Van Raalte Colony
Centennial Year

Faculty Appointments
Administrative Problem

The Bible
and Medical Lore

The Cosmic Christ
The Pulpit's Message

Fair Employment
Needed Legislation

Correspondence
Of Books
Verse

VOL. XII, NO. 8  TWO DOLLARS  MARCH, 1947  A YEAR
THE CALVIN FORUM
Published by the Calvin Forum Board of Publication

VOLUME XII, NO. 8 MARCH, 1947

Contents

Editorials

Centenary of the Van Raalte Colony ............... 155
The Centenary and Historical Sense ................ 155
The Passing of Professor Welmers ................. 156
The Plight of Hungarian Calvinists ............... 156

Articles

The Faculty Makes an Educational Institution ........ 157
Henry Schultz
Medical Lore in the Bible ......................... 160
Stuart Bergsma
We Preach Christ .................................. 163
John O. Schuring
Fair Employment Practices ....................... 167
Henry J. Ryskamp

From Our Correspondents

Hungarian Calvinists ................................ 169
A Letter from Switzerland ........................... 170
In Memoriam ..................................... 171
City of Holland Centennial ....................... 171

Book Reviews

A Volume of Sermons ................................ 173
A History of Doctrine .............................. 173
Four Deserving Dutch Publications ............... 174
Crisis in China .................................. 175
Noblesse Oblige .................................. 175
Patriotic Verse .................................. 176

Verse

Rose of Sharon .................................... 168

Address all editorial correspondence to Dr. Clarence Bouma, Editor THE CALVIN FORUM, Calvin College and Seminary, Grand Rapids 6, Michigan. Address all subscription and circulation correspondence to: THE CALVIN FORUM, Calvin College and Seminary, Grand Rapids 6, Michigan.
Centenary of the
Van Raalte Colony

INETEEN hundred forty-seven is the centennial year of the founding of the Dutch settlements in Western Michigan. On New Year's day 1847 Van Raalte wrote a letter in which he stated that he and the company of men with him had decided to settle in Ottawa County on the Black River and the shores of what is now Lake Macatawa. On February 9 of that year he came with seven of the Dutch immigrants who had left the Netherlands with him and spent the first night in the Fairbanks' home, a building still standing today. Soon thereafter the first log cabins were built. The rest of the immigrant company, who had remained temporarily behind at Detroit and Allegan, soon joined them. Thereafter many more came from the Netherlands to swell the population of the Dutch colony, and such settlements as Holland, Vriesland, Zeeland, Drenthe, and Graafschap sprang up in the virgin forests of Western Michigan. A constant flow of Dutch immigration for the next six or seven decades swelled the population of these settlements and has made Grand Rapids the largest “Dutch” city outside of the Netherlands. Today, after a hundred years, this Western Michigan territory is the home of the greatest concentration of Dutch Calvinists in America. Holland, the cradle of the Van Raalte colony, is today the spiritual center of the western part of the Reformed Church in America. Here Hope College and Western Seminary are located. And Grand Rapids, the metropolis of Western Michigan, is the home of the greatest concentration of Dutch Calvinists in America. Here you find Calvin College and Calvin Seminary. Here “The Banner” (and, for that matter, also “The Church Herald” of the Reformed Church) and “De Wachter” of the Christian Reformed Church are published, as well as “The Calvin Forum,” “The Missionary Monthly” and “The Young Calvinist.” This city can boast of seven Christian grammar schools and one large Christian High School. Here, in greater Grand Rapids only, there are over fifty Christian Reformed and Reformed Churches, all of them sprung from the original settlements and the later immigration from the Netherlands. The Dutch language is hardly in use any more, but the Dutch virtues and traditions survive, and—what is more important—the great religious loyalties and traditions of the Dutch Secession Church, brought to this country by Van Raalte, continue here to this day in an Americanized form and setting. This year the centennial celebration of the coming of Van Raalte and his colonists to Western Michigan will be the occasion for many meetings and programs. It is natural that these should be concentrated in the city of Holland. Under the sponsorship of the Holland City Centennial Commission—originally made up of representatives of both church groups—the first meeting for the community has been held on the historic date of February 9 in Hope Memorial Chapel. Another meeting was held in the historic Van Raalte Church four days later. Of these two meetings our correspondent, Dr. Hoogstra of Holland, has written a report which may be found elsewhere in this issue. On the historic date of February 9 most of the churches in Holland commemorated the event in sermonic discourses. On the 9th of March another mass meeting is scheduled by the Centennial Commission in the Hope Memorial Chapel. This meeting is to be entirely in the Holland language, with the singing of Dutch psalms by the audience. The Dutch Calvinists of Western Michigan mean to make this a memorable centennial year.

C. B.

The Centenary and Historical Sense

THIS centennial year of the arrival of the Dutch Calvinists in Western Michigan is a good time to cultivate and stimulate historical sense. America with its struggle for existence and its pragmatic outlook does not have too much appreciation of the past. But neither can we boast of a deep historical sense in the consciousness of the Dutch of Western Michigan. Instead of indulging in complaints and recriminations on this score concerning the past, let us rather set our faces to the future and mend our ways. Let those who come to Holland visit the graves of Van Raalte and his relatives in the Pilgrim Home Cemetery. Nor should such visitors fail to see both the inside and the outside of the historic Van Raalte Church, almost a century old, with its beautiful columns and its historic tablet inside dedicated to the memory of Van Raalte, “a man mighty in words and deeds.” Surely there are some other spots in the community which might well be marked in memory of these great pioneers. One appreciates the stone marker on the New Groningen road, designating the location where flatbottom boats landed by way of the Black River in the days of the early colony. There are, however, also other landmarks which should be snatched from oblivion. One thinks of the Fairbanks’ home, where Van Raalte spent the first night after his arrival for the purpose of settling down with the vanguard of his colonists. No doubt there are other such historic scenes.
In this connection it is gratifying to know that the collection of Van Raalte papers and documents, as well as the old Van Raalte home, where these had been under lock and key in possession of the Van Raalte descendants, will be properly taken care of with a view to the future. Dr. Hyma, Professor of History at the University of Michigan, who is at present writing a book on Van Raalte, succeeded in a quest others before him had tried in vain, viz., to procure the large collection of valuable documents written by Van Raalte and make them available for the future. These documents are now the possession of Mr. William B. Eerdmans of the well-known Eerdmans Publishing Company of Grand Rapids. Mr. Eerdmans is in earnest about the preservation and scholarly utilization of these documents by future historians and writers. His interest is not commercial but cultural and historical. Not only has he procured these documents, but he has also bought the historic Van Raalte home on the outskirts of Holland from the present Van Raalte heirs. He plans to improve this property, to set it aside as an historic “shrine,” and to make it a Van Raalte museum and the depository of the numerous Van Raalte manuscripts and documents mentioned above. An historic building like this, together with the already existing Netherlands Museum of which Mr. Willard C. Wichers is the curator, will be real evidence of a growing historical sense and appreciation in the city founded by Van Raalte.

All this can serve as background and source material for the cultivation of that true historic sense in the minds and hearts of the descendants of the God-fearing Van Raalte when in this centennial year of their colony they seek to perpetuate the noble ideals which inspired him to lead his people to the forests of Western Michigan.

C. B.

The Passing of Professor Welmers

In THE passing of Professor Thomas E. Welmers on January 15, 1947, the Reformed Church in America lost a faithful servant and the cause of the Reformed Faith a loyal champion. Professor Welmers, upon completing his theological course and spending a year in graduate study at Berlin and Edinburgh, entered the ministry of the Reformed Church in America, and after serving a number of churches in the Middle West was appointed to the chair of Greek at Hope College. In this capacity he greatly influenced many students preparing for the ministry in the Reformed Church of America. Many of the younger ministers in that denomination bless his memory today. The significance of Thomas E. Welmers lies in the influence he has been for the cultivation in his communion of love for, and interest in, the Reformed Faith and the Calvinistic outlook upon life. In a church whose leadership appears to be more interested in being inclusive than distinctive, he stood for the great particularities of the Reformed Faith. In a denomination in which many soft-pedal the names “Reformed” and “Calvinistic” and the realities for which these stand, he was a Calvinist without compromise and one who knew the precious meaning of the Reformed heritage. Whatever outstanding leaders might do by way of playing ball with the liberal denominations and the Federal Council of the Churches of Christ, Welmers would have none of it and ever stressed the need of a scholarship and church administration reared upon the distinctive and solid foundations of the Reformed Faith. Some disliked him for it. Others loved him just on that account. It is no wonder he was identified with the Calvinistic movement in the United States. He thought highly of such institutions of learning as Calvin Seminary and Westminster Seminary. He was a member of the Calvinistic Conference Committee which has sponsored various conferences for the discussion and deepening of the Calvinistic world and life view in America. In fact, at the time of his death he was President of this Committee, which meanwhile had enlarged the scope of its activities and changed its name accordingly to Calvinistic Action Committee. At the Second Calvinistic Conference held in Grand Rapids in 1942 he delivered one of the major addresses on “The Word of God and Education,” published in The Word of God and the Reformed Faith (Baker Book House, Grand Rapids). He loved with all his heart that which has made any Reformed Church great, whatever its particular name or national background. He was a champion of the God-centered Faith which is the only hope for Hope College and Western Seminary, as it is the only hope for Calvin College and Seminary. Would to God that as these men of the older generation—Professor Welmers reached the age of 72—pass off the scene, their spiritual sons of the new day and a new generation might rise up to call them blessed for their unswerving devotion to the cultivation of the God-centered Faith of the Scriptures in an age that glorifies man and prostitutes the great verities of the Christian religion into the sentimental mouthings of a humanistic and Pelagian gospel, which is no gospel. O, for a mighty revival of scholarly, enthusiastic devotion to the blessed truths of the Reformed Faith in the denomination of Thomas E. Welmers which has borne the Reformed name in America for over three centuries!

C. B.

The Plight of Hungarian Calvinists

Of all the countries in the Eastern European orbit and behind the Soviet iron curtain perhaps Hungary is in the worst plight and most deserving of the help and sympathy of America. Especially the Calvinistic group in Hungary deserves the interest and prayers of those holding like precious faith in other countries.
The fact that close ties have always existed between the Reformed of Holland and those of Hungary establishes a peculiar bond between Holland-American Calvinists and these Hungarian brethren—a bond which is the stronger in the degree in which the particular group of Hungarian Calvinists is true to the historic Calvinistic Faith. Dr. Charles Vincze has for years pleaded the cause of these Hungarian brethren—also in the days between the two world wars—in the columns of THE CALVIN FORUM, of which he is a regular correspondent. Though pastor of a Hungarian-American Church in New Jersey, his heart still beats warmly for his native country, as his letters have shown. The bonds between Holland-American and Hungarian Calvinists were also in evidence at the American Calvinistic Conferences held in 1939, in 1942, and recently in 1946. The names of Szabo, Vincze, and Vasady have appeared on those programs. Participants in the Third American Calvinistic Conference of last year will recall that both Dr. Vincze and Dr. Vasady presented the immediate plight of the Reformed Church in the country of their birth and that in the evening mass meeting an offering of some five hundred and fifty dollars was received for this cause. For obvious reasons it was decided that this money would be sent directly to the Calvinistic leaders in the four theological seminaries (or faculties) in Hungary. This was done and recently, after much delay because of international conditions, letters of acknowledgement and thanks were received from the theological faculties of Budapest, Debreczen, Sarospatak and Papa. The words of appreciation and fellowship which came to the Calvinistic Action Committee (the former Calvinistic Conference Committee) were touching indeed. Professor Sebestyen of Budapest has followed up his letter of thanks with a letter of correspondence for THE CALVIN FORUM. It is found elsewhere in this issue. Our readers will take note of his interesting account of conditions in Hungary, especially as these bear upon the cause of Calvinism in that country. The assignment of large sectors of Hungary to surrounding countries also means the breakup of the Reformed Church of Hungary into different national groups. A large number of these brethren will now be under Roumanian, Czechoslovak, and Yugo-Slavian authority. In Hungary itself Communism is plotting to get control of the government and to curb the influence of the Christian Small Holders Party, the group which won out at the 1945 elections. This party apparently also includes the Calvinists of the country. Though it is supported by 60% of the population, the machinations of the Russians are threatening its control. At the close of the first anniversary of the new Hungarian republic recently celebrated, the outlook for Hungary is far from favorable and the Reformed people are facing grave problems. Despite their own needs, the Dutch have recently organized a relief movement for Hungary. Could not something similar be done by American Calvinists?

