed among surplus war materials to be disposed of after the war at public auction. Churches or Home Mission Boards might be interested in buying such buildings and moving them at a reasonable cost to some nearby site. Applications for such use have already come in to the Reconstruction Finance Corporation.

★ A Protestant Weekly recently listed the following events of 1944 as the ten biggest religious news stories of the year:

1. Mobilization of Christian opinion on world order.
2. Increased emphasis on Protestant unity.
3. Protestantism's affirmation of its right to maintain missions in Latin America.
4. Advance in weekday religious education.
5. 33 million dollar increase in Protestant giving.
6. Precedent-breaking Bible reading campaign.
7. Interchurch campaigns to promote interracial harmony.
8. Enactment of church-sponsored juvenile delinquency laws.
9. Protestant-Catholic co-operation in European underground resistance.
10. The Church's preparation for postwar expansion and rehabilitation.

★ The National Association of Evangelicals now has a membership of 900,000. It hopes soon to cross the first million mark.

★ While the Jewish population of many European nations has been drastically reduced by the persecution and slaughter of the Nazis, the total number of Jews in the United States is now greater than ever before. Although the percentage of

such Jewish population has not increased since 1937, owing to the general increase in population, the total number of Jews now in the United States is said to be 5,199,000, an increase of almost a half million during the past six years.

★ At a recent meeting of the Advisory Council of the American Bible Society it was decided to consider making the nation-

wide Bible reading campaign which has proved such a success this year a world-wide project for next year. As part of a rehabilitation program the Board also decided on a nation-wide drive to raise three million dollars for a war emergency fund, part of which is to be used for the distribution of Bibles in war-stricken countries.

Book Reviews

HISTORY OF SCOTTISH THEOLOGY

SCOTTISH THEOLOGY IN RELATION TO CHURCH HISTORY SINCE THE REFORMATION. *Lectures delivered in Westminster Theological Seminary, Philadelphia, U. S. A., by John Macleod, D.D., Principal-Emeritus of the Free Church College, Edinburgh. Edinburgh: The Publications Committee of the Free Church of Scotland. 1943.*

EARLY in 1938 Dr. Macleod was asked to deliver ten lectures on the subject which furnishes the title of this volume at Westminster Seminary. With this request he complied in April, 1939. Four years later they came from the press in printed form. Calvinists everywhere are indebted to the author and the seminary for giving us this volume on Scottish theology as it has been influenced by the current of history and as it has influenced that current. The solid array of historical facts, the comprehensive review of Scottish theological literature, and the strictly Reformed viewpoint of the writer are in evidence everywhere throughout its 331 pages.

Dr. Macleod is not quite a stranger among us. Not only did he deliver these lectures at Westminster Seminary, but a few months later of the same year he was one of the main speakers at the First American Calvinistic Conference and honored it with two addresses; one, a dogmatic study of the sovereignty of God, and the other a popular address on God's Sovereign Choice of the Younger Son. Both are printed in the volume on *The Sovereignty of God or the Proceedings of the First American Calvinistic Conference*, edited by Dr. J. T. Hoogstra. Readers of that volume will know beforehand that they can look for solid material from Dr. Macleod, and they will not be disappointed when reading these Westminster lectures.

Both as to background and as to professional labors Dr. Macleod was well fitted and equipped to deliver and write these lectures. Twice has he served his Church as theological professor in the training of future ministers. The first time he served from 1906 to 1913 as Professor in New Testament Exegesis. The second time he served as Principal, besides being Professor of Theology, from 1927 till 1942. And since 1900, when the vast majority of the Free Church of Scotland merged with the United Presbyterian Church to form the United Free Church, the Church to which Dr. Macleod belongs has continued the old Scottish Reformed tradition for the sake of which Dr. Chalmers and his associates had led one-third of its members out of the established Church of Scotland in the Disruption of 1843.

