

the **CALVIN**
ORUM

TOTALITARIAN WAR

Facing the Demon

DESICCATED PURITANS?

Debunking Debunkers

MICHAEL FARADAY

A Christian Scientist

THE CROSS IN HISTORY

Christianity's Symbol

ADAM SMITH

Economics and Original Sin

CREATION AND GEOLOGY

Sills and Catastrophism

CHRISTIAN WORLD VOICES

Index

Books

Verse

VOL. V, NO. 11-12

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A YEAR

JUNE-JULY 1940

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Contents

Editorials

The Demon of Totalitarianism..... 235
 At Last America Is Waking Up..... 235
 The War and Reformed Theology..... 236
 Human Question Marks and Divine Exclamation Points 237
 Those Desiccated Puritans..... 237

Articles

Michael Faraday: A Scientist
 and a Christian.....*By John De Vries* 239
 The Development of the Cross
 in History.....*By Lee S. Huizenga* 241
 Adam Smith and the Doctrine
 of Original Sin.....*By Carel Jan Smit* 245
 Democratic "Divine Right".....*By Ala Bandon* 247
 Sills and the Problem
 of Creation.....*By Dudley Joseph Whitney* 248

Books

Religion and Child Psychology..... 250
 Expository Preaching..... 250

Christian World Voices

From Soviet Poland, via Belgium..... 251
 Atheism and the Gospel in the Balkans..... 251
 A Netherlands Letter..... 252
 Glimpses of India..... 253
 Anglicanism, Eastern Orthodoxy, and
 Transylvanian Calvinism..... 254
 New Zealand Presbyterian Church
 Centenary: 1840-1940..... 255
 Cultural and Economic Rehabilitation in South Africa 256
 Radio and Pulpit on the Pacific Coast..... 258
 Southern Presbyterian Items..... 259
 Eastern Calvinistic Philosophy Club..... 259
 Today's Duty for the Minister..... 260
 Church News and Comments..... 261

Verse

Smothered in Silence..... 244
 In Faith..... 249
 Steel and Flame..... 262

INDEX to Fifth Volume..... 263

EDITORIALS

The Demon of Totalitarianism

THE demon of totalitarianism is let loose in the world today. Some would call it the demon of war, but they are mistaken. War is only the tool of this demon. War, terrible though it is, is not necessarily demonic. It may be glorious. Such was the Revolutionary War of our nation through which it gained its freedom and independence. Such was the Eighty Year's War of the Dutch with Spain, by which Holland became a free democratic people and the refuge for persecuted European Protestantism. War is terrible, but what makes the European War today demonic is that it is the tool of the demon of totalitarianism.

Some months ago THE CALVIN FORUM editorially stated the issue which it holds to be at stake in the European conflict. Some were inclined to view the struggle as a contest for the balance of power between the strong nations of Europe. Some saw the key to its understanding in the treaty of Versailles. Some were of the opinion that all revolved about an honest struggle on the part of Germany for colonies and *lebensraum*. It need hardly be said that all these elements must enter into the composite picture of the international situation of our day. But it is also beyond a shadow of doubt that these factors were and are today subsidiary to a greater issue. The real issue is the rising menace of totalitarianism. What is at stake is human rights, human liberty, civil and religious. This is an international issue. This issue is written in blood and graven in steel on the battlefields of Europe. The swift events of these terrible months of the spring of 1940 are shouting this loudly at the world. In the most realistic sense of the word what is at stake in the struggle between the dictators and the democratic nations is the highest good that any nation can offer its subjects and for the preservation of which all civilized government is instituted. The lights are going out all over Europe. The demon of totalitarianism—ininitely more terrible than war—is bestriding Europe. A civilization deeply moulded by Christianity is being crushed beneath the heel of this triumphant demon. A civilization which may very properly—despite its inevitable weaknesses and faults—be called a Christian civilization has already been blacked out in the greater part of Western Europe and is in jeopardy throughout the world.

You may be prejudiced against the words of a Churchill or a Reynaud, but no man can fail to have his deepest moral sensibilities stirred to silent tribute and noble assent when he hears Holland's exiled Queen, whose country is prostrate but not vanquished, state the issue of the world to the world in these immortal words:

"Over free Holland the lights have gone out . . . The voices of freedom, charity, tolerance and religion have been stilled. Where only two weeks ago there was a free nation there is now the desolation and stillness of death, broken only by the bitter weeping of those who have survived the extinction of their relatives and the brutal suppression of their rights and liberties . . . To speak for Holland to the world, not of the rightness of its cause which needs no advocacy in the eyes of honest men, nor of the unspeakable horrors, or the infamous tricks inflicted on its gallant army and its innocent population, but of the values, the ideals, the Christian civilization that Holland at the side of its allies is helping to defend against the onslaught of barbarism. To remain true to the motto of the House of Orange, of Holland, of all that immense part of the world that is fighting for what is infinitely more precious than life: *Je maintiendrai*. I shall maintain."

Heroic words these of a queenly queen, who fled her country not to escape danger but to maintain in exile the government of an innocent nation brutally crushed by the demon of totalitarianism despite solemn assurances offered repeatedly that its neutrality would be respected.

C. B.

At Last America is Waking Up!

IF we are to realize our duty as individuals and as a nation in the world crisis of today we must see clearly what the actual situation is and the moral challenge it involves. We are living in a world in which might is adjudged to be right. Heads of dictator nations are international highway robbers. The weak nations are crushed and robbed of their possessions and—what is infinitely worse—their liberties. In one year and nine months eleven European nations have lost their independence at the hands of dictators. One by one they have been killed off, mostly by Hitler. Solemn promises have been broken. The juggernaut of European totalitarianism is still rolling on. Now that France has capitulated,

Britain has been surrounded on every side, and Mussolini has joined hands with Hitler, the fury of demonic totalitarian war is to be let loose on the last great stronghold of liberty and democracy on the European continent.

What is to be the course of events in the coming days no one can tell. Will Britain be able to resist the encroachments and attacks of the invader? Will she be crushed? And will, in that case, the war be carried forward from her colonial bases and dominion territories? Will the British government be moved to the new world and be set up in Canada? Whatever answer history will give to these queries, it is now as clear as the noonday sun that this world war is essentially America's war just as much as that of any other great democracy of the world. I would not waste much breath over the question whether we should have declared war on Germany long ago. Even the question whether we should ever send soldiers to Europe strikes me at this stage as missing the real point. The all-important question is this: Does America realize that the cause which is at stake in this war of the dictators with the rest of the world is her cause? Does she realize that all that has made America great is in jeopardy? Does she recognize that a victory for the dictators will mean the eventual blackout of all that is great and noble and desirable in our national life?

This America must realize if she is to save her national soul. This America is beginning to realize, though altogether too slowly. Yes, America is waking up at last. The swift march of the battalions of Germany have driven home to our people the real national menace to every democratic nation. Whatever neutrality may mean in other wars between two nations whose troubles do not concern us, we are beginning to realize that there can be no neutrality in this world war. There is no room for any moral neutrality in a world reeling under the blows of dictators who ridicule democracy and sneer at liberty. The Statue of Liberty in New York harbor either is a farce and so is all that it stands for, or else the menace on the American horizon must be fought with all the weapons at our disposal. If he must be dubbed an alarmist who points out this critical situation and calls his countrymen to the duty of defending all that has made America precious, then put me down as an alarmist. In this solemn hour in which nations topple in a few weeks and the fate of empires trembles in the balance, he must be blind who does not see the serious challenge that comes to America to look to its defenses. There is no isolation in this world of 1940 with totalitarian powers on either side of us and with distances across oceans annihilated by planes that travel 400 miles an hour.

Let America show her efficiency in arming, in arming as fast as she can, and in arming to the teeth. And what is even more important, let us fight the enemy within. The most tragic element in the swift defeat of European nations by the Hitler war machine is the element of treachery. Traitors,

Quislings, fifth columnists, spies, must be hunted down. Let America become thoroughly awake to the danger which threatens its life. Let no one say, Hitler will not come to America even if he should crush Britain. For, in the first place, we are living in days when the impossible no longer seems a certain category; and, secondly, the real battle against American ideals and institutions is already going on today within our own borders. America has been altogether too lenient with foreign and subversive elements. Our doors have been wide open to individuals and forces inimical to the best interests of our nation. Let Norway and Holland stand as a warning to our nation.

Indeed we have the enemy within our gates. If we deal with this problem at the rate of speed of a 1914-war, it may soon be too late. America is a nation of speed and large scale production. Germany has given us a warning that we cannot afford to ignore. If anyone is still of the opinion that statements such as these are made by militarists and alarmists and have no basis in fact, let him listen to our enemies. Said Goebbels: "Nothing will be easier than to produce a bloody revolution in North America. No other country has so many social and racial tensions. We shall be able to play on many strings." And Hitler, speaking of South America, the continent which will be the happy hunting ground for German agents, spies, and Quislings, wrote: "We shall not land troops like William the Conqueror and gain Brazil by the strength of arms. Our weapons are not visible ones . . . We shall create a new Germany there. We shall find everything we need there." So said the mortal enemies of all democracy, freedom, and Americanism. What will our answer be? In the "New World Order" of which Japan, Germany, and Italy are beginning to speak as emerging out of the chaos of war, there will be no room for America, except as a vassal of the totalitarian powers. God save America!

C. B.

The War and Reformed Theology

THE invasion and subjugation of the Netherlands by the Nazi war machine may prove of far-reaching consequence for Calvinistic theology, church life, and Christian political and social organized effort in that country. It is difficult to say at this time just what the situation in Holland will be under the Nazis. Only now, some six weeks after that fateful 10th of May when the invasion began, do the first letters begin to come through, and these are censored by the Nazis. It may take a long time before the truth will be known as to actual conditions in Holland. Meanwhile a few observations may be in order.

1. The adjourned Synod of the Reformed Churches, which was to pass upon the doctrinal differences

that had arisen among the leadership of the Church, has without a doubt not been summoned and may not be summoned for a long time, if at all. What influence this may have upon the doctrinal development is difficult to say at this time. We are, however, convinced that these differences (of which we hope to speak more fully at a later time) are not of such a "personal" nature that the crisis and trial through which our Reformed brethren have passed would bring about a "reconciliation." These differences were grounded in certain very definite tendencies of thought which can not be adjusted by the removal of personal frictions.

2. Unless Hitler should meet with defeat, it is highly probable that much of the Christian political and social organizations of the Netherlands built up under the inspiring leadership of those who are Reformed in theology and of the Anti-Revolutionary party in politics, will collapse. We may be mistaken—and we hope we are—but it is a safe guess that as long as Hitler is in control in Holland there will be no Christian political organization such as was built up under the leadership of Abriham Kuyper, Colijn, and their followers.

3. How much freedom of religion and theological teaching will be enjoyed by the Dutch Calvinists under the Hitler regime, is also problematic at this time. It is quite possible that also this freedom will be greatly curtailed. At present no foreign students can enroll at the Free University. Much odium may have been aroused against the Reformed Church (Gereformeerde Kerken) from the side of the Nazis because of the outspoken and bitter opposition against the pre-war Dutch Nazi party on the part of some of the outstanding leaders in that church. Will the academic freedom and influence of the Kampen Seminary and the Amsterdam University be curbed? If so, the responsibility to carry forward the banner of the Reformed Faith in its scholarly expression will rest with a double weight upon such American institutions as Calvin, Westminster, and Western. Meanwhile let us pray much for our brethren of the faith in the invaded countries of Europe, especially in brave little Holland. C. B.

Human Question Marks and Divine Exclamation Points

THE world is out of gear. The international situation assumes the form and appearance of one great question mark. Many people are anxiously asking: What next? Human question marks literally dance in scores upon the pages of every daily. Here are a few.