C. B.

The Faculty Makes an Educational Institution

I HAVE taught in high school for ten years. During that time I have given assignments, among others, to a murderer, an evangelist, a pugilist, a thief, and an imbecile.

"The murderer was a quiet little boy who sat on the front seat and regarded me with pale blue eyes; the evangelist, easily the most popular boy in the school, had the lead in the junior play; the pugilist lounged by the window and let loose at intervals a raucous laugh that startled even the geraniums; the thief was a gay hearted Lothario with a song on his lips; and the imbecile, a soft-eyed little animal seeking the shadows.

"The murderer awaits death in the state penitentiary; the evangelist has lain a year now in the village churchyard; the pugilist lost an eye in a brawl in Hong Kong; the thief, by standing on tiptoe, can see the windows of my room from the county jail; and the once gentle-eyed little moron beats his head against a padded wall in the state asylum. "All of these pupils once sat in my room, sat and looked at me gravely across worn brown desks. I must have been a great help to those students—I taught them the rhyming scheme of the Elizabethan sonnet and how to diagram a complex sentence."

An Indictment

The above was written by an unknown author in "I Taught Them All." It was recently published in The University of Michigan School of Education Bulletin. It ought to make educators and all those responsible for education stop and think. What a grim reflection in the last paragraph! The author may have been an excellent teacher of Elizabethan literature and of grammar. Yet, ironically, he confesses, "I must have been a great help to those students." His pupils could develop in any direction for all his teaching. Whether the future had
the prison or the asylum, fame or dishonor, heaven or hell in store for a given pupil made no difference. Whatever he taught them could be utilized equally well by all the good or by all the sinister forces that were to play in the game of making him a good or bad citizen of this country or of any other. The pupils received some Elizabethan literature. That was all. There was no moral direction, no spiritual motivation, and no God and no hope in their world. The pupils may have received some direction in using the English acceptably, but they received nothing beyond that. And the devil can use good English too.

All of which adds up to this. There is no more important obligation resting on the shoulders of those responsible for education than the appointment of teachers. It may be that teaching is among the most poorly paid professions, but there is no other profession that can come anywhere near that of teaching when it comes to molding the individuals, the nation, the world and their futures. It may be that "the hand that rocks the cradle rules the world," but it is equally true that the hand that holds the ruler can rule the world.

Now in spite of the inestimable influence of a teacher, whether in the kindergarten or in the university, we go about selecting teachers with about the same amount of inanity that the average American goes about selecting a wife and with possibly far more baneful consequences.

**Academic Achievement**

The first thing that the average school administrator does is to check on the candidate's academic achievement. He will write to the schools attended by the candidate, if the candidate does not voluntarily produce the credits. If the applicant is a Ph.D., the administrator's eyes will fairly dance with delight. He thinks he has found a prize. Why, a Ph.D. makes a wonderful addition to the faculty! Now I would be the last to cheapen the academic achievement of a person that has secured one of the highest degrees offered in our best educational institutions. But I will also be the first to condemn that criterion as the proper and the only one in selecting a teacher or a professor. Why, even Satan could, I think, secure a doctor's degree. In fact, I know that many demons in the past have been so honored by reputable institutions. They can teach Elizabethan Literature and grammar and still do nothing to save the student from prison and the hangman's noose. A teacher, no matter how high his degrees, should be dismissed from consideration if he does not and cannot give with all his teaching very definite moral and spiritual direction.

**Scholarly Productions**

Then, again, it will help a prospective teacher a great deal if he has somehow written a book or has succeeded in getting a few articles published in some semi-popular magazine. And his appointment is assured if some authority would do him the honor of quoting him. By that very token the candidate himself becomes an authority and his value is far above rubies. The administrator will call together the Executive Board as quickly as possible, or an emergency committee, to determine whether they cannot present the candidate an offer which amounts to buying him and getting him to sign on the dotted line before any other one of the hundreds of institutions in the country can possibly secure his services. The argument is that it will build up the prestige and the academic standing of a school to have a man like that on the staff. Yes, it may, but it may also in time increase the number of alumni of whom Alma Mater cannot possibly be proud.

It was just a few years ago, about the time that the world broke out in one of history's most devastating wars, that the student papers in many of the country's educational institutions were filled with all sorts of objections to the fact that professors were selected and promoted in proportion to the number of books and pamphlets they produced. The students complained that the administrators hold the paddle over the heads of their professors upon which was inscribed "Produce or Else." This filled the colleges and universities with all sorts of men who care not one iota to teach and could not teach, but who spent their time trying to sweat out another article or book.

**Pedagogical Ability**

That brings me to the third requirement for appointment. It was the candidate's pedagogical ability. This was considered, however, to be secondary or perhaps tertiary. But it, at least, was given a bit of consideration. But even good teachers could be exceedingly dangerous in an institution. They have developed a race of atheists, anti-moralists, disintegrated and irresponsible men and women. Judging from the results of all of our educational endeavors there have been some excellent pedagogues teaching the questionable way of life manifested by the number of socially and spiritually maladjusted people.

**A Neglected Requirement**

The one thing really needful has been shamefully neglected. In *The Presbyterian* of Feb., 1945, there is a striking indictment of the so-called Liberal Arts colleges—and most of these are church-related or were once church-related—in an article called "Godless Curriculums." In it Mr. Myers informs his readers that the colleges of this country will take a young man brought up in the best of Christian traditions and turn him loose four years later without a shred of religion or morality in his...
The faculties may be well educated and even consist of excellent pedagogues, but they do not interpret life in terms of values that work out for good. Said the author of his experiences, "Courses of many types piled up. There was anthropology, which made Genesis look archaic and quaint. There was biology and chemistry, which gave the impression that man was on the road to total knowledge—just a matter of time. There was philosophy which I felt held certain schools of pagan thoughts as history's greatest; the only truth. And there was my major, English literature, teeming with ethical, moral, and religious truth, but presented academically, grammatically, literarily, with content often secondary. I do not mention the tremendous religious content brushed over in courses in art and music." This is not an unfair picture of our so-called church-related schools as well as others in our country.

It is because of the prevalence of this type of education throughout the land that it becomes increasingly difficult for the administration of any college or university committed to the cause of Christianity to select candidates for their faculty. This problem has become all the more acute because of the tremendous increase of enrollment since the end of World War II, which calls for from 50 to 100% increase in the size of the Faculty. And then, too, those responsible for the selecting of faculty members are not beyond the temptation to have, as the other colleges do, a faculty that stands academically alongside of the best. Christian conviction and idealism are sacrificed in the interest of academic achievement. Dr. Stevens of Grinnell College reports that he has recently interviewed for positions on the faculty of his college more than 200 candidates "who possessed the technical and the professional preparation for the tasks to which they might be assigned, but the majority of them evidenced no awareness of the fact that they have any larger responsibility, nor did they look with favor upon the idea that, directly or indirectly, they would be responsible for the development of Christian idealism—a responsibility equal in importance with the impartation of knowledge."

Dr. Stevens probably examined only Christian teachers or professors, but even these did not see the implication of their duties as representatives of a Christian college. But if Dr. Stevens found his task difficult, any administrator of a Calvinistic College would find his task doubly difficult. Yet this is the most important task in the list of the duties that fall upon his shoulders. And there is least excuse for any other kind of a teacher in a school of Calvinistic persuasion just because of its conception of divine sovereignty manifesting itself in the realm of nature as well as of grace.

Too many so-called colleges attempt to take care of their responsibility of training their young people in the matter of morals and religion by trying to develop a strong Bible department. But a strong Bible department does not mean at all strong academically, but practically. Indeed, there are professors and others that insist the Bible department must be the source of a sort of evangelical spirit that will sweep over the student body and keep them in line. This has never worked. Indeed, it has cheapened the department. Students began to look upon the work as just so much unnecessary requirement. They would refer to them as snap courses. As soon as these courses were placed on the elective list they were avoided entirely. Thus they fell out of the curriculum.

A strong Bible department will not fill the bill. Neither will good Christian gentlemen in any other field of education. I know of teachers who are in good standing in their churches, whose lives are irreproachable, who can and do teach Sunday School and who can lead in prayer credibly in any public gathering; and yet they do not teach in such a way that moral and spiritual teaching radiate from them. They are the dual men. They are not fully integrated. They have divided life into compartments. They do not merely believe in separation of church and state, but also of religion and life and of mind and heart. They could teach any of the classes of children mentioned in the first paragraph of this article and yet move none of them away one iota from the lot of future moral and spiritual derelicts.

Integrated Education

Education has become altogether too much departmentalized—training a person for a job and not for a life. Plato sensed the same difficulty in his own day. Said he (in his Laws): "The education we speak of is training from childhood in goodness, which makes a man eagerly desirous of becoming a perfect citizen, understanding how both to rule and to be ruled rightly. This is the special form of nurture to which our present argument would confine the term education; whereas our upbringing which aims only at money making or physical strength or even some mental accomplishment devoid of reason and justice it would term vulgar and illiberal and utterly unworthy of the name EDUCATION." Plato saw clearly that you can't receive a real education without including values that the education of today is wont to slight. There must be some integrating force in terms of final objectives and there is no more desirable an objective than the glory of God.

A Calvinist cannot tolerate an education that is not God-centered because it does violence to his conception of God's place in life. To dethrone his God in any single field of study covered in the curriculum of the institutions of learning would be for him an inexcusable and exceedingly sinful neglect of the most important fact in his thinking. And teachers who cannot give God his rightful place (and with God also his revelation and command-
ments) in their teaching undermine the distinctive character of the institution and its only warrant for asking the prayers and support of a constituency which seeks first of all the Kingdom and its righteousness.

If prospective students or parents who would send their children to a college would examine not the creedal basis of an educational institution, nor the degree of its relationship to a church, nor its written propagandistic material, but the spiritual and moral calibre of its faculty, many a Christian student and parent will not be disappointed in the investment they have made in terms of money, years of effort, and devotion.

Medical Lore in the Bible

Stuart Bergsma
Physician and Surgeon

OLD TESTAMENT ceremonial laws enjoining upon the Hebrews the performance of animal sacrifices placed the Hebrews in an enviable position of leadership early in the history of medicine. Every slaughtered animal intended for the altar must undergo an autopsy and it was necessary that the rabbis or priests pronounce the animal clean before it could be used as a sacrifice to Jehovah. No diseased animal, no dying animal, nor any torn or lame or showing evidence of internal disease was acceptable. As a result the rabbis and physicians by direct observation, a method used in the pathology laboratories of all medical schools today, were familiar with all the organs of the body and with the appearance of many animal diseases, and by inference with pathological changes in the human body in similar diseases.

True, at the time of the beginning of our Christian era, India's physicians excelled in surgery; Egyptian physicians of the Alexandrian school especially were daring in their surgical procedures, even invading the brain; the followers of Aesculapius and Hippocrates in Greece, and the Romans with their great physician Celsus living at the time of Christ had progressed far along the road of medical learning in the light of their day; but the truth remained that much of their knowledge of anatomy was mere fanciful imagination of organs that did not exist and their knowledge of disease mere demonology. The Hebrews led the world of their day in anatomy, the knowledge of the structure of the body; in physiology, the study of the relationship and functions of the organs and tissues; in pathology, the study of the disease processes which afflict these organs; and in preventive medicine.

There is not today in darkest parts of Africa, nor has there ever been anywhere in the history of mankind, any people so backward that they were entirely devoid of medical lore. There have always been some bold experimenters and some equally brave victims. Superstition always played a great part in primitive medical lore.

While there was also much superstition among the children of Israel, nevertheless the Hebrews were spared many a pitfall by direct revelation from God. God was in the center of Israel's medical knowledge and practices; ceremonial laws revealed directly by God to His chosen people kept the Israelites more healthy than their contemporary heathen neighbors; and by this knowledge the Hebrews also led the world of their day in preventive medicine. God sent disease to the children of Israel, God Himself healed them, the Israelites verily believed. "I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee" Exodus 15:26 tells us.