That was a separation to protect the freedom of the churches from secular domination. The issues in the struggle were old ones, that had often before been fought over in Scotland. Essentially the same struggle had been going on in various forms ever since the days of John Knox and his successor, Andrew Melville, and James VI and his Stuart successors. More than one secession from the established Church of Scotland had preceded it for the same reasons. In neither Scottish Theology nor Scottish Church History can one read far without coming across the traditional Presbyterian insistence on the crown rights of the Lord Jesus Christ over His Church. The Scottish struggle for the freedom of the Church was eminently and consciously a struggle for the royal rights of the Savior.

From the present volume it becomes clear, what a rôle that struggle has played in the theological writings of the leaders of the Scottish Church. It is only in comparatively recent times, that such other deviations as Hypothetical Universalism, Independency, the theory of a General Atonement, and an Arminian interpretation of the free offer of salvation have gained a foothold in this stronghold of Presbyterianism. The story of the quick growth of these novelties and of the replacement of the old Moderatism with the more recent Modernism and of the dissolution of the ancient doctrinal solidarity under the combined attack of these forces, so that at present neither the official Church of Scotland nor most of the smaller groups that have sprung from it can be said to stand for the original Reformed positions, is pathetic indeed. Dr. Macleod sketches it in a way that gives due credit to the motives of the innovators and to whatever of the Gospel truth they retained.

Scottish Church History, and also this volume on the History of Scottish Theology, has a peculiar attraction for one who is acquainted with the history of Dutch Calvinism. There is, of course, enough of difference. In the early years the Scottish struggle against encroachments by the crown was far more severe than the Dutch attempts to ward off the dangerous embraces of an apparently friendly government. But there are also so many points of similarity all through the history, that through it all the essential oneness of Calvinism is plainly apparent. On more questions than one of those that are still actual among us valuable light can be drawn from the history of our Scottish brethren.

For Calvinists in America, also for such as are not of Dutch extraction, the book has additional value. Its author does not neglect to call attention to the connections between Scottish and American Church History. And he does not hesitate to give his readers his plain and considered judgments on such American productions as the New England Theology of Jonathan Edwards and of "organized, almost mechanized, Revivalism", that have influenced the Scottish churches. He shows us that John Robinson's emphasis on New Light that might break forth from the inexhaustible Word of God has not merely wrought havoc in uncreedal American Congregationalism, but also in Presbyterian and creedal Scotland. And he reminds his readers of the fact, that not all of Scottish influence on America has been good, as was the connection of John Witherspoon with the College of New Jersey; he touches also on the friendship between Scottish Arminianism and the Cumberland Presbyterians and on the share Edward Irving had in starting the modern movements that believe in a resuscitation of the charisms of the apostolic Church.

There is one other feature in the story which Dr. Macleod tells which I wish to mention. No doubt it is partly due to the international connections of the Scottish Churches, that their history is strongly illustrative of the disintegrating effects which modern subjectivism has had everywhere upon the Christian Church, and on its teachings first of all. But enough has been said, I trust, to suggest to our ministers that a study of this volume will amply repay the effort for which it calls.

D. H. KROMMINGA.

THE AMERICAN INDIAN

THE INDIAN IN AMERICAN LIFE. By G. E. E. Lindquist, with collaboration of Erna Gunther, John H. Holst, and Flora Warren Seymour, with Foreword by Mark A. Dawber. Friendship Press, New York; pp. 180. Cloth \$1.00; Paper 60 cents.

THE names of the above authors are not foreign to any one who has made some study of the American Indian. This reviewer being acquainted with three of the writers both through personal association and by reading some of their publications, took in hand this little book with great expectancy. He was not disappointed.

I seldom read a book so compact and yet so comprehensive, so full of facts and yet so easy to read, so small and yet so complete, containing even a large map, index, references, chronology, and reading list. The book is a library in itself and yet so reasonable in price. If you are interested in the contribution of the Indian to our war effort read chapter one. The second chapter pictures the cultural background of the red man. Mrs. Flora Warren Seymour is a lawyer and as such well qualified to write the third chapter which deals with Indian-white relations. Chapter four tells us how the Indians had to adjust themselves to social change, and chapter five deals with the educational developments and trends among them. This reviewer as a missionary is most interested in the last two chapters; namely, the Christian contribution to Indian life, and the part which the Indian is expected to take in the world of to-morrow.

