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Liberalism
   Call for Exposure

Youth for Christ
   A Symptom

Holy Scripture
   Artistic Interpretation

Plea for Integrity
   National and International

Honest Doubt
   An Analysis

Predestination
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   A YEAR

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The Cancer of Liberalism

In every large denomination of our land the cancer of theological Liberalism has been eating away in recent decades. The supernaturalism of Scripture is either attacked or silently undermined. Usually the educational institutions form the spearhead of this undermining of the faith. Many denominational colleges not only are controlled by the forces of theological Liberalism, but are even honeycombed with the teaching propaganda of men who are essentially Naturalists and Humanists. The seminaries in most cases have either surrendered to this theological Liberalism or have compromised with the enemy by resorting to culpable silence or to mystifying ambiguity. The entire situation in these large bodies is complicated by the tremendous power which the permanent boards and their officers have upon the denomination. These men, for the sake of their program and the budgets, are interested in peace at any price and do not wish to rock the boat. Hence, when Liberalism creeps into the church and gradually gets its strangle hold upon the leadership and the influential institutions and agencies, they resort to silence. Don't disturb the peace. It will hurt the exchequer. And so the leaders, both of the educational institutions and of the permanent boards of the church become, if not vocal, at least silent partners of the liberal forces that are gradually gaining the ascendency. In this way the pernicious situation obtains that the rank and file of the membership of a given denomination may not at all be liberal nor even desire, in many cases, to be indifferent, yet the body as a whole through clever manipulation of the higher-ups is slipping from the only foundation that has been laid for the Church of Jesus Christ.

The only salvation lies in breaking the silence which is so congenial to the liberal forces. Those who see the danger must speak out. The gradual undermining of the faith as revealed in the Word of God must be exposed. The policy of peace at any price must make way for the solemn calling to champion the truth at any cost. Thank God that there are still a few denominations which as a unit in their educational and organizational forces are true to the faith and are triumphantly outspoken about that faith. But what is needed in the larger bodies is a spiritual revolt of the membership under the leadership of those who have not been bribed or compromised into that culpable silence which is the bane of large sectors of the so-called evangelical churches in America. The testimony for the supernatural gospel of the Scriptures with its God-centered approach and its divine Christ together with his vicarious atonement for sin on Calvary, must be heard again in clear terms and with genuine conviction from the pulpits of these historic bodies.

This is the call of the hour in the historic denominations of our land!

C. B.

The Southern Presbyterian Church

In recent years the peril of liberalism with its denial of the supernatural gospel of sin and grace has become apparent to many children of God whose lot has in the course of divine providence been cast in the larger evangelical denominations of our land. And in some cases there has arisen a leadership that was truly evangelical and also had the courage to point out the growing palsy that is creeping over the church by the spread of the virus of Modernism. Dr. Machen, a little over a decade ago, lifted up his courageous voice to that effect in the Northern Presbyterian Church (more correctly: the Presbyterian Church U.S.A.). The result has been not only the founding of an orthodox Seminary but also of a small new denomination now known as the Orthodox Presbyterian Church. In the Northern Baptist Church, where the poison of Modernism had also penetrated deeply into its colleges, seminaries, boards, and pulpits, the forces for the Faith have succeeded (partly because of their independent form of church government) in entrenching themselves in some seminaries and in the editorship of some of the denominational papers. I am thinking of such large seminaries as the Northern Baptist Seminary at Chicago and the Eastern Baptist Seminary at Philadelphia. In the Methodist Church of late Dr. Robert Schuler of Los Angeles is speaking out forcefully through his fine little paper The Methodist Challenge, though, regrettably, he is intermingling his fine testimony against liberalism and for the gospel with some very dubious political propaganda. The latest large denominational group which is witnessing the rise of a courageous protest against the encroachments of liberalism in its bosom is the Southern Presbyterian Church, more correctly known as the Presbyterian Church in the U. S. (Not: U.S.A.).

We thank God for this testimony. The Southern Presbyterian Church has so far been less deeply spoiled by liberal forces than the U.S. Church...
of the North. There are some fine colleges of this church which are thoroughly loyal to the Faith. Belhaven College at Jackson, Mississippi, where a regional Calvinistic Conference was held last year, is one of them. The central and the western section of this church is still solidly orthodox, we are told. However, there are definite evidences of the infiltration of modernist beliefs and practices in the older Eastern section. Not all members of the Faculty of Union Seminary at Richmond are champions of the historic Reformed Faith, and a voice against the dangers of the inroads of Modernism is seldom heard from that institution where Dr. Dabney once taught Systematic Theology. Columbia Theological Seminary, located in a suburb of Atlanta, has on its faculty Dr. William Childs Robinson, an outspoken champion of the Reformed Faith, but its President, who is one of the Vice-presidents of the Federal Council, follows a different policy.

We rejoice that the truly evangelical group in this great historic Presbyterian Church has of late become vocal. A little over four years ago this group began to publish a monthly, which now has become a semi-monthly. It is known as The Southern Presbyterian Journal, has Dr. Henry B. Dendy of Weaverville, N. C., as its editor, and counts among its contributing editors and on its Board many as Dr. John R. Richardson, Emeritus Professor Edward Mack, Dr. R. E. Hough, Dr. Samuel McPhee ters Glasgow, and Professor William Childs Robinson. There is no sensationalism on the pages of this journal but one is refreshed by the increasingly clarifying analysis of the spiritual and theological situation in their church which these leaders are discussing in a constructive way. They expose theological liberalism and point to the peril of the inclusivist policy as both of these are evident among them. One of the issues on which they have taken a strong stand and which has become the touchstone of the most recent line-up in this communion, is the issue of the church’s membership in the Federal Council. At present the denomination is a member, but there is a growing sentiment among the membership and leadership of the church to break with this avowedly liberal organization. Now that the National Association of Evangelicals has come into existence, there is even less excuse for a great body like Southern Church to remain in the Federal Council. Whether they will succeed in persuading their denomination to withdraw from this liberal organization may well be doubted. But there can be no doubt about the soundness, the clarity, and the force of their testimony for the Faith which the church so sorely needs in these days of compromise with Humanism and anthropocentric liberalism. God bless The Southern Presbyterian Journal and its witness. May its testimony be strong, courageous, and constructive as well as polemical.  

C. B.

Inter-Varsity Christian Fellowship

A GREAT and long neglected field for evangelistic effort is found in our universities and colleges. The leadership for the future, both in church and state, will come from these young men and young women who are getting an education. Ever since Naturalism and Idealism have swept the Christian world and life view out of most of the universities and colleges of the land, the young people that are exposed to the teaching of the university professors may come from Christian homes, but if they leave the university with some real Christian convictions, it will not be because, but in spite of, the prevailing teaching to which they have been exposed. The number of colleges and universities that are true to the faith is not large. And the number of such schools where there is a conscious, integrated program of imparting the Christian world and life view in every class room is pitifully small indeed. One can urge students to attend such schools and that is the ideal thing to do. But, even if that call is heeded, owing to various factors there will be thousands and thousands of historically Christian students who will enter the available and reputable universities and colleges where Christ is not the Lord of the thinking of student and teacher.

In this field of American student life the leadership of the future is largely trained and moulded. In this field there is great need for the Christian testimony. Students who become conscious of the conflict between their Christian Faith and the teaching of many of their professors need special help and guidance from those who can meet their intellectual difficulties and point them to the only satisfying world and life view—the Christian. Others must be won for Christ by the testimony of such Christian students on the campus and by the activity of those who have special aptitude for such labors. The need for this kind of work has long been felt. More than 32 years ago a conference on Evangelism was held by various evangelical agencies of the Reformed Churches in the Netherlands (Gereformeerd) and one of the papers read and discussed was entitled: “Evangelism among Students.” Some years ago, under the leadership of Dr. J. Gresham Machen, then still on the Princeton Faculty, the League of Evangelical Students was organized in protest against the existing student organization which had come under modernist domination. For a few years this League grew and its outlook was promising, but soon it fell into decay, and a few years ago what was left of it was merged with the activities of the Inter-Gospel Fellowship, an orthodox student organization in the area of greater New York.

By far the most effective and far-reaching piece of work of this kind is today with the blessing of God being accomplished by the Inter-Varsity Christian Fellowship. This organization, originally sprung.
from an Evangelical revival at historic Cambridge University in England, spread to Canada and other parts of the British dominions since the first world war, and has in the last ten years enjoyed a constant expansion and growth on the campuses of universities and colleges in the United States. It now has headquarters on this continent not only in Toronto but also in Chicago, where it edits an excellent little magazine entitled HIS. The Rev. Mr. C. Stacey Woods is its energetic and devoted general secretary. A growing staff of workers throughout the United States and Canada is constantly spreading the testimony of Christ as adapted to the needs of students. Lecturers are invited by local groups on the various campuses. Bible study groups are organized. In many cases this organization is the only truly evangelical testimony on the campus that comes to these students. These in turn seek to win others for Christ and discuss their common problems together.

A striking illustration of how an outstanding but indifferent university student was won to Christ by such I.V.F. influence has recently come to our personal attention. The story may be read under the title "Why I Finally Became a Christian" in the July, 1945, issue of HIS. As we know from personal contact, this outstanding campus leader, whose Christianity was of the purely nominal type, became a new man when he found Christ through the influence of the I.V.F. He has just taken his engineering career, he has decided to give his life to Christian work as an I.V.F. worker on the campuses of American universities. One man like Peter Aykroyd—without frills, devoid of all sentimentalism, straightforward, in-the-know as far as the student mind is concerned, personally likable, and, best of all, with a genuine passion for Christ in his soul—can become a powerful instrument in God's hand to bring other students to Christ and to strengthen the convictions of others who already are Christians.

As an evidence of the expansion of the work of this organization and of the alertness of the leadership, one might point to their summer training school, a new project launched just this past summer. On a 25-acre island in the beautiful Lake of Bays, some 140 miles north of Toronto, the first leadership training school was held for a period of four weeks. Known as "Campus-in-the-Woods," selected student leaders on the various campuses together with the staff members of the I.V.F., some eighty or more in all, were exposed to an intensive brief course in the deeper things of the Christian Faith as related to the philosophies of the day under the guidance of a number of Christian leaders invited for that purpose. Although such a group of Evangelicals includes from the nature of the case those who are Arminians as well as Calvinists, those who are Pre's and those who are not, the spirit and attitude of the entire project was one of deep devotion to the God and the Christ of the Scriptures. If any further evidence of the eagerness to be instructed in the God-centered world and life view of the Scriptures is desired, one may possibly point to the fact that among the teachers who spent a brief period with this fine group on Fairview Island were men like Dr. Van Til and the present writer. We believe God has great things in store for the spread of the Gospel and the deepening of Christian students' faith on the American and Canadian campuses through the labors of the Inter-Varsity Christian Fellowship.

