1945

The Calvin Forum

Calvin College and Seminary

Follow this and additional works at: https://digitalcommons.calvin.edu/calvin_forum

Recommended Citation

https://digitalcommons.calvin.edu/calvin_forum/103

This Book is brought to you for free and open access by the University Publications at Calvin Digital Commons. It has been accepted for inclusion in The Calvin Forum by an authorized administrator of Calvin Digital Commons. For more information, please contact dbm9@calvin.edu.
A Durable Peace
Work and Pray!

The Labor Problem
The C. L. A.

Philippine Letters
Thoughtful Reflections

Education—
In Calvinistic Style

Modern Science
And Reality

Letters
Books
Verse

VOL. X, NO. 7
TWO DOLLARS
A YEAR
FEBRUARY, 1945
The CALVIN FORUM

Published by the Calvin Forum Board of Publication

VOLUME X, NO. 7   FEBRUARY, 1945

Contents

Editorials

Christian Principles and a Durable Peace ................. 131
Should Preaching Be Theocentric or Christocentric? ... 132
Stocking Your Theological Library ....................... 133
Christianity and Anti-Semitism Do Not Mix .............. 134
Christian Principles and the Labor Problem ............. 135
Moral Obligations of American Citizenship ................ 136

Articles

Letters from the Philippines ...................... Henry Zylstra 137
Calvinism and Education ....................... William C. Robinson 140
Reality in Modern Science .................. Frank Verbrugge 143
The Boy at the Knot-Hole ..................... Ala Bandon 146

From Our Correspondents

Letter from Palestine ......................... 147
Conditions in the Netherlands ................. 148
South African Calvinists ..................... 149
The French Reformed Church and the War .......... 150

Book Reviews

Shakespeare and the Nature of Man ................. 152

Verse

Reclaimed Soil .................................. 136
Christian Principles and a Durable Peace

All of us are hoping and praying for a just and durable peace. Now that the forces of the allies are sweeping forward and the hope of victory may be entertained as more than a remote possibility, it is time to think on the peace. It is more than a pious phrase when a great British general wrote that "we must insure that God takes His rightful place in our plans." He continued: "We have surely learned in the hard school of war that we cannot do without Him, and must remember that just as we need Him in war, so do our nations need Him in peace." To all this we say, "Amen" from the bottom of our heart. But then the problem only just begins. Many people think they can solve the great issues of a durable peace merely by saying a prayer. We must pray and work, but work no less than pray. Moreover, we shall find the working part harder than the other, though the one is no less important than the other.

It is all-important that we get God into the peace not by dragging Him in from the outside. The Israelites thought they brought Jehovah into the army by carrying the holy symbol of His presence into their midst, but it was of no avail. We must bring God into this peace, not by sighing that an occasional prayer may be uttered at some of the conferences that are being held, however much there is need of this. God shall be in this peace only when the great spiritual demands of His holy law for the nations and for human society shall be woven into the texture of the pattern of world peace. Righteousness and justice are the habitations of God's throne, and it is His ordinance that righteousness and justice in human, finite form shall be seen in the dealings of nations with one another.

And here as Christians let us remember that it is all-important to fuse the realism of actual life with the idealism of our exalted principles. Only those who had the common sense and wisdom to bring their ideals down to the actualities of life, have accomplished anything with their principles in this hard, sinful, almost incorrigible world. Idealistic pacifists and utopian dreamers, who thought the millennium just around the corner, have been terribly disillusioned by the last two world wars. We, orthodox Christian citizens, are not of their kind. But we may easily commit the same error in reverse. If we set up all sorts of idealistic demands of the law of God and expect our statesmen to realize them once for all at the next peace table, we shall be riding for disillusionment no less than the humanistic utopians.

In this connection we should not forget that many orthodox religious people are not at all sincere in their endeavor to make a contribution to the solution of world problems. Many of them are only interested in pointing out that this wicked world is bound for destruction anyway and that the second coming of our Lord will shatter all the human attempts to accomplish any reform in this world. These people do not believe in any social and international task that the Christian has in this world. They only use the present war and the proposed peace to illustrate that nothing can be done, and then they face right about and blame everyone who did put forth an attempt to make human life on earth a bit more decent than it now is and they tell him that he fails and must fail because only the Lord can make things better. All this naïveté is advanced in the name of orthodox Christianity and dished out as the highest wisdom of God's Word from certain pulpits.

Of course, a Calvinist cannot accept this specious reasoning. And that is what makes his part so difficult. The critics who, whether in the name of ascetic religion or of party politics (or both), spend their energies in throwing bricks at those who under the most difficult conditions are striving hard to make some contribution to the building of the future, always have an easy time of it. They also get a good deal of applause. Throwing bricks is so much easier than laying them. But the task of the sincere Christian must be that of building. He must build realistically. He must not build air castles or dream about utopias. He must strive to accomplish something that will embody a bit more of righteousness, justice, and the realization of the golden rule among the nations of the world than there has been in recent years. He does not expect Roosevelt to make an angel out of Joe Stalin, though the former is supposed to represent the most idealistic nation in the world. Nor is he much impressed by the reasoning of those who say that this is precisely what the Atlantic Charter claimed it would do. Without being deceived by insincere newspaper and columnist talk on this score, the sincere Christian idealist feels the need of being wholesomely realistic in pursuing the realization of his ideals in the realm of internationalism.

With this spirit and approach the Christian will have to face the concrete issues as they arise in the days to come. As of today there are certain things on which it would appear he need no longer be hesi-
tant or in doubt. It would appear that we as a na-
tion must take our full share of responsibility in
the midst of the world situation as of 1945. Let us
hope and pray that the old isolationism, if not com-
pletely dead, will not rear its head again. We must
not give it a chance to do so. We are our brother's
keeper. We are part of the entire world and no
longer live in the days of Washington's farewell
address, nor even in the days of the Monroe do-
ctrine. We of America, who justifiably have the
reputation of being the least selfish of the great powers,
have just on that account a grave responsibility
before God in this world of clashing ideologies and
conflicting power politics. We pray that our Presi-
dent, who at this writing is engaged in conference
with the other members of the "big three," may
take a strong stand to let the world know what we
have sent our troops and munitions to Europe for.

Moreover, we must stand together with all peace-
loving nations to do all in our power to avert the
recurrence of a global war with all its horrors. We
must not allow our enemies to drive a wedge of
misunderstanding between us and our allies. The
aggressor nations in this global war must receive
their just punishment. There is no room for vindic-
tiveness. Not revenge, but a just punishment must
be meted out. This holds for the war criminals and
in the occupied countries for the collaborationists
that have played traitor to their native land and
been the cause of the suffering and torture of their
fellow-citizens. No Christian can support a plan
looking to the permanent enslavement of any
nation—not even Germany. Germany is entitled
to rise in due time to a place of decency among
the nations of the world. But not until she has paid
the penalty for her dastardly deeds. Her man
power will have to rebuild much of what has been
destroyed by her devastating armies in the coun-
tries which she overran. The loot she has stolen
from the surrounding nations must be surrendered.
Her cunning efforts to permanently cripple, econom-
ically and in other ways, the very nations which
she has wantonly attacked and ruined, must not
be permitted to succeed, lest she who lost the war
come out of this debacle in a more favorable posi-
tion than those to whom she has lost the war and
who have suffered so cruelly at her hands. Armies
of occupation, if possible of all the three or four
great powers, must back up allied demands that
the country of Hitler pay the last farthing of just
reparations. Fully recognizing that we owe it to
Germany to give her a chance to recover and be-
come a decent nation among the peace-loving
nations of the world, we cannot allow her—nor Japan
—to rearm. The Morgenthau plan of permanently
crippling Germany economically cannot be called
just, even if it were feasible. But the proposal to
demilitarize the nation of Hitler indefinitely can-
not but meet with the approval of thinking persons
who realize the destructive potentialities of another
war.

And finally, without in any way surrendering to
the utopian dream of those who believe there will
never be a war in this world again, we must realize
that it is our bounden duty as a nation to unite
wholeheartedly with the peace-loving nations of
the world in some global organization to maintain
world peace, global justice, and cooperation be-
tween the nations as long as this is humanly pos-
sible. As President Roosevelt said in his recent ad-
dress, we Americans have now learned that we are
"citizens of the world, members of the human com-
munity." We must face that solemn responsibility,
however many the pitfalls that may beset the path
of duty on this score. Dumbarton Oaks raises hopes
that we are beginning to get somewhere. Let us
not quarrel about the details, and have a little con-
fidence in our leaders. If we Americans bicker end-
lessly, we shall not enhance our prestige with our
strong allies. That Russia with its virtual dictator-
ship has, in a sense, a real advantage over both us
and our British cousins, believing as we do in dem-
ocratic processes, cannot be denied. In a sense the
coming years will be the supreme test of democratic
forms of government. If on this score we fail, we
will have none to blame but ourselves.

Thus addressing ourselves realistically to the in-
ternational task that beckons and challenges as
well as threatens, we will need the grace of God to labor
courageously, fearlessly, with a deep sense of right-
eousness, justice, fairness, and in the spirit of the
golden rule. In this spirit we would work and pray,
pray and work!

C. B.

Should Preaching be
Theocentric or Christocentric?

This is a subject on which to write a book
or a doctor's thesis. But it is also a very
real and practical question in the mind of
the preacher and the intelligent Christian
believer who sits listening to sermonic discourses
from Sunday to Sunday. Should God be the center
of our preaching, or should Christ? Should every
thing revolve about the eternal council of the Tri-
une God or should Christ, the Savior, and the mes-
sage of salvation, be the core of our preaching?
That there can ideally be no conflict between these
two, every sincere Bible-believing Christian, and
especially the Calvinist, will of course maintain.
The same Paul who wrote the inspired words of the
Romans, "For of Him, and through Him, and unto
Him, are all things. To Him be the glory forever!"
also wrote the equally inspired word to the Corin-
thian Church: "For I determined not to know any-
thing among you, save Jesus Christ, and Him cru-
culated." Ideally, logically, and theologically there is
no conflict between these two. The great council
of God, His purpose for His world, is realized cen-
trally in and through the incarnate and atoning Re-
deemer.

THE CALVIN FORUM * * * FEBRUARY, 1945
And yet, however much in theory the two go together and must never be divorced the one from the other, in actual preaching the problem is not as simple as that. Must the council of God be brought into every sermon that we preach? One does not answer that question by saying that this truth is always presupposed, much less by countering that it is impossible to bring every doctrine into every sermon. However true this may be, the question will not down: If the sovereignty of God is the central truth of our Christian system, then should it not be central in every sermon too, explicitly central? And the same holds for the counterpart. If Christ and his cross are central in our faith, then must not He and His atoning work be somehow or other explicitly central in everyone of our sermons?

That preaching at times suffers from one-sidedness on this score can hardly be denied. In the preaching of some, the emphasis upon and centrality of the gospel, the Savior, Calvary, and the call to repentance, well-nigh leaves no room for the council of God, the sovereignty of the Triune God; and, in fact, many such preachers deny the biblical doctrine of predestination and combine their “gospel” preaching with a denial of man’s total inability, falling into the error of Pelagius or Arminius. On the other hand, some—though not as many—place such emphasis on the divine decrees, predestination, and divine sovereignty, that their preaching virtually has no room for Christ and Calvary and the love of God for the sinner, and any urgent appeal and invitation to the sinner to believe the Gospel is considered a denial of predestination and is hence suppressed. The way in which evangelist Hyman Appelman preached in his recent campaign in Grand Rapids is a clear illustration of the former error. But the way in which Herman Hoeksema and his followers preach is an equally clear illustration of the latter.