The purpose of the book is "To portray in clear, simple language the history and cultural backgrounds of the American Indian, and to bring into focus the relations between Indians and whites, the economic and social conditions among Indian peoples, and the outstanding educational and religious developments of recent years; and, further to reveal the present status of the Indian, and to suggest something of his place in the new world order.

You do not find in this book much about the Indian religions. Yet something is said. For instance about the Navaho religion you find the following quotation (p. 88): "Some of the worshippers of Indian culture speak of the devoutness of the Indian to his ceremonial dance. Too often the worshipper sees only that the Indian is seeking after God, not realizing how far astray he has sought or how far short he has come in finding that soul satisfaction that comes with the love of a personal God and a Saviour of men who has shown to all the world the greatness of service to others. And not all the Navaho dances are devil chasers or prayers for rain. The squaw dance is said by the Navahoes to be nothing more than prostitution at public auction." Much more could have been said about the current attempts to glorify the Indian religions.

Unstinted praise is given to Indian missions. It is pointed out that "There are many Indians today who will gladly testify that the best gift received with the advent of the white man was the gospel of Jesus Christ, a gift that they know from experience does not perish with the taking" (p. 112). Some of the obstacles in the way of mission work are mentioned. The Indian ceremonial dance with all its by-products still is a snare to many weak Indian Christians. Alcohol and peyote still interfere with the work, the latter especially, since it poses as a Christian religion. The only incorporated "Native American Church" is the peyote cult. The thrill-hungry tourist, by encouraging the Indian dance, commercializes the Indian religion. A former Commissioner of Indian Affairs is quoted as saying, "The most perplexing element in the problem is not the Indian but the white man."

The book makes grave charges against the present administration of Indian Affairs. We are told that there is a serious change in Indian policy. Attempts have been made to prescribe "a return to tribal life and incompetency from which the Indian has been trying to emerge" (p. 90). The administration is charged with confusing the Navaho and of lacking a knowledge and sympathetic understanding of him (p. 69). Formerly the use of peyote was being definitely discouraged

by the Indian Office. Now there is a reversal of policy on the ground that peyote is "a sacramental substance like the bread and wine of the communion service, and that to discriminate against its use would be to oppose one denomination of the Christian church" (p. 79). The Mohicans who were assimilated were segregated anew (p. 105). Even in Mexico there is not that movement to keep the Indian, Indian, but rather a going to the Indian to bring him into the national family (p. 147). These are only a few of the charges expressed or implied.

The book is a strong plea for the assimilation of the Indian. It is indignant because of the discrimination and segregation still practiced. It claims that in California an Indian is not welcome in most restaurants and that even the church has countenanced segregation in various forms. The question is raised whether the church should not be the first rather than the last agency to abolish every vestige of racial discrimination in the world of to-morrow (p. 152). "The Christian church recognizes no racial distinctions; segregation has no place, neither does isolation" (p. 150). "There should come into being a church in which the Indian and white people worship together, mingling freely in Christian fellowship as children of a common Father. . . . A separate or indigenous church for most Indian people is not called for" (p. 132). It admits, however, that among the Navahos such churches may function fruitfully for many years to come, and it predicts that the efforts of the Christian Reformed Church in that direction will be followed with growing interest. One wonders what the authors would say of the attempts to make that church an "exclusive church." Is not that expression a contradiction in terms? Attempts have been made to segregate the church on the field and to build walls around it so thick that not even the missionary and his family could belong to that church. By recent action, however, the Synod of the Christian Reformed Church has decided that its missionaries and families could hold an associate membership in the church on the field, whatever that is.

Much emphasis is placed in this book on native leadership. This cannot be emphasized too much. Very true is the statement that "The constant testimony of the Indian preacher to Christian things, just because it is from an Indian is worth more than any amount of preaching from a white man" (p. 124). We should constantly hold before us the self-supporting, self-governing, self-propagating church. Why is it that we do not have more native leaders? The book hints that hitherto we have not been willing to pay them a living wage. It also hints that the missionary has not had the necessary earnestness to recruit, train, and release native workers. I do not believe that on the Navaho field the latter can be made a charge against the missionaries in general. I think that history will bear me out when I say that right from the beginning attempts were made to train native leaders. That we do not have more is not because we have not tried to train them.