We commend a subscription to HIS to interested readers. It is fresh, incisive, up-to-date in the best sense of the word, adapted to the student mind, thoroughly loyal to the faith. Address: HIS, Inter-Varsity Christian Fellowship, 140 East Lake Street, Chicago 1, Ill. It is a monthly. The July issue with its "Why I Finally Became a Christian," and the September issue, which contains an excellent 10-page article on evolution, are each of them worth the annual subscription price of $1.50.

C. B.

The Youth for Christ Movement

HERE is a movement to make one sit up and take notice. Youth for Christ appears to be sweeping the country. In less than two years it has established itself in all the larger cities from New York and Philadelphia to Seattle and Los Angeles. It now appears to be centered in Chicago, where so far its largest rally, attended by 50,000 people, has been held. Recently it has assumed a more organized form, when at Winona Lake, Indiana, delegates from YFC groups throughout the land met, elected the Rev. Torrey Johnson of the Midwest Bible Church of Chicago, President, appointed eleven regional vice-presidents, adopted a constitution, fixed policies, and set a tentative budget for the current year of $200,000.

Just what is this Youth for Christ movement? It is a movement of youth and for youth guided by Fundamentalist leaders which holds rallies, usually on Saturday nights, in cities throughout the land. At these rallies the program consists of music, singing, testimonies, and a gospel message heading up in an appeal to the youth of the audience to take their stand for Christ. It has been called stream-lined evangelism among youth. Its beginnings must be sought in the efforts of various independent Fundamentalist radio evangelists, among whom a man like Percy Crawford has been outstanding. But its real origin and source is hard to define. What is clear is that the movement is a part of that great revival among Fundamentalists in a personal, practical evangelism which has now been voiced for some years over various radio networks, has been stressed in the teaching of
America's Bible institutes, and has come to organizational expression in such a related movement as the Christian Business Men's Committees. In a larger sense the National Association of Evangelicals belongs to this same general revival of testimony and action on the part of real Evangelicals, though it must be remembered that the N.A.E. is an organized group of churches, whether independent or denominationally affiliated, whereas the Youth for Christ movement has so far only a remote and loose relation to the organized church.

No one can help being impressed by this new movement. Whatever one's ultimate evaluation, he who loves God and His Word and the Christ of the Scriptures thanks God for this remarkable revival of interest in the Gospel. It is an inspiring sight to see thousands of young people gathered on Saturday evening in hundreds of cities across the country listening to the Gospel message and enjoying these programs of sacred song and testimony. Saturday night has become the “week-end” night for thousands of young people, and older as well, to indulge in wild parties, drinking bouts, and outings from which they usually fail to return until the wee hours of Sunday morning. To see this night used by thousands upon thousands of people for devotional, inspirational, and evangelistic meetings is in itself a source of gratitude to God and of real joy to the Christian heart.

From this point of view the Youth for Christ movement calls for our appreciation and gratitude. Some of the things that are put over at these Saturday night “spiritual jamborees” may not satisfy the spiritual tastes of certain Christians, but that is a matter of minor importance. Even the prevalence of the Arminian emphasis and approach in the preaching, however much we deplore it as a concession to a man-centered instead of a God- and Christ-centered message, cannot be laid as a charge at the door of this movement, seeing in that respect they only reflect the prevailing outlook and standpoint of the larger sector of American Fundamentalism. Though he whose eyes have been opened to the beauty and the glory of the Gospel in its sovereign grace and soli-Deo-gloria form as found in the Scriptures can never be satisfied with its presentation by the spiritual sons of Arminius, he will not think for one moment of denying that the Gospel preached in the latter inadequate form is nevertheless used of God for the conversion of sinners. Hence when liberals ridicule this movement and speak disparagingly of it, it does not take us long to see on which side is the Gospel of truth and on which the message of error.

* * *

But although in itself it is refreshing to see this revived interest in the Gospel on the part of American youth, the leaders in this new movement may well be on their guard against possible pitfalls.

The first danger which this movement faces is that it may prove to be of a temporary nature. There is so much that is spasmodic in American Christianity. One fine movement after another has risen meteor-like both in liberal and in conservative Christian circles, only to fade out on the Western horizon after a few decades. If this movement is to be of lasting value and blessing, the foundations should be laid with care. For one thing, it would seem that the relation of the YFC organization and program to the existing churches ought to be taken under serious advisement.

And that leads us to our second observation. YFC must see to it that it does not usurp the work of the Church. That it will not do so is the explicit declaration of the leaders today. However, this is no imaginary danger. Evangelization, the preaching of the Gospel, is primarily the task of the Church. This does not mean that the individual Christian does not have the task to testify for Christ and to seek to lead others to Christ. He certainly has that duty as well as privilege. Nor does it mean that rallies for Christian young people should only be held by organized churches. But if the Saturday evening jamboree with its altar call and conversions overshadows the worship and preaching of the Christ-instituted church on the Lord's Day, there is something wrong. We do not say that this is the case, but we do say that there is a real danger here. This danger is especially real in view of the fact that in a large segment of American Fundamentalism the organized Church is not held in high esteem. We readily grant that this is partly the result of the liberalism that has invaded many sections of the larger denominational institutions, but without holding any brief for these denominations, American Fundamentalist Churches are very weak in their feeling that the organized church with its properly instituted offices is the divinely appointed agency for the preaching of the Word and the promotion of missionary activity. There is room for various organizations and agencies to play their part in the work of the Kingdom, but none of these should usurp the work of the Church or interfere with its organs and agencies.

One would gladly accept at face value the assurance of YFC leaders that there will be no such usurpation of the work and functions of the Church, but how is one to harmonize that statement with these officially declared objectives, which we take from the lips of President Torrey Johnson: “We must invade all of the English-speaking world with the Gospel through Youth for Christ. We must get ‘geared’ to carry on city-wide revival campaigns, with an emphasis slanted especially on youth. We must face squarely the challenge of war-ruined Europe, and youth around the world who need to know Christ.”

If all this is going to be the avowed task of Youth for Christ, one wonders where the organized church of Christ comes into the picture. That Dr. John-
son leaves no doubt as to how far he would have
the new movement go in this work definitely com-
mitted to the Church, appears from a further state-
ment made by him for purposes of publicity in
close connection with the objectives of the move-
ment. He added: "Already young people are vol-
unteering to go with the Gospel out to Germany
and Japan, as well as other nations. Recently a
young man said to me: 'Just as soon as you are
ready to send Youth for Christ missionaries, I want
to go to Berlin with the Gospel . . . '"

Are we going to have "Youth for Christ mission-
aries"? Also then, I presume, Youth for Christ Mis-
sion Boards? And soon also perhaps Youth for
Christ Churches? Is the movement going to be a
new organization alongside of the church and its
youth organizations? From all this it is quite ap-
parent that it is high time the YFC movement be-
comes clear on its proper relation and attitude to-
dards the existing churches, which as churches of
Christ are carrying out their divinely appointed
task through its officers as well as through its mem-
bership, whether this be younger or older in years.
All this is intended to apply to the true church that
brings the supernatural gospel of the Scriptures,
and is not to be applied to the liberal denominations
which no longer can be called the true Church
of Christ.

If the YFC movement is to have a proper place
and permanent function in American Fundamental-
ist Christianity, it will have to think through its
relation to the organized Church. If the movement
will be an adjunct to the Church and not usurp its
functions, it can be a great inspiration for the youth
of Fundamentalist Churches.

But Youth for Christ calls for another comment,
a comment that cuts deeper than anything said so
far.

Youth for Christ is also a symptom.

Yes, you say, it is a symptom of the deadness of
the larger denominations and their youth organi-
zations, such as they are. There is much truth in
this. In many of these larger denominations the
youth groups are either inactive, ineffective, or
committed to a program of studying social and eco-
nomic problems with the avowed aim of "making
this a better world to live in." Against such condi-
tions YFC is a protest and its very rise is a symp-
том of such moribund conditions among many or-
ganized denominational youth movements.

But must we not also in all fairness say that the
rise of YFC is a symptom of an unwholesome con-
dition that obtains in most of the Fundamentalist
groups of the land—the very groups which hail
this movement as the cure for the religious indif-
ference and moral degeneration of the younger gen-
eration?

Youth for Christ is—unintentionally—an indict-
ment of American Fundamentalism on the score of
its rank individualism; its repudiation of the glori-
uous biblical covenant doctrine; its failure to un-
derstand that the child is a covenant child—God's child
—from its very infancy because it is a child of be-
lieving parents; its lack of a covenantal training in
the things of God consistently in the home and in
the catechetical class of the church and in the Chris-
tian day school. What the Fundamentalist churches
of America need sorely is to see the full implica-
tions of these great Bible truths and biblical prac-
tices.

Youth for Christ fails to distinguish between the
Youth who are the children of the covenant, chil-
dren of believing parents, who are to receive Chris-
tian nurture from their very infancy as children of
God's unfailing covenant promise, and those young
people who belong to the unchurched and must be
led into the fold of Christ in the same way in which
unbelievers are to be approached.

This only means that Youth for Christ is a prod-
uct of that form of American Christianity which is
non-covenantal. Hence it knows of no other ap-
proach to Christian youth than that of the revival
and the altar call. It seeks to remedy a situation—
and may God bless everyone of its efforts directed
to bringing youth to Christ!—but at the same time
it is a symptom of a disease that will not be reme-
died by such occasional shots in the arm as revival
meetings.

American Christianity must get back to the glori-
ous truth of the covenant of grace which God in
the Old Testament made with Abraham and his
seed and which in the New Testament day he makes
with the spiritual sons of Abraham, the believers,
and their seed. This great truth once lived in Amer-
ican theology and church life. Read such a recent
work as that of Dr. P. Y. De Jong entitled The Cov-
enant Idea in New England Theology and you will
know the difference between a living, biblical cov-
enantal preaching and the preaching that has lost
the consciousness of this great truth.