Both of these are errors, the one denying the biblical doctrine of the sinner’s total inability together with the absolute need for God’s supernatural regenerating grace, and the other cutting the heart out of the gospel call and denying that “as many as are called by the gospel are unfeignedly called.” One hardly knows which recent attempt was the more pathetic, that of Hyman Appelman in telling his Grand Rapids audience that he is a Calvinist (those were his own words), or that of Herman Hoeksema in seeking to make clear to the readers of his semi-monthly that his one-sided and distorted theology is the only antidote to the venom of Appelman’s Arminianism. It is in no spirit of self-righteousness that we write these words, for we are as deeply conscious as anyone of the difficulty of properly integrating divine sovereignty and human responsibility, but we feel we are on unshakable ground when we say that the problem is not solved by suppressing any of the biblical elements that belong to the total picture, no matter how much we may be inclined either by human sentiment or by fallible human logic to do so. Neither the Arminianism of Appelman with its repudiation of total depravity and divine sovereignty, nor the mock-Calvinism of Hoeksema with its repudiation of the sincerity of the divine call to repentance addressed in the preaching of the Gospel to the sinner (See Canons of Dort, III and IV, 8), can stand the test of biblical truth. If the former claims to be true Christocentric preaching, and the latter glories in being true theocentric preaching, we must reject the claim of both as contrary to the full teaching of the Word of God.

Neither of these offers the solution to the practical problem of whether our preaching should be theocentric or Christocentric. Our preaching should be both. God, in Christ, was reconciling the world unto Himself. After man’s utter inability and the glorious truth of salvation by faith in the righteousness of the Christ of Calvary has been exhibited by Paul in the early chapters of his immortal epistle to the Romans, he places it all in the true perspective of God’s sovereignty, God’s priority, and God’s ultimacy in the succeeding chapters. We will have to imbibe the spirit of the Romans—of the whole of the Romans—not a caricature of it. Perhaps there is no theoretic solution of the problem of the interrelation of theocentricity and Christocentricity—just as there is no theoretic solution for us in this dispensation for the problem of human responsibility and divine sovereignty. Perhaps the practical solution is only found by wrestling with both elements in the actual preaching. The emphasis of one sermon may, from the nature of the case, be more of the one than of the other type. Each part of the Word has its own distinctive phase of the total pattern of divine truth. Yet, somehow, perhaps like two centers of an ellipse, the theological and the soteriological, the sovereign God and the Christ of Calvary, the majesty of transcendence and the warmth and intimacy of immanence, the doctrinal and the evangelistic—these must be combined in real preaching.

Speaking of two great Scotch preachers, an English merchant visiting in the country of Knox in the days of Rutherford wrote: “I went to St. Andrews where I heard a sweet and stately looking man, Blair by name, and he showed me the majesty of God. He exhibited the divine sovereignty in a way that I had never beheld before. In the afternoon of the same day, I heard a little fair man, Rutherford by name, and he moved and melted my whole heart by showing me the loveliness of Jesus.”

C. B.
published from his pen should be published as his collected works. Most of these articles had appeared in the two great theological journals of Princeton, The Presbyterian and Reformed Review, and The Princeton Theological Review, its successor. Others appeared originally in theological encyclopedias and dictionaries. The result of this project was the publication in the years 1927-1932 of ten volumes, issued by the Oxford University Press, consisting of all Warfield's valuable scattered writings which had not appeared heretofore in book form.

These ten volumes (though they are not numbered) contain a wealth of the most valuable and solid scholarly material on every conceivable theological subject. Warfield was known for his thoroughness. His orthodoxy and soundness in the Reformed Faith are known to all who have made his acquaintance. He stood in the direct tradition of the Hodge's, whose chair he occupied. His treatment of any subject is exhaustive and satisfying. Never did he skim the surface of things. Whether he ever had the ambition to publish a comprehensive work on Dogmatics, the fact of the matter is that he poured his time and best effort into these scholarly articles which appeared throughout the years of his close association with the two journals mentioned above. As a consequence these ten volumes practically offer a discussion of the entire gamut of subjects in the fields of Biblical Theology, Historical Theology, Apologetics, and Dogmatics.

We believe we are performing a distinct service to our readers by calling their attention to the fact that most of these volumes are now available at the greatly reduced price of $1.50 a piece. As some of our readers already know, The Presbyterian Guardian has made arrangements with the original publishers to take the stock of this set off their hands and make it available to the public. We believe all lovers of the Reformed Faith will be grateful to The Presbyterian Guardian for this fine service. No student of the Reformed Faith of today can invest his dollars better than in these works of Warfield. Both printing and binding of these large volumes are high grade, as one is accustomed from so eminent a publishing house as the Oxford University Press. The original price per volume was $3.00 and $4.00. Neither we nor The Presbyterian Guardian have any interest in this project except the ideal one of making the great works of the Reformed Faith available to a wider circle of readers.

It should be added that the volume Revelation and Inspiration is not to be had. This hardly makes the set incomplete, since each volume is a unit in itself (with the exception of the two volumes on Perfectionism) and none of them are numbered. Here are the titles: Studies in Theology, Biblical Doctrines, Christology and Criticism, The Westminster Assembly and Its Work, Studies in Tertullian and Augustine, Calvin and Calvinism, Studies in Perfectionism (2 vols.), and Critical Reviews.

From the nature of the case, the last-named work will possibly be the least serviceable. Also the Perfectionism volumes do not lend themselves so readily to regular use. But all the rest will be valuable to the minister and student of Theology. From the doctrinal point of view, Studies in Theology, Calvin and Calvinism, and Biblical Doctrines are possibly the most valuable. Order any of these at $1.50 per volume from: Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa. Of some of these volumes there is only a limited supply available.

C. B.

Christians and Anti-Semitism Do Not Mix

ALTHOUGH hatred for the Jew as a Jew is, of course, not of recent origin, it is Hitler who has given the most diabolical manifestation of it in recent years. Perhaps it is well that it is so. It places this evil in its proper light. No Christian can have anything in common with this attitude of Anti-Semitism. Yet it turns up in unexpected places. It is now a matter of common knowledge that many propagandistic papers in this country identify their alleged 100% Americanism with bitter hatred for the Jewish race. What is worse is that some of these papers put on a pious, at times orthodox, front. By cleverly confusing being a Jew with being a communist, the deception that a Christian must be anti-Semitic is given currency. In fact, a whole mythology of anti-Semitism has sprung up to reinforce the animus of this propaganda against a group of fellow-citizens and fellow human beings. There are still gullible Christian people who swallow the myth of the Protocols of the Elders of Zion and keep on spreading this definitely discredited slanderous story by word of mouth and through a certain segment of the press. These people share in the blame and responsibility for the persecution of God's ancient covenant people.

No Christian who really understands his Bible will for a moment countenance an anti-Semitic spirit. To quote the Bible passage "His blood be upon us and our children" to justify one's hatred for the Jewish race is in the same class with quoting the curse of Noah upon his youngest son in order to justify the slavery of the black race. Both have been done by Christian people, though it is almost unbelievable. The Christian must be the sworn enemy of Anti-Semitism because he does not hate any individual or race. All men are made in the image of God. He is called to love all men, even though he is not enjoined to love them in the same sense and to the same degree. Hatred is the very opposite of the requirement of the divine law. The Christian is called to live at peace with all men. He is even to be an example to all men of the virtue of such love, kindness, forbearance. This is the basic reason why no Christian that is true to his principles will compromise with those who fos-
ter ill-will toward the Semitic race. And there is a further reason. Christians view Jews as God’s ancient covenant people. When they read their Old Testament, they are aware of the faithfulness of the Jewish nation toward Jehovah, but no less are they conscious of the fact that through this nation God has greatly blessed the world. Modern Judaism, both in its orthodox and in its liberal wing, is a false religion, but it is a corruption of what was originally the true religion, the religion that was the fruit of God’s Old Testament revelation. There are spiritual bonds between synagogue and church. The Christian, who is eager to bring the Gospel of the true Messiah to this ancient covenant people, feels his soul stirred deeply when he hears the warning of the orthodox Jew at the walls of Jerusalem. Whatever one’s views may be on the future of the Jewish race, and whatever one’s convictions may be on the desirability of the realization of the propaganda of Zionists, there can be no doubt that, far from wishing to show ill-will and hatred toward members of the Hebrew race, the Christian will recognize that he must love all races and that, if anything, he owes a debt of special concern for the well-being of this people to whom the oracles of God were entrusted as to none other.

In this light it is heart-warming to read of the compassion and helpfulness of many European Christians for the Jewish objects of Hitler’s fiendish persecutions. Especially the Dutch have shown a wonderful spirit on this score. Holland has for centuries offered protection to the oppressed, especially to the Jew. Portuguese and German Jews found the Dutch Republic a haven of refuge when they were persecuted in their own land. It warms the cockles of one’s heart to read the accounts of the acts of mercy and protection on the part of many Dutch people, themselves persecuted and oppressed, afforded their Jewish neighbors when the latter became the object of the merciless torture and sadistic cruelty of the Nazis. By such acts the Christian must take his stand on the side of justice and righteousness and cannot afford to join organizations that trample upon the biblical principles of divine justice in human society. The Christian Labor Association is the Christian laboringman’s answer to the injustice of which both labor and management often are guilty. The C.L.A. has taken the thoroughly sound position that neither labor nor management have in earlier days been of no less magnitude. We champion neither the one nor the other, and . . . we champion both. The real point that the Christian ought not to overlook is that the whole struggle in the field of industry, whether in its phase of management lordship of earlier days or of labor dictatorship of more recent days, has been vitiated by the fact that, barring a few altruistic individuals who were like a drop in the bucket, the ranks of labor and capital have been organized and summoned to battle on moral assumptions that are immoral. It is commonly recognized that organized labor today as represented in the A.F.L. and C.I.O. is overreaching itself and indulges in practices that no fair-minded person can approve, but no fairminded person who knows the facts becomes greatly alarmed when some people would stir up sympathy for the “persecuted” Chicago millionaire who answers to the name of Avery, has a salary of over one-half million a year, and has a consistent reputation for keeping the laboring man’s wages down.

We repeat—this great battle for moral issues is fought on immoral assumptions. There can be no solution for the labor problem when each side of the war—for a war it is—orders not on justice for both sides but is only concerned for its own hide. That is what is fundamentally wrong with the capitalist. That is what is fundamentally wrong with the large bodies of organized labor. That is why the Christian solution cannot be the solution proposed by these men. We need a sound basis for industrial society. The Christian must take his stand on the side of justice and righteousness and cannot afford to join organizations that trample the biblical principles of divine justice in human society. The Christian Labor Association is the Christian laboringman’s answer to the injustice of which both labor and management often are guilty. The C.L.A. has taken the thoroughly sound position that neither labor nor management have in earlier days been of no less magnitude. We champion neither the one nor the other, and . . . we champion both. The real point that the Christian ought not to overlook is that the whole struggle in the field of industry, whether in its phase of management lordship of earlier days or of labor dictatorship of more recent days, has been vitiated by the fact that, barring a few altruistic individuals who were like a drop in the bucket, the ranks of labor and capital have been organized and summoned to battle on moral assumptions that are immoral. It is commonly recognized that organized labor today as represented in the A.F.L. and C.I.O. is overreaching itself and indulges in practices that no fair-minded person can approve, but no fairminded person who knows the facts becomes greatly alarmed when some people would stir up sympathy for the “persecuted” Chicago millionaire who answers to the name of Avery, has a salary of over one-half million a year, and has a consistent reputation for keeping the laboring man’s wages down.