I am tempted to quote much more of the book. There is so much that bears directly on our mission efforts among the Indians. There is so much after my own heart. The book is a little mine full of golden nuggets. Of course, there is also some ore of lesser value, we do not agree with all that is said, but we cannot expect that either. I should like to see the book in the home of every American Christian, at least of every Christian leader in America.

WILLIAM GOUBERG.

SIX BRITISH BIOGRAPHIES

EVANGELICAL REVOLUTIONISTS AND IDEALISTS, by Francis John McConnell. Abingdon-Cokesbury Press, Nashville, Tennessee. Pages 184. Price \$1.50.

THIS volume, like the previous one reviewed, belongs to the class of biographic literature. The reason for the choice of the six men whose lives are reviewed in this volume is not to be found in the similarity of their point of view for, as the title suggests, there are among them Evangelicals, Revolutionists, and Idealists, but in the fact that they

are Englishmen who made a definite contribution to American thought and life. Since so much of the future peace and happiness of America and England depends upon a sympathetic understanding of one another in this critical hour of history, the publication of this volume accomplishes a worth-while purpose and calls for a wide reading, especially since it is so popularly and interestingly written.

These six biographies were first presented in the Drew Lectures on biographies which suggests that they are a scholarly production. However, in a remarkable manner, the author has retained simplicity and clarity of thought and expression. In these chapters, each one requiring only a few minutes to read, one is made acquainted with great personages and movements, such as, the Imperialism of Oglethorpe, the Evangelism of Wesley and Whitefield, the Deism of Paine, the revolt against materialism by Berkeley, and the Social Reforms of Wilberforce.

In a sense, this work is more a philosophy of History covering the periods of the lives of these men than, strictly speaking, a biography. The emphasis is not so much on the life of these men as the significance and contribution of their lives toward the forming of a nation. The author with real skill shows the relationship between the men and the trends and movements of the day in which they lived and the era that followed. Dr. McConnell, who has been a pastor, the President of a University, the President of the Federal Council of the Churches of Christ, and Bishop of a Methodist Church, has had many rich contacts with life and has felt the pulse of our national existence and, therefore, writes with a fine realism.

The author, of course, does not escape his Methodistic predispositions in his judgment of Calvinism and clearly reveals his liberal position in his remarks about the infallibility of the Scriptures, but on the whole has remained remarkably objective and has produced a volume that can be read with great profit.

G. GORIS.

BIBLE STUDY

PREFACE TO BIBLE STUDY. *By Alan Richardson, B.D. The Westminster Press, 1944. pp. 128. Price \$1.00.*

THE author of this book is Canon of Durham, England, and the Examining Chaplain to the Bishop of Sheffield.

In his introduction he describes the volume as "an attempt to explain the Christian doctrine of Holy Scripture as it has been taught by the Church down through the ages, and as it is held by Christians today who have faced the implications of modern critical and historical research upon the Bible" (p. 10).

One is early impressed by the author's literary style. It is clear, precise and definite. Simplicity of expression makes the book easy reading. It was written for laymen. One is attracted also by the conservative tone with which the author introduces us to his material. The opening chapter is on "The Right Approach to the Bible", and here we are told that "the Christian must come to his Bible in prayerful faith" (p. 16). Again, on page 18, "God is His own interpreter"; and again, page 21, "The knowledge of our salvation, of which the Bible is the vehicle, is the work of the Holy Spirit within us". These fine affirmations deserve a hearty Methodistic "Amen" from us Calvinists.

But the "Amen" must be confined to the first pages. Canon Richardson soon discloses his Barthian tendencies. He avers that the Bible is not the Word of God. The words of Scripture and the Word of God are not identical (p. 24). He confuses "verbal inspiration" with "dictation"—this is stupid—and makes a left-handed thrust at the scholarship of fundamentalism (p. 27). The stories of creation in Genesis are seen to be "great myths" (p. 77). Indeed, the Bible contains myths about the end of the world as well as about its beginning. The author warns against literalizing the Second Coming of Christ (p. 79) lest we nullify the intent of the teaching.