When Christian people believe this truth with all
their heart, they will as parents instill the truths
of the Gospel in the mind and heart of their chil-
dren from their very infancy. Such parents believe
in Christian nurture. Not only in Christian nurture
in the home but also in the church through the
faithful and prayerful inculcation of the great veri-
ties of the Word in catechetical classes. And they
will make sacrifices to build Christian schools, be-
cause they cannot conscientiously send their chil-
dren to the paganized modern public school that
has no place for Christ but teaches all subjects
from the point of view of modern humanism or scientific
naturalism with its evolutionistic denial of God.

That also is what Youth for Christ is entitled to
having—the youth that is born in a Christian home.
That is what God-fearing parents are obligated be-
fore God to give their children and youth by faith-
ful, prayerful Christian nurture, discharged in
humble reliance upon the Holy Spirit, who alone
can make such Christian nurture effective. That
will bring these youth into the church from their
very infancy, so that extra-ecclesiastical movements to bring them into the church become superfluous. That is what believing parents who really know their Bible and the promises of God mean by presenting their children for baptism from the moment of their birth—to receive the divine declaration and sealing of God's promise that He will be their God and the God of their child. That binds those parents in solemn obligation to bring up and nurture these children in the fear of the Lord.

In this covenantal atmosphere the Holy Spirit operates not by revivivalistic methods but along covenantal lines. The fear of God is by God's grace nurtured in the heart of such children when they become youths and attain to the age of discretion. They are nurtured in the truths of God and His Word. These young men and young women from such Christian homes consciously take their stand for Christ when they become mature and become professing members of the Church of Christ in which they were born and which has done its part to give them Christian nurture. All the preaching of the Gospel, which they have heard from their infancy from their pastor, is part of that nurture.

When such young men and young women organize themselves—as they do—you have a youth organization that will ally itself most closely with the church and will at the same time be active in all sorts of Christian work. It will not take the work of evangelization out of the hands of the church. It will not usurp the preaching function of the church. Yes, they will have their rallies and their programs and—best of all—they will band together every week for at least an hour of real study of the Word of God in its application to their own life and the problems of the day.

Do I know such a youth organization?
Yes, at least two of them.

One for the young men and another for the young women who are largely associated with the Christian Reformed Church.

They serve the church and yet have complete independence, with their own President and Board and monthly and study courses and a great inspiring annual meeting. They have done a magnificent piece of work for the boys in service through their monthly paper, The Young Calvinist.

You will readily understand that this organization and these youth feel no need at all to join the Youth for Christ organization.

At the same time they are broad-gaged enough to pray that God's blessing may rest upon every legitimate effort of YFC and that He may make it a blessing to the Fundamental groups and the Evangelical churches in general.

C. B.

Artistic Interpretation

SCIENTIFIC interpretation of the Scriptures may be carried out in beautiful, literary prose. We have an artistic production in Geo. L. Robinson's volume on "The Twelve Minor Prophets," of which Robinson himself says that he wrote the essays very slowly as Milton wrote his works, one or two productions a year. Dr. Robinson's work on Petra, Edom and the Edomites is one of the finest and most artistically wrought works in the field of archeology.

The elderly Dr. Mack of the conservative Presbyterian Seminary at Richmond, Virginia, was one of the best word artists of the South, and his lectures on Messianic Prophecy, delivered in America and again in China, are not only based upon the truth, but are also works of beauty. It has been said that the greatest pulpit of the South was the class room of Dr. Mack.

The artistic interpretation of the Scriptures appears in every one of the fine arts. It is seen in poetry, like Dante's "Divine Comedy," Milton's "Paradise Lost" and "Paradise Regained," Vondel's "Lucifer," and many shorter poems.

Various scholars have rendered portions of Old Testament poetry into beautiful English verse, as was done by Nathanael Schmidt in his charming work entitled "The Messages of the Sages and Poets"; and by Perowne in his "New Translation of the Psalms"; and last but not least by Dr. Dimmel, in his entrancing versification of the Book of Job into English heroic measure, a very inspiring expression of that marvellous work, which has been called the greatest literary masterpiece of all ages.

The artistic interpretation of the Scriptures also appears in painting. How many Biblical episodes have not inspired leading painters of all nations, such as Raphael, Titian, Rembrandt, and Sargeant! In some paintings the appreciation of the beautiful may even excel the appreciation of the truth of Scripture, as in Munkacsy's famous painting entitled "Christ before Pilate," where the Jews are...
incorrectly represented as having entered the court room of Pontius Pilate on the Sabbath.

In sculpture, Michael Angelo's "Moses" is a magnificent, artistic interpretation in which, however, the rays of light proceeding from Moses' head have been interpreted as horns, following the erroneous Latin edition of the Vulgate. And Michael Angelo's wonderful sculpture of David is a marvellous artistic presentation, whose height is some three times that of an ordinary human being, the heroic mould befitting the true greatness of the man thus sculptured.

In music, Mendelssohn's "Elijah," Handel's "Messiah" and Spohr's "Last Judgment" all give artistic expression to the Biblical themes that are interpreted.

Architecture too has given artistic interpretations of Old Testament materials. The Jewish architect Schick of Jerusalem, after having done much work for the Moslems, received permission to measure anything in the ancient temple area of Mount Moriah, and in the light of his finds constructed the basic plan of his model of the temple. Yet the superstructure is an artistic creation of the architect, and differs much from the Jewish model of the temple shown at the last New York World's Fair.

A painter sees beauty in color and a sculptor in form. A musician finds beauteous glory in waves of sound and an architect in appropriate and tasteful church buildings and homes and monuments. But the ancient prophetic poet sees majesty in such words as these: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, Thy God reigneth.

In his mind's eye, the prophet sees the messenger of God coming over mountains and dales, to bring the message of the peace of God, that was wrought out on Calvary by our Lord and Savior, Jesus Christ.

The progressive course of the messenger is beautiful upon the mountains. And the progressive course of his message is beautiful, as we behold it in the history of revelation, throughout God's infallible Scriptures, "believing without any doubt all things contained in them." (Confession, Article V.)

But the progressive course of the recipients, of you, is most beautiful to the glory of God in the highest. For the publication of the gospel of the peace of God that passeth all understanding is a source of joy and delight to perishing and seeking souls.

Let us appreciate the fact that our pastors come to bring us the whole counsel of God. Let us value the fact that they come with the good tidings of the evangel. For the evangelical book of Isaiah and the evangelistic message of Paul should find increasing emphasis in the present crisis of the world's history, in many a pulpit and college and seminary, founded upon the infallible Word of God. As John R. Mott says, a great challenge will come to churches and schools when our service people return. To them, as well as to us all, our pastors will present the winsomeness of the Gospel.

Let us then appreciate the gracious providence of our Sovereign God. For the Lord has sent unto us men of God, that we should become increasingly people of God. Let us value it. The Lord has sent unto us influential men that love the rich truth of God's infallible Word, that we should live more fully by every word of God. Let us prize it. The Lord has sent us men whose gracious personalities are moulded and fashioned by that revealed truth, in order that our own personalities should more and more reflect the image of God. Let us seek the beneficent influence of this truth.
Integrity in National and International Affairs

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THE task of rebuilding modern civilization in Europe staggered the imagination. The resources in capital, in labor, in materials, in transportation facilities, and in human organization of all kinds required to accomplish it will be more than any one country can be expected to give. Ignoring in this connection the question of guilt and of punishment for guilt, this is a task to which the whole civilized world must address itself. We destroyed much of what was built throughout the ages. We must now rebuild it.

Shall this rebuilding be the work of men and women working in the gloom of a storm not yet passed and in the awesome semi-darkness of another that is approaching? The spiritless effort of millions suggests that such may be the case. The impersonal, the selfish, the furtive attitudes of men and women in devastated countries inclines one to the belief that the rebuilding may be done in fear, or in a spirit of resentment, of repressed antagonism. Can we not do our rebuilding, our renovating in the cleansing, healing light of the sun, in the joyous and full hearted cooperation of men and women who have a common goal?

International Suspicion

Thus far our efforts have been carried on in an atmosphere of distrust. From newspaper correspondents in Germany who have questioned the people we learn that no one seems to be sorry for what Germany has done. The faces of the people are immobile. They are poker faces, concealing who knows what. The people are uncooperative, expecting that things should be done for them rather than that they should do them themselves.

Our representatives at the surrender ceremony in Tokio Bay carried away the same impression. One of the generals present remarked, in an interview a few days after the ceremony, “I don’t trust the Nips.” The Japs are very friendly, they bow deeply and they talk volubly. How much do they mean of what they say?

We are disgusted with the stolid, unexpressive, sometimes sneering Germans; we do not like the sly but talkative Japs. The stern, resolute, apparently grasping and uncompromising Russians arouse our ire, and we just don’t like them. The British? They have used us again, we say, and even have the nerve to come over to us and put their hands right into our pockets. It appears that we are playing at one great poker game in which each participant watches the faces of the others. It is not just that we do not trust a Churchill, or a Stalin, a Tojo, a Hirohito or any of the lesser of the representatives of the nations, we believe that the people whom these individuals represent have lost their integrity. But we are also sitting in at the game. What do the others think of us?

Seeing ourselves through the eyes of others, what do we learn concerning ourselves? Do we find ourselves taking friendly, enthusiastic steps toward rebuilding the international order, or toward the reconstructing of our own here at home? Consider our government. What does it want, so far as international affairs are concerned? Surely our government is more generous, less grasping than the governments of other nations! This is perhaps true, but it is making certain of its place in the sun. We do seem more generous to ourselves. Do we seem more generous to the rest of the world, or do we simply strike them as being more powerful, and more patronizing? Do we perhaps impress them as being shrewder bargainers than the rest?

National Lack of Co-operation

Within this country, how are we going about our tasks? We are feeling our way very carefully and warily, as if with our hands on our pockets so that they will not be picked, if not with our guns in our hands ready to pull the triggers. What is worse, in our distrust of each other we do not in public statements or in conference tell the whole truth. We engage in the practice of withholding same for the purposes of bargaining.

We are, it seems, about to witness a struggle, between self-interested groups, business men, farmers, laborers and others, for the rewards of economic activity, that may dwarf all earlier struggles. We learned in the past that selfish struggle for rewards is not necessarily to the best interest of the self in the long run. Must we learn that lesson the hard way again now, after having fought World War II?