The four hundred year sojourn in Egypt also resulted in an accumulation of medical lore; and intimacy such as Joseph's with Egyptian physicians, (Genesis 50:2) and that of Moses, who in his contacts as the son of Pharaoh's daughter became skilled in all the learning of Egypt, must have been worth-while contributions.

I. ISRAEL'S CEREMONIAL LAWS AS PREVENTIVE MEDICINE

A. CONTAGIOUS DISEASES

The world has given the man Moses an enviable place in history as the father of ancient history, the father of jurisprudence, and the father of preventive medicine. Percival Wood, in his book, Moses, the Founder of Preventive Medicine, ably defends his thesis, but attempts to do away with the supernatural and explains the ten plagues in a naturalistic fashion. Thus, once having so disturbed the life-line of Egypt, namely the Nile River, as to cause its waters to turn to blood or to be fouled in some other manner, it was but natural that a whole series of calamities must follow, he says. Frogs must leave this stinking water and cover the land; people could not wash, and thus lice would breed by the millions; the frogs would die everywhere, and flies would multiply by the billions in these heaps of fertilizer; animals would drink polluted water, and so would man; flies would pollute man's and animals' food; and murrain, boils and blains would break out on man and beast. However, while God may have seen fit to allow one calamity to follow another as cause and effect, there still remain several plagues such as the plagues of hail and light-
ning, locusts, darkness, and extermination of the
first born not related to the first cause. Moses was
but an agent in the hand of God; but as such the
laws revealed to him from God were mighty agen-
cies in the control of contagious disease among the
Israelites.

In Israel's day the priest was the health officer
of the community. If any person became afflicted
with leprosy it was the priest who put the "sign"
UNCLEAN UNCLEAN on him and isolated him
outside the gates of the city and told him: "Keep
out of the temple and away from public gather-
ings," just as the health officer today tacks a sign
near the door and isolates the family in cases of
contagious diseases. In case of cure the priest again
must be the final authority. To the ten lepers
cleansed, Christ said: "Go, show thyself to the
priest according to the ordinance of Moses."

B. WATER-BORNE AND FLY-BORNE DISEASES

The Israelites were wonderful sanitary engineers
for their day and age. In my years in Ethiopia and
India, and even in parts of America for that mat-
ter, I have seen what results when man uses the
open ground for toilet purposes. The rain comes
and washes the material into the streams and wells;
people drink the water; as a result, typhoid and
dysentery become epidemic. If a huge army of
400,000 men, women and children were to avoid
national suicide in forty years of wandering in the
wilderness, with streams and water holes scarce and
easily contaminated, it was necessary that
there be revealed to them some method of sewage
disposal superior to that of the nations round about
them. How simple and how effective was the in-
junction of Deuteronomy 23:12-13: "Thou shalt
have a place outside the camp whither thou shalt
go abroad; and thou shalt have a paddle. And it
shall be that when thou wilt ease thyself abroad
thou shalt dig therewith, and shalt turn back and
cover that which cometh from thee."

C. PREVENTION OF DISEASE AND PTOUMAN POISON-
ing FROM DISEASED AND SPOILED FOODS

Several years ago I was travelling up one of the
branches of the Nile River in a launch. We passed
a huge dead fish about six feet long floating down
the river. The three Sudanese natives with us on
the boat began to shout excitedly and urged Mr.
Smith, my missionary colleague, to turn the launch
abroad that they might retrieve the fish. Mr. Smith
turned the launch about and we came alongside
the fish. My olfactory sense had already told me
the fish was hopelessly spoiled, but the natives
jammed a harpoon into it, and with great difficulty
pulled it aboard the launch and began to saw and
to slice into it. The small boat began to reek putrid-
ly. I asked Mr. Smith, who has lived among these
people some thirty years: "What are they going
to do with it?" He said: "They will eat it if it is
not too bad." However, it seems the fish was too
bad even for these meat-hungry folk for they finally
gave up and pushed it overboard for the croco-
diles, leaving the back half of the boat stinking
abominably.

Now you would never see an Israelite doing that.
God forbade such food. Deuteronomy 14:2 en-
joined: "Ye shall not eat anything that dieth of
itself; thou shalt give it unto the stranger that is in
gates, that he may eat it; or thou mayest sell it unto an alien; (!!!!!) (Exclamation points mine.
S.B.) for thou art a holy people unto the Lord thy
God." These laws thus had two purposes: they pre-
served Israel as a nation, and they were like a para-
ble or example to them of their holiness to God,
that in like manner they might not soil themselves
with sinful corruption like other nations.

Consider, for example, the unclean animals and
unclean birds—notably the pig; the hare; the squirrel-
like animals; the carrion-eating birds, like the
vulture; the rat family; and many others as enu-
erated in Leviticus, Chapter eleven. Not only
were these a picture of the wallowing in filth and
sin and the taking of defilement like a sweet mors-
el under the tongue; they were also disease-spreading
animals whose avoidance would increase their
chances of survival. God did not explain in scien-
tific terms at that early date to Israel that the meat
of the swine was everywhere tainted with trichina,
an encysted worm, which, on finding an entrance
into man when improperly cooked pork is eaten,
causes an excruciatingly painful and often fatal
disease called trichinosis even today; He did not ex-
plain that the rabbit and squirrel family are prone
to diseases of the tuleremia type, which is trans-
mitted to man in handling these animals and eat-
ing their improperly cooked meat; He did not ex-
plain that the rat family was the carrier of bubonic
and pneumonic plague through the fleas on the rat,
and that if man abhorred the rat his chances of
avoiding these diseases were greater. No, He sim-
ply gave a command as to a child: "Keep away
from these things! They are a picture of the rotten-
ess of the world!" Nations round about might
be decimated by the eating of such animals, but
Israel was to follow a hands-off policy, and survive.

II. PERSONNEL OF ISRAEL'S MEDICAL STAFF

We have already mentioned the priests as per-
forming a public health service. The priests, how-
ever, were not the doctors of Israel. There were
physicians who treated diseases. "And Asa in the
thirty and ninth year of his reign was diseased in
his feet until his disease was exceeding great; yet
in his disease he sought not to the Lord, but to the
physicians;" 2 Chronicles 16:12. A common error
in Israel's day and today! If there is going to be
healing God will do it through the physician, but
without God the physician is helpless, whether he
admits it or not. We may operate on a person, but
without the God-given powers of healing in each
individual case beginning to work that incision
would remain an open and rapidly fatal wound. "Is
there no balm in Gilead? Is there no physician
there?" Thus Jeremiah 8:22 also tells us there were
physicians in Israel's day. "They that be whole need not a physician, but they that are sick." (Matthew 9:12.) "A certain woman had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse." Here the modern physician shakes hands across the centuries with the ancient physician of Israel and says: "Brother, that story has a familiar sound! Reminds me of my last case! How about calling in that great physician of Galilee in consultation?"

In addition to priests and physicians there were midwives, wet-nurses, practical nurses, and pharmacists or apothecaries. It was the midwives who officiated in childbirth, not the physicians (Exodus 1:15, 16, 19), and a special type of obstetrical chair was used upon which the Hebrew women squatted. There were drug stores in Israel's day, minus soda fountain and lunch counter. The pharmacists or apothecaries gathered herbs, leaves, seeds, balsams, and made ointments and medicines which they sold to the people. I have seen many a native medicine man in India and Africa, with his roots, herbs, crystals of salts, and other paraphernalia of his trade spread out before him on a dirty blanket in the shade of a tree, who must have resembled the apothecary of the Hebrews in a remarkable way. Perhaps their filthy clothing and hair drew flies like the ones I observed, for Ecclesiastes 10:1 tells us: "Dead flies cause the ointment of the apothecary to send forth a stinking savour."

III. METHODS OF TREATMENT USED BY ISRAEL'S MEDICAL PROFESSION

In addition to preventive medicine, the preparation of medicines and ointments, diet, and obstetrical care already mentioned, the physicians of ancient Israel actually did their utmost to treat diseases and injuries. They used balms and ointments as mentioned. They used poultices. "And Isaiah said: 'Take a lump of figs. And they took and laid it on the boil (of Hezekiah) and he recovered,'" 2 Kings 20:7. The antiseptic action of alcohol and the soothing action of oil on a wound were known. "But a certain Samaritan . . . bound up his wounds, pouring in oil and wine, and set him on his own beast (the first ambulance), and brought him to an inn, (hospital), and had compassion on him, and took care of him." The good Samaritan was the first male nurse of which I find mention made. The variety of medicines used must have been considerable, for Jeremiah 46:11 states: "Oh daughter of Egypt, in vain shalt thou use many medicines; for thou shalt not be healed."

In the field of surgery, the first surgical procedure recorded in any history as far as I know is recorded in the Bible. I do not refer to the divine operation in the field of thoracic surgery by which the removal of a rib resulted in the crowning triumph of all creation, woman! We poor mortal dubs of surgeons remove a rib and all we have to show for it is a disfiguring scar. We lack the celestial scalpel and the heavenly creative touch. Perhaps we shall someday have it when we take part in the "healing of the nations" (Revelation 22:2, Luke 22:51). The first operation mentioned in history to which I refer is the lowly operation of circumcision, enjoined upon Abraham and his seed way back in Genesis 17:10,23. The first surgical instrument used in this operation was a stone scalpel in the hands of a female surgeon. "Then Zipporah (the wife of Moses) took a sharp stone and cut off the foreskin of her son," Exodus 4:25.

Roller bandages and splints were used much like we use them today. "Son of man, I have broken the arm of Pharaoh, king of Egypt; and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword."

IV. DISEASES MENTIONED IN THE BIBLE

Some of the diseases mentioned in the Bible are clearly recognizable by us; others are mentioned in mysterious terms or with old strange names we do not recognize today. Thus sunstroke seems to be clearly indicated in 2 Kings 4:19: "And the child went out to his father to the reapers. And he said unto his father, My head, my head . . . and he died." When Paul was shipwrecked, the bloody flux of Publius' father seems definitely to be one of the dysenteries. But the bowel disease of the wicked king Jehoram, mentioned in 2 Chronicles 21:16-19, sometimes referred to as dysentery, almost surely was not dysentery. "And after this God smote him (Jehoram) in his bowels with an incurable disease. And it came to pass in the process of time after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases." This was a disease for which Israel had no name, chronic, incurable. Perhaps cancer might be diagnosed.

The epidemic pestilence commonly mentioned as a plague attacking Israel and Egypt and killing many is believed by some to be typhus fever. There is no doubt but that this disease is endemic all the time and often epidemic all along the Mediterranean shores. I have witnessed its ravages in Ethiopia. However, some of the "plagues" mentioned do not sound like typhus exanthematicus. Thus the plague of Numbers 25 seems to be venereal, for it followed physical as well as spiritual whoredom with the daughters of Moab. Ancient Egyptian mummy skulls are said to show evidence of bone syphilis and it is believed syphilis existed in Israel's day. Over against this diagnosis it may be argued that God can use any kind of plague to punish His prostituting children of Israel, and that venereal disease scarcely could be rapidly fatal to 24,000 people. However, venereal disease in a people previously unexposed does occur in terrible form, as seen among the natives of Africa when syphilization went apace with the spread of the white man's civilization. The fact is we do not really know what these plagues were.
We Preach Christ!*

Mr. President, Faculty Members, Relatives and Friends of the Graduates, and Graduating Class of January, 1947:

Upon your diplomas you will find inscribed the date of your graduation. If it follows the traditional dating it may read something like this: "this 28th day of January in the year of our Lord 1947." "In the year of our Lord," did you hear that? One might wish that it was the year of our Lord in the fullest sense of that phrase. If this were the year of our Lord, in the fullest sense of those words, you would face a comparatively easy task. What a beautiful ministry you would have. With Jude of old you would only have to give all diligence to preach about the common salvation that you share with your flock. Week upon week you would lead God's lambs and sheep into ever greener pastures. Every Sabbath would be a gaining of greater strength. Every sacrament would be a going from grace to grace. Every area of life would increasingly fall under the sway of the Sovereign Christ's scepter. But even as Jude

* Address delivered January 28, 1947, on the occasion of the Commencement of the Calvin Seminary class of 1947, the last commencement under the accelerated program.