This is the Barthian way of countering historic Christianity. The Calvinist emphasizes the *factual* character of redemption. He stresses the truth that Christianity is rooted in history. The Barthian is not concerned with facts of history. Canon Richardson imitates Reinhold Niebuhr's treatment of "religious myths" (cf. Niebuhr's discussion in *The Nature of Religious Experience*, chapter VI).

The Barthian reaction against Modernism's immanentism is refreshing. It is heartening to read what Canon Richardson has to say about the "sentimentalized modern conception of God" (p. 55). "The Bible", writes the author, "is not afraid of words like 'punish', 'chastise', 'wrath', 'anger', or 'indignation'." But let us not be misled. It cannot be said too often that Barthianism is not Calvinism.

The book has some helpful appendices on the management of Bible-Study groups. The author's experience as Secretary for the Student Christian Movement Youth Groups in Great Britain comes to fruit here.

LEONARD GREENWAY.

DUTCH HANDBOOK FOR STUDENTS

THE NETHERLANDS. *By Hendrik Riemens. Published by Eagle Books, New York, 1944. Three Maps. pp. 350. Price \$4.50.*

THIS is a first class book on the Netherlands. It gives first a review of Dutch History in 95 pages which is rather short though full of facts. Then it furnishes adequate information on the economic and social life of the Dutch people, on the history of the East and West India Companies, on the present overseas territories in all their aspects and on the Kingdom in the second World War. The chapters on the East and West India Companies give a rather full account of the history of all the colonies once held by the Dutch, like New Amsterdam, Brazil, Ceylon, Formosa, Australia, South Africa. Mr. Riemens has the gift of making his details interesting. There is also an extensive bibliography to make further study possible. This book is well suited to students and interested adults. It will do a great deal to clear up the Commercial activities of the Dutch in the present world, and to take away the prejudice of some that such a small nation cannot rule a big Empire in Indonesia. The Dutch make excellent businessmen and navigators, but also eminent colonizers and explorers. No better account could be given of the economic activity and ability of the Dutch than in this book.

The least satisfactory part of the volume is the historical review. We hear very strange things about the rôle the Calvinists have played in the past, and even in the present. The writer seems to be wholly unacquainted with the works of Busken Huet and Fruin who have given the early Calvinists quite some credit. Though Dr. Kuyper's share in the social legislation is mentioned, Talma's name does not occur, or must have been put in an odd paragraph. The writer is still afraid that there will not be enough intelligent Catholics and Calvinists to fill the governmental bill. He still seems to think that the majority of Dutch Protestants are indifferent to the church, and that this group really represents the brains of the Dutch nation. He has not much respect for the Calvinists who condemned the Arminians though the latter tried to keep the power in Church and State on their side to persecute their poor and middle class opponents. He has not even much respect for modern Calvinists of the Kuyper and Colijn type. In regard to their followers he dares to say: "... but a common ground should be found wherever possible, in education as well as in other walks of life, and a denominational association of goat-breeders, for example, is hardly necessary!" It seems to be impossible for "Christian Liberals" like Dr. H. Riemens to do justice to the Calvinism of the past and the present. But to stoop to such metaphors as the one just mentioned ought to be below the dignity of any serious historian. Nevertheless we recommend his book—with reservations. For the author is an interesting collector of many interesting facts in the realm of economics and adventure.

V. A.

DUTCH HANDBOOK FOR JUNIORS

THE LAND OF WILLIAM OF ORANGE. *By Adrian Barnouw. Published by J. B. Lippincott Co., Philadelphia and New York. 104 pages. Map of Holland and 43 illustrations. 1944. Price \$2.00.*

THIS is an excellent book for our children of Dutch descent. It tells about the land and the people, gives a short review of Dutch history, discusses the art of the Golden Age, and reports the most remarkable features of the country and the cities in the form of two bicycle trips. The tone is pedagogically suited to junior and senior high school students. The illustrations are well chosen. Now and then a religious note is struck. Here is a fine book for our church and school libraries.