Will Britain be crushed by Germany? Will Hitler invade the Isles, or will he try a blockade? What will happen to the British fleet in case the British are cowed into submission on their own Isle? Will

in that case the British government be transferred to one of the dominions? To Canada? And if so, what will be the repercussion upon our part in the war? Will America seize European colonies in the New World if England should collapse? Will Germany be successful in stirring up disaffection and anti-American sentiment in some of the South American republics? Will the 21 American republics stand together? Can spies, fifth columnists, and traitors be identified and neutralized? Will the economic union of the 21 Americas be a success? Will Japan seize the Dutch East Indies or other colonies in the Far East, and will our navy become involved? Will China be deserted entirely by England, France, and America and will this mean the complete subjugation of this giant republic by the totalitarian Japanese? And what will be the effect of all this upon the missionary enterprise?

The present world situation bristles with question marks. But over against these human question marks we may place some divine exclamation points. Here are some of them.

Hallelujah: for the Lord our God, the Almighty, reigneth!

Woe to him that increaseth that which is not his!
Be still and know that I am God!

He that sitteth in the heavens will laugh: the Lord will have them in derision!

Woe unto them that call evil good, and good evil!

But Jehovah is in his holy temple: let all the earth keep silence before him!

These are some of the unfailing absolutes of God that will sustain us and carry us through in the midst of the relativities of man. C. B.

Those Desiccated Puritans!

PURITANS, in the estimation of many Americans, are wonderful people to be descended from, or—to throw bricks at. The fury of many so-called literary critics and novelists which rises at the mention of the names of the great figures that made early New England largely what it was, is only one form of indulgence in the Puritan-brick-batting habit that is still with us. Among religious historians and biographers it seems to be an especially favorite practice to play off the happy, joyous, liberal, warm, emotional, philanthropic Quakers against the morose, gloomy, narrow-minded, frigid, doctrinal, and heresy-hunting Puritans. The Puritans, if we may believe these writers, were dry, harsh, inhuman, loveless, lacking in the finer emotions.

Today there came to my desk the announcement of a new book entitled *A Quaker Childhood*. It comes from the Yale University Press, from the heart of New England, from the college of Jonathan Edwards. I read in commendation of this book: "Instead of the desiccated Puritanism that we have

heard and read so much about, here in this household there was rigor to be sure, but joy too." You see? In contrast with the "joyous" Quakers, family life of the Puritans—those desiccated Puritans!—was only rigorous and joyless.

It may be well for those more interested in truth than propaganda to turn from such fiction to actual history. If we read these modern fictionalized accounts of Puritan life and character, we, who are the spiritual cousins of these God-centered and "God-intoxicated" Puritans, might begin to believe them to be history and our children likewise. This would be regrettable. Truth also here is stranger than fiction. And—what is more—truth is more lasting.

Here is a cross section of the family life of one of the greatest Puritans of New England. A preacher, yes, and a preacher of hell fire. A man whom Professor Woodbridge of Columbia's philosophy department once called the greatest metaphysical genius that ever arose on the North American continent, but of whom many "educated" Americans know nothing else than that he once delivered a sermon about "Sinners in the Hands of an Angry God." Surely, if Puritanism ever had a good representative in New England, it must have been Jonathan Edwards! How "desiccated" was his Puritanism?

At 23 this Puritan of the Puritans married lovely seventeen-year-old Sarah Pierrepont, the daughter of one of the founders of Yale College. He had been in love with her from the days when he was nineteen and she thirteen. We happen to have a record of what he wrote about her in those early, beautiful, romantic days. Read for yourself.

"They say there is a young lady in New Haven who is beloved of that Great Being, who made and rules the world, and that there are certain seasons in which this Great Being, in some way or other invisible, comes to her and fills her mind with exceeding great delight . . . She is of a wonderful sweetness, calmness and universal benevolence of mind; specially after this Great God has manifested himself to her mind. She will sometimes go about from place to place, singing sweetly; and seems to be always full of joy and pleasure . . ."

Reading such words, one does not know which to admire more: the romance, deep feeling, and high idealism of this eighteenth century New England swain, or the beauty and loveliness of the youthful object of his idealizations. But one thing is sure, there is nothing "desiccated" in either of these two young Puritans.

They marry. They bear children. Twelve of them. They are a happy family. Yes, life has its sorrows and disappointments as well as its joys. But such devotion, such high religious idealism, such genuine, deep love as marked this Puritan family life! When one of the married daughters comes to visit home with her baby and finds that her mother was suddenly called away to Northampton to be

with another daughter, Mary, who was expecting a baby, she writes to an intimate friend in Boston: "You can't conceive how everything alters upon my mother going away. All is dark in Egypt!" And this same daughter confides these words about her father to her diary upon the occasion of this same visit:

"Last evening I had some free discourse with my Father on the great things that concern my best interest. I opened my difficulties to him freely and he as freely advised and directed. The conversation has removed some distressing doubts that discouraged me much in my Christian welfare. He gave me some excellent directions to be observed in secret that tend to keep the soul near to God as well as others to be observed in a more public way . . . O what a mercy that I have such a Father!—such a guide!"

Yes, such a father! And such a mother!

We have one more significant inside glimpse of the family life of these "desiccated" Puritans. It is telling.

Edwards has received the appointment as President of Princeton College, now Princeton University. He has traveled from the Massachusetts frontier to distant New Jersey to assume the duties of his new office. Because of various circumstances he has left Mrs. Edwards with the children behind in Stockbridge until the president's house in Princeton should be ready for them. One of his married daughters is with him. Before he could deliver his inaugural address and before the happy reunion of his family could take place, a small pox epidemic sweeps Princeton and Edwards breathes his last. Far from his loved ones, in days when railroads, autos, telephones, and telegrams were unknown—1758—he passes on, but not until he has whispered these immortal words into the ears of the daughter at his bedside:

"Dear Lucy, it seems to me to be the will of God that I must shortly leave you. Therefore give my kindest love to my dear wife and tell her that the uncommon union which has so long existed between us has been of such a nature as I trust is spiritual and therefore will continue forever; and I hope she will be supported under so great a trial and submit cheerfully to the will of God. And as to my children, you are now like to be left fatherless; which I hope will be an inducement to you all to seek a Father who will never fail you."

Did I hear someone say, Desiccated Puritanism?

C. B.

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Michael Faraday:

A Scientist and a Christian

John De Vries
Associate Professor of Chemistry
Calvin College

IT seems to be a pity in this day and age that whenever the phrase "Christian Science" is mentioned most people think of Mary Baker Eddy and her strange system of theosophic and therapeutic doctrine. The true Christian refuses to regard this system as being Christian and scientists seem to be equally loath in giving it a home among their varied concepts. It cannot be denied that it has robbed us of a phrase, the use of which we as Calvinists should cultivate since we believe that the Christian should exert a distinctive and strong influence in the realm of science as well as in every other sphere of life.

We find in Michael Faraday an example of an excellent Christian and one of the greatest scientists of the nineteenth century. When we think of important discoveries in the field of electricity we usually think of Thomas Edison. Without robbing Edison of any of the glory justly due him, one should rank Faraday's work above his in many respects. Of all the early workers in the field of electricity, none was more directly responsible for laying a sound foundation for the technical developments in electricity which have so enriched our civilization. He was born of humble parentage, in England, on the 22nd of September, 1791. His father was a blacksmith and young Faraday himself became apprenticed to a bookbinder. At the age of twenty-one he began his scientific studies and twelve years later he succeeded his teacher, Sir Humphrey Davy, as director of the Royal Institution of Great Britain. He was connected with the Royal Institution for 54 years. During these years honor after honor was heaped upon the man. He was a knight of several of the European orders and a member of the chief learned and scientific societies in Europe and the United States. And today in nearly every textbook in the field of chemistry and physics the discoveries made by this man are studied by the students—not as historical discoveries only but as practical laws which are still exact and applicable today.

* * * *

But in this article our chief interest in Faraday does not lie in his scientific achievements but in his attitude toward God and the Bible. As one reads the life history of this eminent scientist one cannot escape the feeling that Faraday was first of all a

Christian and then a scientist. His Christianity was not merely something added to his daily work but it was an integral part of it. To really understand Faraday aright one must know something of his religious views and these are best understood if one studies his church affiliations and his loyalty to that institution.

Faraday's parents belonged to the small religious order of the Sandemanians. This group is sometimes called the Glasites, in honor of the founder of this group, John Glas. Glas was a Scottish minister in the Presbyterian church and his effective preaching secured for him a large congregation. Early in his ministry he began to ponder the question from the Shorter Catechism which reads: "How doth Christ execute the office of a king?" After a close examination of the New Testament, and John Glas was an excellent scholar, he repudiated the obligation of national covenants. "From the scriptural doctrine of the essentially spiritual nature of the kingdom of Christ, Glas in his public teaching drew the conclusions: (1) That there is no warrant in the New Testament for a national church; (2) That the magistrate as such has no function in the church; (3) That the national covenants are without scriptural grounds; (4) That the true Reformation cannot be carried out by political and secular weapons but by the word and spirit of Christ only."* Because of these views on church government he was deposed by his presbytery, but his members for the most part continued to support him—and so a new church was born. About ten years later the General Assembly, without any application from him, reversed the sentence of deposition which they had passed against him, but he refused to renounce his principles. This took place about fifty years before the birth of Faraday.

Glas' son-in-law, Robert Sandeman, some years later added a distinctive doctrine to these views which is stated on his tombstone as follows, "That the bare death of Jesus Christ without a thought or deed on the part of man, is sufficient to present the chief of sinners spotless before God." Sandeman became the leader of the church in England and since he was a dynamic force in building up this group, he is frequently given credit for being the head of the church. At one time he journeyed to

* Encyclopedia Britannica, Eleventh Edition. Vol. 12, Page 79.

America to propagate his peculiar views. In their practice the Glasite churches lived in strict conformity with their primitive views on Christianity. Each congregation had a group of elders who were supposedly chosen according to the instructions given by Paul without regards to their education or occupation. Strict discipline was enforced and to join in prayer with outsiders was regarded as unlawful. Membership in the church was granted on confession of sin and public profession of faith in the Death and Resurrection of Christ. Because of their exclusiveness in practice, neglect of education for the ministry and the antinomian tendency of their doctrine, their existence was rather short-lived. Some authorities say that the church is now extinct and that many of the members joined the general body of Scottish Congregationalists or Baptist churches. Others are generous enough to say that their present British membership is about two thousand. The last of these churches in America ceased to exist in 1890.

* * * *

Be that as it may, the church was at its maximum strength during the boyhood of Faraday and his parents brought him up in a deeply religious atmosphere. Think what we will of some of their doctrines, it cannot be denied that they were essentially Christian in their views on sin and the divinity and work of Christ. And the influence of this home training found fruition in the life of Faraday. At the age of thirty he made public profession of his faith in Jesus. It should be pointed out that this occurred four years before he became director of the British Institution and that he was then already attaining a prominent reputation as an outstanding scientist. This step in the life of young Faraday should teach us the inestimable value of Christian education. Science will never make one a Christian. Nor will the other professions. To have Christian leaders it is necessary first of all to have excellent Christian training—training which integrates secular knowledge with our faith. And the life of Faraday teaches us that if such a faith is planted in the heart at a tender age and is nurtured during the lifetime of the individual, that our own youth, by the grace of God, will remain firm to their confession also as they go forth into the world to take their places in their chosen field of endeavor.

Nor was Faraday's interest in the church of short duration. He served as elder in his church even though he was busy with his researches. And better yet, he never failed to add a word about the relationship between his religion and his science.