The plague of I Samuel, chapters 5 and 6, seems to bear many of the distinguishing features of bubonic plague. The people were afflicted with "emergoids" or buboes (gland swellings) "in their secret parts" as occurs in bubonic plague; the mice or rats (for the term used is a broad one for the whole family) had some connection as the gifts of golden emergoids and golden mice plainly indicates. No doubt the Philistines observed that while "men died like rats" as the common saying goes, the rats also died in large numbers, as occurs in bubonic plague which is transmitted by the fleas of rats.

Job's affliction has been speculated upon by various curious investigators. I have read medical diagnoses all the way from psoriasis to venereal disease. Rather than accept the simple Biblical diagnosis that Job was afflicted with "sore boils from the sole of his foot unto his crown" men would prefer to accuse the man held up by both God and the devil as a model of righteous living of being instead a hypocrite with a shady past he is trying to hide.

Unregenerate man will go to almost silly extremes to explain away the cardinal truths of the Bible. While in London I was told by one of my professors in tropical diseases that the plague of fiery serpents in the wilderness mentioned in Numbers 21:6-9, was nothing more nor less than guinea-worm infestation.

"The water the children of Israel had to drink in the wilderness was filthy and full of the larvae of these tiny worms, don't you see? The tiny worms migrate from the stomach down toward the feet and there develop into little serpent like worms beneath the skin near the ankles. They burn like fire, don't you know, hence the term fiery serpents. The only way the people can get rid of them is to take a small stick, get hold of the end of the worm which may be now six to nine inches long beneath the skin, wind it up on the stick a little bit each day, just walking around with the little stick tied to their ankle, until the whole blighter is extracted, don't you see? Simple, eh? That little stick is the cross lifted up in the wilderness. Moses showed them how to do that. Easier to believe than the Bible story, don't you think? And much more scientific, don't you know!"

Thus the words of Christ as recorded in John 3:14-15: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life" are made a lie. Christ is called a liar, and His suffering in Gethsemane and on the cross are made foolishness and unnecessary.

Of the suffering in the garden and on the cross, as they relate to medical science, we shall treat in another meditation at some future date.

A Few Facts

I need not take much time to depict the present hour in which you begin your ministry. Its sordid tale is soon told. A few bold strokes will suffice. A few headlines tell the story. It is a crucial hour. It is the atomic age. It is a suicidal race between nations on atomic secrets. Divorces have reached an all-high. This all-high has made brittle the foundation stones of human society. Juvenile delinquency is on the increase. The average age of the criminal has dropped. The new generation begins its orgy of crime younger than did their
fathers. The new drugs have enabled youth to fling itself into immorality with greater abandon. Race prejudice has not abated. Class hatred is on the increase. Secularism is rampant. Gold is God.

There are the headlines. There are a few of the grim facts. There are the bitter fruits from the tree of this hour. They spring from a common root—the fact of sin. What fact have we with which to meet this basic fact of the world's sin? Are we in possession of a message with which to greet this critical hour? Is there an answer?

The Only Answer

Thank God there is an answer. It is an only answer. We have a message. We have a fact. It is this: Preach Christ! In the letter to the Colossians Paul writes: "Preach Christ, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." (Col. 1:27, 28). Did you sense the grand sweep of our message wrapped up in those words? Every man is to be warned, every man is to be taught, and that in all wisdom. In Paul's first letter to the Corinthians he writes: "We preach Christ crucified." (I Cor. 1:23.) Again in his second letter he repeats that aim of the Christian preacher by saying: "We preach not ourselves but Christ Jesus." (II Cor. 4:5.) It is amazing the number of times that we meet the formula of preaching Christ or the Gospel or the Word as the task of the New Testament preacher.

Preaching Christ is Heaven's answer to earth's questions. This is God's formula for earth's problems. This is the supernatural fact with which to meet earth's sordid, sinful fact. This is Heaven's way of crushing earth's sin. This is God's method of conquering every area of life for the King of kings and Lord of lords. It is Heaven's comfort for earth's sorrow. It is God's light for earth's darkness. It is God's infinite and timeless Word for this globe of time and space. This answer is not found in any book of earthly dimensions. It is found only in God's book of divine inspiration.

A Uniquely Related Christ

Since this is Heaven's answer we need not look any further. This is the final answer. It is the complete answer. The Christ whom we preach is not a mere abstraction. He is not a definition found on the page of some book. He is God come into the flesh. He combines earth and heaven in Himself. "He is the final bursting through of the divine into the stream of history. He does not come to reveal God in the sense that He will tell men some more truth about God, but He is Himself God self-revealed in just this fashion as a man." (Edwin Lewis, A Philosophy of the Christian Religion, p. 48.)

The Christ we preach is not just another among many others. He does not simply stand head and shoulders above the religious leaders of the world. He stands by Himself. He is not simply a "Great Venturer" as one well-known theological professor of this generation calls Him. The Professor says that "literary and historical research leads us to conclude that Jesus was the Great Venturer. He was, of course, a courageous reformer and a thorough-going rebel and patriotism naturally killed Him." (Pulpit Digest, January, 1947, p. 76.)

Such a Christ is man-made. He is not worth preaching. He is a counterfeit. The Christ which we preach is not the world needs and which we preach is a uniquely related Christ. He is related to God as the Word is related to a person. He is the very breath of God. He is the Word of God become flesh. That unique relationship places Him by Himself. We cannot preach Christ without preaching that relationship. To preach Christ is to preach the God who sent Him into the world. We cannot preach God in Christ and ignore the One sent forth by both—the Holy Spirit. When we preach the Holy Spirit we find that He leads us back to the Ones who sent Him forth into the world. To preach a uniquely related Christ is to preach the whole counsel of God.

A Redemptive Christ

The A B C's of such preaching will ever be a redemptive Christ. The greatness of man's sin, the complete deliverance through Christ, the life of Christian gratitude that flows forth from such deliverance must ever be the note we strike. We must herald that message in season and out of season, morning, noon and night. Every class, every tongue, every tribe, every nation, every man needs this message. There isn't an area of life but where this preaching is needed.

I have called the preaching of the redemptive Christ the A B C of our calling. It is that because it is something that our preaching cannot get along without. It matters not how educated, how learned, how brilliant one may become, the A B C's of language taught in the first grade are always essential. They are as essential to the most brilliant as to the little tot struggling with the first reader. So too, redemption from sin for the individual through Christ is something that is absolutely essential in Christian preaching. Our preaching cannot get along without it.

A Cosmic Christ

But is this the whole of our preaching? The redemptive Christ is one emphasis that we hold in common with evangelical Christianity. It is evangelical Christianity with its stress upon individual, personal conversion that most people think of when speaking of orthodox Christianity. So vocal has this part of Christendom been in pulpit, radio and press that many Calvinistic pew-sitters also believe this to be the whole of Christianity and Christian
preaching. The saving of one’s own, individual soul becomes the acre of religion. Christianity then is nothing more than a little stream of personal conversion flowing through life without mingling itself with the other streams.

Lest I be misunderstood let me reëmphasize the need of a personal relationship to Christ. You will discover throughout your years of ministry that there are in the Christian Church those who speak the Christian vocabulary, who have been conditioned to a degree by Christian teaching and the Christian community, but who do not possess the realities of the Christian faith. They have not entered into a personal relationship with the redemptive Christ. So I repeat, let no one despise the emphasis of evangelical Christianity on personal salvation.

But we will add another emphasis. We will tell the living members of our church that they are to be new centers of light and activity. They are to carry back into daily life the Christ we proclaim. They are to translate into life the principles of Christianity. If that worked as easily as it sounds in theory, then education, industry, business, politics, culture, social life and recreation would take on different dimension. Believing that our theory ought to work we sit back in our study swivels, look out of the window and expect to see the kingdom of darkness go dashing down the street with the Kingdom of Light in hot pursuit. But to our dismay nothing happens.

Why doesn’t something happen? We have not gone far enough. The laity have caught the vision of the redemptive Christ but not of the cosmic Christ. They realize, of course, that they must be Christian everywhere. But life is so complex that they are often bewildered and confused. They do not know how to weave their personal salvation into the complex social structure. They rest on their oars of personal salvation and let the remainder of life drift by. They drift down the stream of individual redemption and ignore the other streams.

They do not understand that the redemptive Christ is cosmically significant. The Christ we preach is the stone cut without hands in Nebuchadnezzar’s dream. It grinds the world’s empires of gold and silver and brass and iron mixed with clay into powder. But He does more than destroy. He also builds. The stone becomes a great mountain and fills the whole earth. There we have it! We preach a world-filling Christ! Christ is not satisfied until every area of life is at His holy feet. He is King of all the kings of earth. He is Lord of all the lords of earth. All authority has been given unto Him. When we ignore the other streams of life in preaching or in daily living we thereby deny the universal sovereignty of the world-filling Christ. Christ is cosmically significant on the basis of His great redemption.

A Possible Solution

But how are we to make real the cosmic significance of this redemptive Christ? It will have to be done by the pulpit and the press. It will have to be done by us until the laity is so saturated with the cosmic significance of Christ that all kinds of Dr. Colyns will rise up and lead the people. Then we will begin to realize something of what Theology Today said of Great Britain that large numbers of Parliament “have been fervent interpreters of Christianity in the pulpit, on the public platform or in literary effort.” The editor also states “that the laity in our American churches have been far behind their brethren in the British Christian tradition in articulate utterance regarding the Christian faith and its relevancy for the tasks of culture and statecraft.”

The editor continues: “There is no escaping the fact that certain problems confront the American Church today which the clergy alone cannot solve. If the Christian religion is to make a powerful impact upon our colleges and universities, within the great labor unions and in the sphere of organized labor in general, in Chambers of Commerce, in state and national legislatures, and in the executive offices of government, there is only one way in which this can come about—when the laity become more articulate in the expression of their Christian faith. It is time to give fulfillment to the yearning that is common to the Old Testament and the New, ‘Would God that all the Lord’s people were prophets and the Lord would put His Spirit upon them.’”

I agree with his solution, barring one assumption. It assumes that the clergy have done their best. I wonder about that. How often do we unfold to our laboring men in the pew the Scripturally grounded, God-breathed principles upon which a Christian labor union may be founded? How often do we give organization to it where leadership is lacking? If we did, don’t you think that the efforts of Christian laboring men would make a bigger impact upon the laboring world? Honestly now, how often have you graduates throughout your days of pew-sitting, ever gone forth from a worship service with a new vision of and new enthusiasm for the Christian principles upon which a Christian labor union is founded? We, the clergy, have failed to make real to our laboring men the constitution which roots itself in the redemptive cosmic Christ and upon which a Christian Union can be built. If we fail here how can we expect our men to battle for this in the laboring world?

Again, our church members are citizens of this world as well as of the next. As citizens they have civic obligations. They take them seriously. They desire to perform them as Christians. By what standard shall they realize them? It is one thing

1 Theology Today, p. 122, April, 1944.
2 Theology Today, p. 121, April, 1944.
3 Theology Today, p. 122, April, 1944.
to shout: “Your Christian duty is to vote.” It is another thing to give them a well thought-out, Christian political platform by which they may test the political candidates and the major issues. Only when we are willing to work up mental callouses by building such a platform will a solution appear upon the horizon. Our people would be far more politically minded upon Calvinistic principles if the pulpit would hold up each plank of such a platform and put it together before their very eyes. Our children and youth growing up in such an atmosphere would give more thought to statecraft than they do now. How many ministers have been willing to give of their time and ability to furnish the spark for the organization of a Christian Political Party and build a platform around which our people might rally and upon which a few aspiring Calvinistic statesmen might stand?