Our service men have not yet returned to us, but we can scarcely wait to give them their chance. In the great era before us we must stake out our claim.
quickly or we shall not get our share. We must act immediately, without delay invest in real estate or in the stock market, for example, or we shall lose our advantage. As business men, as Management, we must be sure to get in our inning first or Labor may not give us a chance. While the opportunity is still here we must not only hold our ground against organized Labor but gain back, snatch back some of the ground that the government helped Labor to gain during the war. As Labor we feel we must hold the line not only, but take the offensive before the opposition is organized.—we must catch them off balance. As Farmers we must by all means hold the gains made possible in the last decade. Each group wants to keep what it has had and to get a hold on the future before the others can. Not only does this lead to conflict, it is evidence of lack of understanding of real self-interest. The conflict, moreover, reveals lack of real integrity on all sides.

Labor is demanding a thirty per cent increase in wages in order that it may get about the same amount of “take-home-pay” that it received during the war. Labor leaders are using available statistics rather cogently, one would feel inclined to say, however, with their tongues in their cheeks. They talk loud but, it is generally believed, they are willing to bargain and to settle for less. Their followers, however, take these statements at full face value, and wish to act on them immediately. The leaders, after feeling out the strength of their industrial opponents, may be satisfied with the appearance of success. Their followers in many instances, want the whole hog, or else—! There is lack of understanding and of confidence, not only between Management and Labor but also between Labor leaders and their followers.

Management gives Labor the impression that it is whining, and whining without cause, when it repeatedly refers to the small percentage of gross earnings made during the war years, that was left for distribution to the stockholders as net income. Profits remaining at the disposal of many large corporations after the payments of taxes have indeed been large when one considers the huge sums of money which the government has permitted the owners to lay aside for depreciation and for reconversion. Labor may not be so far wrong when it contends that some of these corporations are rolling in wealth.

Farmers have enjoyed some of the most remunerative years in the history of agriculture in this country. Would one know it from their demands for more, or from their contention that they cannot stand the effects of higher wages for Labor, unless they receive higher prices for their products? The clamor of organized Agriculture, Industry, and Labor is bitter and confusing. Accusations fly back and forth. Who, one wonders, is telling the truth? Whom can we trust?

For the settlement of our national and international disputes we can but hope and pray that men may be given us who are big enough, who have integrity enough to have each others’ respect, and who will be given access to all of the facts available. The interest of any one individual or group or nation cannot long be considered apart from the interests of the others. The settlement of what are in the last analysis common interests will mean reliance upon standards that all must accept. The only standards that can prevail are the standards of right and truth. It is to be hoped, therefore, that the words of General MacArthur, uttered at the time of the Japanese defeat and the Japanese surrender, are not considered as so much window dressing, that his appeal to human integrity and to dependence upon God and God’s truth may not go unheeded.
A Study in Honest Doubt

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COMPLETE discussion of the psychology of doubt should include a study of the various types of doubt, of its nature, its origin and causes, and finally, of the proper manner of dealing with doubt. In this article I shall discuss only the first phase.

Definition

First, we must determine who is intended by the "Doubter." As an underlying axiom, I posit that only the honest doubter is included. That means that the sceptic is excluded. Scepticism, after all, is the attitude of mind created by a refusal to face the fact of doubt. Scepticism might be the advanced stage to which doubt has gone; it is not doubt itself. Scepticism is a reaction to doubt and can never be identified with it.

Cynicism is also excluded. The cynic is a graduated sceptic. The sceptic has refused to face the fact of doubt in his life; the cynic in turn is confirmed in his scepticism, and assumes a pose in which all transcendent values are denied, and the self is set forth as the actual standard in the lives of men. The cynic maintains that, though heterocentric standards may be professed, these are but poses, shams, hiding the real standards for action, viz., the self and its gratification.

Nor is the agnostic within the scope of our discussion. The agnostic is the individual who has made a theoretical projection of his scepticism, and professes uncertainty to be the outstanding characteristic of all life and thought. The agnostic also has refused to face the fact of doubt in his life, and has made a state of mind normative for all actions of the mind. Though the agnostic speaks much of doubt, he is not the honest doubter, because he has attempted the impossible, to make permanent what is temporary.

This also eliminates the indifferent. The agnostic is the "I know not"; the indifferent is the "I care not" type. He is the practical agnostic. Or from another point of view, indifferentism is the attitude of life created by the refusal to face the fact of doubt; the indifferent has made a practical projection of his scepticism. By his attitude he professes to be beyond the ken of doubt.

Of course, I shall not deal with the poser, the sham. There are some, and I suspect that their number is legion, who find doubt an entertaining pose. There are Christians who, possibly because of unhealthy environment of false mysticism, the Smytegelt type, feel that one ought to have undergone a period of stress and strain in his soul. In order to experience a resultant period of ecstatic peace, they undergo a period of self-induced doubt. After all, many have been troubled by election in Reformed circles, and so our hypothetical subject feels he also should have experienced such an abnormal state. It is the fashion; everyone is undergoing such a period, and for a time, the Christian pastor finds himself overwhelmed with problems of election. Puzzled, he preaches a series on Divine election, when possibly one sharp sermon on Hypocrisy would be much more effective. No, I will not deal with the sham.

And finally, I shall not deal with pre-conversion doubt, though this may be a very profitable subject for discussion. In the nature of the case we are dealing with the doubter of the truth. Pre-conversion doubt is rather a doubt as to the legitimacy of false standards, when compared with the true. Rather, honest doubt of truth on the part of the Christian is intended.

Note that the subject of this paper is honest doubt. Doubt is not dishonest in itself. In fact, doubt may be part of the very essence of the life of faith. Undulation, says Buttrick in his The Christian Faith and Modern Doubt, is the very character of life, and surely it is true of the religious life. Every live Christian at times rides the waves of assurance, and at times finds himself in the valleys of uncertainty.

What then is doubt? Of course, a proper definition should come at the end of the discussion, but we must have some working definition. Probably the description of St. James is as good as any. James describes the doubter as a "doubleminded man, unstable in all his ways," or again "he that doubteth is like the surge of the sea driven by the wind and tossed." Not only, says James, is the doubter concerned with intellectual certainty (in this instance, in the matter of the efficacy of prayer—"a doubleminded man," but this renders him unstable in all of life. He is "like the surge of the sea driven by the wind and tossed." This article, then, deals with the valleys of spirituality.

Because doubt is something which involves the whole man, it is almost impossible to classify doubters. One may well question the cogency of the common distinction between moral and intellectual doubts. Possibly the only legitimate distinction which has any validity at all is the distinction between doubt of the objective and doubt of the subjective. In the former, more characteristic of
the adolescent, the facts of the ultimate verities of God, Christ, salvation, etc., are called into question, whereas in the latter, probably more characteristic of old age and maturity, the reality of personal reconciliation with the objective truths is doubted. Though the distinction between intellectual and moral does find some basis here, nevertheless the whole personality is involved. A doubt of the reality of God involves individual security and integration, though it seems to be intellectual. And doubt of individual safety in God, though it seems a purely moral doubt, yet involves the veracity of God in His revelation. The variegated character of doubt will become more apparent as we discuss the types of doubt in Scripture itself.

Old Testament
Examples of Doubt

In the Old Testament, examples of doubt are multiplied. Already in Paradise, Eve doubts. When Satan, by means of subtle suggestion, awakens in her soul the possibility of doubt, she questions the moral integrity of God. By means of two questions he opens the door to the possibility of sin. First there is the question whether God actually spoke as He did, and secondly, the question whether what God said was actually true. Actual temptation lay at the root of Eve's doubt. The world of sin (as well as redemption) was opened by the wedge of doubt.

An outstanding example of doubt may be sought in Abraham. The victory over doubt, and the resultant trust and dependence on God, was the one lesson which God taught Abraham through years of bitter experience. Abraham had to confess personal impotence, before El-Shaddai would make him strong in faith. Throughout his life, Abraham typifies his doubt in the ability of God. He doubts the providence, the protection, and the promise of God. It is striking that upon Abraham's arrival in the land of promise, immediately after God had appeared to him, we read, "And Abraham journeyed, going on still toward the South. And there was a famine in the land: and Abraham went down into Egypt to sojourn there." (Gen. 12: 9, 10.) God has led him to Canaan, and immediately tests the faith of the patriarch in the providence of God. A famine came, and Abraham went to Egypt. Abraham had no business in Egypt. God had told him that He would take care of him in Canaan, and the first recorded event in his life upon arrival was an emphatic denial of "Jehovah will provide." Throughout Abraham's life we find instances of "Abraham will provide." God by means of a test of faith invokes doubt in Abraham's life.

Then Abraham arrives in Egypt. God has said that He would take care of Him, and make of him a great nation through the promised seed of Sarai. Does he rest in the protection of the Almighty? He does not, but by means of a cowardly lie, is willing to sacrifice the purity of his wife in order to save his life. Abraham doubts God's protection because he is himself wandering from the Divinely appointed path. He had no business in Egypt in the first place.

Later, in Gen. 15, we read of the tragic episode with Hagar. God had said that He would raise up seed through the free woman. But Abraham is getting older. Already he is 86 years old. Soon the age for having children will have passed by. God is waiting too long. And so he tries to fulfill God's promises by his own machinations, by means of a substitute seed through the woman of bondage. At any rate, should God forget, he can still defend God by means of a second-best fulfillment. Throughout Abraham shows his doubt in the Divine power of El-Shaddai.

Moses was also a doubter. Moses rebelled when God called him to lead Israel from bondage. The psychological state of Moses' mind was not merely an excessive modesty with respect to his own qualifications, but he doubted the fact that God would qualify him, when He had said that He would do so. He doubts that God would accompany him on the Divinely-imposed mission, and even called the identity of God into question. Throughout it all, one sees Moses doubting Divine constancy. This becomes evident later when God does not immediately lead Israel forth, whereupon Moses churlishly hurls himself into a fit of despair. The forty years in the Midian pastures had promoted a low spiritual life. Complacency as well as a possible suriness because God had not approved of his former abortive attempt to free Israel were doubtlessly at the root of the whole matter.

The most striking example of Old Testament doubt has often been hidden by such terms as despair, faintheartedness, lack of courage, etc. It is the case of Elijah in I Kings 19. God had just shown Himself to be God on Carmel hill. Baal had been vanquished in a wonderful demonstration of fire and rain. Possibly Elijah hoped for a political revolution by which the hounds of wickedness would be ousted. Possibly he had even dared to hope that Ahab and Jezebel would now turn from their vanities. And now all his hopes are dashed by the threat from the queen. No change had come. God still permits His own servants to be hounded to death. The urgent immediacy of the situation replaced all the memories of a few days ago, when Obadiah, a fellow-servant of God, had told him about the 100 prophets. "And now I am left alone. I, even I only, am left; and they seek my life, to take it away." Elijah doubts the effectuation of Divine purpose in history. He drinks from the dregs of despairing doubt, for despair is the bosom companion of doubt.