We repeat—this great battle for moral issues is fought on immoral assumptions. There can be no solution for the labor problem when each side of the war—for a war it is—orders not on justice for both sides but is only concerned for its own hide. That is what is fundamentally wrong with the capitalist. That is what is fundamentally wrong with the large bodies of organized labor. That is why the Christian solution cannot be the solution proposed by these men. We need a sound basis for industrial society. The Christian must take his stand on the side of justice and righteousness and cannot afford to join organizations that trample the biblical principles of divine justice in human society. The Christian Labor Association is the Christian laboringman’s answer to the injustice of which both labor and management often are guilty. The C.L.A. has taken the thoroughly sound position that neither labor nor management have in earlier days been of no less magnitude.
and activities of this organization. It can become one of the great forces for social and industrial righteousness. It is the only labor organization that stands upon a sound basis and is committed to a genuinely Christian solution of the difficult problems that must be faced in industry today.

C. B.

Moral Obligations of American Citizenship

AMERICA is the melting pot of the nations. It may well be questioned whether there is a second country in the world with so high a number of naturalized citizens. This naturalization presents a real problem. On the one hand, America has never asked of its new citizens that they shall renounce all contact with and appreciation of the historical and cultural traditions of the country of their birth. At the same time, our national government rightly insists that all loyalties to any foreign government be renounced at the time of naturalization. In fact, this pledge is sealed with an oath. All this presents no problem in the case of most nationalities. But in a world of intense nationalism and racialism, a nationalism and racialism which are often deeply imbedded in religious convictions, this becomes quite a different matter.

Viewed in this light the action of an Oregon American Legion post in recently striking from its honor rolls the names of sixteen Americans of Japanese descent who are serving in the armed forces of the United States—an unprecedented act—gives food for thought. When the officers of the Legion post were taken to task for such an un-American act, they advanced the following as pertinent verifiable facts: (1) That Japanese babies born in the community (it happened to be the community of Hood River, Ore.) are registered at birth with the Japanese consul; (2) That during their formative years these Japanese-American children, now fighting in the American forces, attended the so-called language schools and were indoctrinated in the Shinto religion, which is not only a way of life but a worship of the living sun god, the emperor himself, and were imbued with obedience to all his laws and edicts; (3) That when they began to earn money, their investments were in Japanese government bonds and Japanese corporate securities and their deposits were in the Japanese branch banks on the west coast.

If these are actual facts—and the Legion Post officials claim they can easily be verified—it is high time the proper authorities look into the situation to determine whether our naturalization laws do not require overhauling. That naturalized citizens, as the parents of these children in many cases undoubtedly are, have not sworn off actual allegiance to the government of the country of their birth must be clear to anyone. And the law that any child that is born in this country is by that fact a citizen of this country will also require serious reconsideration if the circumstances are as alleged above. A native born person whose loyalties are with the government of a foreign nation, cannot lay moral claim to American citizenship. New situations require new legislation. Have we not been too easy-going as Americans with the bestowal of the rights and privileges of citizenship? And do we not in many cases take our oaths too lightly?

C. B.

Reclaimed Soil

This soil where
Father's father trod,
Reclaimed
Now foot by foot,
By father's son and son's son.

This soil where
Father's father lies,
Disturbed—
There foot on foot beneath
Lies father's son and son's son.

Aurene Pousma
AM in the Philippines. You must have prayed for me these late days, for God spared me in danger... The coming from New Guinea had been quiet and conditions not uncomfortable. The vexations were the old, very little ones—disagreeable fatigue details. I lay on deck, sometimes talking, sometimes just lying, impressed again by the magnitude of many things. I have gone about on the sea so much lately I begin to be friendly to the mood of the seafaring Paul of Tar­sus, and like the elder Yeats have a new relish for that matchless narrative of the shipwreck. The big things were there as I lay, the sea, and the full vault of a star-studded and moonlit sky, and fore and aft the dark hulks of others in the convoy. Till the orders came to be ready for debarkation. What we saw looked very much like New Guinea and for some time that was all. Then we knew that it was not, and that this was war. Planes, and being fired on, enemy planes therefore, and the big guns of heavy ships booming, and friendly bombs falling on ground pockets. It was a spectacle, too, new to almost all who were there, and they crowded along the rails and on top of the ship’s cargo to see the better. When an enemy plane fell into the sea the men applauded by clapping their hands. It was all so new, there were so many vessels, and nothing had come close, not yet. Thus a whole day and a night, and well into another day, we all the while standing by for debarkation. Planes again, sometimes close, and barrages of allied fire. Then it came to us. I was up forward on deck and the gunner there must have seen it in the clouds for he said to his mate, “Point it there.” I followed his finger and saw the planes and fell flat, taking cover. The roar of the diving engines was awful. The ves­sel shuddered to the thunder of its own gunfire. The bomb hit thirty feet from me. It is best to say it simply as it was: God spared me. I do not yet know the quality of bravery. I have often felt and said that not all the dead are heroes because they die. A man can live on so many levels of significance, and particularly in the Army there is much merely activistic action. I knew a few of the casualties; they had a brazen bluffness about them, living only in the disintegrated and superficial soldier’s self. In such a narrow pale it is easy to be bluff and brave. But when much humanity is brought to bear on the deed, be it of dying, when past and future meet in an awful present, it is not easy. We soldiers should be honest, I too. Fear, cold fear, grips the heart; you clutch the steel, the ground, you hug it, naked, helpless. In the dispatches the freighted personal drama of such a shaking event probably reads, “One small vessel damaged by a bomb hit.” We who were there do not like to read these dis­patches... We did what we could. I was busy soon shoveling the charred debris overboard. It chanced that an enormous carton of currency in bills and coin was part of the cargo, and there it lay black­ened, burnt, and melted shapeless among the bodies. Money never looked cheaper to me. And was it love of this had caused the tragedy? I longed to be ashore, and came there at last. A man is not the target of the bomber as a vessel is, and although in later days incendiaries, fragmentation, and other bombs found a victim here and there, it was good to be on hand. The work had to go on, much load­ing, lifting, setting up, pulling down, moving, always with a shovel hanging from the hip, always new holes. In that week I did not sleep two hours consecutively at any time, sometimes in four diff­erent holes a night, never two nights in the same place, usually unwashed, all clothes dirty. Condi­tions are rapidly becoming better. I can say I have not yet been miserably sick at heart, not even in the long watches, restless nights, and hard work of that timeless time. I can rest in God’s care—not a hair, not a sparrow—do we not know it, He asked? Aye, and we do, we do...
I woke to the sound of bells again, from which ruined church I do not know. I shall have to do some reconnoitering soon. No chapel has been erected yet and I missed the place of the service this morning although I had wanted to go. There is some interest among the men in “church,” especially in these late weeks. But talk and conduct in burrow and foxhole is the same old imitative vulgarity. I have always been sensitive to banalities, saying and repeating the obvious ad nauseam. This goes on continuously. What else is there to say? Ideas were never present, and after two years over here the little stock of merely personal experiences has gone threadbare. Thence the banalities and a kind of overall sullenness of expression. There is this too. Every man wants to be interesting, and this commendable wish leads as among high school girls to featuring news scoops. There are a thousand tempests in a teapot daily. Passionate contentions about the misheard and misread. Moreover there is censorship, which means that what one knows is not to be repeated to anyone. This makes the telling more luscious, and big full-bodied men go around like adolescent girls whispering things into each other’s ears. Everywhere people mumble and whisper. Sometimes it almost drives me crazy. There is no talk of books, except by the few, and those tolerated only as eccentric characters. There is no discussion about ideas. The soldiers have only the same ideas on the same subjects. These are the subjects: bitching, that is, critical little pot-shots at military follies of a peripheral kind. When this goes on I sometimes try to get the men to follow out the details to some basic causes. When that gets beyond their depth, you find them turning tail and beginning to defend the Army. Women, not wives, sisters, sweethearts (the men have a kind of dual code) are discussed in terms of mere sex experience. After that ratings. Why the other fellow gets them, why they don’t. And what they are going to do about it. As though it were within a soldier’s power to do anything. Next, gossip, the real old haggish kind. Behind the other fellow’s back, until he comes in and you go out. Finally home and personal experiences. There is much argument against school and no notion of education except for utility. I see very few who care at all to learn. The young are most interested in learning; the old are certain that “they know.” I have given up trying to draw the men into discussions. There is no logic, no capacity to subordinate, coordinate, select the relevant from the irrelevant. What can I do but go about silent as the sphinx? I am glad that I came into the Army with extra-military perspectives. What of those who do not, West Pointers and eighteen-year olds? War brings men to grips with the elemental realities but let no one say the Army does...
I think it is a brave business, this Christian living, head on into destiny shaped by Him. Though I do what I can, plan intelligently as possible, am “in-
instinctively thorough about my crevice and burrow.” 
But I do not fear the day and the how, calculating
the chances, wondering how will it be. I believe in
His purpose and commit myself to its achievement.

November 23

I should not have known that this was Thank-
sgiving Day if I had not been told. There was no
church. We read no proclamation. There was no
turkey. The pressure of work is great, but I took
time to count my blessings. There are some I can-
not include this year, but the main things are all
there. The familiar prayer has more poignancy for
me because of this past year: “Our daily bread,”
“Thy will be done,” “Deliver us from evil” . . .

December 18

Remember the little packet of thread and needles
you sent me off with? Well, tonight I took to sew-
ing stripes on. What an ordeal! It was warm and
sweaty and the light was poor. I had one neatly
sewed on when I saw that it was at an angle, and
I cut it off with a razor. Then I pinned both on to
keep them in place while sewing and sewed one-
half on, and saw that I had it wrong side too. So
I chucked the whole thing. It is so symbolic of the
whole piddling pettiness. Can you imagine real
men pointing to their arm to command respect?
“He spoke as one having authority”—that is the
real thing. Imagine educators running around in
society, their rank on their sleeve: Lo, I am a dean,
I a registrar, I am associate professor. Respect me,
see my insignia. It is all very superficial, very
merely skin-deep. I am proud of my failure in sew-
ing on these stripes. Perhaps I can find a Filipino
woman to do it. I must not be ungrateful; I must be
worldly-wise. But this is not my element. Is it not
a little ironic that I who have been the expressive
opponent of the technical am to have the techni-
cian’s brand on me? There seems to be no military
way just now, perhaps never, by which I can be
made an officer. The senior officers would like to
have occurred to them. Drainage of the town,
produces the best young people, much the best in
big ways and small. There were several alerts to-
night. Though none brought planes they kept me
from writing you as fully as I wished. Remember
these words: “Peace I leave with you, my peace I
give unto you. Not as the world giveth, give I unto
you. Let not your heart be troubled, neither let it
be afraid.”