There are our Christian business men. They too feel the need of being distinctive in their conferences, associations, and Chamber of Commerce meetings. When do they receive Scriptural, economic principles unveiled, unfolded and applied to the law-evading, cut-throat competitive world of business and commerce in which they find themselves? Our Christian business men have grown up in a business world where God in Christ is confined to a few words of grace at Chamber of Commerce dinners. Important assemblies dismiss Him with an opening prayer or a so-called invocation. God in Christ is treated like an emeritus Dominie; handy to have around, convenient upon occasion, but a mere spectator in the gallery. He who should be at the very heart of business, economics and politics is given but a mere tipping-of-the-hat recognition. Much of this can be laid at our door because we have failed to make practical the Christ for these spheres of life.

Without multiplying these examples further let me challenge you to give this serious thought. Preach the redemptive Christ in all His fulness and beauty, but work out also His cosmic significance for every area. Crystallize concretely the principles and their application for every sphere of living and through the medium of our periodicals share your contributions with those of us who have lost the vision or who sense the need but lack the ability to work it out. This sounds like asking for an Abraham Kuyper. Yes, that is it! That is exactly what I am trying to say. I ask not for one but for as many as are graduating tonight.

The objection that will push my remarks of this evening to the side lines will be: “This is not the task of the Church.” But I am not asking that the Church as Church organize and maintain such organizations. I am asking that Christ be so preached that not only Christian School Societies and schools result but that all other needful societies be founded also. If we can so present the Christ that schools for Christian education follow, why not other organizations as well?

**Preach**

All this can be accomplished by the foolishness of whole-counsel preaching. It is a preaching that heralds the proclamations and announcements of the King of kings and Lord of lords. That is an easy task. It is sacrificial work. But let us never forget the kind of Christ we preach. Paul put it correctly when he said: “We preach Christ crucified.” One cannot preach Christ crucified without taking up his own cross. Christ’s crucifixion calls for ours. Whenever we are tempted to preach Christ for individual souls only and to neglect the cosmic significance of such personal salvation in Christ let us deny ourselves, take up our cross and follow the redemptive, cosmic Christ into the factory, office, Chamber of Commerce, City Hall, legislative assemblies, labor hall as well as into the class rooms of our Christian schools. Such preaching takes time, more study and ceaseless prayer. We have a sacrificial task, but we preach and follow a crucified Christ who is King Eternal.

Rivet your spiritual eye upon that Christ and raise your battle cry. It is the battle song of every Calvinistic candidate for the Gospel ministry.

Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Thro’ days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal,
We follow, not with fears;
For gladness breaks like morning
Where’er Thy face appears;
Thy cross is lifted o’er us;
We journey in Its light,
The crown awaits the conquest;
Lead on, O God of might.
DURING the war and post-war years the United States established its reputation as a generous nation. Certainly it was as generous as any other leading power. Besides if any large nation has insisted on freedom and democracy in the reestablishment of international relationships the United States has done so. Our record is not altogether clean, but there is little doubt that we are regarded as the good natured, generous big brother in the group of the United Nations.

Within this country conditions and relationships are, generally speaking, the envy of the rest of the world. Our democracy with its many faults is surprising if not astounding to visitors from other lands. It would be churlish indeed not to recognize this. But because this is true shortcomings and weaknesses in the functioning of our economic order are all the more noticeable. Where one has reason to expect so much, failure of our system to function as it should stands out as a glaring inconsistency or contradiction.

Although we proudly consider ourselves to be the most democratic nation on earth our treatment of certain minority groups is shocking to the observer. Our denial of the right to vote to the Negro in the South is not only surprising to members of other nations; the lack of interest in this matter and concern about it within this country is shocking. Our blissful disregard cannot continue as the recent riots and the grumblings of the post-war years should indicate. This lack of interest is being challenged by the groups affected by this attitude. Representatives of minority groups and others interested in democracy and justice are trying to correct the situation, to correct it before critical situations arise. One of the methods of attacking the injustice is the submission of bills for Fair Employment Practices Commissions to our legislatures.

The Federal Fair Employment Practices Bill and bills similar to it proposed in several states are intended to prevent employers of more than a certain number of employees (eight for example) from discriminating against any employee or applicant for employment “in regard to his hire, tenure, or any term, condition or privilege of employment because of his race, creed, color or national origin.” Labor organizations would be prohibited from discriminating against any member or applicant for membership for the same reasons. Such bills provide for the appointment of Fair Employment Practices Committees which would receive complaints, investigate conditions, hold hearings, and, in case of discrimination, issue orders to cease and desist. If the orders of this commission should go unheeded they would have power to petition the courts for enforcement of their orders.

Although many United States citizens seem to be unaware of the fact, members of certain minority groups, the colored people particularly, find it almost impossible to get employment in certain industries, even in mass employment industries. It is a fact that during the early years of the war, when the need for war workers was urgent, thousands of individuals could not get into certain industries, for no other reason than that they were colored. The temporary Fair Employment Practices Committee did excellent work under the circumstances, but appropriations for it have been withdrawn, and the bill providing for a permanent Federal Committee has not been passed.

It is unfortunate that we have to resort to legislation in order to make job opportunities available to some of our fellow citizens. If employers and labor unions do not voluntarily end discrimination there seems, however, to be no other remedy. This is all the more unfortunate because legislation is liable to bring with it difficulties of application, of interpretation, and of enforcement. For this reason the F.E.P.C. bills should be carefully examined to prevent new injustices. The obvious intent of the bills is and their purpose should be to prevent discrimination only in the case of employment for hire where the applicant is capable, and where all other conditions of employment can be met as well by him as by any other individual. No religious institution should be compelled, for example, to employ an individual who is not in agreement with its accepted beliefs.

Aside from the difficulties which the formulation of such acts presents the difficulty in getting them through our legislatures arises from the callousness and the indifference of our public. The same indifference which condones discrimination stands in the way of doing any thing definite about it, par-
particularly by law. Employers are in many instances opposed, and they base their case upon such high sounding arguments as this, that the restrictions imposed by such acts would be an interference with their freedom, would be in fact undemocratic. If there were no others than these employers to consider the argument would not be so bad. But how does such an argument affect the American citizens to whom the acts would give new opportunities? These individuals are now refused jobs, not because they are incompetent, but because of their race, creed or national origin.

Employees of the majority group are wont to say “we will not work with such and such a one. We’ll quit rather than do so.” The employer says “I cannot employ so and so because my employees will not work with him,” or “I could never promote a person of such a color or such a creed because my workers would not work under him.” By talking and acting this way, however, employers, and the employees of our majority group, limit jobs and opportunities of individuals of minority groups simply because they belong to such groups. And by limiting job opportunities they hold down the standard of living of those who are thus kept out of employment.

The presumption in such cases is the presumption that we are superior in some respect to those against whom we discriminate. But if the applicant for a job meets every requirement for the job other than that his color or nationality is not acceptable the superiority of those who get the jobs is really that of the dominant groups, it is the superiority of power. “Oh,” somebody is likely to say, “Let us be realistic, it is often desirable to refuse employment to one of the representatives of these minority groups to save him the embarrassment that would follow if he were to be employed.” To save whom embarrassment, one is inclined to wonder, the one discriminated against or those who do the discriminating? When all other arguments fail we fall back upon the argument that it just will not work to employ colored folk, for example, and have them work in the same plant with white folk. Will it not? Have we tried it honestly and whole heartedly? If it does not work whose fault is it? And what is the alternative?

We are intent upon democracy, freedom and justice, but we have so many reservations when it comes to particular cases. Do we not give many of our own citizens as well as the citizens of foreign countries reason to doubt our integrity? If we believe what we profess in our noble Bill of Rights, and if we are really concerned about constitutional guarantees, we should carefully examine our employment practices. Whenever we find that we have been unfair, unkind, unchristian let us have the courage to correct the situation. If a Fair Employment Practices Act seems necessary, let us have it.

ROSE OF SHARON

Cold winds blow from the frozen hills,
Piling deep snow on the icy sills.
Warm in the amber lamplit room
A crimson rose unfolds in bloom.

Blow, bitter winds, with stinging dart,
Drive snow and sleet against my heart.
I know a pure and perfect Rose
Blossoms above the winter snows.

MILDRED R. ZYLSTRA
Dear Dr. Bouma:

Very since postal service between Hungary and America has been restored I intended not only to correspond with you, but also to tell the readers of your finely edited monthly something about the Hungarian Reformed Church and its activities, as also about the so-called Reformed movement in the same church and about the life and activity of Hungarian Calvinists in general.

I greatly appreciated your courtesy in mailing to me THE CALVIN FORUM ever since May of this year. This enabled me to become acquainted with Calvinistic activity during the year and your column “Calvinistic Voices Around the World,” that fine column in your periodical, furnished me information on the activities of brethren in the faith—unknown and yet so well-known—in Australia, South Africa, America, and France. In this way I was in a position to become acquainted with the thought and the activity of these various Calvinistic groups in the post-war period, enabling me to see how they are each in their way struggling and laboring for the honor of God because all are baptized in one Spirit into one body . . . (I Cor. 12:13b).

It was indeed a great joy to me recently to receive the double August-September issue of THE CALVIN FORUM containing that beautiful report of the Third American Calvinistic Conference. What struck me especially was the Resolutions, one of which, devoted entirely to the Hungarian Calvinists reads:

“Resolved, that we, mindful especially of the sorry plight of our fellow-believers in Hungary, extend to them an expression of our deep concern; That we commend them to the tender care of God; and That we commend them to the sympathy and prayers of all Calvinistic groups throughout the world . . .”

These comforting and heartening words came in God’s providence to us at a most auspicious moment, for the official organization of Hungarian Calvinists, the so-called John Calvin Society, organized in 1936, has just now in the early part of December celebrated the tenth anniversary of its existence in a quiet, modest, but hopeful and truly idealistic spirit. At this festive annual meeting the President of the John Calvin Society, the writer of these lines, read an exact translation of this beautiful resolution. The small assembly was deeply impressed with this message of genuine Calvinistic fraternity and charged its President to convey to the leaders of the Calvinistic Action Committee the warmest gratitude of Hungarian Calvinists.

On the occasion of this tenth anniversary of the John Calvin Society in Hungary and its reply, allow me to give a brief sketch of the activities of this organization. This society was founded in 1936, the anniversary year of the first edition of the Institutes of Calvin. It was greeted with a chorus of derision and contempt not only on the part of modernist, half-modernist, and pietistic theologians, but also on the part of the Barthians, who just then—the fall of 1936—were very vociferous because just at that time Barth delivered a series of lectures throughout Hungary, which gave his enthusiastic proponents an occasion to expose to ridicule the aim and objectives of the John Calvin Society.

However, we quietly persisted and began our labors. During these ten years of our existence we have held many conferences and scholarly meetings and have placed on the market a number of publications, such as: “John Calvin as the Servant of God,” “The General Priesthood of Believers—Its Essential Meaning,” “The Sovereignty of God and Human Life,” “Calvinism and Culture,” “The Sunday School and the Reformed Church,” “The Eucharist and Eucharistic Conferences,” “A Scriptural Evaluation of Our Psalms and Hymns,” “The Prospects for a Reformed Theology,” etc.

The Struggle for Historic Calvinism

Through these publications we have, with God’s help, exerted a real influence upon our people. Especially the first of our larger publications was epoch-making and had great appeal. These six lectures on the Nature and Meaning of the General Priesthood of Believers deserve very much to be translated into English.

However, we regret to say that until now we have not yet been able to edit a magazine of our own. The terrible war broke out in 1939 and in those early years we had our wings seriously clipped. Hence only three of the ten years of our existence have we been in a position to labor without interruption. And today, after the total defeat of Hungary, we must with the help of God begin everything anew.

It is a sad fact that our people (I refer to our Calvinistic people) do not seem to recognize or wish to recognize that in this great calamity that has come to Hungary, Calvinism could serve as the greatest source of the renewal of our national life—in fact, that Calvinism could become the “source and guarantee of our (new) constitutional liberties” provided the Reformed church leaders, its ministers and theologians, would embrace and profess this faith from deep conviction. Sad to say, the present situation is such that a group of our theologians assume a neutral attitude toward these high ideals, and that many other small groups, such as Pietists, “General Christians,” Barthians, etc., have assumed a hostile attitude and, despite their differences among themselves, promptly are at one in reviling, attacking, and even opposing this positive movement for the Reformed Faith.