An entire book of the Old Testament has been devoted to one of the perennial causes of doubt, the problem of suffering. The doubt of Job was an expression of a common religious experience. Everything had been taken away from him. The wealthy desert king lost all his possessions, his family, the
support of his wife, and the sympathy of his friends. And then he became the victim of a loathsome disease. And through it all, he was confident of his personal integrity. How could God permit this? He questions the righteousness of God's dealings in the matter of his own sufferings. Job permitted a warped conception of God's sovereignty to override his realization of His justice, and the result was serious doubt as to the moral integrity of God.

Asaph in Psalm 73 notes two classes of people in the world, the righteous and the wicked. But strangely the wicked prosper and the righteous suffer. He doubts the righteousness of God in His providence for the righteous in comparison with the wicked. He wonders whether God knows about the scoffings of the wicked, and knowing, does He care. There is the straining between what he with his mind knows God to be, and what he with his heart feels that God does. This mental discrepancy is caused by a lack of perspective. Once he sees the "latter end," all his doubts vanish.

To mention but one more, Habakkuk gives a fine psychological study of doubt. He begins his prophecy with the despairing cry: "O Jehovah, how long shall I cry, and thou wilt not hear? I cry out unto thee of violence, and thou wilt not save." And he ends his prophecy with the confident note: "For though the fig-tree shall not flourish, Neither shall fruit be in the vines . . . Yet I will rejoice in Jehovah, I will joy in the God of my salvation." The prophet has experienced a tremendous spiritual change in the interval. The prophet faces a problem. He doubts the wisdom of God as to His manner of ruling the nations. It was rooted in a misunderstanding of Divine providence. He recognizes the unrighteousness in Judah, but then God announces that He is going to permit an avowedly heathen and cruel people, the Chaldean, to devastate the land, and to take the people captive. This he cannot understand. What Habakkuk needs is a new historical perspective. But in contrast to Asaph, God shows him the former day of Israel. He has always guided them through strange and devious ways, but also wise ways.

New Testament Examples of Doubt

The New Testament is not as profuse with examples of doubt, but their study is even more rewarding. The two outstanding examples are Thomas and Christ Himself. Thomas is commonly called "the Doubter" because he doubted the resurrection of Christ. The doubt of Thomas was not caused by a low spiritual life. Shortly before this, when they had been in Perea, and the news of the sickness of Lazarus had come from Mary and Martha, Jesus had said that he was going to Judea, in disregard of His personal safety. Then it was Thomas who said: "Let us go with Him, that we may die with Him." Nor was it the veneered superiority of a Peter, who had once taken the Master aside, and maintained stoutly: "Be it far from Thee. This shall never happen to Thee." It wasn't lack of love, but lack of light. Now it is doubtless that the doubt of Thomas stemmed in part from an innately pessimistic character. But even this is not the real explanation. Thomas made one mistake. He wanted to attain certainty in spiritual matters by the canon of certainty in the physical sphere. Thomas thought that the fact that faith in the physical sphere implies uncertainty meant that this was also true in the spiritual sphere. To say "I believe it is going to rain" implies that one is not certain whether it is going to rain. But to say "I believe in the integrity of a man" implies an unqualified faith in a man's honesty. Thomas demanded physical certainty of a spiritual fact.

The second example of doubt in the New Testament is Christ. On two occasions Christ struggles with doubt in all its fury. In the Garden of Gethsemane He began to be sorrowful and sore troubled. "Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, 'My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.'" Mat. 26. Many Christians have struggled with this, because it seemed that Christ was not wholly in harmony with God's will. Christ, sensitive as He is to the stark reality of what the cross entails, doubts here the absolute necessity of the cross. The question that Christ faces is whether there is not some other way to the salvation of sinners than the way of penal substitution.

The second instance is even more dramatic, and involves even more Christological difficulties. Christ, in the cruelest moment on the cross, cries out in deep protest anguish: "Eli, Eli, lama sabachthani?" Here we touch the very heart of Calvary. In this note sounds the pulse beat of the cross. Why was the cross the accused death? Because it typified absolute rejection. Suspended between earth and sky, the crucified was rejected, both by earth and heaven. The solitude of the cross makes the cross so heinous. Early in the morning the note of the day was sounded in the message from Pilate's wife, when she said: "Have thou nothing to do with this man . . ." It was the fact that no one would have anything to do with Him, that made it terrible. First, man rejects Christ, and He is made to bear the taunts and jeers of the passers-by.—"If thou be the Christ, come down from the cross." But that could still be borne as long as God did not leave. But then God also leaves. And for a social creature, such as Jesus was, this is the worst possible doubt. That is its crucial stage. There is nothing more terrible than to realize the reality, but not the presence of God.

[This article will be followed by a second in which the discussion on doubt is carried forward and concluded.—Editor.]
Predestination

The name of Arminius is perhaps the most widely known of the opponents of the Calvinistic doctrine of Predestination. Arminius, whose family name was Van Harmen, studied under Beza at Geneva, and later occupied the Chair of Theology at Leyden. In 1608 he was compelled to give public utterance to his views, and after his death in 1609, his followers approached the civil authorities requesting that the Belgic and Heidelberg Confessions be revised and that the Arminian views be incorporated.

It could be said that the first important move against Calvinism may be dated from the appointment of Arminius to the Chair of Theology in 1603. The views of the Remonstrants were eventually condemned by the Synod of Dort which met in 1618.

The views of Arminius were by no means new, but can be traced back to Clement of Alexandria. Pelagius, in the 5th century, was as vigorously opposed to the doctrine of predestination as Arminius. The system of theology as taught in the Church of Rome is strongly flavored with Arminianism, and was the basis of the Jansenist Controversy. The middle of the 18th century witnessed the rise of Wesleyan Methodism, an evangelical movement which embraced the views of Arminius. As Dr. Cunningham points out, "The views held by Arminius himself seem to have been precisely the same as those held by Mr. Wesley and still professcd by his followers."

Calvinism vs. Arminianism

The Reformers of the 16th century held the doctrine of predestination and it is to be found in the Reformed Confessions from Zwingli's "Fidei Ratio," 1530, down to the Westminster Confession, 1646. There is an exhaustive and conclusive treatment of the subject "Predestination in the Reformed Confessions" by Benjamin B. Warfield, in his "Studies in Theology." The doctrine, as generally held by Calvinists, is stated in Chapter 3 of the Westminster Confession. "God from all eternity, and, by the most wise and holy counsel of His own will, freely and unchangeably ordained whatsoever comes to pass, yet so, as thereby neither is God the author of sin, nor is the liberty or contingency of second causes taken away, but rather established—that angels and men thus predestinated and foreordained are particularly and unchangeably designed; and their number is certain and definite, that it cannot be either increased or diminished,—and, those of mankind that are predestinated unto life, God hath chosen in Christ; out of His mere free grace and love, without any foresight of faith or good works as condition or cause moving Him thereto—The rest of mankind, God was pleased according to His unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice."

The view generally held by Arminians is that God foreknew all events and actions that would take place, but they deny that God foreordained them. They hold that the election of mankind is based on their exercising faith, repentance and perseverance in them to the end by the act of their own free will. They claim that God in some way acts to bring about certain events and actions but deny that in doing so He is carrying out any purpose or design which He had formed in a past eternity.

The Issue

The question resolves itself into a discussion of the nature and properties of God's decrees.

If it can be shown that the acceptance of the decrees of God in the doctrine of predestination is based on exactly the same Scriptural ground as every other doctrine in the realm of Christian Theology; and if the doctrine of predestination can be proved to be the only systematic and satisfactory explanation of experience and revelation, then all the objections against the doctrine of predestination must be considered groundless.

In order to confine our thoughts to the above aspect of the subject, we make the following proposition: That all opposition to the Calvinistic doctrine of predestination is the result of the comingling of Theology and Pagan Philosophy, (using the term pagan in the sense that Greece was pagan at the peak of her culture), which is neither theology nor philosophy, but loose thought wandering in the fields of speculation under the impulse of human pride and egotism.

Certain Limitations

We frankly admit that the Calvinistic doctrine, "That God hath foreordained whatsoever comes to pass" goes beyond the powers of human interpretation. We willingly confess our ignorance concern-
ing many mysteries that are involved in this doctrine. There is the mystery of the origin of sin, and so far as we are concerned, we are not prepared to “darker counsel by words without knowledge.” This is our only answer. Let our opponents reconcile the fact of sin with the holiness of God. If they refuse to answer our question, they are forced into the camp of atheistic philosophy, as the only alternative is to accept the 'Transvaluation of Values' by which Nietzsche turns vice into virtue and vice into vice.

We maintain, however, that sufficient has been revealed by experience and revelation fully to substantiate the truth, “that God from all eternity has elected certain men to everlasting life, and determined to effect their salvation in accordance with His own provision and purpose.” God’s selection was not influenced by the foreknowledge of the faith, repentance and perseverance of the elect, but, on the contrary, faith, repentance and perseverance are the fruits of their election, and not the means. The remainder of mankind, the non-elect, are foreordained to everlasting death.

In approaching the subject it is essential that we consider our limitations. As the Apostle has said, “O the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!” (Rom. 11:33.) And Augustine, commenting on the words of Paul, “Nay but, O man, who art thou that thou repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?” (Romans 9:20.) said, “In such questions as these the apostle throws man back into the consideration of what he is, and what is the capacity of his mind. This is a mighty reason rendered in a few words indeed, but in great reality. For who that understandeth not this appeal of the apostle can reply to God? And who that understandeth it can find anything to reply?”

Reason and Revelation

In man’s search after truth he is wholly dependent upon experience and revelation, and in the religious sphere, the content of his experience is determined by general and special revelation. Certain schools of philosophic thought claim reason as the final authority. This is a false concept, as the exercise of the faculty of reason is that of judgment and not authority, since it is wholly dependent upon experience and revelation for its data. Reason is rather the faculty by which we recognize the evidence produced. To quote W. H. Rankin: “Yet, if philosophy means to explain reason, it must first know what the experience is that requires explanation. It must get its data from the several sciences, historical, observational and experimental, in which experience is organized. Experience reaches all such sciences in the form of testimony given by those persons to whom the experience belongs. All such testimony is authority, universally recognized as such. The maximum authority going with the maximum experience. Hence, all these sciences rest proximately on authority, and philosophy itself is beholden to authority in the same way, and to the same extent as the several sciences that supply its data. Authority is just as indispensable as reason itself to all human culture, it is effort to assimilate the experience and wisdom of mankind.”