In a lecture on mental education delivered in 1854 and printed at the end of his *Researches in Chemistry and Physics*, he says among other things:

"Before entering upon the subject, I must make one distinction, which, *however it may appear to others, is to me of utmost importance.* High as man is placed above the creatures around him there is a higher and far more exalted position within his view; and the ways are infinite in which he occupies his thoughts about the fears, or hopes, or expectations of a future life. I believe that the truth of that future cannot be brought to his knowledge by any exertion of his mental powers, however exalted they may be; that it is made known to him by other teaching than his own, and is received through simple belief of the testimony given. Let no one suppose for an instant that the self-education I am about to commend, in respect of the things of this life, extends to any considerations of the hope set before us, *as if man by reasoning could find out God.* It would be improper here to enter upon this subject further than to claim an absolute distinction between religious and ordinary belief. I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the very highest. *I am content to bear the reproach.* Yet even in earthly matters I believe that 'the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead'; and I have never seen anything incompatible between those things of man which can be known by the spirit of man which is within him and those higher things concerning his future, which he cannot know by that spirit."

Faraday also added the following note to this lecture:

"These observations were delivered as a lecture before His Royal Highness the Prince Consort and the members of the Royal Institution on the 6th of May 1854. They are so immediately connected in their nature and origin with my own experimental life, considered either as a cause or a consequence, that I have thought the close of this volume not an unfit place for their reproduction".

Dr. Bence Jones, secretary of the Royal Institution, said of him: "His standard of duty was supernatural. It was not founded on any intuitive ideas of right and wrong, nor was it fashioned upon any outward experiences of time and place, but it was formed entirely on what he held to be the revelation of the will of God in the written word, and throughout all his life his faith led him to act up to the very letter of it."

* * * *

One incident in the life of Faraday which always touches a responsive chord in my heart when I think on it occurred on one occasion when Sir Henry Acland, an eminent British physician and a friend of Michael Faraday, found the great chemist and physicist in tears with his head bowed over an open Bible. "I fear you are feeling worse," Acland said. "No," said Faraday, "it is not that. But why, oh why, will not men believe the blessed truths here revealed to them?" It is reason for tears. Pity such men, you who believe and are happy in your faith in the Son of God. And those who are timid about confessing the Lord, think of the great Faraday who could not restrain himself from confessing his faith even before nobles and princes, in spite of the fact that his scientific "friends" might smile cynically at his child-like faith in God. This Christian Scientist was called home at Hampton Court on August 25, 1867.

The Development of the Cross in History

Lee S. Huizenga
Shanghai, China

I SAW only recently upon the ruins of an old Portuguese Christian Church in Macao the very same cross, which, as early as 1825, inspired Sir Robert Bowring, then governor of Hong Kong, to give the Christian world one of its most favored and beautiful cross-songs. It is over a century since Bowring sang the song, and there that cross still stands today as a silent sign above the undestroyed facade of the otherwise ruined church. It seems like a dumb announcer that nothing can prevail against the Cross of Christ, much as that which is human in the church can perish. In the light of the real cross of Christ, as we believe in it, the development of the sign of the cross in history is intensely interesting and encouraging. It spells final victory.

Said Bowring:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Speaking of cross-songs or hymns, there are not a few that thrill the Christian heart. Psalm singing churches have always felt the need of cross-songs. Psalm twenty-two speaks of the Suffering Savior, but it can only be interpreted as a cross-song in the light of the New Testament. How much poorer our church service would be in the Lenten season if it had not the cross-songs.

What would we do without Watts' immortal cross-hymn:

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

What pious Christian does not sing after the blind poetess, Fanny Crosby:

"Jesus, keep me near the cross,
There a precious fountain,
Free to all, a healing stream
Flows from Calvary's mountain."

And when amid our struggles in life we think of the Blessed Lord who suffered as no man can suffer, then we are ready to stand in the shadow of His cross and sing in utter self-negation:

"I take, O Cross, thy shadow
For my abiding place;
I ask no other sunshine than
The sunshine of thy face;
Content to let the world go by,
To know no gain or loss,
My sinful self my only shame,
My glory all, the cross."

Much as the Reformed people have tried to steer clear of using the material cross in their worship, they have not succeeded, and it is difficult to succeed. The symbolism of the cross crept into their church architecture, into various phases of their religious life, but especially in their vocabulary. Although the Reformed churches make no use of the crucifix, although no candle or cross is seen in their ritual, their preachers speak of the cross in practically every sermon and prayer, and it is but one step from the symbolism of written and spoken words to that of the symbolism of forms. After all, neither word, nor form may usurp Him, Who is the essence of both.

The sign of the cross in some form or other has played a very important part in the history of mankind. Up to about 337 A.D., the turning point in the history of the cross, the Cross made of wood signified with few exceptions ignominy, shame, reproach, and all that spelled defeat. From the above date the Cross often made of gold and precious material became the sign of victory over forces of evil that ever lurk in darkness, such as wickedness, crime, war, pestilence, poverty and infidelity.

The Cross and Crucifixion

In the Jewish Scripture we read, "cursed is every one that hangeth on a tree . . ." Deuteronomy 21:23 and Galatians 3:13. The Jews knew of crucifixion, as seen from the above quotation, but they did not practice it in their early history. Apparently, Joshua (Joshua 8:30) borrowed this method of execution from the Assyrians. The cross used in crucifixion is thought to be Asiatic in origin, probably first used in India. Introduced by the Romans, as a method of capital punishment for non-Romans, crucifixion became universally of all deaths the most despised. The convict himself even had to bear his own cross. So despised was the cross that no Roman would bear it for another person. Nor could a Roman citizen be crucified. The Romans made much use of

the cross to check insurrection among their slaves. In 133 B.C., Eunus, who called himself King Antiochus, and who for some time carried on successful insurrections, was crucified with 20,000 of his fellow-slaves. It is said that in 70 A.D., at the time of the fall of Jerusalem, so many people were crucified, that there was not enough wood for crosses. Those crucified were left to the merciless treatment of soldiers and so terrible was the suffering that crucifixion was termed "crudelissimum terrimumque supplicium," or the most cruel and obnoxious of all deaths.

The death of Christ on the Cross and the universally recognized far reaching social and political results which that death has brought, put a new meaning to the emblem of the cross, but it took time for this new idealism about the emblem of the cross to develop. Always more or less religious in its meaning, the cross after Christ's crucifixion took on only a religious idea and became related to the very heart of the Christian doctrine—the atoning work of Christ. A written word long had been used as a figure or emblem of an idea; the sign of the cross, too, became a figure or an emblem to express an idea. In China written words expressing an idea are almost worshipped by the scholar and kept sacred even to the point of collecting stray written characters on the street and burning them as incense to the gods. In some other lands, on the contrary, the one emblem or sign of the cross, even though it expresses an idea, has become in some Christian cults the object of veneration, and the written word is frequently disregarded, even though the knowledge of the new meaning of the cross is dependent upon "the written word."

Originally the cross was probably only one straight upright pole. The *crux simplex*, simple cross, was the parent of all crosses. It developed into a cross. It is believed that early in the history of crucifixion the one to be crucified was tied to the *crux simplex* to die. Later on we are led to believe that the victim carried only the cross bar (*potibolum*), while the upright pole was left untouched at the place of crucifixion. History indicates that still later the whole cross was borne by the person to be crucified—a load of no less than 50 pounds. One of the earliest writers on the cross, Lepsius, speaks of the *crux simplex* (the simple cross) as used for crucifixion. It was crucifixion that made the cross the sign of the defeat of evil powers that had harassed the peace of the public.

Symbol of Shame and Glory

This change in the interpretation of the symbol of the cross from that of shame and defeat to that of glory and victory had its origin also in the crucifixion of one, namely of the Christ. The sign of the cross was so interpreted, however, only after the vision which Constantine the Great is said to have had in or about 337 A.D., in which vision the warring Emperor saw a golden cross in the sky with the

superscription, *In hoc signo vinces*: in this sign thou shalt conquer. Hereupon the former heathen Emperor is said to have become a Christian and with him his whole army. From that time victorious Christian armies marched forward and conquered. The cross became the standard of these Christian forces in war and in peace, just as the sign of the crescent is that of the Saracens. Shortly before this, about 326 A.D., Empress Helena, the Christian mother of Constantine, is said to have found three crosses on the hill outside of Jerusalem, where Christ was reputed to have been crucified. By letting sick people touch the three crosses, Helena was able to detect, so one legend goes, which cross was that of Christ. It healed diseases, the others did not. Another legend tells us that St. Helena was guided by an old Jew to the three crosses, still bearing the nails and the superscriptions. This Jew had knowledge of the place of the crosses through his ancestors. The Lord's Cross had been accidentally discovered years before by a sick Jewish woman, who wanting to pick up the cross, probably for fuel, found that her sickness was suddenly healed. She immediately recognized its sacred virtue. The place was, therefore, kept secret by this Jewish family until Empress Helena came to Jerusalem and looked for the crosses. To her the secret was revealed. May 3rd is the Day of the Discovery of the Holy Cross. Empress Helena thereupon sent parts of the cross to various Christian churches of that time and thus the sign of the cross became the sign of Christianity in its victorious conquest throughout the world.

The Cross in the Early Church

In the Catholic churches the cross has become almost an emblem of veneration, whereas in the time of the Reformation Calvin in his "Treatise on the Relics" condemned the use of the cross in Christian worship as a sin against the second commandment not only, but as a means of breeding superstition in unlettered people. The Reformed churches to this day made no use of the cross in their public service.

The crucifix, or the cross with an image of Christ on it, not used by the primitive church, was invented and adopted by the Roman Catholic Church some 300 years after Calvary. The custom to make a cross in prayer by touching successively forehead, chest, right and left shoulders, also dating back, it is said, from the third century, still lingers among this organized group of Christianity. Due to this veneration of the cross not only buildings, graves and homes were surmounted by crosses, but too many things to mention were hallowed by the sign of the cross. Craftsmanship in precious metals, in wood and stone, developed rapidly during the middle ages largely through the great demand for crosses by church people. Not only did church steeples have crosses, but churches and cathedrals were built in the form of crosses; its windows, stained glass, its altar and what not, showed the influence of the emblem of the cross. The idea of the cross has

exerted a tremendous influence upon the life of Christian nations, especially upon their cultural life. Poetry and literature, architecture, painting and music, centering about the cross, became highly developed. Several of the flags of Christian nations carry the cross even to this day and the vocabulary of Christian nations is rich in words derived from the cross.

It is interesting, however, to note that in the Roman catacombs, where the early Christians fled to escape the notice of the persecuting Romans, no signs of the cross are found painted upon the walls. Upon these walls are found Christian signs, such as the fish, the lamb, the shepherd, and other similar pictures full of rich religious symbolism, but the cross as such is not found. This can be easily understood. Although the early Christians fully recognized the power of the cross of Christ, the cross at that time was still a sign of hatred and defeat and was used to mock Christianity. Upon the walls of Nero's palace dating back to the first century are found paintings in which Christians are mocked for worshipping a crucified one—an act spoken of in literature as one of supreme foolishness to the *Greeks*. Another early mock-painting in a school shows the cross with a figure of a man with a donkey's head and a young man worshipping it. Underneath is the subscription: "Alexamenos worships god."

The Swastika and the Cross

Not only is the cross an emblem of Christianity. It was, in one form at least, known long before the Christian era as a sign of good luck. The Swastika, Gamma cross, or hook cross, has been used throughout the centuries and is today practically found all over the world as an emblem of protection and good luck. It may date back to the early sun-worshippers. It was probably already used a thousand years before Christ in India and China and is also very common among some of the early American Indian tribes. It is still held to possess magical powers by the Navaho Indian, one of America's strongest native tribes at present. Foreigners have tried to interpret the swastika by saying that it is composed of four L's, which may conveniently be interpreted by love, light, life and luck. It represents four gammas surrounding and controlling the world, the center.