In spite of this, however, we are by the grace of God going forward and our people are beginning to look with hope to historic Calvinism for that which no other Christian group or movement can furnish to our deeply humiliated country, viz., the renewal of the Christian soul of our nation and the perseverance in the old approved ideals!

The Reformed Church of Hungary

As to general conditions in the Reformed Church of Hungary, it should be remembered that we in Hungary do not have a diversity of Reformed denominations, as is the case in the Netherlands, South Africa, and America. We have only one large historic Reformed Church without divisions or secessions, just as was the situation in the Reformed (Hervormde) Church of the Netherlands before the days of the Secession. Hence the Dutch distinction between “Hervormd” and “Gereformeerde” does not exist in our country. Both terms would in our case refer to the one old, historic, large Reformed Church with the Heidelberg Catechism and the Second Helvetic Confession as its doctrinal standards.

Life and activity in this large Hungarian Reformed Church is under the present conditions not interfered with. Both in its constitutional form and in the form of its organizational
life, the churches at present enjoy liberty. This is due to the fact that the present political coalition in our country desires to live in peace and harmony with every church. In fact, the present government lends strong support—even financial—to the church (i.e., Christian) schools, because the radical agrarian reform of 1945 has also seriously crippled the churches by the expropriation of the lands owned by the churches and by the church schools.

This radical agrarian reform, by which not only the churches and congregations but also all Christian schools (lower, intermediate, as well as higher—and hence also the Theological Schools) have largely lost their landed estates, has also struck a serious blow to the churches and schools of Reformed persuasion. In fact, the Hungarian Reformed Church has by this “reform” lost no less than 23,617 “joch” of land, and the Reformed schools and Theological schools no less than 28,499—a total loss of 52,116 “joch” of landed estates, and has in compensation under the new set-up been allowed only 1,184 “joch.” (Note: A Hungarian “joch” or “hold” is approximately the equivalent of an acre.)

As far as statistics are concerned, the present Hungarian Reformed Church consists of 1,903 congregations with a membership of over two million souls. In these churches some 1,750 ministers are in active service, many of whom are assistant pastors.

As far as Christian school statistics are concerned, the following facts speak for themselves. Besides the Reformed Theological Faculty of the National University of Debreczen, the Hungarian Reformed have the following schools: three Theological Seminaries (Budapest, Pecs, and Sarospatak), one Christian ministerial training school, one law school at Kecskemét, 19 Christian gymnasia (colleges) for boys, three for girls, three teachers colleges for men, four teachers colleges for women, one lyceum (high school) for girls, 15 high schools, one agricultural school, two winter courses for agriculture, and some 1,021 primary schools.

**Christian Education**

It must be remembered that the so-called Christian schools in Hungary do not belong to the state but to the Church, in this case the Reformed Church. Hence the Hungarian Reformed Church with its approximately 2 million souls has no less than 6 institutions for higher education, 52 for secondary and collegiate training, and 1,021 lower schools. Figures of the teaching force in each group are as follows: Higher Institutions: 30; Intermediate and Collegiate: 850; and in the lower schools: 2,650. The number of scholars and students in each group is respectively: Higher Institutions: 466; Intermediate and Collegiate: 14,971; Grammar School: 161,576. This adds up to a total of 181,913.

The danger of the nationalization of our Christian Schools in Hungary is great. A number of the political parties in power are determined to push the so-called secularization of the Christian Schools under the motto: “Schools should be state-owned!” The Christian Churches of Hungary may hence have to prepare for a real struggle in the field of Christian education.

The Reformed people of Hungary have no political party of their own. Protestants are spread over many different parties, but most of the Reformed people belong to the so-called “Kis-gazda-part,” i.e., the Party of the Small Farmers. It must be remembered that the overwhelming majority of the Hungarian Reformed people are farmers. The President of the new Hungarian Republic, the Rev. Z. Tildy, also is a member of the large historical Reformed Church, and the present prime minister, Mr. Frans Nagy, is likewise a member of the Small Farmers Party.

Returning to the Hungarian Reformed Church, we can say that the war damage suffered by its congregations is as follows: 46 churches (steeples) completely ruined; 532 churches partly destroyed; 445 churches undamaged.

The financial condition of the churches is at present very low. By the loss of their estates they have become poor. This, of course, is likewise true of the Christian schools, higher and lower. It is not surprising that as a result the salaries of the church officers (ministers, teachers, college teachers, and university professors) are pitiful. This is especially true in the cities, where the income is limited to a fixed salary. For instance, in Budapest a common school teacher receives 30 dollars per month, a high school teacher 35 dollars, and a professor in the Theological School of Budapest receives 40 dollars per month, whereas an emeritus-Professor receives only 32 dollars per month.

And so I have tried to tell you a bit about our Hungarian Reformed Churches. At a later time I hope, with your leave, to discuss a few special issues which, I think, will be of real interest to the readers of THE CALVIN FORUM.

The Lord be with you and bless you in your life and labors! With hearty greetings,

Your Brother in Christ,

JENO SEBESTYEN

---

**A LETTER FROM SWITZERLAND**

Zürich, Switzerland

January 12, 1947

Dear Dr. Bouma and CALVIN FORUM Readers:

As I write this first Forum letter for the year 1947, I am not in my own country but in a railway station in the city of Zürich in beautiful Switzerland. You ask what business I have being here? Setting this is the vacation season for ministers. And Switzerland hardly belongs to the outskirts or suburbs of the city of Groningen! You are quite right. Let me explain. The recent Synod of Zwolle has undertaken a good many constructive projects, and among these was also its interest in the spiritual care of its church members who are forced to spend a comparatively long period in other countries. This also includes those suffering from chronic ailments and seeking a cure in such a country as Switzerland, where many mountain villages consist for the greater part of hospitals and sanatoria. Such church members abroad are also found in many other countries.

With a view to these cases the Synod appointed official visitors, among whom also your CALVIN FORUM correspondent for the Netherlands. And so I was commissioned to go out exploring and at the same time to minister to the spiritual needs of such church members as I might find. This is for a period of one month. My consistory released me with great hesitation, seeing it would mean an interruption of a whole month in my regular winter schedule of church activities, but seeing it meant a commission of the entire denomination speaking through Synod, a local church can hardly refuse to cooperate. And so my consistory allowed me to go at the close of the month of December, immediately after New Year’s. As you realize, that month is the busiest month in the calendar of a minister. Hence I could not send you my regular letter, despite my careful notation for January first on my agendum. And so it happened that I am trying to keep my appointment with THE CALVIN FORUM and its readers in a waiting room of a railway station in Switzerland on this 12th of January. I need hardly add that this duty—for that I consider it—is also a real pleasure.

Having explained sufficiently the reason why the dateline of this letter is not Groningen, let me now tell you a little about the work itself that has brought me here. More than ever before, the sick are scattered throughout Switzerland. Starvation and other terrors of the war have greatly increased the number of T.B. patients. Those suffering from this ailment in a serious degree can do not better than to expose themselves to the air and sunshine of this beautiful country. However, most people cannot afford to do so. In fact, many boys and girls and men and women who were in the underground movement and who suffered terribly in the prisons and camps of the beastly (no! not even beasts did as they did) Germans have contrived some serious form of this or some other disease. For such cases provision is properly being made.

With hearty greetings,

Your Brother in Christ,

JENO SEBESTYEN

---

**THE CALVIN FORUM**

* * *

**MARCH, 1947**
PERSECUTIONS have robbed many nations of their best citizens. Although the heat of the persecutions in the Netherlands had subsided, the aftermath of ostracism and frustration impelled many of our Dutch forebears to move westward. Today the city of Holland commemorates their great deeds of faith and returns thanks to God for directing dedicated souls to found a new city to worship God according to the dictates of conscience. Netherlands's loss, our gain. This centennial celebration of God's glory must be religious and worshipful. Christian men and women with a sense of destiny given to them by God came here to be loyal to the will of their Lord. No wonder therefore that on Sunday, February 9, all the churches of Holland, Michigan, commemorated the arrival of Dr. A. C. Van Raalte. No wonder that many churches throughout the United States and even in the Netherlands did likewise.

Celebration in Hope Chapel

The worst storm of the otherwise unusually mild winter did not prevent our community from crowding Hope Memorial Chapel to celebrate the arrival of our pioneers. This meeting took place the afternoon of Sunday, February 9.

The music was superb and inspiring. The Holland High, the Christian High, and Hope College choirs sang separately and as "massed choirs." It was touching to hear the Holland Christian High sing Psalm 146 in the Dutch language. Nor will the "Hallelujah Chorus" ever lose any of its majesty and power.

This meeting had something international about it. A letter of the Hervormde Kerk in the Netherlands was read. A cablegram of the mayor of the city of Amsterdam had also been received. Space does not permit us to include the speech of Mr. Boetselaar, a Dutch government official, and of Mr. Wm. Wichers, both originating from The Hague and reproduced for the occasion.

"Binding God in History"

Our main interest centers in the speech of the guest speaker, Dr. E. F. Romig, pastor of the West End Collegiate Church, New York. Dr. Romig was invited by the Reformers of the Centennial Commission to speak on this occasion and not, as was erroneously stated in the Holland Sentinel, by the Holland Ministerial Association. This association had nothing to do with the planning of the meeting. It is deeply regrettable that not only this meeting but all the broadcasts of the day were lopsidedly of Reformed members, all the planning having been done unknown to some other members asked to serve on the committee.

If there were puzzled about the topic: "Binding God in History." Who and what can bind God in history, especially since history is, first of all, an unfolding of God's plan? We thought man executes the will of, but does not bind God. So we wondered how the speaker was going to develop his theme.

The speaker introduced his address with this question: Is this kinship that binds us to Van Raalte an end in itself or does it point to a broader area from unity to unity? This question he dropped for the time being.

He then began to play with the word "bind" in a few selected passages of scripture. His first citation was from Job 38:12, "Canst thou bind the cluster of the Pleiades?" This rhetorical question has only one answer, "No!". No man can bind them, only God can. Instead of stars the speaker read events of history, at least so we interpret him. God alone can bind the events of history.

This is in antithesis to humanism for there is nothing in man by which we can go from unity to unity and from strength to strength. Even such a proverb as "Eendracht maakt macht" (In unity there is strength) cannot be humanistically interpreted. He related the well-known illustration of the father who asked his sons to break a bundle of darts. They failed to do so because these darts were in a bundle. He then took each dart separately. Breaking them became a simple matter. Without the will of the father there would not have been that unity.
So God takes the diverse strands and weaves them into the pattern of history. William the Silent knew this when he said: "I have made an alliance with the King of kings." So did the Dutch dominie who sheltered the Jews who came to the New Amsterdam colony. He knew no such words as brotherhood and unity, but believed that God is the Father of us all. Dr. Wyckoff, after a meeting with Van Raalte, compared this great man to a watchman because he had a sense of destiny. God would take the doings of the new colony and weave them into the pattern of history.

Complete Commitment

The speaker continued his play on the word "binding" by quoting Deut. 6:8, "And thou shalt bind them for a sign upon thy hand." The hand is used for gestures (emotional life), for writing (intellectual life), and for working (volitional life). The speaker wished to convey the idea that our whole personality must be bound to God. The early settlers were practical men—colonizers. They also felt the need of education to read the Bible. They exemplified basic principles of democracy forged upon their anvil of persecutions. Two thoughts thus far: God does the binding and we must bind ourselves to God completely.

Again—Binding God

The caption of his speech was taken from his last division. Whatever ye shall bind on earth shall be bound in heaven. This passage on church discipline aroused our curiosity. Would he strike the keynote of the separation and would he remind us of its necessity today? Obviously this text tells us of the "keys," and Christ did not say anything else but that there must be discipline in His church.

The speaker soon disillusioned us when he informed us that he did not consider it heterodox to give us another interpretation, not as a theologian but as an ordinary man to man. He told us that he knew the explanation given to this passage by the Heidelberg Catechism, but that did not exclude the one he was to give. The following are practically his own words. If we rest our faith in God as Christians, if we become instruments of His, whatsoever we undertake, it has His ratification and has cosmic significance. The excellent under God becomes the permanent. A Christian is caught up in a great movement; whatever is bound on earth is bound in heaven.