Christian Theology is an historical science to which all other sciences are subordinate. The fact that certain men, among whom are the followers of Arminius, have subjected their theology to the arbitrament of pagan philosophy, does not unseat Christian Theology from her throne as the “Queen of all the Sciences.”

Revelation and Theology

Christian Theology recognizes the absolute authority of the supernatural revelation of God; it further acknowledges that both faith and Christian experience is the result of a supernatural cause, and it maintains that God’s special revelation can only be understood as it is illuminated by faith, which is a gift of God.” “For God who commanded light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Cor. 4:6.)

The heart is not the recipient of illumination, but is taken possession of by the light. “God hath shined in our hearts,” not ‘into’ as Dr. H. Martin states. “Into suggests an external source of light that illuminates the soul from without; but in suggests that the soul is the dwelling place of light,” and it is this light that illuminates God’s special revelation.

Christian Theology therefore maintains that man depends objectively upon supernatural revelation, and subjectively upon the working of the Holy Spirit, enabling man to apprehend special revelation. No violence is done to the faculty of reason, rather it performs its proper function by being exercised under the authority of supernatural revelation. The fact that the works and operations of God are not compressed within the compass of the human intellect is not the repudiation of reason. Reason has both authority and evidence before it, and it has to submit to their right to instruct and guide us, but it simply cannot cope with that authority and evidence. The reality of evidence is one thing, the power to conceive and analyze it quite another. “It is no objection to the brilliancy of the sun if it fails to illuminate the blind.” Reason acknowledges the reality of evidence in God’s special revelation illuminated by faith, but it also realizes its own limitations.

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The Pride of Reason

The opposition to the mysterious works of God arises from intellectual pride. "Pride of intellect revolts against the claim that truth lies outside the realm of reason," says Emil Brunner, although he, himself, falls a victim to that pride in his attitude towards the virgin Birth of Christ. The fact that Dr. Brunner cannot see any adequate reason for the Virgin Birth does not alter the authority of the supernatural revelation. Brunner in this case violates every rule of Christian theology by passing the distinctive line between Christian theology and pagan philosophy. The Arminians of the more evangelical type are doing the same thing in regard to the doctrine of predestination. They are substituting the authority of pagan philosophy for the authority of God's special revelation. Those who adopt this procedure consciously or unconsciously ignore the fact of regeneration, for the transition from natural knowledge to Christian theology cannot be accomplished by purely intellectual means, but involves the supernatural phenomenon of regeneration.

Christian theology stands apart in its own exalted realm from all the other sciences, as it is judged by none, yet it judges all. "He that is spiritual judgeth all things, yet he himself is judged of no man." (1 Cor. 2:15.) As Dr. Hugh Martin has said: "Let Mount Zion rejoice, walk about Zion, and go about her; tell the towers thereof, set your heart upon her bulwarks. (Ps. 48.) Carry not her interests and crown jewels outside these bulwarks, but let your defense be carried within."

While the doctrine of predestination as a constituent truth of Christian theology is in harmony with the ordained course of those movements which in the external sphere are fulfilling God's purpose from day to day, its evidence must be found in its own peculiar sphere in the testimony of the Holy Spirit in the Word of God and in the experience of God's people. Though the human mind cannot transcend its natural limitations so as to look down from above on the point of reconciliation between the sovereign action of the Divine will and the free agency of the human spirit, yet the believer can say with Paul: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.) Neither is the Christian an unwilling captive nor an independent servitor. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12.)

Christian Theology vs. Nietzsche's Philosophy

To ignore the distinction between Christian theology and natural knowledge must inevitably lead to Deism or Atheistic Fatalism as the testimony of experience and the facts of life permit no other conclusion. This is amply manifest in the philosophy of Nietzsche, which resulted in an extreme egotism, and what Nietzsche called a "Transvaluation of Values." Writing to Von Seydletz, he said: "It is not impossible that I am the first philosopher of the ages—perhaps even something more—something decisive and fatal, standing between two milleniums." He also declared that, "he had given to mankind the profoundest book it possesses, 'My Zarathustra.'" In his 'Twilight of Idols' he wrote, "Vigorous eras, noble civilizations see something contemptible in sympathy, in brotherly love." "This is the virtue of decadents."

Between the philosophy of Nietzsche on the one hand and Christian theology on the other, there is a world of thought in which elements of Christian Truth and pagan philosophy are inextricably mixed, a conglomeration of theology and philosophy in which we find a conglomeration of confused thinking. Arminians, Unitarians, Socinians and a multitude of others, varying only in the degree in which they distort the truth. It is the gateway through which all heresy has entered the Church, and cleared the way for humanistic philosophy and socialistic liberalism.

Mystery, but No Contradiction

There are many unfathomable mysteries in the doctrine of predestination, but are they of greater magnitude or more profound than those which we find in the doctrine of the Atonement? The attributes of God which stand out in the doctrine of the Atonement are justice and mercy. On the one hand we have the unswerving rectitude of God, impartial, inflexible, holding the sinner in an unrelaxing grasp, and which must inevitably lead to the full vindication of God's infinite justice, eternal death. On the other hand, mercy, unsearchable in the richness of its forbearance and tenderness, and because of its very nature, must bring pardon and forgiveness. "The Lord, the Lord God merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." (Exod. 34:7.) Here we have what appears to be a direct contradiction. We are told that God in His infinite justice "will by no means clear the guilty," and at the same time we are informed that "he is keeping mercy for thousands," but when God's special revelation is illumined by faith the seeming contradiction immediately vanishes. Christian theology reveals that the
attributes of God, working in conjunction, meet in reconciliation at the cross of Jesus Christ. To think of God’s attributes working in isolation must lead to confusion. At the cross of Christ the glory of infinite justice is displayed in all its awful majesty, but we also behold the meridian splendor of eternal mercy, and the one does not darken or eclipse the other.

The doctrine of the Atonement involves profound mysteries such as the incarnation, the sacrificial death of our Lord Jesus Christ, the resurrection. We may describe the nails that pierced the Savior’s hands and feet, or the derision of the Jews, but not the iron of divine vengeance that pierced His soul, nor the hiding of the Father’s face. But neither reason nor intellect is strained; they function in a normal manner. Reason does not question the qualifications of Christ to act as our Substitute, and the mysteries of the Atonement do no violence to the intellect. Under an administrative moral government it is impossible to conceive of any other way whereby the sinner could be reconciled to God. God deals with man as an intelligent, responsible being and the moral faculty of man is under obligation to the law of God. God addresses man personally by the moral law. It would be absurd to suggest that the natural and physical laws are synonymous with the moral law. To do so, as Dr. Hugh Martin has said, “is the most miserable science—still more wretched philosophy. It is the destruction of morals, it makes Christianity an impertinence, an impossibility. Nay, it overthrows all evidence of the personality of God, and refuses all recognition of the personality of man.” Therefore the Atonement supplies the only systematic and satisfactory answer to the reconciliation between God and the sinner.

Contradiction
Only Apparent

In the doctrine of predestination, we have on the one hand, foreordination, which reveals the sovereignty of God over all His creation and which must result in predestination. On the other hand we have the Free Will Agency of man, as created, which makes man responsible for his actions and moral conduct. Here we have an apparent contradiction. But does it create a greater or more convincing obstacle than the seeming contradiction in the doctrine of the Atonement, between the infinite justice of God that determines that the “soul that sinneth shall die,” eternally, and His infinite mercy that offers pardon and forgiveness? The solution to the problem of predestination and man’s self responsibility is the same as the solution in the doctrine of the atonement. The attributes of God working in conjunction, reconcile predestination and man’s self responsibility. We may not see the supernatural operations of God’s attributes in the process of reconciliation between predestination and man’s self responsibility in the same way as we see the operations in the atonement. Because, (1) the reconciliation between predestination and man’s responsibility is involved in the atonement. “According as he hath chosen us in him before the foundations of the world, that we should be holy and without blame before him in love” (Eph. 1:4.) (2) the process of such reconciliation did not lend itself to such a mighty manifestation of His power.

Predestination
Sound Theology

The doctrine of predestination does not present any greater problems or deeper mysteries than the doctrine of the atonement. Why then should there be any question of the acceptance of the one and the rejection of the other? To accept in the one case the attributes of God working in conjunction to bring about the reconciliation of God and the sinner, and to insist on considering the attributes of God working in isolation in the doctrine of predestination is not only unfair but thoroughly dishonest. As Holy Scripture reveals, the doctrine of the atonement and predestination are inseparable. We are chosen in Christ: Our election is expressly represented as in Him, as our covenant Head, and the great means of the execution of that decree. (Eph. 1:4.) (2 Tim. 1:9.) The benefits and effects of election are in Christ, (Eph. 1:7.) Adoption, (Gal. 3:26.) Regeneration and Sanctification, (Eph. 2:10.) and Perseverance in Grace. (Jude 1:24, 25.)

The unalterable connection between election and redemption necessarily requires that those who are saved must have been predestinated to obtain salvation. “Who hath saved us, and called us with an holy calling, not according to works, but according to his own purpose and grace which was given us in Christ Jesus before the world began” (2 Tim. 1:9). Whatever God’s works may be in this world, they can never be the condition of choosing particular persons to obtain salvation in a past eternity.

Therefore we claim that Calvinists in accepting the doctrine of predestination adhere strictly to the only acknowledged and authoritative means in Christian theology by which any doctrine in the Holy Scripture can be interpreted.

The opponents of the Calvinistic doctrine of predestination, who can only maintain their views by their unscientific insistence in considering the attributes of God working in isolation in the doctrine of predestination, descend from the sphere of Christian theology to that of pagan philosophy or the ‘Via Media’ of confusion. This is a complete violation of the principles of Christian theology.