It is remarkable that the Nazis in Germany, when they turned their back on Christianity, exchanged the cross, the sign of self-sacrifice to save others, for the swastika, the sign of luck, as a national emblem. It is a retrogression, fully in line with Germany's present barbarian militaristic policy.

With the introduction of Christianity into various countries, various types of crosses developed. The Greek cross varies from the Roman cross. St. Andrew's Cross has its own interesting origin. The cross developed by the early Nestorian missionaries in China is one with the olive leaf attached to it as it is nestled in a bed of lotus flowers, showing the

spirit of compromise between Christianity and Chinese culture. Another early Chinese Christian cross is one whose bars end up in a three-leaf clover.

The Anti-Tuberculosis Cross

With the Crusades, new crosses found their birth. In the ninth century the double-barred cross appeared. It became the emblem of the Greek Church. During the Crusades the double-barred cross became a common emblem all through Europe. Godfrey of Lorraine, an early Crusader, adopted it as his standard when in 1099 he became the first Christian ruler of Jerusalem. Since then the Lorraine or double-barred cross in various modified forms reappears frequently in Europe. During the World War, the 79th division of the American Expeditionary Forces adopted it as its divisional insignia. The cross has been used by the Masonic Order for centuries as well as by other political and religious groups. This double-barred cross *in red* is now promised a new lease on life as it has become the sign of the eradication of tuberculosis, a feat which cannot be accomplished for several generations with the present public health machinery at our disposal.

At a meeting of the International Tuberculosis Association in 1902 the red double-barred cross was adopted as its emblem, and in 1906 it became the emblem of the Anti-Tuberculosis Association of America. The American Association standardized this cross by stating that "the length of the upright below the arms is seven units, the arms are three units on either side, and point above the arms is two and a half units. As the width of the cross remains the constant standard unit, these measurements pertain to crosses of any sizes." In 1920 this red double-barred cross was registered with the government, hence today the modified Lorraine Cross in America is strictly the property of the National Tuberculosis Association.

In practically all those countries of the world which have taken up anti-tuberculosis work, the red double-barred cross has been accepted by the Anti-Tuberculosis forces as their national emblem and has consequently appeared on their Christmas Seals in many lands.

It is remarkable how in various Christian mission fields of the world the sign of the cross is being introduced in new forms of Christian worship. It seems to fit into the religious ceremonies of all peoples. With its four arms pointing as it were to north, south, east and west as though embracing all the world, this one sign carries with itself a symbolism of the atoning work of Christ on the cross, that is universal in its application.

Nestorian Crosses in China

A letter written by Ricci, July 26, 1605, from China, tells of a few Christians still living in Kaifeng, Honan, at that time, who were known to the community as Shih-tzu, or the cross people. The cross in Chinese literature is a perfect Greek-like

cross character. This is interesting as in 1625 a slab of stone was unearthed at Kaifeng, China, with a cross on top of it which looks like a regular Chinese cross character, although in a modified form with a flaming sun proceeding from its top. In the English hymn we have the words: "From the Cross the radiance streaming." This is typified in the early Nestorian Cross of China. In the writings of the early Nestorians, God Himself is said to be the maker of the first cross, when He is said to have set the four corners of the earth as a cross. In early Chinese Nestorian history the cross related to the crucifixion is often called "mo" or tree, or wood. It agrees with Gal. 3:13.

These early Nestorian Christians also placed crosses upon the tombs of their fellow-believers, as is still common among Christians today.

Monasteries seem to have arisen early in the Nestorian missionary occupation of China and in these monasteries various crosses were chiselled in stone which are slowly on being unearthed. An ancient iron cross dating back according to inscription to 251 A.D. was discovered and to it magical powers were ascribed. Other early crosses were looked upon with awe by the villagers in whose midst they were found, tells Ricci.

In the same province of Honan a temple called the Shih-tzu-ssu, or Cross Monastery, is found. It contains slabs with Christian crosses. Giles claims in *Chinese Pictorial Art* (1918) that a unique cross made up of three images was found, which he believes is a Christian Chinese cross representing the trinity.

According to this Nestorian page in history, the sign of the cross was used in prayer, it was used on girdles, or hung in the homes of Christians and in their churches, and worn about their necks. It indicated in their Christian philosophy as well the out-reachings of the gospel to the four corners of the earth as the power of the blood of the cross. It was used early in history in connection with the dead. Crosses are often found in early Christian graves. Some crosses were used by Chinese Christians as seals in very common use in China even to this day. Christian ornaments among these early Chinese Christians contained also crosses.

Nestorian crosses are usually of the + variety. With it are associated Chinese pagan ideas such as clouds, lotus leaf, or the sun—all common religious symbols in China.

The Leper's Cross

The triple cross is the leper's cross. This cross not only represents the idea that the leper's cross is a triple cross compared to that of his fellow-men, but also that there is no hope for the leper except in the cross of Him Who hung between two other crosses.

Legendary history associates the cross of Christ with the leper. A legend tells us that one of the murderers on the cross, who heard the Lord say to him, "This day thou shalt be with me in Paradise," was during his early childhood a leprous child in

Egypt. In his home, the legend says, the holy family found shelter, and when the mother of this leprous child gave water to Mary to wash the Child Jesus, the mother of the leprous child recognized in the Christ-Child the Savior of the world, and bathed in the used water her leprous child, only to see the child transformed to one every whit whole. And when this same child on growing up became a murderer and was sentenced to death on the cross, he recognized on the cross even as did his mother thirty years before in Egypt in the crucified Jesus beside him the Savior of the world, and believing he was saved. Thus the leper is linked in legendary history to the Cross of Christ.

Smothered in Silence

Far o'er the sea was a country
Cozy and friendly and free
And folk from that far-away country
Often communed with me.

* * * * *

Far o'er the sea is a silence
As still as death knows how;
Where the friendly folk are fettered; for
Their land is a prison now.

Their mouths are mute and muzzled
While hearts in captivity rend;
For pens may not scribble an item
To one news-thirsty friend.

They must forge on Nero's anvil
Tongs for more tongues to still;
More tools for the tireless tyrant;
More weapons with which to kill.

While the scourge of the steel-hard despot
Lashes the laboring sons,
Till the weary sink in exhaustion
When the long hard day is done.

They long for lost liberty's sweetness
But dare not utter a cry.
They dare but wish and ponder
And silently suffer, or . . . die.

They are Jobs bereft of earth's goodness
Clinging to ash and to clod:
The ruins of blasted ideals.
And all they have left is . . . GOD.

* * * * *

Far o'er the clouds is a country
To which they may silently pray,
Till their heavenly *Führer* and Father
Shall lead them the upward way.

Far o'er the clouds is a country
Cozy and friendly and free;
Where the silent shall burst into shouting
In endless liberty!

—ALBERT PIERSMA.

Adam Smith and the Doctrine of Original Sin*

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HOLY Scripture declares through Paul the Apostle of Jesus Christ in Verse 12 of the sixth Chapter of the Epistle to the Ephesians what the essential characteristic is of the Christian warfare on this earth:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

It is good as a Christian to ponder these words when one faces the battle of ideologies in this over-communicative but un-meditative world of ours.

Calvinist Christians in a World of Chaos

Calvinist Christians who are thoroughly aware of the absolute sovereignty of God find no difficulty in seeing God's justice working in everything, in present-day industrial and social upheavals as well as in wars and rumors of wars. God's justice has been disregarded, has not been listened to and is not being listened to. The result is the chaos that confronts us all around the world in this twentieth century of grace after the birth of our Savior.

Calvinist Christians whose basic interpretation of all phenomena, also in the realm of nature or of human society, is founded on the Bible, the revealed Word of the Living God, are not led astray by superficial "post hoc ergo propter hoc" reasonings which ascribe the present-day social and political confusion, national and international, as fundamentally due to materialistic, economic causes or to evolutionary social developments manifesting themselves in the rise and fall of nations. They know, by habitually living in the presence of God through His Word, of their own sinful nature which they have in common with the whole human race, and there exists no doubt in their minds and hearts that at the bottom of all this turmoil is Sin, the epidemic, universal disease of mankind.

* This and a concluding article advance a thesis presented in its essence but in a different form as part of a scientific paper read on July 20, 1939, before the Fifth Annual Cowles Conference for Research in Economics and Statistics held in Colorado College, Colorado Springs. The writer's thesis was presented in response to the challenge of Dr. Abraham Kuyper as stated on page 188 of his Stone Lectures on Calvinism to all Christian investigators in the field of science to unroll the colors of their banner.

Calvinist Christians are like their great Paladin of old, William the Silent, Prince of Orange, quiet in the midst of the turbulent waves. They know only too well by that second nature which is the fruit of their nurture in the Bible and its basic doctrinal truths, and by the Holy Spirit Who has in His own time applied these truths to their hearts and minds, that behind the transient, external phenomena lie always hidden certain invisible, spiritual principles, and that also in these days of our years which God has given and assigned to us spiritual principles are at war in the world that can not be identified with one group of warring nations as against the other. These principles are the principles of our Christian faith based on the supernatural revelations of God in His Word and in His "Word Become Flesh" as against the principles opposed to Christ and Christianity used by the universal Enemy of God and mankind in his, as we know, losing battle, principles which are of the earth, earthy, and of man, humanistic, and are often labeled by attractive slogans in which the words "nature" and "natural" are extensively used.

Man by Nature a Benevolent Creature?

Adam Smith, born in 1723 in Kirkcaldy, Scotland, after having been for five years a student at Balliol College, Oxford, was appointed in 1751 to the chair of Moral Philosophy in the University of Glasgow. There he taught for twelve years a lecture course which was divided into four parts, devoting one academic year to every part. The four parts consisted of:

- I. Natural Theology
- II. Ethics
- III. Justice or Jurisprudence
- IV. Political Economy

Out of his lectures on this fourth subject grew his *magnum opus*, *An Enquiry into the Nature and Causes of the Wealth of Nations*. This was, however, not published until 1776, the same year in which the Declaration of Independence was signed.

What did Adam Smith do during the time he gave up his professorship at the University of Glasgow in 1763 and the year 1776 when he published the final fruits of his lectures on Political Economy delivered twenty years before?

He travelled most extensively abroad as a tutor of the young Duke of Bucleuch, a Scottish nobleman. He went to France, Geneva, Italy, lived a long time in Paris where he became intimately acquainted in the same salons where Benjamin Franklin would move a decade later, with Quesnay, Turgot, d'Alembert, Helvetius, de la Rochefoucauld. Every person is intellectually subject to what Professor Whitehead of Harvard has called the climate of opinion of his age. And we Calvinists of the present day have got to be well armed with that whole armor of God described in detail in the verses following Ephesians VI, 12 above mentioned, if we want to "prove all things and hold fast which is good" according to the Holy Spirit's marching orders (see I Thessalonians V, 21) in the all-pervasive, subtle intellectual climate of the present age.

There are, however, no indications that the comparatively young professor of the land of John Knox was either swept off his religious feet or that he fought a valiant battle as an intellectual witness for the supernatural faith of his forbears in the center of the Age of Reason and of the Deification of Nature. To judge from his first published work, when he was still a professor at the University of Glasgow, entitled *The Theory of the Moral Sentiments*, Adam Smith was already an adept of the natural religion of his age long before he ever went to Paris, and long before his *Wealth of Nations* was published. His particular doctrine of moral philosophy posited in the first named work was the doctrine of sympathy as the real bond between human beings in their ethical relations in society, a sympathy which leads us naturally to enter into the situations of other men and to take part with them in the passions which these situations have a tendency to excite. In short, he represented the associationist brand of an optimistic philosophy of a fundamentally good human nature which was characteristic of the age, the eighteenth century, in which he lived. Was not Benjamin Franklin asked to bring along to the Royal Court of France a noble savage from the American shores as a specimen of the ideal man?