Acid Test of Tradition

The speaker kept Abe Lincoln in the background of his mind. He said that his address followed closely the three divisions of Lincoln's second inaugural address. What will bring an endurable peace? 1. We must do the right; 2. Must bind up the nation's wounds; 3. Envisage an endurable peace. The test is what significance do the things of the past have in the building up of a world peace and brotherhood? Then under God they have their benediction.

The second test is the keen awareness of the need of education. The colony felt that it was under obligation to give Christian training to their children. The speaker then related what Hope College had accomplished and made mention of Calvin also. The third test is missionary zeal. A graduate of Hope, we believe the speaker said, at any rate a friend of his, made this notation in his diary the night before he was martyred: "To-day I made another Arab friend."

There must be a fellowship of nations in which the will of God prevails.

Another Centennial Celebration

The headline of the Holland Sentinel of February 13, 1947, blazoned the news "Van Raalte Home Becomes a Shrine." Christians incidentally do not have shrines except when paganized a bit, but that only proves that such headlines in time will even creep into a town founded by Dr. Van Raalte. Of historical interest is the fact that an "outsider," Mr. Wm. Eerdmans, bought the Fairbank home of Dr. A. C. Van Raalte as a memorial to a great man. This home will house important documents of Van Raalte. These documents will be accessible to any student of history.

On the night of this purchase the Holland-Zeeland Chapter of Calvin Alumni sponsored an alumni-centennial celebration by inviting the historian, Professor, and author Dr. A. Hyma to address this community. The emphasis of this meeting was historical in distinction from the services held in the church and in the chapel, February 9.

Dr. Hyma spoke in the historical Van Raalte church—today the Ninth St. Christian Reformed Church. In his introduction he castigated our community for allowing an outsider to purchase the "Van Raalte Shrine" since this community was not historically minded enough to do so. The speaker expressed the conviction that Van Raalte will some day be recognized as one of the outstanding colonizers of the United States. Regrettably, the city of Holland was asleep.

He described Van Raalte as a gentleman who did not inquire as to a man's faith when seeking help for his colony. Even after the secession he never harbored any unkindly feelings toward those who left him, except toward an elder who spoke untruthfully behind his back.

His sermons were always of a substantial character. Practically all the sermons Van Raalte ever preached are in existence and in a good condition.

As a colonizer Van Raalte succeeded in obtaining loans for the purchase of Holland. He owned the entire piece of land upon which Holland is built and which was bought for the purpose of having a Christian community. He succeeded in persuading Congress to appropriate a million dollars for the improvement of the harbor.

R. C. A. and the Secession

Was Van Raalte to be condemned for joining the Reformed Church of America? The speaker did not touch upon the question whether the union was consummated too hastily. He felt that Van Raalte was in the midwest and in need of help. He had left a land of want and persecution and now desired security. What were the causes of the secession? As today, so in the days of Van Raalte the dominie had to endure much criticism. Underlying dissensions could not be suppressed.

Besides, people became better acquainted with the East. They found modernism there. Should Van Raalte then not have seceded also? The speaker for personal reasons would not give an answer, but no one in the audience could be at a loss what that answer would have been. In the latter part of his life Van Raalte will some day be recognized as a synod of the Reformed Church. He tried to push his own college so that this community would educate its own men and thus safeguard a precious heritage. Why then did he not secede? It is hard for any one to admit error.

The speaker then warned the Reformed brethren present to be careful of the East. This will be true especially this summer when in the city of Van Raalte the question of a merger with the United Presbyterian Church will be acted upon. He warned them not to unite with this church.

The speaker did not mention a question that always seems to have been a major one to us—lodgism.

Van Raalte and the Christian Reformed Church

If Van Raalte lived today he would have felt a stronger kinship with the Christian Reformed Church than with his own denomination.

Van Raalte was bitterly disappointed in his failure to establish Christian Schools. He felt that education without God was pagan. In fact he even contemplated returning to the Netherlands with his three sons on that account.

Van Raalte would have found in the Christian Reformed Church the same dedication to the truths he held sacred.
He concluded with the warning that if Van Raalte could speak to us he would say, do not judge others but work out your own principles. All those who believe will be saved and in heaven there will be neither Reformed nor Christian Reformed.

More Centennial Celebrations

Since we in Holland are aware that we are not in heaven but on earth, we shall go on celebrating this year as a community and as denominations. Dr. C. Bouma will speak under the sponsorship of the Centennial Commission March 8, 1947, in the Dutch language. The Ninth St. Church will commemorate its beginnings on April 8 and 9. Classis Holland of the Christian Reformed Church will do so on April 15 and 16. The First Reformed Church has set its date also and we believe so has the Reformed Church of America.

Fortunately, tulip time in Holland and the Van Raalte celebration will not overlap. They will be kept apart since the community does not desire to mix the commercial and the religious interests.

Holland, Mich.

Jacob T. Hoogstra.

---

Book Reviews

A VOLUME OF SERMONS


The compiler and editor of these eighteen sermons written by as many contemporary American preachers is, no doubt, responsible for the pretentious title of the book announced above. The present reviewer cannot prevail upon himself to believe that the authors of these sermons can prevail upon themselves to believe that they themselves are "great American preachers" and that the sermons they submitted for publication in this volume are "great sermons". The present reviewer takes for granted that the compiler and editor of these sermons did not seek, and hence did not secure, the consent of all the preachers and several represented in this symposium to use the title which this book of sermons now bears. If he is in error, he stands corrected and—is amazed.

Is the compiler and editor right after all, that is, in adjudging these sermons great and their authors great preachers, at least insofar as their sermons comprehended in this volume are concerned? But what, pray, is a great sermon? Opinions, even of homiletic experts, will differ. In the present reviewer's opinion a sermon's essential qualities are these two: first, that it is a measurably complete and clear expository opening of the given text; and, second, that it directly relates the riches of divine truth there found to the spiritual needs of the auditory. Literary excellence is not an essential, but it is by no means insignificant for that reason. The same might be said of the preacher's delivery, but this element does not enter into the present reckoning, seeing we are dealing in this instance with sermons read but not heard.

In the measure in which sermons meet their essential requirements they may be pronounced good, that is, serviceable unto the end contemplated, namely, edification in the biblical sense of that much-abused term. Of course, sermons that may be pronounced good because homiletic essentials are present in a relatively sufficient measure are not all equally good.

But, again, what is a great sermon. Surely, not all good sermons are great, no more than all good men are great men. Now when are good sermons also great sermons? Frankly, it strikes the present reviewer that, unless one wants to make an exception for the sermons (so-called) of Jesus who was the Son of God and of His Apostles who were organs of revelation and as such endowed with inspiration, the category of greatness is hardly applicable to preachers such as they are and to their sermons being what they are. God truly is great; and His gospel is amazingly great; and God's grace in entrusting the treasure of His Word to earthen vessels is great. But shall we say that these earthen vessels themselves are great and that their preachments are great?

But if we should grant that preachers and their sermons can be great, we shall have to insist that they are, as the saying goes, few and far between. And we must add that posterity had better be judge and not contemporaries. Hypothetically, then, great sermons will be sermons that are, first of all, good sermons to a superlative degree. In other words, their expository quality must be supremely excellent in respect alike of fulness of truth-content implicit in the text concerned, and of its clear, orderly and moving presentation; and their applicatory virtue must be decidedly outstanding as regards the knowledge of men: their times, their circumstances, their needs, and the fine wisdom which qualifies the preacher to speak home to men's hearts and consciences.

To put it otherwise, great sermons, in order to be such indeed, must be great in God's sight, and must be found recorded as such in the Book of His Remembrance, and not necessarily in men's estimation. Now God passes on preachers and their sermons in Scripture in this life. But Scripture does not encourage us to speak of great preachers and sermons. One cannot help wondering whether Christ the great and just Judge will in the great Judgment Day call any preacher great. We do know that He will publicly declare some of His servants faithful. But faithfulness and greatness are not in the same category.

The eighteen sermons of this volume are not all equally good. The present reviewer regrets to say that, to the best of his knowledge, the average American orthodox sermon—liberal "sermons" are not sermons truly so called—is lamentably short on the score of thorough and skilful exegesis. With solid ground-work lacking, what can reasonably be expected of the rest? Speaking generally of these eighteen sermons, it must be owned that their alleged greatness is not in evidence, and that their goodness is not above dispute. The American pulpit generally is in sore need of Scriptural reformation.

S. Volbeda.

A HISTORY OF DOCTRINE


Here is not exactly a dearth of material on the history of Christian doctrine. With the rise of the so-called History of Religions School of approach to the problems involved in giving an account of the doctrines championed by the Christian Church, this field was gone through with an exceptionally fine comb. Proceeding on the assumption that all religious phenomena, be it in the form of worship or expressed conviction, are but the attempt of mortal man to give account of ultimate reality and of man's relation to that reality, and in the light of it to give an interpretation and a technique of alleviation to the multiplex evils—affliction, suffering, death—which man experiences and to which he seems to be inevitably subject; on the assumption further that each such interpretation was geared to some definite pattern of thought which in turn received impetus from and was influenced by several extraneous sources; on the assumption, moreover, that no re-

THE CALVIN FORUM • • • MARCH, 1947
ligion could claim finality—this school of thought set out with
the confident expectation that the whole of the grand edifice of
Christian doctrine could be explained as but cunning eclect-
icism. In consequence of this conviction, this school of thought
assiduously applied itself to the task of re-editing the sources
which might have had a bearing on Christian doctrine as well
as the writings of the early church fathers. For this service we
are genuinely grateful. Needless to say, the fundamental
assumption of this school of thought proved to be an error
and this caused the whole theory to bog down. But the factual
material has been gathered, edited, allocated and carefully
sifted out.

This book, save for a short chapter of fifteen pages, is the
work of Professor E. H. Klotsche. It is written from a con-
fessional point of view, namely, the Lutheran. This in no way
puts a blemish on the work; in fact, it actually enhances its
value, for it is our firm conviction that every book on the
history of doctrine, or for that matter, of any historical study
of religious values and expressions or forms must be confes-
sonal. The vain boast of some writers who claim to be un-
prejudiced and who would claim the compliment of unbiased
objectivity is either childish illusion or sinister hypocrisy.
Why not frankly admit that every writer has a bias, a prejud-
clise consistent with his own deepest conviction, and that this
cannot but be reflected in his writing. As a man thinketh so
he is. Professor Klotsche does not betray the fact that he is
committed to the Lutheran conviction. This is abundantly
clear, both in the selection of the material and more especi-
ally in the emphasis that is given. He has furnished us in the
comparatively brief volume a highly condensed summary of
the salient features and facts of the history of this most in-
triguing subject. It is in fact a textbook and contains a wealth
of factual material written up in an interesting way. More-
over, it gives more than many books on Christian doctrine,
since it follows the course of thought on this subject through
the 19th century. Because of his sudden demise, one of his
colleagues, Professor J. T. Mueller, added a final chapter

Throughout one finds the confessional, Lutheran emphasis,
and with that knowledge one can genuinely appreciate this
work. Moreover, it has a commendable feature which makes
it especially attractive for those of Protestant persuasion:
namely, a rather long section is devoted to the place of sev-
eral Reformers in the history of doctrine. An appraisal, an
assessment and evaluation, is given of Luther, Zwingli, Mel-
anchthon and Calvin. The agreement and difference between
Calvin and Luther is clearly stated in these words: “There
was no essential difference in their conception of the doctrine
of sin and grace, faith and works, atonement, justification and
sanctification. Calvin differed essentially from Luther in his
conception of the sacraments and predestination, as also his
aim and method of practical reform” (pp. 243-244). Profes-
sor Klotsche seemed a little too eager to discredit the theory
of absolute predestination. On page 33 he avers: “Absolute
predestination had an important place in all the schools of
Gnosticism and it should be observed that it first appeared in
Christianity under the garb of heresy.” It is especially the
latter part of that sentence which we challenge. It ought not
to be too difficult to prove that such a view of predestination was
clearly taught by our Lord and by the Apostle Paul and was
even revealed as a fact in the Old Testament dispensation.