The Execution of God’s Decrees

The second proposition we would lay down is that the decrees of God can only be ascertained by the means put into operation for the execution of those decrees.
According to the doctrine of predestination, God's decree had its seat in the Divine mind from all eternity, and the only way it has egress to the created sphere is by the means employed and the authority of experience and testimony of the means in operation. Is it essential that the Divine decrees must receive the veto of humanity? Cannot God inform us of our duty, without divulging to us His most secret counsels? "The decrees of God are His eternal purpose according to the counsel of His own will, whereby for His own glory, He hath foreordained whatsoever comes to pass." And God has not exposed them to the criticism of the human conscience, but the means implementing His decrees lies open and becomes the subject of experience and testimony, therefore, authority. God invites us to recognize that authority. "O, House of Israel, are not my ways equal? Are not your ways unequal?" (Ezek. 18:29.) If the pre-determined destinies of men are wrought out under a moral administration, where men are under a sense of moral responsibility to a supreme legislator, where righteousness is exalted and sin condemned, how can there be any inconsistency? If on the one hand, man cannot accept the invitation of the Gospel without the supernatural operations of the Holy Spirit, it simply emphasizes how completely dominated man is by sin. The whole human race is involved, there are no exceptions. "For all have sinned and came short of the glory of God." On the other hand, if God according to the counsel of His own will, makes certain men of the human race willing to accept the invitation of the Gospel, it is simply a manifestation of His grace.

How About Human Responsibility?

The question arises, how then can man be held responsible? We have already discussed God's foreordination and man's self responsibility, but we may enlarge upon it.

The decrees of God are inoperative apart from the means employed for their accomplishment. Acute thinkers have laid down the following axiom, "That the decree of God does not give existence to an event about which it is conversant." To illustrate the point. The decree to create the world was in the Divine mind from all eternity, but the existence of that decree in the Divine mind did not bring the created universe into being. It was not the bare decree but, "by the word of God were the heavens made and all the hosts of them by the breath of His mouth." (Psa. 33:6.) It is the means by which God's decrees are made effective. The decree of predestination has an external existence in the mind of God, but there was no efficiency in the existence of the bare decree to prevent Paul from being "a persecutor and a blasphemer and injurious." While the existence of the decree made Paul's conversion certain, it was the means that effected his conversion. Equally, the decree of reprobation must be considered in the same manner. It is not the mere existence of the decree, but the means by which the decree is accomplished. Therefore it is the means employed that determines man's responsibility. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." "Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." (Rom.1:18, 22.)

Where then is man's responsibility? Paul answers, in natural theology and revelation, the authority of experience and testimony. Woven into the means whereby God executes His decrees is the factor that makes the whole human race inexorable.

In the Breast of God

It is vain to think that any investigation of the Calvinistic doctrine of predestination that isolates the attributes of God and separates the component parts of this great doctrine, will be fruitful. For while it has immediate relation to the sovereign will of God, it is also inseparably connected with the self-responsibility of man.

The Calvinist acknowledges that he is chosen in Christ, yet the mediatorial office of Christ is not the cause of his election, but the cause of that salvation that he is chosen to obtain, and he has the unquestionable evidence of his salvation in the fruits of election. Subjectively, in faith, repentance and perseverance, and objectively in God's special revelation illuminated by faith. Or, as John Calvin has said: "For there is not a more effectual means of building up faith than giving our open ears to the election of God, which the Holy Spirit seals upon our hearts while we hear, shewing us that it stands in the eternal and immutable goodwill of God to-
wards us; and that therefore, it cannot be moved or altered by any storms of the world, by any assaults of Satan, by any changes or by any fluctuations or weakness of the flesh. For our salvation is then sure to us, when we find the cause of it in the breast of God.

The Seldom Invited Guest

The house was bursting with activity. A guest of unusual importance who visited very seldom was expected and the preparations were many and varied. The great day dawned amid feverish last-minute intensity. The hostess gave a last glance at all her arrangements just as she stepped to the door to welcome her guest. Everything seemed in order, except for one important detail that had been completely forgotten. No one had thought of it until the famous guest had entered the house and was being shown to the guest room he always occupied. The host was just opening the guest-room door and was just expressing the cordial hope that his guest would find every comfort he required, when they both stopped in speechless consternation at the guest-room door.

The room had not been used, since the guest's last visit, except as a store-room. The fag-ends of all the family's activities, indulged in on the days when He should have been entertained and was not, littered the room now reserved for His use. There were toys and empty bottles, Sunday papers, travel folders, half-finished odd-jobs, and remnants of gay parties, like faded, sad memories.

Yes, the bed and stand were there but since His last visit on the Easter week-end, it had not been used or touched and was nearly lost amongst the rubble.

* * * * *

Thanksgiving is one of those days when the all-too-typical American family realizes that the demands of religious etiquette can be ignored no longer. While some families entertain the Lord at regular intervals they entertain Him as a part of certain holiday celebrations. It cannot be denied that Thanksgiving calls for elaborate preparations. The house is agog for days. But one detail is frequently forgotten. The father of the family, realizing in a vague sort of way that the situation calls for gratitude, tries to lead the family in a prayer of thanksgiving and realizes to his consternation that he cannot usher the Lord into the lumber-room of his soul and the souls of his family. Those lives are too cluttered with the tinsel-joys and odd-occupations of the typical American "week-end." Even the churches are strewn with the leavings of a busy ecclesiastical social program.

"The ball games have holes and the cocktail parties have nests, but the Son of Man hath not where to lay His head."

ALA BANDON
**From Our Correspondents**

**FROM SOUTH INDIA**

To the Editor,
Telugu Village Mission, Adoni, South India,
*The Calvin Forum*,
Grand Rapids, Mich., U.S.A.

My dear Dr. Bouma:

The “Wavell Plan,” like its equally classic forerunner, the “Cripps Offer,” has now passed into history. But neither attempt to resolve the Indian political deadlock has been relegated to the limbo of the forgotten. And while the return to England of Sir Stafford Cripps after his failure was followed by an almost nationwide feeling of frustration, the recently concluded conference at Simla, in spite of its lack of success, has had at least one important reaction. The Viceroy’s obvious sincerity and his unflagging but abortive efforts to effect a compromise, appears to have allayed the doubts of a section of the politically minded who, until very recently, nursed a deep-seated distrust of British intentions in regard to India’s future status. Lord Wavell’s recent conference seems also to have wrought a minor miracle in the ranks of the heretofore non-cooperative Congress party, many of whose leaders are now announcing their readiness to “play ball” with the British and their supporters in framing an interim constitution for India while the war lasts and abnormal conditions prevail.

But the inescapable fact remains that the Simla conference failed in its object. And since Lord Wavell was the prime mover in convening the conference and was tacitly acknowledged as its leader, the responsibility for its failure is technically his—the way he shouldered the blame being regarded by all as a generous gesture. Actually, however, everybody here knows that “the nigger in the woodpile” was not the Viceroy but Jinnah, the President of the Muslim League. Faultlessly attired in London-cut clothes and wearing a monocle, Muhamed Ali Jinnah’s suave and coolly cynical manner has helped to win him a handsome practice as a lawyer in the highest courts of India. His leadership in the Muslim League has raised him to a pinnacle of fame second only to Gandhi’s. But Jinnah’s intangibility at Simla, save amongst his immediate admirers, has dulled, rather than added to, the brilliancy of his advocacy of the Muslim cause. It is freely predicted that Jinnah’s days as a political leader and oracle are numbered. Time and the coming general election will doubtless prove the correctness or otherwise of this forecast.

**Simla in the Himalayas**

A close-up of Simla, the Viceroy’s summer seat, might be of interest to your readers, particularly those with kinsfolk in a political leader and oracle are numbered. The missionary’s annual summer vacation, if it is spent at Simla is dotted with chalet-like private residences, the larger ones being owned by senior European and Indian officials and members of the princely order who make the resort their summer home. Manorills, where the Gandhi party stayed as guests of the administration during the recent conference, is one of the larger villas, similar houses being allotted to the other delegates—the exception being Mr. Jinnah who, with his two young men secretaries and a valet, stayed at the Savoy, one of Simla’s smartest hotels.

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But I have digressed far beyond the confines of South India—perhaps being tempted to do so by my knowledge of the absence of my fellow correspondent from the North, Dr. Stuart Bergsma, who, I trust, is enjoying a well-earned furlough in his native Michigan.

**Vacation for Missionaries**

The missionary’s annual summer vacation, if it is spent at one of India’s dozen well known mountain resorts, means much more than a recuperation of his bodily health, necessary as that is. For one thing, one meets missionaries and Christian workers of many countries and denominations from practically every part of India at these places where the civic amenities available are surprisingly good. In addition, there are usually to be found several churches where services and week-day cultural and religious gatherings in the English language are open to all who are interested. There are also to be met with at most of the hill stations well organized Missionary Unions where congenial social gatherings are held with facilities for tennis, badminton, and other games—all at a nominal cost to the visitor. Thus a thorough mental and spiritual change is also possible and the jaded worker from the plains of India usually returns to his labors greatly refreshed in mind and soul as well as in physical health.

Our own sojourn on the mountains a short time ago brought us many interesting contacts, and, from many conversations held with clergyman and Christian laymen from all over the country, one gathered that in spite of India’s key position as an important base of operations for the armed forces of the United Nations, and the impact of the war generally on the country, there was little change noticeable in at least one direction. The work of Christian missions and churches—save,
of course, in organizations based on continental Europe—continued to progress despite a few hindrances such as the dearth of Indian workers, the high cost of all commodities, and the scarcity of paper and building materials. And as this is also our experience, we thank God that the work of bringing the Gospel of Christ to those who sit in darkness, and the care of Christian congregations and schools goes forward almost normally in spite of a world convulsed in the greatest conflict of history. INDIA's blessings are unfortunately not shared by the lands farther East, over which the sinister shadow of Nippon has fallen with such blighting results. But we continue in prayer that the war in the Far East, which seems to be working up to a gigantic climax, may come to a speedy end and that lasting peace may be restored to a war-weary world. Christian India, with heartfelt praise for being spared the horrors of invasion, prays that God will strengthen and uphold your brave men as they enter on the final and, perhaps, the most devastating phase of the whole war—"The Battle of Japan".

With greetings to yourself and Forum readers,
Fraternally yours,
ARTHUR V. RAMIAH.

THE PRESBYTERIAN CHURCH OF NEW ZEALAND

Maori Mission,
Box 3, Taupo, N. Z.,
August 5, 1946.

Dear Dr. Bouma:

YOU will have despaired of ever hearing from me again, as it is quite a long since I last wrote. The regularity with which THE CALVYN FORUM reaches me has impressed upon me the fact that a letter to you is long overdue. The war in Europe is over, for which we humbly thank God, and numbers of our men from the forces have been returning to New Zealand from prisoners-of-war camps in Germany and Italy. The Government is faced with the tremendous problem of rehabilitation and the next few years will indicate just how successful it has been. There is evidence that the Church is fully alive to its own responsibilities in this sphere, and in some local congregations rehabilitation committees have been established. We hopefully look towards the day when the war with Japan is also concluded. New Zealand will be always grateful for the promptitude with which your country came to our defence when a Japanese threat of invasion was imminent.