The Testimony of Our Creed

As against this conception of human nature our "Confession of Faith," as formulated at that last great authoritative gathering of Christian Churches of the Reformation, of the Netherlands, of Great Britain, of France, of various states and cities of Germany, of Switzerland of which we shall specially mention the republic of Geneva, that was held within the walls of the city of Dordrecht in the years 1618 and 1619, says in article XV:

"We believe that, through the disobedience of Adam, original sin is extended to all mankind; which is corruption of the whole nature, and an hereditary disease."

And our Heidelberg Catechism teaches in the Second Lord's Day in contrast with the innate sympathy which is basically postulated in Adam Smith's moral philosophy:

"For I am prone by nature to hate God and my neighbor," basing itself on the Revealed Word of God, Romans VIII, 7 and Titus III, 3.

And it is good to remember, with a hope of a revival of Calvinism over a world-wide area, that also that great historical Christian Church from which both the Puritans and the Methodists separated, the Church of England, up to the present day has left unchanged its thoroughly Calvinist "Articles of Religion," contained in the *Book of Common Prayer*, and agreed upon under that other Defender of the Protestant Faith, Queen Elizabeth, as far back as the year 1562, by the Archbishops, Bishops and the whole clergy in the convocation held in London, which declares in Article IX entitled "Of Original or Birth Sin" the following:

"Original Sin standeth not in the following of Adam, as the Pelagians do vainly talk, but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil."

The Philosophy of Confidence

Two English historians of the Industrial Revolution, J. L. Hammond and Barbara Hammond, in speaking of the ruling philosophy of the eighteenth century speak of "the philosophy of confidence which the eighteenth century had substituted for a religion of awe." And they add to this:

"Mediaeval Religion had watched man's instincts with anxious eyes, as instincts needing to be disciplined, coerced, held fast by Pope and priest; the Puritans, though they gave him different masters, were not less suspicious of the natural man. The new philosophy on the other hand, regarded man's instincts as the best guide to conduct, and taught that, left to himself, man so acted as to serve rather than injure the society to which he belonged. Capital was a magical power, man was a benevolent creature." (J. L. Hammond and Barbara Hammond: *The Rise of Modern Industry*, Methuen, London, Fifth Edition, 1937, page 212.)

We who are the spiritual kinsmen of those self-same Puritans know that the authors, in speaking here of masters of the Puritan religion, have missed the essence of the moral discipline of the Puritan Christian faith which only recognizes one supreme Master, as Dr. Abraham Kuyper has defined it when he describes how the Calvinist type presents itself to history:

"Always and in all things the deepest, the most sacred reverence for the ever-present God as the rule of life—this is the only true picture of the original Puritans." (Abraham Kuyper: *Stone Lectures on Calvinism*, Fleming H. Revell Ed., page 91.)

Yet, a general statement that history reflects in many ways the contents of the consciousness of the human beings dwelling in a particular age is, we believe, not untrue, so long as we see also this phenomenon as taking place under the abiding sovereignty of God. The Old Testament is full of illustrations to that effect in the changeful records of the times of Israel, relating the inner and the outer experiences of a people turning away from God and turning back to God in a seemingly endless pageant of history. St. Augustine made the same observation as specifically applied to his time more than 1500 years ago when he wrote of the predominating, materialistic consciousness of the human beings dwelling in his age in the following words:

"What innumerable toys, made by divers arts and manufactures, in our apparel, shoes, utensils and all sorts of works, in pictures also and divers images, and these far exceeding all necessary and moderate use and all pious meaning, have men added to tempt their own eyes withal: outwardly following what themselves make, inwardly forsaking Him by Whom themselves were made . . ." (St. Augustine, *Confessions*, Bk X, par. 53.)

It is our objective to present, the Lord willing, in the second and concluding article more in particular the antithesis between the theistic principles of our supernatural Christian faith and the naturalistic, humanistic, deistic principles of Adam Smith's economic philosophy. We believe, as we have implied in the introductory words of this article, that our conclusions have a bearing on present-day economic, social and political conditions, national and international, as the influence of the man who was called the Father of Political Economy reaches out to the present day, both in economic theory and in practical economic life all over the world, in communist Russia not less than in capitalist America. But we believe also that our conclusions bear upon the Church of Jesus Christ in the world today, and that not in an indirect but in a direct way.

Democratic "Divine Right"

"The powers that be are ordained of God" Romans 13:1

TO many of us the fourth day of July is just that: "The Fourth," a gala day, compounded of fire-crackers, hot-dogs, and traffic fatalities. A better name for it is "Independence Day." On that day two-hundred, three-score and four years ago was issued the birth announcement of a new nation. A divided Continental Congress and an army of raw recruits made good their boast—some say by British stupidity and foreign help, others say, by Divine Providence and stubborn resolve. Surely Providence deserves a great deal of credit for victories in spite of an inexperienced and often blundering Washington, in spite of Lexington's fiasco, in spite of Valley Forge and an internal organization worm-eaten with Tories, traitors and half-hearted patriotism.

For what did they fight? For the country as just so much land, interlaced with living and life-giving rivers, topped by hoary-headed mountain peaks floating above blue hazy distance, stored with infinite natural resources? They fought for a chance to live their own life, for opportunity, for freedom.

All that has been said before and it only gives the background for what we now want to say. St. Paul's principle of government as stated in Rom. 13:1 was due for reinterpretation so soon as Democracy was born. It has of old been used as the justification for the dogma of the "Divine Right of Kings."

Mysticism has always denied the relation of religion to secular, public life. Due to that mysticism the church has often been justly berated for a lackadaisical attitude to political affairs. Over against that attitude stands Jesus' unequivocal command to "disciple every creature." Without this religious principle we sink into government by expediency which issues in either anarchy or despotism. The principle of the sovereignty of man and the divine right of the individual gives us the unprincipled confusion in which we live, democratically.

St. Paul gives us a principle that ought to be inclusive enough to apply in any political picture. If it is true that "there is no power but of God," and that there is power resident in democratic government, that power must be ordained of God. It remains then to discover the bearer of power in a democracy and place the Divine right and responsibility there.

Even in a democracy, the holders of power that stand in the foreground are those who hold office, but we cannot stop there. The office-holders are not responsible for the fact of their office, they did not gain it by individual conquest. The final responsibility rests upon those who vote them into office and that brings the matter of Divine Right and responsibility very close to our own doorsteps. The citizen of a democracy who fails to vote, who in voting fails to exercise what intelligence and moral sense he has, who takes no interest in the affairs of government and does not throw his power in favor of righteousness and truth, such a citizen is not only relinquishing a great privilege, but is disobeying a Divine command. When the "powers that be" become unscrupulous string-pulling "bosses" and the Christian citizen is forced to read an irreconcilable contradiction into these inspired words, "powers that be are ordained of God," he has no one to blame but himself. Like Joash of Israel he was permitted to smite with arrows in behalf of righteousness and then must be chided for not smiting more often.

It is only when the Christian citizens of this great Republic exercise their Divinely ordained prerogative and accept its responsibility, that "this nation, under God, shall have a new birth of freedom, and government of the people, by the people, and for—" THE GLORY OF GOD—"shall never perish from the earth."

ALA BANDON.

Sills and the Problem of Creation

Dudley Joseph Whitney
Exeter, California

IN geology sills are sheets of lava sandwiched between layers of sedimentary rock and believed to be *intrusive*, that is, forced between them after said sediments had been deposited. The thesis set forth here is that they are not and cannot possibly be intrusive, but that the lava flowed over the rock upon which it rests and in turn was covered by the sediment which rests upon it.

The question of how sills were formed is very important in its bearing upon the history of the earth and therefore the truth of Genesis, and this is the reason for discussing it here.

The most significant thing about sills is that the rocks in contact with them are metamorphosed, or changed by the heat of the lava. In the nature of the case the rock upon which the lava flowed would be altered by heat, but in sills the rock overlying them is altered too. Therefore the lava must have been forced under it, or else the overlying rock must have flowed over the lava immediately after its deposit and while it was still intensely hot; otherwise it would not be materially affected by the heat of the lava. This is the first of the two critical features of the case, and there will be no disagreement about this.

The second critical feature is whether lava erupting from far down in the crust of the earth would keep rising until it reached the surface, or whether some distance down, in sedimentary rock, it would cease to rise and spread out in a great flat sheet like syrup between pancakes, or the middle pancake in a stack of hots.

The simplest kind of common sense should indicate that it would do what lava does now—rise to the surface. If this was their method of formation, sills were not intrusives and the overlying rock was laid down upon them. We will go into this in some detail later, but first note the bearing of this upon geologic history.

* * *

The most famous sill is the Whin Sill, which starts in North Sea Islands off the northeast corner of England and extends for 80 miles into England in a flat sheet averaging about 90 feet thick. (See *Physical Geology*, First Edition, page 237, John Wiley and Sons, by Longwell, Knopf and Flint.) The overlying rock is baked by contact with the sill, just like the underlying rock.

That upwelling lava could almost reach the surface and then, without reaching the surface, spread out for a distance of 80 miles between sheets of rock, attaining a thickness of only 90 feet in the process, is simply out of the question; nothing but a miracle could make it do so. However, sedimentary rock—material laid down in water—was laid down so quickly after the lava of the Whin Sill was deposited that it was baked by the heat of said lava. Clearly nothing but a disturbance of enormous violence and extent could lay down a mass of earth in water over a stretch of 80 miles so quickly that lava under the sediment would bake it!

Nor can we believe that the cataclysm responsible for this was limited to merely this area. It must have been widespread in effect. In fact, something like the Noachian Deluge would have to be responsible for it. In historic times sedimentary rock has never been laid down like this, neither in extent nor in rapidity of deposit, except during the Deluge. The whole scheme of geologic history set forth by the geologists must be cast aside if the sills were not intrusive but were surface flows which were covered quickly by sediments. They are found in great number in many parts of the earth and nearly every textbook of geology tells of them.

Their leading feature is their flatness, or sheet-like form. To intrude, lava would have not only to force its way between sheets of rock, but it would have to do so in flat sheets, not in lumpy masses, which would be its natural form if it were intrusive. In fact, the extent and flatness of some of these sills is surprising even when we accept that they came out on the surface, for lava is normally rather viscous, but the lava forming the sills must have been almost as liquid as water.

* * *

Formations much like sills are called laccoliths. These are dome shaped, flat on the bottom as a rule but dome shaped above, with the overlying sediment altered by heat as is the sediment overlying sills. Evidently these were surface flows too, covered rapidly by sediment, but the lava forming them was more viscous than the lava forming sills.

On the critical question whether lava would come to the surface or spread out in great sheets beneath the surface, little should have to be said. First, lava always erupts to the surface now and presumably it did so in the past. Second, the weight of lava is

very little more than that of sediments, which run about 2.3 to 2.6 or a little more in density, while lava averages only about 2.9. Third, this difference in weight is too small to make a liquid underflow a solid, particularly when the adhesiveness of the solid would tend to keep the liquid from forcing itself sideways into it.

Fourth, the sediments could not be loosened by being watery, for then the water would extract the heat of the lava so quickly that it would solidify and not spread out in sheets. However, earthy matter laid down in water naturally cements itself together a good deal as the water passes from it, making intrusion of fluid most difficult: the normal course of the erupting lava would be straight up. Fifth, steam and other hot gases invariably accompany volcanic eruptions. These would have to find an outlet and they would tend to force their way to the surface, straight up, opening a way for the lava which would reach the surface and not stay down, spreading out between other rocks.