December 31

I visited a neighboring town again yesterday.
The shops have attractive names and must have
been fascinating once, but now there is nothing at
all in them. The women of this island are small,
have attractive long hair, walk very erectly, often
carrying their bundles on the top of the head, and
they spit out of their mouth like a man. You can
also smell them. This is not because they are dirty,
for they are clean. They love white. This is they
themselves. What, you will say, am I doing so
close up to them? Well, I have a laundress and I
ask her to sit on my bed to figure the bill. On my
bed I want to be courteous to these tired people and
this is the only place to sit. The women marry
young. The men do not work hard. Many simple
ways to improve their circumstances seem never
to have occurred to them. Drainage of the town,
for instance. The principle of the wheel, for another.
And the use of glass. There are no windows, just
apertures. In the best houses these are fitted with
shutters; but if the shutters were closed the house
would be pitch dark. Rich and poor seem to sleep
on the bamboo floor, usually on mats. They are a
family folk; there are many children. Their honesty
has impressed the men. A soldier left 200 pesos
in his pants when he gave it out to be laundered
by a Filipino woman. He could not go after it, he
did not know her or where she lived. Next day
Calvinism and Education

William C. Robinson
Professor Columbia Theological Seminary
Decatur, Ga.

In 1938 one found a stirring of Calvinistic sentiment on the Continent and in the British Isles. In the words of a Lutheran professor in the University of Paris, God was bringing His Church back to Calvinism, which is the backbone of Christianity, for God knew His people needed a backbone for the stern days that were to envelope Europe. And in these days when our hearts are torn with anxiety for loved ones who are jeopardizing their lives upon the high places of the battlefields, we need to turn our hearts to the sovereign God of Calvinism, for only the worship of the great God of Heaven and earth will make souls stately enough for the travail through which we are passing.

The revival of Calvinism means the uplifting of the Bible, the magnifying of the God who speaks in the Book, and such a realization of man's plight as turns us to the Gospel of God's grace for salvation. For Calvinism is simply the most consistent form of Christianity. In this Conference we come to perpetuate God-centered testimony that its beneficent rays may bless every sphere of human life, thought and endeavor. In discussing Calvinism and Education, I shall seek to set forth three great principles, namely: (1) Calvinism approaches Education in the Light of Christian Revelation; (2) Calvinism sees Education from the God-centered point of view; (3) Calvinism takes God's account of man's plight and stresses God's provisions for educating or re-moulding man into his Maker's likeness.

A Revelation Approach to Christian Education

Experiments made with rodents show that when one of these humble creatures is placed in a closed box and light is introduced at any one place, the little animal always comes to the light. With all his intelligence man is finite, limited, sin-darkened. Therefore, he needs and should expect light from God. And when the light is given he should come to it and begin every intellectual process where the light is brightest. In the Christian Revelation the dayspring from on High visited us to shine upon those who sat in darkness. God hath shined in our hearts to give the light of the knowledge of His glory and grace in the face of Jesus Christ. When the sun of righteousness is shining upon us from God's holy Word, we ought to begin with this light rather than with the darkness of human speculation or with the twilight of the semi-pagan society. Men tell us that one must begin where he is. In the wonder of His grace God has placed the Calvinist in His saving self-revelation. Hence, the Calvinist begins intellectually where God has graciously placed him: in Jesus Christ. Needless to
say, we do err and we will err in education as well as in every other sphere of life and endeavor. But our errors will be vastly fewer and less fatal if we begin where the light is brightest and take God's Word as a lamp for our feet and a light for our pathway.

Such a process is historically justified. For the first three centuries of the Christian era the Roman Empire seemed to be the great living magnitude carrying culture and civilization for the future, and the Christian Church only a persecuted minority. But the next three centuries showed that the Empire was only an old decaying tree soon to be uprooted by the storm of barbarian invasion only strong enough to overturn the Germanic nations which sought to rise from the Empire's ruins. The real life of the future civilization was in that vigorous young sapling, the despised Christian Church. Neither the Roman Empire nor the Germanic tribes, but the Christian movement was the chrysalis in which the heritage of civilization was to be preserved and out of which the future of education was to come. However much the Christians might be persecuted, theirs was the promise: "Fear not little flock it is your Father's purpose to give you the Kingdom." Education owes to the Christian Faith the light of God's Word and as well the preservation of the classical heritage of literature, music, art, and architecture, and the Roman sense of law and order.

When one looks beyond the Middle Ages he finds that the translation of the Bible into the languages of the several peoples made the languages and the nations of modern Europe. Luther's Bible made the German language and nation, Robert Olivetan's translation of the Bible shares with John Calvin's theological writings the honor of creating the beautiful French language, while the English of Shakespeare was moulded by the Genevan version, and our mother tongue came to precision through the versions of Tyndale, Coverdale and King James.

Education and Scripture

Now this stress upon the Bible is the direct outgrowth of the Reformation. The Council of Toulouse forbade the translation of the Bible into the common tongues. Before he wrote his celebrated ninety-five theses, Martin Luther wrote a series of theses protesting against the university custom of basing education upon the pagan philosopher, Aristotle. Similarly, William Tyndale objected to "noozing" the boys at Oxford for eight years on Aristotle before they were allowed to study the Bible. John Calvin said that one must begin with the doctrine of Heaven and that no one can have the least knowledge of true and solid doctrine without having been a disciple of Scripture.

Roman Catholic Scholasticism begins with natural revelation and tries to build the Christian superstructure upon the naturalistic foundations forgetting that the foundation of a building determines the lines of the whole. The concrete manifestation of the extent of this aberration is found in Sir Thomas More's Utopia. This beautiful piece of Renaissance literature presents More's ideal of society, but the people on the island of Utopia do not have the Christian faith. Theirs is only the religion of the four classical virtues—truth, fortitude, temperance and wisdom. And Thomas More is a Roman Catholic saint. Thus it is Roman Catholic and not Calvinistic to begin with nature and then impose the Bible on the natural foundation.

Calvin teaches that there is a revelation in nature, but that man is so blinded by sin he does not read this light of nature aright. According to Calvin one reads the Bible in the light of its supreme revelation: the Grace of God in Christ. And one reads the revelation of God in nature by looking at nature through the glasses of God's Word. Here is a man who can only read by the use of heavy glasses. Hand him a book. The printing is there, but without his glasses he cannot read it. Let him adjust his glasses and he reads the message which was always there. Put on the glasses of God's Word and one reads the revelation of God in nature.

This is true of the simplest and most every day fact. In the light of the Scripture a cow is given for the service of man and is properly domesticated. Apart from the Scripture the cow has become the sacred animal of India for which so able a man as Ghandi calls on the Hindu to sacrifice his life. And this "fact" interpreted without the light of God's Word has brought all India to the edge of starvation. Too many cows consume the vegetation.

In the Christian account man is fallen in his whole being. It is not reasonable then to start with principles enunciated by this sin-blinded human reason and seek to force the Word of God to conform to such erroneous lines. The Reformers did not try to pour the new wine of the Christian faith into the old wineskins of pagan metaphysics and papal ecclesiasticism. They began with the Word. Bearing aloft the light of God's Christian revelation they became the torch-bearers of modern civilization.

The Bible and American Education

When we come to this side of the Atlantic we find that the Puritans and the Pilgrims, the Scotch-Irish and the Reformed, the Hugenots and the Bapists came to this country in order to have freedom to worship God according to the light of His Word. It is historically proper that the Bible be taught in every school house in America, the Bible had more to do with the founding of the American colonies than all the other books taught in our schools.

The first freedom to be won was religious liberty, then followed political, and economic freedom.
comes only in the third place. It is not true that political democracy gave us religious liberty. Rather it is religious liberty that taught men to desire political independence. It was the Presbyterian elders in Mecklenburg and Tyron Counties of North Carolina and the Presbyterian minister in Continental Congress who demanded political rights commensurate with the religious liberty they had carved out in the American wilderness.

Education and the Sovereign God

When one begins with the Christian Revelation he has a firm foundation for knowledge. All knowledge rests upon a correlation of the knower and the known. Bluntly put, the knower and the known must swim in the same ocean. A great deal of modern philosophy has become skeptical because it has based knowledge on the human mind and has no logical way of correlating external reality with the consciousness of man. The common sense realist tried to say that external reality must correspond to what it appears to be because “I can't help so believing.” But can't-help-oneself is a poor basis for truth. Suppose some evil being made you so you couldn't help believing an error—would that make it true? Begin with the sovereign God of the Bible, begin with the Christian creed and then descend from your Christian Faith to yourself and to the world in which you live. The God and Father of our Lord Jesus Christ did not make us to be fundamentally deceived. He put us in this world to know it, to tend it, to rule it. The laws of our thinking are the laws of things, because our faithful Creator made them both. Our reason is not an autonomous power functioning in a world of its own creation, it is a gift of God which remains subject to the revelation of God and knows truly as it thinks God's thoughts after Him.

Natural Science assumes the unity, stability and order of things. The chemist charted the ninety odd elements and predicted several of them before he had isolated them. His whole assumption of this unity, order, stability, and causality is invalid, however, unless he admits the sovereign God of the Bible. One God created all things, both giving to them order and giving to the scientist the confidence that there he could find this unity. Every scientist banks on the stable order of nature. The Calvinist confesses the counsel of God's providential decree which establishes and maintains this order. For the Calvinist there is one first cause, one final purpose, one Divine power ruling and overruling history for this final purpose. Yes and one blessed revelation opening to our hearts the meaning of the changing panoramas of life. Jesus Christ is the key to the plan of the ages, and our hearts and minds are restless until we rest in God in Christ.

Beginning with the Christian revelation we have a certain and clear light on the things of God and of man, of salvation and of conduct, of truth and of worship. And God uses the truth He has given for moulding of men into His own likeness.

In ourselves, we ministers, teachers, elders, and deacons of the Church are as truly fallen and sin-darkened as are the other children of Adam. We are not a super-caste of Brahmins with a secret wisdom that others know not. Calvin well says that the power delegated by Christ comes to us not personally but officially, not so much to our ministry as to our ministration, or more specifically that this power is given to the Word. We have spiritual power only as we rest in the Word. (Inst. IV. 8:2) The light we have for the guidance of the people is the radiance from the hallowed page which shines on from age to age.

[NOTE: This article is the first part of an address delivered at the Regional Calvinistic Conference held last year at Jackson, Mississippi. A second article follows next month.—Editor.]
JUST what is implied by the term reality for any individual is, to a large extent, dependent upon his vocation and background. To the poet, reality may be those glimpses of ultimate truth which are beyond experiment but which, when he expresses them in words, strike a responsive chord in the hearts of men who read them. Reality for the musician may be symbolized in the superlative value he attaches to his Stradivari violin; for the non-musical, the instrument may seem no more valuable than one of modern design. To the laborer, those things which he handles daily may seem more real. Ask the theologian what he conceives to be reality, and he will speak of an infinite God as revealed in Holy Writ.

For the scientist, too, reality will have a definite meaning, and it is to his impressions that this article is limited. The ideas expressed will be representative of modern physics rather than of modern science in general; this limitation is advisable, both because the author's vocation is what it is and because physics, as the most basic of the sciences, has more to say of the ultimate nature of physical reality than any other science.