Even so, we do not hesitate to recommend this book and
regard it as a sourcebook and a worthy contribution.

W. H. Rutgers.

FOUR DESERVING DUTCH PUBLICATIONS

HANDBOOK FOR REFORMED EVANGELIZATION. Edited by
F. W. Groshide, T. J. Hagen, and J. Mulder. Kampen, The

This Handbook for Reformed Evangelization presents
in a sizeable volume (9½ by 6 inches) an encyclopedic
survey of the whole field of Reformed evangelization.
It contains sixteen chapters by eleven authors, each one an
authority in his own field, most of them having been connected
with the evangelization movement in the Netherlands for a
number of years. As their contributions indicate, they bring
to the reader the result of rich experience and the fruit of
much discussion on controversial issues at past evangelistic
conferences.

The first or general division in six chapters deals with the
principles of Reformed evangelization, its relation to the
Church, its organization and finances, the spiritual and psy-
chological condition of those with whom it labors, the
workers, and the methods of evangelism preaching. The second division
in one forty-page article treats the history of Reformed evan-
gelization. The third or practical section discusses in two
hundred and three pages such various phases of evangeliza-
tion as: The Sunday School, work among boys and girls, among
adults, among students, family visitation, open air preaching,
distribution of literature, the Roman Catholics and the sects,
and evangelization in the broader sense of the term.

A glance at this summary of its contents is enough to indi-
cate what a wealth of valuable information this handbook con-
tains. How much a person who is interested in this important
field of labor misses if he cannot read Dutch!

GESCHIEDENIS DER GODSPENBARING. Handboek voor de Ken-
nissen der Bijbel. By Dr. F. L. Backer (O.T.) and Dr. J. H. Backer (N.T.). Kam-
pen, The Netherlands: J. H, Kok, N.V., 1939 and 1938, re-
spectively. 496 and 696 pages.

These two reverend gentlemen, both Professors in a college
in the East Indies, have undertaken to supply a com-
prehensive treatise of Biblical History. It contains not alone a
review of the facts recorded in the Bible, but also, as the title
dicates, a historical review of the divine revelation recorded in
these facts. The work contains, moreover, besides a re-
hersal of the historical facts and their teachings, psychological
studies of the Bible characters. It is a veritable goldmine
of information.

At the close of the chapters the authors have appended il-
uminating notes, and each volume has a textual index, an
index of names, an index of historical facts, and an extensive
outline. The volumes are large (9½ by 6 inches) and are sup-
plied with numerous illustrative photographic plates.

GESCHIEDENIS DER KERK. Eerste deel. Edited by F. W. Gro-
shide, G. M. den Hartogh, H. J. Houders, G. P. Van Itter-
Kok, N.V., n.d. 797 pages.

This is the first of a series of volumes, presumably three,
on the history of the Christian Church, presented from the Re-
formed point of view. The remainder of the work will soon be
published. Twelve Professors and Doctors are cited as col-
laborators, one being Professor D. H. Kromminga, Professor
of Church History at Calvin Seminary.

The first volume covers approximately the first one thou-
sand years of the history of the Christian Church. It evi-
cences careful work by men who have made special study of
the period of history on which they write. While it is a scientific
work, it is not beyond the conception of the average reader.
In the nature of the case it deals not only with the church
and the sects, but also with the political, the social and the
economic conditions of the age, insofar as these have af-
fected the life of the Church. The book is interspersed with
many photographic illustrations, usually dating from the period
of history which is under discussion.

Judging by the contents of the first volume, one is led to
conclude that this history of the Christian Church is more than
a general survey; it is a scholarly treatise, and it fulfills a
genuine need.

THE CALVIN FORUM • • • MARCH, 1947
CRISES IN CHINA


If you wonder what lies behind the present protracted crisis in China, if you are bewildered by the news reports of Far Eastern affairs, you will want to read this book. Thunder Out of China presents a factual account of what has been happening in China and the Far East; it gives an objective interpretation of China's travail. Here are the roots of the reasons for China's civil war; here is a record of the unsuccessful attempt of the United States to formulate a Chinese policy and bring order out of chaos. Here is a sympathetic account of the work of General Joseph Stilwell, the only Allied commander who understood "the fundamental problems of the war in China." Here is an account of the tragic blundering of Patrick Hurley who reversed Stilwell's policy. Above all, here is a portrait of the Chinese people, eager for change, caught in the meshes of a bureaucratic government, and torn apart by a civil war.

The book will be unwelcome to those who want to believe that Chiang Kai-shek is unquestionably right. The authors say that "the story of the China war is the story of the tragedy of Chiang Kai-shek." They believe that Chiang's government is a dictatorship which is militarily incompetent and politically corrupt. The book will not please those who dislike to hear a good word spoken for Communists of any nationality. The authors declare that the Communists have the people with them because "they knew the changes the people wanted and they sponsored them." They add that the Communists "have played a much bigger part in China than General Stilwell has, but they have given effective leadership to the peasants' longing for justice in his daily life."

The authors do not try to vindicate the Communists. They do not try to predict what China would be like under a Communist regime. Their purpose is to clarify the complex Chinese situation. They do this by presenting fact piled upon fact. Theodore H. White and Annalee Jacoby are in a position to know the facts. They constituted the Chungking Bureau for Time-Life magazines during the war years. Some of the judgments they make, some of the conclusions they draw may be challenged. But the facts they present have not been disputed by any reviewer I have read—and I turned to reviews written by students of Chinese affairs because I found the facts perturbing and wondered if they were accurate. Edgar Snow, author of Red Star Over China and Battle for Asia, says, for example, that Thunder Out of China is "factually accurate and honest, and places events in their proper sequence and proportion."

The authors are not only keen observers; they are also skilled writers. It is difficult to present social, political and military data in a manner that is easy to read. Theodore H. White and Annalee Jacoby have presented a mass of data in a readable way. The book is written in such clear smooth-flowing prose that it is absorbing reading.

But Thunder Out of China is more than excellent reporting. It is an over-all interpretation of the tremendous issues involved in the Chinese crisis. The authors believe that "the forces of change are working more critically and more explosively in China than anywhere else on the entire continent. The peace of Asia and our own future security depend on our understanding how powerful these forces are, what creates them, and what holds them back." This book gives a coordinated account of these "forces of change."

The authors believe that our hope of forestalling revolution from the extreme left is to support a liberal center, not the extreme right wing of the Kuomintang which is the dominant party machine. They believe that we should withhold aid from Chiang Kai-shek until he has taken concrete steps to end his dictatorship. Perhaps the very recent withdrawal of American troops from China indicates that General Marshall held the same opinion. The authors believe that once representatives, multi-party, reform government has replaced the present regime we should give unstinting economic aid to China.

They conclude that we must expect change in China and the Far East. This need for change is perhaps the core of their message.

To adopt the concept of change as our course in Asia is not only in the best interests of Asia, but in the best interests of America. If we proceed on such a course we will not clash with Russia. We can parallel her or outstrip her in winning the affection of new peoples. If we proceed on such a course the new world that is being born in Asia must inevitably be a friendly world. To try to frustrate or delay the birth of this new world is not only wrong, but it is perilous. It might well result in the melancholy verdict that ours was an age in which men died that peace might come—and no peace came.

Thunder Out of China is an important book. Anyone interested in the peace of Asia and our own future security should read it.

MILORD ZYLCRAH.

Noblesse Oblige


In recent years we have had two notably successful attempts to record the history not of some one individual but of a whole clan, namely The Adams Family, and Saints, Sinners, and Beechers. To this Ferris Greenslet has now added a third, The Lowells and Their Seven Worlds.

It is a most difficult genre! Such a book so easily becomes a mere chronicle, a series of biographies of the more outstanding members of the clan. There were times when it seemed to this reviewer that Greenslet has not always escaped the danger. It may be because the book could not be read continuously owing to the pressure of other work, but certainly the reviewer must confess that on occasion he found it difficult to keep the Higginson-Amory, the Cabot-Jackson, and the Russell-Spence lines apart.

You see, there were so many Lowells. As compared with the Adamses they were short-lived. Greenslet tells us that of the six outstanding Adamses the average span of life was eighty-one years, of twelve leading Lowells only fifty-eight. What a long line it is from Percival Lowell born in England in 1851 to Ralph Lowell born in 1899. And what a distinguished line—six Johns including "the old Judge," and "the Rebel," three Francis Cabots, three Charles' including Colonel Charles ("Beau Sabreur"), and many others. How varied their
talents and occupations—divines, physicians, lawyers, judges, architects, educators, soldiers, historians, scientists, diplomats, and especially, too, manufacturers and financiers.

Has the clan attained its zenith in the three children of Augustus Lowell—Percival the astronomer, Lawrence the educator, and Amy the poet? Let us hope not, but it might well be.

America has its nobility, its noble families. Neither the Astors nor the Vanderbilts belong to them. No, it is the Adamses and the Lowells. In days to come the Roosevelts and the Rockefellers may join them. It is an aristocracy not of wealth but of service, of noblesse oblige.

De Wolfe Howe tells us that Lawrence Lowell, Harvard president, once said to him, “In my day in college it was possible, and effectual, to appeal to boys who were not making the most of their opportunities on the score of what they owed to their fathers and their families in earlier generations. Now such appeals are fruitless.”

Little wonder Howe adds that it was said with sadness.

Greenslet characterizes the family as “remarkable for its unity in variety.”

It is the merit of the book that it fails not to record this fact throughout its four hundred pages.

J. BROENE.

PATRIOTIC VERSE


It was, and not so long ago, when a skeptical attitude, sometimes masquerading under the guise of a scientific attitude, was the fashionable one to take toward things patriotic. We debunked our national heroes. We pooh-poohed what we called “flag-waving”. We were amused by the idealism of our forefathers. We called history the bunk. And we allowed such words as freedom and democracy to become merely the catchwords of rabble-rousers and “politicians”.

Then the war came and knocked some sense into our heads. We did not want to give our lives, or our sons’ lives, we did not want to scrump and scrape and sacrifice, for catchwords. We took another look at what we stood for, and found it good. When the war came, we needed our heroes. We found a use for the flag. We sought the past for inspiration and guidance. We took pains to say that we meant something both definite and real by freedom and equality.

It is such a forthright reaffirmation of the American dream, the American ideal, the American heritage that we have in Russell Davenport’s My Country. The poem is downright heartening. It is in the true American tradition. It belongs, by right of both theme and craftsmanship, with “The Concord Hymn”, “Paul Revere”, “Barbara Frietchie”, “O Captain! My Captain!”, and “John Brown’s Body”.

It would be hard to find elsewhere so much of essential America in so little compass as there is in the sixty some pages of this poem. Industrial America bulks large in it—an America in which science is applied to invention and put to use. The boilers and the bars, the propellers and wheels and wings, the whole miracle of the modern engineer is in it. The landscape is in the poem. The melting pot is in it, the “dese and dose” of the 30,000,000 new Americans mingling with the old stock. The national vulgarity is in it too, and the bias and bad feeling of factions. Catholic and Jew and Negro, bureaucrat and pacifist, tycoon and labor leader, all are in it. And the common man, and the soldier killed in action, and mom’s pies. All that, and much more.

Davenport’s America is a country of active men, a country still mainly doing, a maker of things, and not yet reflective. But his theme is freedom, the struggle for freedom, the hard conditions of freedom. The Leitmotief of the poem is that of the opening line,

America is not a land of ease . . . .
Hence My Country is as full of admonishment as it is of praise. Action is not enough. Energy is not enough. Competence is not enough. Machinery and organization are not enough. Without vision a people perishes, and without vision, man, even American man, is only

The instrument man,
The automatic
Man without soul—where
Man is without God . . .

My Country is unblushingly patriotic verse. And what is rare is this: it is good patriotic verse. Good patriotic verse is rare, as good devotional verse is rare, and for the same reason. The reason is that in giving expression to their patriotism, as in giving expression to their religion, poets are likely to say what they want to feel, instead of to what they do feel. The result is sentimental verse. My Country is not sentimental; it is sincerely felt. Moreover, it is simple and direct. It deserves to be what it was meant to be—popular.

HENRY ZYLSTRA.