Dr. Barnouw who otherwise does not hide his opinions and from time to time even says very unpleasant things for Dutch Calvinists—to say the least—has succeeded in keeping his religious and political bias in the background. He tries to write a neutral book to please every one, Liberal, Catholic, and Calvinist. Of course, this policy leads to peculiar omissions and even unfair statements. Nothing is said about the religious, political, and cultural influence of Calvinism in the seventeenth century and about its revival in the nineteenth. The credit for the spirit of liberty, enterprise, and scientific and artistic achievements of the past goes to Erasmus and the gay "Arminians". All Calvinists seem to be of the Puritanic type. Marnix is not even mentioned. This sounds all very strange in the dead ears of such liberals as Busken Huet and Fruin. But this is perhaps the only way to awaken the Calvinists of Dutch descent to their heritage.

V. A.

HERITAGE AND DESTINY

HERITAGE AND DESTINY. *By John A. Mackay. New York: Macmillan, 1943. Price \$1.50.*

THE key thought of this book is that "the road to tomorrow leads through yesterday." Like the boatman, we must look backward to move forward. We can know our true destiny only in the light of our heritage.

Israel is cited as an example of a nation whose destiny was the culmination of its historical heritage, but which failed to realize its destiny because it proved untrue to its heritage. In that, Israel is a parable of the modern world. Our world, too, is sinking into meaninglessness because it has turned its back on the past, specifically on the Christian tradition which is the heart of the past. Like Israel, it, too, is rejecting Christ. All of our pompous civilization is doomed to oblivion unless there comes repentance, and faith in Christ.

Only the Christian religion has the answer to the problem of man. Man is truly man only when he meets God in Christ Jesus, who "was crucified by the world's sin and for the world's sin."

As in Dr. Mackay's *Preface To Theology*, there is given here a searching indictment of the present age. We have no culture

to speak of. There is a sense of emptiness, of lack of meaning. Education lacks a unifying purpose. We fear discomfort, we fear emotion, we fear commitment to a great idea. We fear everything but God. Yet only the fear of God can re-invigorate our decaying culture.

Enough has been recounted to show that this is a stimulating book. Its sweep is wide; it attempts to get down to fundamentals. It is refreshing to get away from one's own particular denominational corner, to see world problems and cultural problems in the light of the central Christian message, stated broadly and generally and inspiring. Yet there is lack of clarity on certain basic doctrines. The language is sometimes so vague that a modernist could take these words and say, "I believe this, too." "If the trumpet give an uncertain voice, who shall prepare himself for war?"

ANTHONY HOEKEMA.

GILKEY'S BEST

HOW TO BE YOUR BEST. *By James Gordon Gilkey. New York: Macmillan, 1942. Price: \$1.75*

THIS book is valuable in at least two ways. It contains a number of fine illustrations, poems, and anecdotes which can be used with profit by a minister or teacher. It also contains a wealth of fine suggestions for efficient daily living. There is much practical common sense in it.

Yet, on the whole, the religious background of the book is so rabidly modernistic that Christian readers will be very dissatisfied with it. The religion which animates its pages is such a thin, watery kind of moralism that it squeezes the heart out the gospel. The book degenerates into a kind of glorified pep talk.

Here is an example of the author's scandalous theology: "The oldest account of the crucifixion, the account found in the Gospel of Mark, indicates that Jesus died counting himself a complete failure. Even God seemed to have deserted him. Yet how gloriously God used Jesus' life! What forces-for-good God drew, and still draws, from that brief career! What God did with Jesus God does, in lesser measure, with numberless human beings today. These individuals may count themselves failures, yet God makes them permanent sources of inspiration and incentive for human beings near and far" (p. 54). No comment is necessary.

Readers who desire Christian books on this subject are referred to the following titles: *Psychology in Service of the Soul*, by Leslie D. Weatherhead (London: Epworth Press, 1929); *Souls in the Making*, by John G. Mackenzie (New York: Macmillan, 1930); and *Psychology for Religious Workers*, by De-War and Hudson (New York: Long and Smith, 1932). These works are not necessarily recommended as soundly Reformed in every respect, but they do give the Christian approach to mental hygiene problems. As such they can be very helpful to pastor and layman alike.

ANTHONY HOEKEMA.