The only possible excuse for asserting that lavas were intrusives seems to be the evidence that overlying sediments were baked by the hot lava, and since the geologists figured that this would mean catastrophic geology, which they do not want to allow, they asserted intrusion rather than surface flows and catastrophe. That is bad science, making fact subservient to theory, but it is common practice wherever evolution determines what conclusions scientists must reach.

* * *

The bearing of the matter should be plain in both geology and Scripture. These sills are so widespread that if they were formed on the surface of the earth, being covered promptly, while they were still hot, by earthy matter laid down in water, some earth-wide cataclysm in which both volcanic action and aqueous catastrophe combined, must have been responsible for them and for the making over of the face of the earth. The Deluge would seem to be the only thing to meet this need, and this would show that Genesis was true all the way through. And, the kind of catastrophe indicated by the sills and laccoliths simply overwhelms the system of geologic ages put forth as more than gospel truth by the scientists, and overwhelms organic evolution and evolution generally in the ruin.

The Bible and the Earth's Strata

A Footnote

John P. Van Haitsma

The hypothesis proposed by Mr. D. J. Whitney in this article on *Sills and the Problem of Creation* has instructive implications. By calling attention to some of them we do not presume to express an opinion upon the validity of the proposed explanation itself. The author surely is entitled to put

forth his hypothesis, the more so since the prevalent explanation of sills leaves many questions unanswered. Even if additional assumptions may be needed to account for the particular forms of some so-called intrusions, the general principle that sills represent surface lavas, which were suddenly overlaid by layers of earth materials hundreds of feet thick, clearly implies that the geological strata were formed by violent processes of such magnitude as do not occur now. This hypothesis plainly contradicts the uniformitarianism of Sir Charles Lyell. It is noteworthy that as soon as we leave a uniformitarian basis, the immensely thick strata of the earth's crust confront us with forces so great that they stagger the imagination—forces that play with mountains and valleys as winds may stir the waves of the sea. So conceived, the earth's crust portrays to the mind's eye Psalm 104:6-9 (marginal reading).

The catastrophism implied in Mr. Whitney's proposed origin of sills also repudiates the period theory of the days of creation week, an interpretation of the first chapter of Genesis which was devised to provide eonic time for the formation of the earth's strata. This accommodating theory does not occupy so prominent a place in Christian natural philosophy now as it did a generation ago when the nebular hypothesis of the solar system was still in vogue. Possibly recent calculations of the earth's age, based upon varves and radioactivity, may infuse new life into it. Even so, as an adaptation to conventional 'ages' geology, the period theory is beset by many difficulties, not the least of which is the requirement to synchronize the creation of the third day with that of the fifth and sixth, for in the prevailing geological chronology plant remains parallel animal fossils.

The true correlation of the formation of the earth's strata with the Biblical history of the early earth is not an inconsequential matter. The lack of it encourages the advocates of evolution and other naturalistic theories which undermine every theistic conception of the world. Therefore, we are very grateful for the definite and concrete issue which Mr. Whitney's hypothesis presents, and we hope that his article will also stimulate other Christian students to contribute toward the establishment of the relation between geology and Scripture.



In Faith

Lord, it is hard to hold our peace
When homes are broken, hearts are stilled
With sorrow for our loved. But, Lord,
We still have faith and pray
That right will win, some day.

—MARIE J. TUINSTRAS.

Around the Book Table



RELIGION AND CHILD PSYCHOLOGY

THE OPENING DOORS OF CHILDHOOD. By Lewis Joseph Sherrill. Macmillan Company, New York, 1939. Price \$1.75. Pages XI, 193.

DR. SHERRILL tells us in his *Foreword*, that he wrote the book for parents and that it deals principally with what he calls "the inner world of children's experience of God." He obviously means to help parents understand their children's religious experience with a view to their proper upbringing. The author happens to be professor of Religious Education at the Louisville Presbyterian Seminary, and accordingly specializes in Pedagogy, as other books of his also show. His *seminary* professorship is reflected in the circumstance that he emphasizes the *religious* interests of the child under training.

The Opening Doors of Childhood is a triply typical book. It is representative, first of all, of the interest of the modern age in children. Evidence abounds that the author understands children. It is a safe conclusion that he loves them. In so far this disciple is like his Master. It is not unlikely that his interest in children is accentuated by the realization—an increasingly general phenomenon—that the neglect of the child's religious training by parents and teachers alike, not to say the church, in this age of child-cult, is producing a horrible harvest of religious apostasy, revolutionary ideology and criminal conduct, among the hope (!) of the church, the fatherland, the world.

Dr. Sherrill's book is typical too in this respect, that it fails to draw a sharp line of demarcation between the psychological religiosity of all children without exception and the distinctively Christian experience of the children of God's holy covenant. Note the expression occurring in the very first sentence of the book: "the inner world of children's experience of God." In this phrase all children are thrown together indiscriminately. And their religious experience is characteristically said to be an "experience of God." The discerning reader of the book is left with the impression that the author stands committed to the type of Catholicity that embraces both naturalistic modernism and supernatural Christianity. If the impression is correct, it may safely be said, that he is striving, without avail, of course, to achieve the impossible. Neither is content to be in the other's company. The present reviewer ventures to predict that the book will prove to be at once too Christian, or Scriptural, for some and not Christian, or Biblical, enough for others. Those in the latter category, particularly the readers who are genuinely Presbyterian, or Reformed, will painfully miss in this volume the glorious doctrine of the covenant, without which Christian childhood and the proper training of the children of Christian parents cannot possibly be viewed in its proper light and studied in its true perspectives.

The book under review is typical in a third respect. It is written popularly, one might almost say, chattily, and warmly withal. Apart from the fundamental objection just registered, it affords a degree of pleasant and profitable reading. For it contains a wealth of fine observations born of sympathetic

reflection upon a relatively complete repertoire of facts. Pity the more that this Presbyterian author did not write a specifically Reformed book on "nurturing our children in the chastening and admonition of the Lord." We need such a book. May he still produce it.

S. VOLBEDA.

EXPOSITORY PREACHING

EXPOSITORY PREACHING. By Jeff D. Ray. Zondervan Publishing House, Grand Rapids, Mich., 1940. Price \$1.00.

IT is decidedly refreshing to come upon an American 1940 publication that conducts a warm and vigorous plea for expository preaching. This style of preaching is not fashionable today. The reason is not far to seek. In many circles preaching is no longer conceived to be the divinely ordained ministry of the written Word of God, because they have ceased to regard the Scriptures as the supernatural revelation of God's saving truth and sovereign will.

Professor Ray's book is a small volume: it numbers but 123 pages. However, its diminutive size is no index of its quality. The twin facts, that the author is sponsoring a truth as noble as it is neglected and that he takes up cudgels openly and manfully for a widely discredited position, give the book a value that is out of proportion to its relatively few pages and its notably popular cast. His voice being that of one crying in the wilderness, we are inclined to acclaim him a prophet and to clothe him with the mantle of a seer. At any rate, his booklet entitles him to respect and appreciation on the part of all who, by the grace of God, mean to be true to the apostolic conception of preaching as Knights of the pulpit. His treatment of the subject is not exactly scholarly, nor is it at all profound. He does not open new vistas of homiletical knowledge; in a sense he does not argue his position as cogently as he might and as persuasively as some of his precursors have done. But he must be given credit for his courage to say the unpopular thing, and so to bear the reproach of Christ in public, on the press-rostrum of the world, to reputed homiletical pillars of the church who are of a contrary mind and practice.

If the present reviewer should subject the volume in hand to criticism instead of merely announcing it, it would appear that the author might have done fuller justice to his subject in more than one way. It may suffice to give one sample of constructive criticism. Preaching after the fashion of our apostolic models, not to say, of our Messianic pattern, includes more than exposition based, as Professor Ray would rightly have it, on painstaking exegesis. Preaching that is full-orbed indeed, is alike the orderly presentation of the truth embodied in the text under study and the psychological and spiritual guidance of the congregation in its believing appropriation and obedient use of that particular truth in their daily life both inward and outward. And the distinctive feature of genuine preaching, as reflected in such preaching as Scripture itself reports, is the skilful interweaving, the deft blending

and the resultant organic coalescence of the objective truth and the subjective methodology of its believing adoption and its suitable adaptation to practical purposes. In the measure in which pulpiteers approach, not to say, achieve, this ideal, they will expound their text applicatorily and apply it expositively.

But Professor Ray is wholly right in urging upon ministers the duty of devoting themselves to faithful exegetical prepara-

tion for expository preaching, and in telling his readers in his last chapter, that proper prelection of Scripture in the pulpit is contributory in its own effective way to the edifying exposition of God's Holy Word.

May *Expository Preaching* find its way to many parsonages and stimulate the Scriptural type of preaching which it rightly and warmly commends.

S. VOLBEDA.

CHRISTIAN WORLD VOICES

From Soviet Poland, via Belgium

Brussels, Belgium,
April 23, 1940.

Dear Dr. Bouma:

IN addition to my recent letter [see *THE CALVIN FORUM*, May 1940, p. 227.—Editor] I am enclosing herewith the English translation of a letter, written by a Christian worker whom I know personally. He was a student at the Riga Bible School, where I used to teach some 12 years ago. The information he gives may be considered as fully trustworthy.

Best wishes and hearty greetings in Christ.

Very sincerely yours,

C. GRICKMAN.

* * * * *

... After the occupation by the Reds of Volhynia and Galicia, whom the population on the whole met as uninvited guests, I entered a railway workshop in the capacity of carpenter. There was plenty of work in mending the railway carriages after the Polish-German war.

Some six weeks later I was summoned to the office of the chief of the G. P. U. There I was questioned as to who I was, what has been my occupation during recent years, etc. Probably someone had informed them of my past activities as Christian worker. I gave them my biography quite frankly. Then the officials changed their tone and began to threaten me with beating, shooting, etc. Their next question was as to the political party to which I belonged. When I replied that we, believers, do not belong to any parties, they shouted that this is not true. I had to endure this cross examination for about two hours. Again I was asked: "Do you believe in God and in the Gospels?" When I answered in the affirmative, my questioner shouted that he was an unbeliever. "It is all the more difficult for you," I replied. Again, he said: "You are educated but in the wrong direction. You are a spoiled man, just good for nothing." I remained silent. At last I was let free to go. Having left, I felt that there would be difficulties. Indeed, in my place of work a heavy atmosphere prevailed. I had the feeling of being closely watched and observed. A couple of days later the chief of our workshop, himself a communist but of a more kind-hearted nature, told me that I should seek a refuge elsewhere. I thanked him and decided that the time had come for me to leave for another part of Poland.

Just before my departure a believer from Soviet Russia attended our meeting. He was very downcast and sorrowful about the lack of freedom in Russia. When asked for advice, he replied that those who are able, should leave the country as there is a great danger for all active Christian workers. In Soviet Russia most of the workers have been taken away from the churches. The churches themselves have greatly suffered. As to the believers, many are professing their faith openly,

though others remain secret. The soldiers of the Red army and civil officials are boasting that there are no more churches, that the people themselves have abandoned all religious superstitions and have no need of the opiate of religion. Everywhere inscriptions are to be seen: "The struggle against religion is a struggle for communism."

During the first days after the occupation the bolsheviks were very quiet and polite in their behavior. Yet a fortnight later they began to show in everything their devilish horns. One by one they began to take away churches and prayer houses. Various reasons were invented for this. Preachers were forbidden to change their places. Many believers became fearful. I learned on good authority that the bolsheviks have prepared a list with the names of all Christian workers, pastors, etc., who will be exiled before long and condemned to forced labor elsewhere in Russia itself.