Guarantees of Reality

It may be well to consider what man in the past has used as a guarantee for reality. Perhaps the commonest evidence has been that presented to the senses, particularly to the eyes. The validity of such evidence has been rather generally accepted and certainly is not limited to scientific circles. In fact, the acceptance is so general that in most instances it is made almost as a matter of course. The reader will say, for example, that this printed page is real, and will not feel pressed to give any reasons for thinking so. Yet, the complexity of the process of seeing might well merit a more carefully considered statement concerning its usefulness as a guarantee of what is real. The impression you get of this page is a double one; one in each eye. The image on the retina is an inverted one; and what the right eye sees is interpreted by the left side of the brain, and vice versa. Furthermore, whether or not an impulse to the brain is generated in the retina is itself dependent upon a complex series of events, such as the arrival of a sufficient number of light quanta in each very minute interval of time (and this is a highly random process) and the presence of a sufficient concentration of light sensitive material in the retina, with which these quanta can react. But perhaps more than enough has been said to indicate that what we generally accept as elementary processes are really complex in character. Despite these complications, however, the modern physicist, like the scientists of every age, accepts the senses as a valid means of collecting information; but knowledge, of itself, does not constitute physical reality.

In addition to the direct evidence presented by the senses, a second criterion has been used to guarantee something as real. Perhaps it can best be presented by illustration. I have not been in the Pacific area, so I have never seen an island called Saipan. Yet, I consider it real because only by assuming the existence of Saipan can I correlate certain phenomena. The evidence is manifold. I need but read a newspaper or listen to a radio news broadcast (both of which, I assume, give reliable information, at least most of the time). Hence, Saipan is real, because in no other way can I harmonize reliable information I have at hand.

This criterion for reality is less common in non-scientific circles than the first, but its acceptance among scientists is general. The discovery of the planet Neptune, for example, followed the realization that only by assuming its existence could certain phenomena be harmonized; actual experiment established its reality. However, even if astronomical instruments of high enough resolving power had not been available at the time, Neptune would have been a reality nonetheless, until the time that it could be proved non-existent.

It may be of benefit to anticipate again what the modern physicist says of this methodology. He states quite positively that any harmonizing principle represents a closer approach to physical reality than the mere observation of facts by the senses. His chief objection is that even this does not go far enough. In the example cited, he would state that even if Neptune had never been discovered, nay more, even if it were demonstrated that by its very nature Neptune could not be discovered, the planet still would exist and be real in one of the profoundest senses of the term.

Historical Survey

To appreciate the philosophy of modern physics, let us consider briefly the historical background into which modern physics projected itself. The
history of physics quite naturally divides itself into three periods: Aristotelian physics; classical physics dating from Newton's publication of *Principia* in 1687 to the beginning of the twentieth century; and modern physics. Aristotelian physics, as it existed in medieval times, had developed a definite philosophy, though it had departed considerably from Aristotle's love of nature and his practice of observation and experiment. With this philosophy classical physics broke sharply. Matter in the varying forms was predominant in pre-Newtonian thought. Aristotle's concept that "matter is correlated to form, as potency is to act" was still considered a fundamental principle. In classical physics, matter and form became of secondary importance. Space and time, which had been exceedingly vague concepts before, became ideas of primary importance, and matter merely acted on this stage of space and time. Consequently, such concepts as absolute velocity, acceleration, and force (which all involve both space and time) became highly developed; the concepts of matter and potency (energy, in more modern terms) assumed a lesser role. As a result of this emphasis, science became mechanical and lost its teleology. The physical and the psychical were sharply separated; what one believed spiritually could have no influence on what one thought in the physical realm.

During the two hundred fifty years of classical physics, these concepts were extended in their application but fundamentally changed little. The attention was progressively shifted from the macroscopic to the submicroscopic, but all the phenomena continued to be interpreted in a system of space and time. A few of the many possible examples which illustrate this tendency are the kinetic theory of gases, the theory of radiation, and the electron theory of matter, which became the basis not merely of conduction of electricity through solids, liquids, and gases, but of the science of chemistry and the entire science of communication. Men gloried that the basic postulates of classical physics had been justified by its successes. All of nature would soon be known, and science would reveal the true picture of reality. Then came the shock—an upheaval that was to disturb physical science as profoundly as the theory of evolution had begun to disturb the Christian religion three decades earlier. For it was in this atmosphere that modern physics made its entrance.

**Experimental Evidence**

It is not possible to trace the development of modern physics in more than brief outline. Shortly after the beginning of the twentieth century a German physicist, Max Planck, had shown that hitherto unexplained phenomena in the science of thermal radiation could be explained if one restricted the particle motion in a definite manner; this restriction to be one of energy rather than velocity. A few years later a young Danish physicist, Niels Bohr, postulated that for a theory of light emission which agreed with experiment, the motions of electrons in atomic orbits were without meaning; the only property of meaning was the energy values or states of the electrons. In other words, space and time were of no significance in explaining these atomic phenomena. The energy values were again restricted or "quantized." The Newtonian system was attacked from another direction when Einstein showed in 1915 that absolute position in space and absolute velocity have no meaning; similarly, absolute time is without significance. Combining this and much other information, the new quantum mechanics as established by Heisenberg, Sommerfeld, Dirac, and others is based on postulates that were entirely foreign to classical physics.

**Characteristics of Modern Physics**

It is obvious that these attacks had a revolutionary impact upon classical physics. Not only had it been demonstrated that a very large class of phenomena could not be represented in a space-time framework, but it had also been shown that an absolute space-time framework did not exist. The whole trend of modern physics, therefore, has been a renewed emphasis on matter and its states, and constitutes, therefore, a curious reversal to pre-Newtonian physics. The concepts of quantum-mechanics are primarily energy concepts (potency, if you will); position, velocity, acceleration, and force are of secondary importance.

The reaction struck even deeper chords. The sharp separation of the physical and the psychical, which had followed as a natural consequence in the classical system, has been called in question, and with it the distinction between a man's spiritual beliefs and his views of physical reality. There is today, I think, a greater effort on the part of scientists than ever before to combine scientific investigation with a correlated philosophy of life. To be sure, most of this is a groping in the dark; nevertheless, there is a congeniality for the philosopher-scientist which is more pronounced than in many a year.

What, then, is reality in modern physics? It is not, first of all, the isolated objects of which our senses make us aware, though these are contributors to it. It is not an objective system set apart from the observer. It is, rather, that system of harmonizing principles in terms of which the whole mass of evidence of the objective world as presented to us by our senses becomes explainable. And if one ponders this thought for some time, one will recognize that the origin of these principles is in the minds of thinking men of times past and present. And if one fixes the attention on the character of this reality, one will recognize it as the
image of one's own thought. For man, created in the image of God, has in turn created a creature in his own image, and this he calls reality.

"Real" Versus "Reality"

It may be advisable to insert a word of caution here. This view of modern physics does not question at all whether or not the objective world is real. The difficulties of Hume, Berkeley, and others have never seemed serious to the scientist; the objective world has been accepted as very real, indeed. The physicist of the present day accepts this as readily as his fellow of former years; but, he does insist that one must draw a distinction between what is merely real and what is reality in the fullest sense.

It is not possible here to go into details. However, one very incomplete example may serve to make the concept more clear. The modern electron theory is of inestimable value in correlating innumerable physical and chemical phenomena. To explain these phenomena, it has been necessary to associate with this electron such properties as: an energy state or level variable by discrete amounts and a definite probability associated with each state; a transition probability of going from one level to another; a total energy, that associated with its state and that associated with its mass, which is continuously variable. The property of position is essentially without meaning. To the query of the skeptical, "But does the electron really exist?" the scientist can only answer that to him the ability of the theory to correlate so many phenomena in a harmonious whole constitutes sufficient basis for the electron's reality. Its reality today is not the same as it was twenty years ago, and one must not be so presumptuous as to expect that it will be the same twenty years hence.

The Christian Viewpoint

Now arises the question, how must and does the Christian scientist think of these views of modern science? In the first place, I think, we can rejoice that modern science has lost some of its assurance that it could solve all problems of physical reality. It is true that scientists of all times have characterized themselves as conservative; in general, the characterization is more apt today than some decades ago. The late William Lyon Phelps, who possessed a rare combination of the poet and the scientist, once rather humorously stated that poetry is more nearly true than science. His evidence: a poet is willing to pay a high price for the original of some literary work; a scientist considers a book out-of-date after it is a few years old. What he recognized, no doubt, was that no scientist claims that the thought of his day represents the complete and correct view of physical reality.

Secondly, we can welcome the renewed emphasis that reality cannot be separated from the mind; putting it in other words, that one's view of reality does depend upon oneself and one's faith. This does not imply that present-day science is driving men to the God of the Scriptures, nor that there are more Christians among scientists today than in former times. But it does mean, however, that the Christian student of today can fit the science of today into his system of thought more readily than in the "pre-modern" days.

The Christian wishes to know, finally, whether he can agree with the views of the present-day scientist concerning ultimate physical reality. We have indicated before that to the modern physicist the concept of ultimate reality is without meaning. Reality is continually changing. With this the Christian thinker cannot agree, for he believes, on the basis of Scripture, that an ultimate reality does exist. To discover it and understand it is perhaps as impossible for mortal man as to probe the depths of the ultimate in the realm of the spirit. But He who created both mind and body, both spirit and matter, is an unchanging God and based His world on principles which change not with the minds of men who ponder them.

The Christian Task

We may now ask, "What are the implications of these concepts of modern science for the Christian student or scientist?" Happily, it is no longer necessary in our time to combat the notion that all scientific thinking is synonymous with an atheistic, evolutionary view of physical reality and hence, the antithesis of Christian thinking. It seems to me, however, that a rather prevalent view among those who lay claim to orthodox Christianity is that the task of the Christian scientist should be limited to a correlation of scientific knowledge with Scriptural principles and that the scope of the scientific efforts of Christian colleges or universities should be similarly defined. I am convinced that this is an unsatisfactory point of view. "Subdue the earth" means more than that. The system of scientific knowledge needs a surer basis than one which is limited to the mind of man, and that basis can be given only by those who believe that physical reality is a product of a creative God, rather than of thinking men. But it is certain that efforts to give physical reality a basis of Christian certainty will never succeed unless these efforts are themselves based on a program of scientific research, for only in that way will the influence of Christianity be recognized and felt in the secular world of science.
The Boy at the Knot-Hole

A Parable on Providence

A small boy stood by a high board fence. He was a very small boy, and it might seem that the ebbing and flowing currents of life would escape his ken, just as the tiny muscle clinging to some jagged rock, must have little knowledge of the tremendous forces of the great deep that breathes and strains outside its shell.

But this little boy would resent deeply any such assumption of his ignorance. He would want the world to understand distinctly that to him it was all an open book, and yet, he is such a very small boy!

At this precise moment he is bent double before the board fence, and we need not see his face to recognize that his young life is seething with pent emotions. His small body vibrates with their imprisoned power. Joy, suspense, anger, ecstasy, sweep in alternating shocks, like electricity, through that taut little physique. He is intent on watching a baseball game through the knot-hole in the fence and the game is obviously at its vociferous climax, and each several change in the fortunes of the players within is reflected by the quivering human barometer without, his eye fastened inseparably to the rough edges of his distinctive vantage point.