The spiritual life of the Church in New Zealand has been subject to the conditions which war imposes. There has been a noticeable lack of young men and women, a state of affairs which would right itself within the next year or so. Recruits for the ministry have been few, but this was only to be expected when one remembers the demand for national service. The Theological Hall Committee of the Presbyterian Church of New Zealand reports that a large number of men will be entering the Hall in 1946, but it will take some time to overtake the shortage of ministers. The Committee has been gratified at the type of young men offering, young men whose faith has been tested on the field of battle. A stage further has been reached in the negotiations between the National Council of Churches (all the Protestant Churches in N. Z.) and the Senate of the University of New Zealand with reference to the granting of degrees in theology. Up till the present it has been impossible to get the Senate to agree to any such proposals, but now a suggested curriculum has been submitted to it by the National Council of Churches and approved. This will, of course, require ratification by Parliament, but the Churches are more hopeful than they have ever been that degrees in divinity will be granted by the University of New Zealand.

Dr. John Henderson

I think it was in my last letter to you that I mentioned the appointment of Dr. John Henderson of Scotland to the vacant Chair of Theology at Knox Theological Hall, Dunedin. In the brief time in which Dr. Henderson has been in our country he has shown himself to be a man who is in love with his work. He has given himself unswingly to the Church of his adoption, and the ordinary rank and file of our Church members are beginning to take a new interest in theology. Students who have been privileged to enjoy a session under Professor Henderson are unanimous that the Assembly was wise in its choice of Professor of Theology. Dr. Henderson was invited to give the inaugural address at Knox Theological Hall this year when he took as his theme, "The Revival of Reformed Theology". Dr. Henderson began by pointing out the bankruptcy of liberal thought and indicated that Liberal Protestant theology had three main lines of development: (a) The philosophy of Immanuel Kant which asserted that man was free and autonomous, finding its theological expression in the work of Ritschl and his disciples; (b) the speculative philosophy of Hegel and its theological application by David Friedrich Strauss; (c) religious experience as instanced by Schleiermacher.

Dr. Henderson said: "Since then a revolution has taken place and Protestant Theology has entered on a new phase of development. The old ideas and methods have given place to the new which indicate a return to the dominant conceptions of Reformed Theology." He then indicated what he considered to be three important factors in this new awakening: (1) the achievement of the critical historical work of the New Testament in which the liberal conception of Christianity dugs its own grave; (2) the historical events themselves. With 1914 and 1945 and the era of vital optimism in progress that was the outcome of the Enlightenment and whose roots went as far back as the Renaissance. "Is it not possible, men are asking, to escape from the subjective and relative and from that type of theology which finds its centre in man, and in merely human 'religious experience' and to recover once more a theology which finds its centre in God?" (3) the rise of the dialectical theology which is primarily a reaction against the prevailing currents of theological thought.

It is perhaps unfair to Dr. Henderson just to give extracts from his most able address, as I am aware from my reading of THE CALVYN FORUM that there will be quite a few who will differ from him regarding the dialectical theology of which Karl Barth is the great representative. The address needs to be read as a whole, but I would like to give your readers these points which Dr. Henderson made. The chief characteristics of the new outlook he summed up as follows: (a) The new movement takes the word "God" seriously. Today we are tired of finespun ideas of God. We want to hear of God Himself. The complete God with the eternal God in His work, God making Himself known to man from the subjective and relative and from that type of theology which corresponds to the activity of discovery. In concluding his address to the Assembly, he pointed out the way in which the word is so loosely used today, very often connoting no more than a divine activity which corresponds to the human activity of discovery. (b) The historical events themselves. With 1914 and 1945 and the era of vital optimism in progress that was the outcome of the Enlightenment and whose roots went as far back as the Renaissance. "Is it not possible, men are asking, to escape from the subjective and relative and from that type of theology which finds its centre in man, and in merely human 'religious experience' and to recover once more a theology which finds its centre in God?" (3) the rise of the dialectical theology which is primarily a reaction against the prevailing currents of theological thought.

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formed theology is the Divine answer to man's need, putting iron in men's blood, and that wholesome fear of the Lord which is the beginning of all wisdom and the foundation of noble and upright life for men and nations alike.”

Calvinistic Protest

Quite a controversy has raged in the Dominion this year over a book which was recommended for use in our secondary schools by the Education Department. It was Mainwaring’s *Man and His World*. Numerous protests were made to the Minister of Education who escaped the issue by stating that the book was “recommended” only, and it was not a book for compulsory study. Members of the staff of Knox Theological College were asked to report on it and the following was adopted by the Presbytery of Dunedin: “Presbytery is strongly of the opinion that the book was written from the point of view of modern secularism, and in its reference to religion was often biased and historically inaccurate. Attention is drawn to the fact that the book, although marked by many admirable features, was open to criticism on a number of points, including the following: Its point of view of the origin and development of religion was generally unsympathetic; its treatment of Judaism at the time of Christ was slap-dash history; its account of the origins and Founder of Christianity did not even approximately represent the view of any great branch of the Christian Church; and its account of Calvinism and Puritanism was a caricature.” The foregoing shows that in many respects the Presbyterian Church of New Zealand is alive to any challenge which is made to its characteristically Calvinistic position. If this spirit were only more widespread we might look for yet greater days.

With greetings to all your readers and yourself,

Yours sincerely,

JOHN N. SMITH.

BOSTON AND NEW ENGLAND


Dear Dr. Bowman:

Boston is a Catholic city. It is said that from seventy to eighty percent of the people are Catholics. A somewhat similar situation prevails in the other cities of eastern Massachusetts and those of Rhode Island. As one rides the trolleys, conscious of this fact, he does some serious thinking, for four out of five of his fellow passengers are presumably of the Catholic fold. Of the rest, it is a foregone conclusion that a goodly number are pagan in their attitude. Few are evangelical in faith. Almost none are of the Reformed persuasion. In such a situation, one longs for fellowship with God’s people and at the same time begins to appreciate the need for some kind of united effort to reclaim for the Lord Christ those areas which have fallen to Romanism and heathenism in general.

I am happy to say that the fellowship among evangelicals here in New England is such that one who adheres to the foundational principles of Calvinism can enjoy it and find his soul blessed. There are no prescribed shibboleths other than those of historic Christianity. No one is required to identify the anti-Christ or to give any particular interpretation of the prophecies of Ezekiel. One does not even have to be a Premillennialist. Of course, not all one’s evangelical friends think alike on every thing, but perhaps that is a wholesome situation. It keeps one humble. It requires him to have a reason for the faith that is within him. It challenges him to propagate that system of doctrine which seems to him the most correct.

One of the most unique features of the evangelical fellowship in this northeastern arm of the country is the day of fellowship and prayer which is held twice yearly at the Hotel Statler in Boston. It is just that, nothing else. Representatives from the various Christian schools and colleges, and from evangelical organizations of all kinds come together for the purpose of getting better acquainted, knowing more of each other’s programs and uniting in prayer for the work of the Kingdom in New England. Some feared that such a gathering might easily become a sort of super organization, but it is the avowed purpose of those involved to avoid any such end. In fact, the slogan of the various evangelical groups has now become: Cooperation, not amalgamation.

This, we think, is as it should be. Each group strives within its own area of labor to forward the work of Christ. The Bible Institute, the Christian College, the Theological Seminary, the Youth for Christ Movement, the Breakfast Club, the Christian Business Men’s Committee, the Gideons, and the many other groups—each has its own type of activity for which to care, and each is peculiarly fitted to care for it. There is no competition. Rather, the Statler this summer is transformed into a new campus for the Divinity School, and the College acquired for dormitory space two large apartment houses adjoining the original College building. A record enrolment this fall shows a surge of numbers totaling well above three hundred. The faculty of this thriving institution now boasts in its membership, among others, one professor from the Reformed Church of France (the Conservative group), a United Presbyterian, a graduate of Faith Theological Seminary, and three graduates of Westminster. It is ably led by a Calvinistic Baptist, Dr. T. Leonard Lewis.

The evangelical picture also includes a young people’s summer Bible conference conducted along Reformed lines. Known as Deerwander, the conference meets each year at Waterboro Centre, Maine, for ten days, ending on Labor Day. Starting with but a handful in 1938, it has grown steadily until the present. This fall the capacity of the camp was taxed to the utmost to accommodate the delegates. In all, approximately 140 attended, with an average of about 125 served at each meal. Conference speakers were Dr. William P. Green of the Reformed Presbyterian Church, and Rev. Edward Kellogg of the Orthodox Presbyterian Church.

We are optimistic about the work of Christ in New England, and covet the prayers of all of God’s people that it might be prospered in the days to come.

Sincerely in Christ,

BURLINGTON GODDARD.
A REFUTATION OF DISPENSATIONALISM


In this extremely important book of 339 pages Dr. Allis, former Professor of Hebrew at Princeton Seminary and later at Westminster Seminary, Philadelphia, grapples with the major questions of prophecy in their relation to the church. He exhibits a tenacity and thoroughness that only a love of the Lord and of His Church plus a scholar’s proficiency can explain. The conflicting interpretations adhered to with equal passion by scholars of equal ability has caused busy pastors to neglect dispensationalism. It is often treated as a theological jungle-land too difficult to explore and by some it is believed to be unproductive and unedifying even when thoroughly gone into. Well, fruitless or not, Dr. Allis has laboriously examined the whole area of dispensationalism in its relation to the church. One is impressed with Dr. Allis’ spirit of patience and kindness in presenting to their best advantage the views he does not accept. This is no surprise to those of us who were his former students at Princeton.

Much of this material on Millenialism has assumed an importance today not felt twenty-five years ago. Our two world wars have turned religious thinking into apocalyptic channels. Times of calamity have that effect. Our day has been fertile for mysteries, apocryphal writings, and reorganization sects. It was time that a man of Dr. Allis’ temperament and preparation should give the ministry and Sunday School teachers this dependable summary of the prophetic schools of thought and their present bearing upon the church’s thinking and planning. The various Millenarian views and their historic sponsors, so ably reviewed in the book, are shown in their right relation to the church. This book will be an eye-opener for thousands. It was written by Paul in Galatians and in Hebrews 10:4:—“For it is impossible that the blood of bulls and goats should take away sins”. This book will be an eye-opener for thousands. It was past due. But here it is at last. Get yours.

Seattle, Wash.

Ezra P. Gibney

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