While still at Z. I myself saw many citizens from the Soviet "paradise" where there is supposed to be greater progress than in America, where justice is claimed to have reached a higher standard than anywhere else, where all are so happy, having such a great genius, father and teacher in the person of Stalin, etc. I saw these citizens—hunger-stricken, clothed in rags, often barefooted. It is sufficient to see them and there is no need to question them as to the conditions of their existence.

Christian workers began to leave for the German part of Poland and Lithuania. I also managed to cross the frontier on November 24, 1939. My wife is still there but she hopes to join me before long. Yet I must say that for nearly five months I have not had letters from her. Through another believer, who also escaped, I learned that everything is well with her.

Please pray for me and my family.

Yours in Him,

S. Y.

Isa. 40:29-31.

I. IV. 1940.

Atheism and the Gospel in the Balkans

Bourgas, Bulgaria.

April 23, 1940.

My dear Dr. Bouma:

WE, the Christian minorities in Bulgaria, are enjoying religious liberty. The Evangelical church in its several divisions constitutes the Protestant minorities in Bulgaria. I am saying this, because there are as well religious minorities from other faiths, who also enjoy the same religious liberty. For example, a Roman Catholic believer has just as much freedom to attend his own religious services as a believer who belongs to the National Orthodox church. The same is true of the adherents of Islam. At present I shall not say anything about the followers of Islam, but in a subsequent letter I shall

have to say something about a rather strange phenomenon, which has taken place some years ago. I am referring to that considerable group of Bulgarians, who were compelled by the power of the sword to accept the faith of Islam. They are known by the name "poniatsy."

I like to emphasize the point of the religious liberty which we are enjoying in Bulgaria by giving some concrete cases. Sometime ago I met a German who told me regarding the religious liberty in Germany. Said he, our Protestant ministers are at liberty to preach, however not the gospel of God's love, but whatever is prescribed by the state. Well, no such "liberty" exists in Bulgaria. We follow no prescribed courses. Our services are being held every Sunday morning and evening. Usually, the Sunday school comes after the morning service. As the case is, the morning service is either of an evangelistic character or for believers. In some places the ministers are more fond of preaching moral sermons. The evening services, which are not attended so well, are given more to Bible studies and lectures on Biblical matters, so that the faith of the believers may be strengthened. We are at liberty to advertise our services. Very often, evangelistic services are being held during the entire week, each evening in succession.

Time was when our Protestant ministers lived in antagonistic relations with the priests of the National Orthodox Church. But as time went on, that antagonism has vanished. I do not mean to say that a certain doctrinal compromise has been reached. But I do mean to say that gradually the leaders of both churches are coming to the point of seeing that the materialism, which is rapidly spreading in Bulgaria, has to be fought by all Christian forces unitedly. In the face of the common enemy of atheism and materialism, we have, to an extent, submerged our doctrinal differences, and are quite ready to work together in the field of the defence of the Christian Faith.

The materialistic philosophy has penetrated deeply into the heart of the Bulgarian people. The National churches, as well as the Protestant churches, are almost empty. It used to be that people were eagerly arguing whether there is a God or whether there is no such a Being. But at present most of the people are ignoring God. And that is true of our youth also. The young people, I am sure, are up on all the arguments against the existence of God.

Perhaps you are saying to yourself, why do you evangelical ministers not get busy? Are there not among you who have studied in the U. S. A. or in England? Why not get busy and do something? Write books, and explain the reasons of our faith! May I assure you, that there are a few of us who can do such a thing. The writer of this letter, for instance, has prepared some apologetical literature, ready to go to the printer, but neither he nor the Protestant church in Bulgaria has any funds available for printing such literature. As a matter of fact, there is not sufficient support for the maintenance of the Evangelical churches. There used to be when the Congregational Church was supported by the American Board of the Congregational Church. At present, however, no funds come from abroad. The support required for the existence of my own church comes from its own members. The members of the church are less than 40 people. Thank God for them!

How we the ministers of the blessed Gospel exist, I shall not venture to write. I do believe it is the privilege of the Christian to carry his own cross, no matter how heavy it is. Upon my heart there rests a heavy burden. It is the burden of men and women, of young people, who are lost, without hope, having no knowledge of the saving power of the Christ. Literature has become the most powerful means of reaching people. Evangelical copy is piled up in a stack in my office, ready to go to the printers, as soon as God graciously would supply the means.

Will you pray for the Bulgarian youth who are being fed the stones of materialism?

Yours in Christ,
LAMBRY MISHKOFF.

A Netherlands Letter

Dear Dr. Bouma:

[F a non-theologian takes to writing on ecclesiastical matters, he always will find himself in a more or less awkward position, as he is rather in danger of entering upon a field where he is not sufficiently informed. And one might point to the old Dutch slogan, "Schoenmaker houd je bij je leest." Still more difficult the case becomes, if he is invited to give a brief survey of circumstances at a definite moment or within a certain space of time.

Now I have heard it said that every Dutchman properly speaking is a theologian. This means that every Dutchman is fond of talking about theological and ecclesiastical subjects, and discussing them. I believe this is true to a very large extent; but it does not imply that we are all capable of giving a sound judgment. The case is somewhat similar to that of present European political circumstances: everybody talks about the matter, and everybody has his personal opinion, but all these discussions as a rule have very little value. Only when an insider takes to talk, the case assumes a different aspect: his word and his opinion have a certain value, albeit often only a relative value. And yet it can be now and then of some importance to hear how the uninformed ordinary citizen looks at the present world situation.

To a certain degree it is the same with respect to ecclesiastical affairs. Perhaps you are desirous to know how in general educated people belonging to the Reformed Churches consider the present ecclesiastical situation.

Let me begin by saying that it is extremely difficult to obtain a general impression of what is discussed in the ecclesiastical papers. Rev. Dr. K. Dijk, professor of the "Theologische Hoogeschool" at Kampen, has calculated in one of the last issues of "De Bazuin" that the Reformed people of the Netherlands are in possession of no less than 160 church periodicals. Many of the Reformed educated people, presumably most of them, make a practice of reading one, or in very few cases more than one of these papers, and accordingly as a rule they are pretty well informed about what is going on in our churches. But with the opinions of others than the editors of their own paper they do not become acquainted unless by an editorial review or something of the kind, which produces these opinions only very summarily and often even in a rather one-sided way. At any rate they receive too little opportunity to form a solid, well-founded judgment for themselves. Of course, there appear also a number of pamphlets and books on the subjects which draw the attention at present, but I fear that these will find very few readers apart from the theologians. Which surely is not a sign of lack of interest. Fortunately not! In our Reformed Churches educated people are most warmly interested in ecclesiastical affairs, and they certainly do not belong to that class who are utterly indifferent as to church matters. And so the question arises, what may be the reason why those circles are rather poorly informed as to the problems which were placed before the Synod of Sneek, and which have not found a decision yet.

In my opinion this is due to the fact that these problems are of a too specifically theological nature. The vast number of our church-members, including the educated people among them, look at these problems as not directly affecting church-life as such. If any person wishes to know exactly what one or the other of our theologians—you permit me not to mention names—is standing for, it is necessary to make a thorough study of the problem itself and of all the various questions connected with it. Now the vast majority of our church-public is not capable of doing that, and educated people have lack of time. And for the layman in my opinion it is decidedly impossible to form a personal well-founded idea, without studying thoroughly the scholarly theological literature.

One of the most warmly interested members of our Reformed Churches, who has gone through university training, asked me the other day: What is exactly the point in the present discussions on doctrine? Such a question, as I see it,

is quite typical of the situation. I point for instance to the problem of common grace. In our circles people are pretty well acquainted with the opinion of Kuyper on this subject. Nowadays, however, voices have been raised sounding rather different. But if you should ask one of our educated church-members, what objections have been proposed against Kuyper's exposition, I fear the answer would be: I don't know.

As I suppose you know, my father, Prof. Aalders, shortly before his visit to the States, published a book on the Covenant of God. I have read and studied this book, and in my opinion the exposition of the problem given here is quite right. But criticism was produced by those in our churches who advocate other views on the Covenant. I think I understand in the main what objections they have, but what I do not understand is: what the essential significance is of their own opinions, and why, according to the critics, the traditional Reformed opinion (as I would call it) is wrong.

These are only a few examples; but I tried to demonstrate that the problem of the divergencies on doctrine is such as to lie outside the range of interest of the Reformed layman, simply for this reason that he does not know exactly and clearly what the point is. Of course people are acquainted with the external questions, but they do not see the real importance thereof.

Just to make a comparison, let me call to your mind the, at the time, famous case of Dr. Geelkerken. At that time every interested church-member knew exactly what the point at issue was. Today this is not the case. Perhaps this should be regarded a fortunate symptom, proving that the divergencies on doctrine, if reduced to their true proportions, are not so serious as they sometimes look.

For there is still another aspect to the matter. And that concerns the manner in which polemics are often carried on in our ecclesiastical papers. It may be that people do not exactly know *what the point* is, but *that* there is a diversity of opinion in leading church-circles, is known to everybody.

The manner in which this controversy is carried on actually causes a feeling of disturbance, because he who is not an insider must consider the divergencies of opinion extremely serious, if he judges by the tune to which the music is played. That is the opinion of the rank and file of the people. And the educated layman often turns away with disgust, as he puts the question whether there are no other subjects which call for our united efforts in these days of depravity! I could mention more than one Reformed church-member of university training who refuses to read certain ecclesiastical papers, on account of the language and the manner of argument which they commonly use.

I believe, however, that there are two fervent wishes, which are fostered at this moment in our churches with great unanimity: that a calm quietness may return, and that the unity may be preserved in maintaining our doctrinal standards.

Presumably our Synod will soon continue its sessions. Perhaps I can inform you in a following letter what has been decided. May this be to the benefit of our churches!

If it meets with your approval, I have in mind to write also about our Christian higher education.

Yours truly,

Harderwijk, Netherlands.
March 22, 1940.

G. J. D. AALDERS.

Glimpses of India

The Editor,
THE CALVIN FORUM,
Grand Rapids, Mich., U. S. A.

Dear Sir:

WITH the outbreak of war last September all able-bodied German men in this country, including a number of missionaries, were interned for obvious reasons. The Government of India, however, expressed the desire that the spiritual, educational and philanthropic work hitherto carried on by

missionaries of enemy nationality should be fully maintained, and to this end they invited the advice and coöperation of the National Christian Council of India. The Council gladly responded, and with the ready coöperation of sister missions and churches, all possible arrangements and adjustments were made to carry on the work in fields from which, for the time being, the former missionaries were removed.

More recently about two-thirds of the interned German missionaries have been released on parole while those still in detention have been allowed to have their families with them. I understand on good authority that every comfort is provided for the welfare of the persons so interned, with excellent food, accommodations, club amenities and servants to wait on them—all at this country's expense. One cannot help being impressed by this treatment in contrast with the conditions obtaining in even the best of the concentration camps in Nazi Germany.

The Call to Go Forward

These days of crisis and opportunity seem to summon the Church in India to accept new and heavier responsibilities. They call Christians of all communions to a deeper loyalty to their Lord, to the launching out on new and indigenous ventures in evangelism and other church activities, to a new sensitiveness to the ministry of the Holy Spirit and to a courageous faith in God.