It matters very little to him that he knows nothing about baseball. Nor is he aware that the peculiarity of his position and viewpoint permits him to see nothing of the actual game, but his range of vision is limited to a single substitute "pitcher" in the process of "warming up" for future exhibitions of his prowess. To the small witness, life could be no more filled with thrills if he saw the whole drama of human history unfold on the other side of that knot-hole. He is certain that he is seeing the whole ball game and he is under the settled conviction that the hysterical shouts that burst spasmodically like breaking balloons above the grand stands are solely the reflections of less contemplative minds upon the graceful poses, the elaborate windings of arms and legs of that one object of his admiring gaze, and the lightning flash of the leather-dressed sphere as it leaves his hand for unknown shores beyond the limited horizon of his knot-hole. He thrills to the quiet confidence and athletic antics of his single hero, and when, by-and-by, the "warm-up" finished, he drops his arms and strides away with head bent as if in deep reflection, the small boy's heart sinks in sympathy, convinced that he bears some great secret tragedy away with him, out of the little universe bounded by the ragged edges of the knot-hole, and, dejected, the boy turns and walks away, his arms slack, his head bent, in miniature imitation of his erstwhile hero, and in his heart he bears the tragedies of a stricken world.

Need it be pointed out how like this small boy we mere mortals are, as we witness the course of God's Providence?

We do not really understand anything of God's dealing with the world. Such cosmic matters are far beyond our poor powers of comprehension. God's real purposes are carried out in the secrecy of His council, and only briefly touch the limited circle of our human experience. All that we see is that tiny segment that is our own small orbit. When we assume that we are witnessing or experiencing the really important issues of life, we may, as a matter of fact, be seeing only that which is preparatory for God's real purpose which He may be bringing to consummation somewhere entirely outside our range of vision.

And so, when life seems to flow into the dim valley of disappointment and loss, especially now, in these days of trial, we cry out in anguish as though the sorrow of irremediable loss were our portion. And, all the while, it is so foolish. We cannot see through the great wall that shuts out the purposes of God's Providence, but by faith we can and should soar above that wall by a simple acceptance of the promise that God is working out a plan that embraces the universe and eternity, and so, surely, our tiny experience as well. And the angels, viewing it all from the vantage-point of the stairways of Heaven, sing in celestial ecstasy as they see that Plan unfolding, piece by piece, and their singing resounds through the skies, while we, poor blind mortals, walk away with saddened heart and averted eyes and are almost ready to say, "It is all over, God is dead, His care is a cruel myth."

No, sad Heart, say not so.

God is not dead, and does not sleep,
His purposes, so still and deep
Move on, and in their sweep
Take us with them, to cradle in His love.

ALA BANDON
EARLY two years have elapsed since we wrote you last, but this did surely not affect our fellowship before the throne of God.

You will remember about a Jewish intelligent couple who visited our meetings. They loved Christ while still in Europe, but we had asked them to pray that they might enter into full Christian fellowship. Praise God, they have done so, and another Jewish boy (son of Christian parents) joined them. It was an impressive event when these three persons entered the blush-emerald waves of the sea in the presence of the assembly. The mighty singing competed with the roaring of the billows in praising the Creator, in this solemn act of obedience to God. Let us pray that all three progress to the glory of Christ on their way of life. We continue to spread in the streets religious tracts in Hebrew, English, Arabic, Russian, and other languages; also to distribute our Hebrew magazine, The Watchman. Many who read in the latter about the free New Testament, in Hebrew, ordered it by post. The last few Saturdays we had Gospel readings with smaller Jewish groups in our room twice a week. Several families invited us to visit them. All this gives us better contact with individuals. One of them, an earnest man with a good position, lately after we had read together the story of Nicodemus, definitely prayed about his own regeneration. Another case we had when visiting one Jewish family. As a result a Jewish lady, the wife of a believer, decided to surrender to the Lord. We knelt down, together with her happy husband, and she surrendered her life to God in the name of Jesus Christ. Please pray for these two souls that they may really follow the Messiah. We also had some good opportunities to visit the colonies and to distribute our literature there. The response was friendly. On the outside of our Gospel Hall the "News of Heaven" (every Sabbath day a fresh Bible text) continues to draw the attention of the passersby to the things of God.

At Easter-time, April 23, 1943, we had the great joy of attending the first Russian Evan. Conference in Palestine (Tel-Aviv). Imagine what a striking coincidence! Exactly 20 years ago, (April 23) I left Moscow, being exiled because of my religious activities. Twenty years of wandering in foreign countries among foreign tongues and dialects—and now the Russian Conference. It was like a cup of cool water on the hot and dusty way. Mind you, the time was appointed unintentionally, "per chance", on that day. The aim of the conference was spiritual deepening and unity. One evening was consecrated to the Jews; we spoke on the subject: "The Lost and the Regained Paradise" (in Hebrew). The Jews came in good numbers, and bought the New Testament and Christian literature. On Easter morning there was a united meeting of the assemblies at Jaffa and Tel-Aviv. That morning was so beautiful! The hill is not far from the sea; the orange groves are just in blossom, they are sending waves of sweet savour over to us, especially strong in the early hours of the day. The snow-white flowers open themselves to meet the rays of the rising sun, and to send to the Creator their love and gratitude. Our meeting, with the Breaking of the Bread, was like a hymn to our spiritual Sun, the Risen Lord. Praises rose up to heaven in Arabic, Hebrew, English, Russian, and Armenian tongues. A happy fellowship in the name of Him who alone is able to unite all races into one loving family!

After the conference some of us had a meeting outside the city in a forest of eucalyptus trees reminding us of our birches at home. Before us lay a vast green field of wheat. The wind waved the full ears. It brought to the heart a dream about the endless Russian fields and Ukrainian steppes, and there rose from our hearts the united prayer for the homeland, for all, and for those who cannot pray.

In the autumn of 1943 we again spent a month in Jaffa Tel-Aviv, working in the local assemblies among Russians, Arabs, and Jews. There were also well-attended Jewish meetings in the clinic, whose head is our Hebrew-Christian brother, Dr. Yul, my good friend still from Russia. Usually after the meeting some Jews bought the New Testament. In our Russian meetings we had the great joy of welcoming soldiers of the Polish army, our brethren in Christ, of Russian and Polish origin. On their long and dreary wanderings, far from home and assemblies, they were thirsting for Christian fellowship. One of them, a backslider, asked with tears for restoration, and was accepted into fellowship. Some of the soldiers of the Russian Red Army, having become prisoners of war in Germany and then having been set free by the English Army in North Africa, passed through Haifa. I had the chance to speak with them and to supply some of them with the Gospel.

We were deeply touched when we read the report of one of my friends in Poland about the religious movement in the prison camps, where the Red Armists, many of them for the first time in their life, heard the Gospel, and in great numbers with tears turned to the Lord. It was thrilling to read how some of them during the first invasion of Eastern Poland had asked in the huts of the peasants about the "Book which speaks of Heaven and how to reach it after death." In one of these above-mentioned meetings there were about 1,000 prisoners, and the preacher, before starting, proposed to those who did not want to hear about God, to leave the place, on which some 20 persons left the spot. During the sermon many knelt down, and when the call went out to accept Christ almost the whole crowd lifted up their hands. Many wept so that even the preacher could not pray for agitation. Only a small number of Scriptures were available for distribution, but the demand was so great! So they were divided in portions after the books had been taken apart. Such a hunger for the Word of God! Such a longing for the new life in Christ! Pray for Russia and the full liberty of the Gospel in our vast country.

My dear wife continues her work among the Moeslem girls. A few weeks ago they had their first summer retreat. About 25 girls were present. The main Moelem difficulty is to acknowledge Jesus as the One that came from the Father's bosom. The girls' texts, which they said by heart at that occasion, were all concerning utterances about Christ, beginning with Isaiah 53 and ending with the centurion at the cross, "Truly this was the Son of God." Oh, how we pray that the eyes of these girls may be opened to see Him as such! The Arabic assembly in Haifa is going on. Some of us were invited to speak there, and we saw the great response to the Word of God. Several outsiders prayed openly for their salvation after the message. The Arab brethren help us in our Hebrew work in bringing in to us earnest inquirers, and in spreading our tracts in the streets. Men of the services continue to come to our assembly, ministering with blessing, and bringing with them their mates. Some conversions were the result of their efforts. On Oct. 7, 1943, the beloved mother of my dear wife passed away. She has left a bright testimony among Jews and Arabs.
heavy physical pains she glorified God; when hearing the words of Psalm 23: "Thy goodness and mercy will follow me all the days of my life," she gratefully added: "and they have followed me indeed." When in Jerusalem we had a meeting in Prophet St. for the Jews, speaking on the subject, "The Gospel of Freedom." The number present is comparatively small. The great awakening of Israel still belongs to the future. Not long ago a Jewish professor said in his public lecture that an old sin of Israel was not to enter into Canaan after the twelve spies had searched the land. Alas! The old sin remains to this very day! The twelve Jewish apostles gave a good report about the Promised Land of rest and blessing in the Messiah, but the nation did not believe. Hence the wandering in the desert of this world, suffering, and despair. And yet the day will come, and "all Israel shall be saved." Many of the Jews deplore the tragic mistake of His rejection. One of them wrote in his letter to us that he is sure of the final victory of Christ in the human heart, because of His perfect holiness and spiritual beauty. In Jerusalem I stood one morning on a height called the "Hill of the Evil Council," near the ruins of Calaphas' palace. The rays of the sun rising behind the Mount of Olives were beaming on the roofs of the Mosque of Omar in the Temple area, and on many church buildings. The old towers, gates and walls of the ancient city were dipped in gold, reminding us of the coming of the New Jerusalem with the golden streets and the gates of pearl.

Let us watch, pray, and work in view of the coming glory while it is day.

With sincere love, yours in Christ,

W. AND N. MARCINKOWSKI.

CONDITIONS IN THE NETHERLANDS

The Horror Camp at Vught

A NETHERLANDS pilot who visited the former Nazi concentration camp at Vught, in the liberated province of North Brabant, reported his findings in the Dutch-language London weekly Vrij Nederland of December 2.

The pilot had an interview with a Hollander who had been forced to work as a stoker in the concentration camp. During the two years that this man was at the camp—from 1942 until its capture by the allies—70,000 to 80,000 men and women had passed through the camp, a maximum of 4,000 at a time. Of these, the stoker said he "personally seen at least two thousand die. Even the dead had to appear at morning parade—if anyone died during the night, two co-prisoners carried the corpse to the parade ground the following morning, held it any time, the stoker related.

"One morning an extremely ill woman was thus carried to the parade ground. The prisoners who supported her thought her dead, and gave the usual reply. A camp functionary began to carry the corpse in a wheelbarrow to a shed where they were dumped, to be cremated later in the day. He discovered that the woman was still alive—so she was dragged to a shed and laid down upon a table in an icy room until she died.

"The guards' favorite pastime," the article continued, "was playing with Jews whose caps were torn from their heads and then thrown over the barbed wire surrounding the camp. The Jews were then ordered to retrieve their caps, and when they did so they were shot because 'they tried to escape'. The guards also "amused themselves," the pilot reported, "by releasing a man from a cell in order to stamp out cigarettes on his cheek." One Catholic priest was beaten by Nazi Elite Guard troops until he collapsed. Every time he was hit, he was ordered to "stand at attention." These beatings went on all the time, the stoker told the pilot. And those who were still conscious after twenty-five strokes, got one extra lash "for winter help."

Dutch Children Go To England

A plan to bring to England many hundreds of Dutch children and give them a chance of building up their health again after years of the German-imposed starvation diet, has received the healthy support of both the British government and the public. Although the plan calls for these boys and girls to be billeted mainly with Dutch families residing in Britain, letters and telephone calls have been coming in from English people offering hospitality to the young visitors.

Arrangements have already been made so that the first contingent of five hundred children between the ages of eight and fifteen can be brought to England within the next three weeks. They will be accompanied by a proportionate number of Dutch teachers, nurses and cooks.

When they arrive, the children, chosen from all strata of the population, will be taken to a camp in the Midlands before being sent to the numerous families that have offered them hospitality. While they are travelling one adult will accompany every 25 children. A second, and subsequent groups will follow until eventually thousands of children will have spent up to sixty days as the guests of the Dutch or British families in Britain. The actual time of their sojourn will depend largely on what transportation is available.

The starvation diet on which these children have been living is part of a delicate German scheme to ruin the health of Holland's future generation.

The Queen Addresses Her People

On November 28 Queen Wilhelmina addressed the people of occupied and liberated Holland via radio Orange, to thank them for the determination and courage with which they had faced their trials and to urge them to carry on yet a while longer. Excerpts from the Queen's address follow:

"I speak first to those of you who are still under the rule of the oppressor, especially the railway workers who, truly self-sacrificing and putting aside all personal interest in their own safety and that of their families, did their patriotic duty magnificently and are still doing it. You gave an example of united perseverance such as our heroes in the resistance movement continue to show daily, a perseverance which continues to support our nation in these dark days demanding the greatest concord and cooperation. You all know how great is my confidence in our entire people. Continue to work together single-mindedly as you have done so far. Continue to help each other...

"I now address myself to the people in liberated parts of the country, primarily the brave young men who are now fighting side by side with our allies. You deserve praise and thanks for your share in the war and the outstanding way in which you discharged your task under the most difficult of circumstances. Time and again, it has given me satisfaction to hear how much our allies appreciated your services...

"I think of you, Walcheren and Zeeland-Flanders people, who lost land, cattle, homes—yes, everything—and are now battling against the invading seas—Zeeland's formidable old enemy. I know that, despite the catastrophe that has befallen you, you have not lost heart and are already planning how to surmount your calamity. Everything is being done to obtain materials with which to make an energetic beginning on dike repairs and the reclaiming of the land. Walcheren and Zeeland-Flanders will regain their independence.

"With the same deep sympathy, I address the inhabitants of the severely-stricken towns and villages across whose lives and homes war's terrors raged. The whole country admires your steadfastness and dauntlessness. As soon as the hard demands of war permit, your interest will receive full attention. I will not conclude without mentioning the housewives who lack, literally, everything for keeping homes going. My thoughts are always with them and are preoccupied with the means of alleviating their plight. I know and trust they have the help of our farmers, whom I would ask, 'Help unceasingly

THE CALVIN FORUM * * * FEBRUARY, 1945

148
as far as you are able with all your might, and help again.' May all of you realize that our strength for rising above agony and trial lies in our will, our solidarity, and our cooperation. Then we will conquer those also. The hour of liberation will come. Long live our country!"

Gerbrandy Back On Native Soil

On November 25, after four years and a half of absence from the home country, Netherlands Premier Pieter S. Gerbrandy arrived at an airstroke in liberated Holland. He was accompanied by the Minister of War, Jonkheer O. C. A. van Lith de Jende; Minister of the Interior Jacob A. W. Burger; Finance Minister Johannes van den Broek; Minister of Justice Gerrit Jan van Heuven Goedhart, and the Premier's private secretary, Dr. Jacobus G. de Beus.

The Premier could hardly conceal his emotion at being back on free Dutch soil. "We are coming back here," he said to Aneta, Netherlands News Agency, "as an advance post for the Netherlands government in order to take thorough stock of the situation, help promote certain necessary measures, and support the Netherlands Civil Affairs Administration. We want to know by our own observation what present conditions are and how things are taking shape."

In his first broadcast from free Dutch soil since the invasion, the Premier told the people of the Netherlands that with God's help the country's prosperity could again be restored. "As God did for Job who lost everything," he said, "He can return double. . . Holland has lost much but has retained her honor which is a great thing in international relations. . . Do not despair," he told the people, "Something great can be achieved. You have fought a good battle. The last round is still to come. . . Let us therefore now join hands in order to first win back what has been lost . . ."

Premier Gerbrandy and the four members of his Cabinet spent a busy week traveling through the liberated areas gathering first-hand information. After visiting 's-Hertogenbosch, Dr. Gerbrandy went to the province of Zeeland. In several towns he addressed people in the streets, and visited the homes of others. In the Middelburg town hall he received representatives of the armed forces, the population and various organizations who questioned him about rehabilitation, food and politics. He answered frankly, and pointed out that, according to an agreement between the Supreme Command of the allied forces and the Netherlands government, the Supreme Command is responsible for the provisioning of the population during the first post-liberation period.

Two days were subsequently spent in Zeeland-Flanders, the southernmost part of Zeeland province, and the Premier lingered longest in the towns which had been worst hit by the war. Later in the week Gerbrandy inspected the city of Nijmegen, where he was present during the final burning of the bridges across the river known as the "Betuwse". He was able to get a first-hand impression of how the population in Holland's front-line areas are living and how they are keeping high their morale under harrowing conditions.

Later the Premier crossed the wide river Waal over the Nijmegen Bridge, which has been under repeated enemy attacks, but across which transport was rolling along without interruption. But on the other side of the river, in the "Betuwse", the war has not been less ferocious. Many of the small, thriving villages in this sector have been destroyed. Elst, for instance, is only a heap of ruins; and as its mayor told the Premier, its reconstruction will be an arduous task.

Gerbrandy also visited Maastricht, capital of Limburg province, for various conferences. Here he received a first-hand report on famine conditions in the occupied area from three young Hollanders who had escaped only a few days previously from Amsterdam.

Dr. Gerbrandy, who has meanwhile returned to London, said at an allied press conference that, after reporting to Queen Wilhelmina and members of the Cabinet, he means to discuss the matter of food supplies, as well as other problems, with the Supreme Allied Command. He stressed, however, that already the Supreme Command does everything possible to make food available, to designate the necessary means of transportation for the distribution of food and the improvement of the situation generally. While recognizing the primary importance of ameliorating food supplies, Dr. Gerbrandy asserted that the government must also do everything in its power to re-vitalize the economic life of Holland.

In answer to questions about the possible outbreak of strikes, he said, "Strikes can surely be avoided if we can improve the food situation; already some improvement has been made in the average diet."

At the press conference the Premier also disclosed that many former members of the underground movement were being assigned tasks requiring them to use weapons which were freely provided. But those who do not need weapons, he added, cannot be allowed to keep them. People not in need of weapons, he said, should not be allowed to walk around armed among others who wish a state of order to prevail.

While Allied Headquarters is the supreme authority, Dr. Gerbrandy declared, it is necessary for various ministers of the Netherlands to be on the spot and keep up the necessary contact with the people. For one thing, he explained, the Netherlands Civil Affairs Organization is placed under the authority of the Netherlands government which, therefore, must be able to give the organization directions from time to time. Also, matters pertaining to taxation, finance and industrial reconstruction, on which only the Cabinet can decide, are to be settled.

The situation in the still occupied parts of Holland, the Premier declared, is extremely bad, but in the liberated areas it is showing gradual improvement. While it is his impression that Allied Headquarters will do everything possible in the latter regions, he went on, it is the duty of the Netherlands government to point out to the Supreme Command what still should be done to effect the desired improvement.

Dr. Gerbrandy reiterated his often made statement that the present government is to resign as soon as the entire Netherlands is liberated; but—he added—it might possibly be a year and a half before free elections of a new parliament could be held. Gerbrandy also declared that he was inclined to think that the Queen, "when the present Cabinet resigns" after the completion of Holland's liberation, would not entrust the formation of the new Cabinet to a member of the present government in London.

The new parliament, together with the new Cabinet, will represent the nation "as it now is. We must have fresh men—we must be in accord with conditions of the moment." The Premier denied that he had been prepared to assume an important part in the country's affairs to representatives of the resistance forces, "as is due them."

Replying to another question, Premier Gerbrandy said that while guarantees must exist that traitors and collaborationists would be punished, action against these people should be on the basis of certainty that those who were arrested deserved such a fate. "We are not living in a 'police' state," he said; "we live in a state where justice again prevails."

SOUTH AFRICAN CALVINISTS

University College,
Potchefstroom, South Africa,
December 4, 1944.

Dear Dr. Bouma:

THIS will be my last letter for 1944, and by the time it reaches you, we shall have come to a new year. May I wish you and your colleagues, the board of directors of our Calvin Forum, Godspeed during 1945. It will be a dark and trying year for the world as a whole, but I think more particularly for people who are in religion and world-view what is sometimes deprecatingly called "orthodox" or, even worse, "behind the times." Over the world, as THE CALVIN FORUM testifies, there is an awakening of Calvinism, but I think that we

THE CALVIN FORUM * * * FEBRUARY, 1945

149
Calvinists will be called upon to sacrifice more than many a luke-warm heart will care to do. In these times we need men accordingly, who should be as black as other colonizers, could for their convictions. May the Lord keep you all in His care!

Here are three events over here that I should like to draw your kind attention to: a national, a cultural, and a religious event.

**Race Relations**

One of the most vital and acute problems that we have to face in South Africa is the problem of Race Relations. In this particular instance I do not refer to the problem of the relations between the white races—English and Afrikaners, that in itself is a difficult problem, to one aspect of which I want to refer in the next point. The particular aspect of the Race Relations problem that I want to mention here, is the relation between the whites and the blacks (Europeans and Aborigines, or rather, Natives). South Africa deserves special mention as practically the only country in the world where European colonization has not had the effect of eliminating the original black. And to this result have contributed both the English and the South African Dutch, though in quite a different way. In South Africa the English have practically consistently adopted a black-loving (Negrophile) attitude. We, Afrikaans-speaking people, consider the English in South Africa Negrophilists. Amongst the English-speaking population we must, of course, distinguish between the homelands and the so-called colonials. The homelands, i.e., Englishmen from England, considering England their home and South Africa only a temporary abode, are practically a man Negrophilists (in the bad sense of the word), being totally ignorant of the particular South African conditions. The colonials, i.e., English-speaking people, born and bred and living in South Africa, to whom South Africa is their fatherland, are Negrophilists only in the good sense of the word. By bad and good sense I mean here the distinction between accepting the black as the equivalent of the white, nay even better than the Dutchman in South Africa, and accepting the black as a human being in the eyes of God no worse and no better than any other human being. The attitude of the Afrikaners is Negrophilistic only in the latter, general and good sense. There is no European race that has done its human duty towards the black that can be compared with the South African Dutchman. The Afrikaner has always accepted the fact that the black man is just like himself a creature of God, and he has treated him accordingly. The Voortrekkers who first entered the country have exterminated the aboriginal black man by sword and liquor, has treated the black in a human way. They fought them when necessary but protected them when it was considered their duty. The black man in South Africa indeed owes his very existence to the white and more particularly to the South African Dutchman. But there was and still is a tendency among Afrikaners to consider the black an inferior race, and hence as human beings that should be more ignored than considered. Lately, Afrikaner politicians pleaded and still plead for racial segregation: the blacks to live in their own areas under the general tutelage of the whites. We, Afrikaners, have, however, left the education of the blacks practically totally in the hands of the "bad" Negrophilists, and that to our own undoing, because we have lost touch with the blacks and they are now brought up in a hostile attitude to the Dutch South African. I am glad to state that the Afrikaners have become alive to this danger, and we are at present tackling in all earnest and sincerity the problem of the relations between white and black. To prove this I need only refer to a nationwide conference held by the Federation of Afrikaans Cultural Societies in October, 1944, at Bloemfontein. There this vast and acute problem was deeply, widely and wisely discussed and far-reaching resolutions were formulated on the general lines of the Afrikaans Christian National policy.

**The Bi-Lingual School**

In a former letter I referred to a small scale—in comparison —clash in South African party politics as regards the lan-

---

The religious event that I want to bring to your notice is the recent publication of the Psalter-Hymnal in Afrikaans. You may remember that I wrote you that the Psalms were versified in Afrikaans in 1937 and since then the book was used in my church, the Reformed (or Gereformeerde) Church. Some time ago I wrote you that my Church has also introduced some 50 versifications of extra-Psalmic but intra-Biblical texts. My Church has always accepted for Church service only the Psalms and a few versifications of Biblical texts. In the other two Dutch Churches, the Dutch "Gereformeerde" and the Dutch "Hervormde" Churches, the so-called Evangelical Hymns introduced in the Netherlands "Hervormde" Church at the beginning of the nineteenth century, were also in use. The Reformed Church was against their introduction on two grounds: they were free Hymns, that is non-Biblical, and many of them were "ongereformeerd" from a dogmatic point of view. The new Afrikaans Psalter Hymnal is a vast improvement upon the old Dutch book. Although this volume still contains non-Biblical matter, the Hymns have been radically revised from the dogmatic point of view. Our sister Afrikaans Churches have thereby obtained a most valuable instrument for the praise of our Lord in their church service, and are now, like us, one hundred per cent Afrikaans. All Afrikaans Churches now have the Bible in Afrikaans, the Psalter Hymnal in Afrikaans, the Doctrinal Standards and Liturgy in Afrikaans. This is as it should be. We, Afrikaners, and more particularly the less educated, do not understand the Netherlands language as well as we should, and it is only our right that everything in our services should be through the medium of Afrikaans. As a matter of fact, the sermons have been in Afrikaans long, long before the reading of the Bible and the singing of the Psalms and Hymns.

---

With kind regards, sincerely yours,

J. CHR. COETZEE

---

THE FRENCH REFORMED CHURCH AND THE WAR

A n address by Pastor Charles Westphal on Radio Alpes-Grenoble (September 3rd, 1944), gives a vivid account of French Christian Resistance to Hitlerism. It is with profound thankfulness and great emotion that I am speaking here tonight, following the testimony of Father Aubré with that of a French Protestant.

The Resistance took on two different forms: on the one hand there was the political and military Resistance which was resolved to prevent the country from being enslaved and to resist with all possible means the claims of the tyrant who...
sought to make all Europe his vassals. After the Armistice of 1940 this Resistance Movement could only carry on its activities in secret. It is too early to reveal what it was found possible to accomplish in this sphere. We shall only be able to tell that when the whole of France had been liberated, and then it will fall to one of our brave “Maquis Pastors” to tell the story.

The other form of Resistance was spiritual and began long before the outbreak of war. Karl Barth, the theologian who exercises such a great influence on Protestants throughout the world because he has brought them a new understanding of the eternal and contemporary significance of the Reformation, took up the fight of the “Confessional Church” in Germany at the same time as some high-ranking Catholic priests by declaring the Hitlerite myth of blood, soil and race to be a new form of paganism and reminding the Church that, in obedience to its own creed, it must go its own way. We followed the course of this struggle, which did not lack its martyrs, with passionate sympathy, and it was reflected in our Protestant press, particularly in the review Foi et Vie, which published its most important documents. This struggle prepared us for what was to come, and when on the outbreak of war Pastor Pierre Maury, himself called up, handed the editorship of Foi et Vie over to me, my first action—and I say this because it is typical—was to ask our prophet-theologian to write a “Letter to the Protestants of France.” This letter appeared in Foi et Vie and was reproduced in the review Esprit. It drew our attention to the spiritual significance of the war which had just begun, to its meaning for the whole world, and in it we read the following:

“The Church cannot remain indifferent and ‘neutral’ when Right is in question, when an attempt is being made to set up a paupery scrap of human justice in the face of an injustice which overflows its banks and cries aloud for redress. When it is a question of this the Church cannot withhold its testimony that it is God’s command that this should happen on earth, that it is God who has set up a government for this purpose and placed the sword in its hand and that the govern­ment which seeks to protect Right, in spite of all the other errors of which it may be guilty, thereby legitimates itself as a genuine Government and is therefore entitled to claim obedience from every man.”

Thus Resistance to Hitlerism had this double sense—it was in the cause of the Right and bound the Church to remain loyal to the mission entrusted to it. For us this service in the cause of Right was taken for granted. If I may venture to use this expression, the Protestant population has upright­ness in its blood. But as regards the loyalty of the Church, it took all these years of suffering and debasement to bring us to a recognition of all its demands and their full bearing. Nor was this all. In the bewilderman which followed the Armistice there was among us, as among all Frenchmen, much hesita­tion and much cowardice. But in the summer of 1941 the Protestant Youth Council published an extremely plain and definite statement of its attitude towards the totalitarian ideologies which were springing up. From that time it con­ducted an energetic struggle against the temptations of a “uniform youth” in collaboration with the A.C.F.J. (Christian As­sociation of French Youth) and the French Boy Scouts. We were the first to refuse to recognize the Government’s regu­lations concerning the exclusion of aliens and Jews from our youth organizations. Our ecclesiastical authorities for their part did not hesitate to act, and I am sure that I speak in the name of the Protestants of France when I pay tribute to the dignity and the courageous and steadfast resolution with which the President of the “Fédération Protestante de France” reproved and punished himself in his hand, political aspirations and laid numerous suggestions before them. In May, 1942, the National Synod of the Reformed Churches of France issued a message to be read from the pulpit in the churches. This included the following passage:—

“The Church has been commanded by God to resist the attack of every doctrine and every ideology, every threat and every promise which seeks to assail the message of the Bible, both Old and New Testaments. It must proclaim the absolute lord­ship of God, who creates His own people for Himself by calling to Him men from every race, every nation and of every lan­guage, in spite of the rights and privileges to which men may deem themselves to have a claim. It knows that all men are equal, equal in perdition and equal in salvation, and that God’s justice demands that every man shall be respected.”

In June Pastor Bertrand, Vice-President of the Fédération Protestante, took similar steps in Paris to those taken by Pastor Boegner in Vichy, and wrote to the Pastors of the northern zone:

“The Ecumenic Conference of 1937 acknowledged that all men are God’s property. For this reason Christians should not despise any race or any branch of a race. All races are the objects of God’s protection in an equal degree. Racial pride, racial hatred, the persecution and extermination of other races are all manifestations of human sin. God demands of the Church that it should express itself clearly on this matter.”

When the terrible persecution of the Jews, first in Paris and then in the provinces, finally began in August, 1942, there was an intensity of feeling which overflows its banks and cries aloud for redress. When that followed it became necessary to protest against the lie of the so-called “reléve” (conscription for labour service) and to protect young Frenchmen. In this struggle the Protestants acted as one man. They were supported and encouraged by the “Cime,” an organ­ization set up by our youth movements for social services to help all victims of persecution, and by most of our pastors, who by their preaching as well as by their deeds contributed to the creation of an atmosphere of ever more courageous and ever more effective spiritual resistance in France. Unfortu­nately some of them paid dearly. There were martyrs of the open as well as of the secret Resistance.

But all this, I must confess, is little compared with the extraordinary courage displayed by certain Reformed and Lutheran Churches in other occupied countries. It is im­possible to speak about this now, but one day people will learn that in certain countries the Church proved itself to be the only opponent whom Hitlerism was unable to overcome, and the reason why it could not do so was that the Church is not a human community only. May the Lord, who has protected it so miraculously through this ordeal, grant that it may remain loyal to the order of justice which He desires for this world. That is our prayer, and that is our responsibility as Christians in the State. United yesterday by suffering, may we be so tomorrow by the tasks of reconstructing a world—a more brotherly one, we hope—in which the Church will carry out its allotted rôle.—Spiritual Issues of the War.

CALVIN FORUM TID-BITS

* Some articles appearing in our magazine enjoy a much wider publicity than that furnished by our own pages. For instance, Donald H. Bouma’s article “Students Re-Think Evolution” (CALVIN FORUM, Jan. 1944) was reprinted in condensed form in the January 1945 issue of Life, the monthly publication of the Inter-Varsity Christian Fellowship. And just now permission was asked by another magazine for Christian youth to repro­duce the same article.

* Recently the Chaplaincy Committee of the Christian Re­formed Church decided it would show its appreciation for serv­ices performed by all chaplains under its jurisdiction by pre­senting each with a customized medal. The medals are being produced and will be ready for distribution some time in May. When the records were searched it was found that of the nearly 25 names all but three or four were already subscribers to our magazine. The Committee, not desiring to discriminate against such subscribers, decided to give them each an extension of a year on their subscription account. We of the CALVIN FORUM deeply appreciate the recognition which both the subscription record of the chaplains and the presentation by the Chap­laincy Committee implies.
This from a young minister: "I look forward to each issue of The Forum. The Lord enable you to carry on in your splendid work, Doc. I was with you 100% in your support of Roosevelt. I admire your courage. I believe you ought to have more articles on political and social questions. It is alright to keep The Forum scholarly, but let us also face the issues that confront us today. Christian greetings."

And this word of appreciation from the pen of an elder crossed the editor's desk this past week: "The January issue of Calvin Forum again gave me much spiritual and intellectual joy. For those of us who failed to get academic training, reading worthwhile periodicals and books somehow makes up for that loss. In times gone by you were not always my voice."

The major part of the book is devoted to a demonstration of how Shakespeare intuitively embodied the conflict about human nature in his plays. In his interpretations the author often sheds new light and opens new perspectives. He is thought-provoking. It cannot be denied that to regard literature as a history of ideas appeals with peculiar force to the teacher of literature in a Christian college, whose privilege it is not so much to bewilder students with an endless array of facts as to interpret facts and to evaluate ideas and by so doing help young minds as they try to pick their way through mazes of thought. It is in the last chapter that Professor Spencer satisfies least. In his attempt to judge Shakespeare's work in relation to what we believe to be true of human experience as a whole, he reveals himself as one who does not accept the orthodox Biblical account of human nature, but as one who believes with such writers as Thomas Mann, Proust, Eliot, Yeats, and Joyce that the forces of disintegration have gone as far as they can go and that there are signs warranting a more hopeful view. Shakespeare closed his dramatic career with The Tempest in which Prospero is represented as using his magic power in behalf of reconciliation and reconstruction. It is, of course, possible that out of the present distressful world situation something better may come, but the Christian's real Tempest will come only when through the cosmic significance of the cross of Christ as the result of a catastrophic judgment there will emerge a new world in which righteousness will dwell.

Calvin College.

J. G. Vanden Bosch.