Being apparently fully alive to the situation, the Executive of the National Christian Council recently made the following manifesto: "We voice the conviction of the churches in India, as expressed by its Indian members, that at this time of crisis the work of Christian missions in India must go forward, unhindered and undiminished. We pledge ourselves to do all in our power to meet the present challenge. We plead, however, for continued and increasing British and American help both in personnel and finance. The war with its reaction on Christian work generally, the wide-spread awakening of nationalism, the revival of the old faiths, the 'open door' in many rural areas, the calls for help from different provinces to meet the evangelistic opportunities revealed by recent surveys: these constitute a call more urgent than ever, for help from the older churches. We beckon to our partners."

The United States and Asia

The peoples of the Orient have long thought of the United States as a stalwart champion of democracy and in recent years Uncle Sam has also been given the role of international umpire. It is perhaps these facts that account for a very recent political development in India, two examples of which I give below.

Speaking at a press luncheon last month Sir Abdulla Haroon, a prominent Mohemadan publicist, dealing with the present political *impasse*, said: "There are two alternatives left to Britain: either to insist on the Indian National Congress coming to terms with the 80 million Muslims and the other minorities, whose combined strength exceeds the total of the Hindu community which the Congress represents, or to concede the Congress demand and thus throw the whole of India into the vortex of an intensive civil war, with millions of people ranged on either side." Then followed this high-explosive bomb: "We, the Muslims," Sir Abdulla went on, "earnestly hope that American well-wishers of India will intercede with the Congress demi-gods and bring them down to some reasonable level of tolerance and understanding, if India is to be saved from the disaster of a terrible civil war."

Next comes the news from London that when your Mr. Sumner Welles visited that city a few weeks ago, he was handed a memorandum signed by a number of leading Indians—merchants, professional and newspaper men.

Delivered at the U. S. Embassy, the document suggested that President Roosevelt should send a peace envoy to India and China to hear the views on peace from leaders of those two most ancient civilizations. It was pointed out that peace in Europe could only be achieved if the Great Powers recognized that might was not right and conceded, both in theory and in practice, the right to self-determination.

India in Ferment

Turning now to another angle of vision and looking at the Indian scene through British eyes, Under Secretary of State R. A. Butler, a brilliant and rising statesman, made a significant statement recently. Speaking at a gathering sponsored by the East India Association in London, Mr. Butler said: "To us India is the touchstone of our Imperial ideal. For good or ill, we have imparted to India the best in that civilization for which we are now fighting. For deep reasons India's attitude in the war is clear. Hence her remarkable war effort."

"In facing undoubted difficulties in the Indian situation, we have not presented to world opinion any false picture, nor have we indulged in faked propaganda. Genuine reflection of the picture of India reveals common sympathy between that country and ourselves, and that in the struggle before us we may work out our joint destiny in so hopeful a manner as may comfort and encourage us both."

Possessing a remarkably keen insight into the Indian mind and enjoying unique opportunities of studying Indian conditions at first hand, Dr. E. Stanley Jones needs neither introduction nor, for that matter, any apology for being mentioned in these columns from time to time.

Lecturing to a large audience at the Madras Y. M. C. A., on "India's Six Revolutions," Dr. Jones said: "A great intellectual revolution is taking place in India today. The past no longer rules the present. It is being judged in the light of intelligence and reason. . . . Side by side with this is a great social revolution. The old caste system which once stabilised Indian society and distributed social functions has come to the end of the road, and we now see life cannot proceed further if it is based on caste."

Referring next to the economic revolution, the speaker said: "The Indian peasants are realising that neither fate nor chance nor God made them poor but certain economic causes which their fellow-men have put into effect." Coming to the political changes, Dr. Jones thought that in many respects the greatest thing in India was the attempt made by the country under the leadership of Mahatma Gandhi to obtain national ends without recourse to violence.

Concluding, the speaker referred to the moral and spiritual revolution that was taking place and considered that there was today a wave of undertone, questioning about God and about the reality of the spiritual life; also whether they had been too religious and if religion had been a stumbling block to progress.

The Church of India

The *Madras Mail*, a leading secular British-owned daily, commenting on the Episcopal Synod held recently in Calcutta, writes editorially: "The Church of India is a developing organization. In point of years it is a young church, having only been separated from the Mother Church in England a few years ago. And as a young church should, it is demonstrating that it is not afraid to venture into new paths. For instance, it was agreed in the Synod that in view of the great difficulty of providing regular ministrations of the sacraments in some rural parts, certain exceptions may be made to the rule that those ordained to the ministry may not engage in any other occupation. . . . This extremely democratic innovation will bring the practice of the Church in India close to that of the Free churches which have long admitted lay-preachers."

Referring to the discussion on the indigenous ministry, the paper observed: "One thing is certain that the independent Church of India must look more and more within itself for the workers necessary to carry on its task. Though the supply from abroad may never wholly cease—it will be deplorable if it did, since such recruits bring fresh minds to bear upon familiar problems—it will certainly greatly decrease. This will be no calamity, for a Church of India should be so in every sense of the word, drawing its inspiration as well as its resources in men and money from the land it serves. . . . Before its separation there was a tendency, as there is even now, in certain of its members, to look to the West for all that India herself should give in the way of inspiration and support. That

tendency is vanishing. . . . The Church of India is sending its roots deeper and deeper into the soil of the country."

As this letter may not be published before the end of June, let me wish you, Mr. Editor, and your readers a happy and healthful summer vacation.

Sincerely yours,
ARTHUR V. RAMIAH.

Anglicanism, Eastern Orthodoxy, and Transylvanian Calvinism

THE readers of THE CALVIN FORUM know that I am alarmed about the dangers implied in the matrimonial policies of the Church of Rome for all non-Roman Catholic churches.

But I am more than just personally perturbed. I am out to do my best to arouse others also and in this way to make a contribution, if possible, to the preservation of Protestantism in our country. Hence I am constantly on the lookout for any chance to point out this menace to Protestantism.

It was in this way that my eyes fell upon a proposed new canon of the Protestant Episcopal Church, published and offered for consideration—among others, I presume—in the January 6, 1940, issue of *The Southern Churchman* (Richmond, Va.).

Having given the proposed canon a careful reading, I noticed that it did not contain one single reference to the problem of "mixed marriages". I promptly sat down and wrote to the editor urging his communion to give consideration to this angle of the problems of marriage before they finally agree upon their new marriage canon. "Give some definite guidance to your own ministers as well as to those who are constantly praying for a general awakening of the whole body of non-Roman Catholic American Christians to this Roman ax-laying to our very existence."

Mixed Marriages and True Catholicity

The editor was gracious enough to publish the letter in the January 20 issue of his paper.

By way of a reaction, under date of January 26, I received a letter from the Rev. Dr. J. Warren Albinson, Elkton, Md. Under the title of "Protestant Rome" the same letter was published in the February 3 issue of *The Southern Churchman*.

That letter gave me quite a jolt, and was a source of both sadness and amusement. I quote some of its contents. "There is only one solution for the problem advanced in your letter in *The Southern Churchman*, issue of January 20th. If the other protestant bodies would return to the Catholic Church, accept the historic episcopate, receive valid orders for their ministry, and then announce loud and long that they were of the Catholic Church and the adherents of the Roman Hierarchy were protestants, the lie that Rome has told so long would be deflated like a punctured balloon. I say other protestant bodies because true catholics, especially those of the Orthodox East, have always regarded Rome, rightly, as the first and worst of protestant bodies".

Then he goes on to say that in the West only the Church of England "cleansed herself and returned to the ancient Catholic Faith never lost by the East."

Of course, I did not leave this letter unanswered. I told Dr. Albinson that I contest his definition of true Catholicity. "The omission of the ancient Catholic creeds, and the stressing of the historic episcopate and the re-ordination of the ministry hardly can be expected to make any telling impression on us."

Then I informed him that I cannot share his enthusiasm for Orthodox Eastern Christianity either as it exists in its organized forms. Many things look appealing in theory but present themselves entirely different in practice and Eastern Orthodoxy is certainly one of them.

Finally I tried to point out that the whole question of catholicity is irrelevant to the immediate problem of mixed marriages and I have renewed my pleas for a more immediate grasp of the problems under discussion.

Anglicanism and Eastern Orthodoxy

But no answer came. My plea fell upon deaf ears. A section of that body seems to have more of the spirit of Rome than Rome itself and right at the present that section appears to have sway over the whole body of Anglicanism. Its entire lack of sympathy for any form of Protestantism, especially Calvinism, was perhaps nowhere more noticeable than in the attitude of the Church of England toward the Magyar Calvinists in Transylvania, a former part of historical Hungary, but since the World War of 1914-1918 a territory allotted to Rumania.

Those Calvinists number about 750,000 souls. They represent the southeasternmost advance of Calvinism in Europe. They fell under the influence and dominance both of an intensely nationalistic Rumanian government and of a national Greek Orthodox Church officially enjoying government favor.

Those who know the fate of Cyril Loukaris, who attempted to introduce some Calvinism into Eastern Orthodoxy, that Anglican ideal of true catholicity, can very well imagine what a change of atmosphere this was for those Magyar Calvinists who were in this way placed under Rumanian sovereignty. Until they learned better and accustomed themselves to carrying their burdens silently, they made several appeals to the Protestants of the world. And they found least sympathy and understanding in Anglican circles.

Why? The views and spirit advanced in Dr. Albinson's letter offer the clue to an answer. Anglicanism idealized Eastern Orthodoxy into the only embodiment of true catholicity beside herself. High-churchly Anglicanism has no sense of real appreciation for any other form of Christianity but that of the Roman type used as a picture for imitation.

Then, this type of Anglicanism is at pains to secure recognition for its contested claims to an apostolic succession for its ministry. Rome and the churches of the ever "true Catholic East" are the only ones whose recognition would satisfy. But, as is commonly known, Rome steadfastly refuses this recognition and accords it only to the ministry held by the Eastern Orthodox Churches, besides her own ministry. For this reason in a round-about way the Anglicans are constantly wooing the dignitaries of these Eastern churches for such tokens of cordial relationships that could be construed as proofs of an official recognition of their alleged apostolic succession. They hope that once the recognition of Eastern Orthodoxy is in the bag, also Rome could be maneuvered into a similar recognition.

Magyar Calvinists in Transylvania

I do not know just exactly how much of this endeavor is behind the Anglican movement for church unity, but I know that this persistently pursued policy made Anglicanism entirely useless from the point of view of the Magyar Calvinists in Transylvania, and for that matter for the whole of Magyar Calvinism. The Reformed Church in Hungary, the largest united Reformed body on the Continent before the war of 1914-1918, naturally had to share the mutilation of Hungary, and naturally is sharing the revisionistic views and endeavors of that country. And it is commonly realized that the fraternizing attitude of the Church of England toward the National Orthodox Church of Rumania could not but strengthen the anti-revisionist policy of the Allies and consequently prolong and aggravate the plight of religious and racial minorities, and inferentially add to the stiffening of relations between the proponents and opponents of the post-war European *status quo*, and thereby, quite unwittingly, to the causes of the present deplorable war. International Calvinism, if the plight of the Magyar Calvinists in Transylvania is taken really to heart, should understand why a Magyar, even as a Calvinist, finds himself unable to be enthusiastic about anything adding to the forces of anti-revisionism.

Instead of a little solace the Calvinists of Transylvania received but discouragement at the hands of the dignitaries of Anglicanism whenever these exchanged decorous greetings of affected cordiality with the bearded prelates of the Rumanian Orthodox Church. These connections of the National Orthodox Church of Rumania with the most influential church in England were immensely appreciated and politically valued by the government of Rumania, but they just served to add grief to the plight of our Calvinist brethren in that country.

I am perfectly aware of the fact that none of these brethren could ever write or speak openly of these facts as long as they are where they are, but I know them to be facts and I feel relieved that at last I had a chance to bring them to the attention of all the Protestants and especially the Calvinists of the world through THE CALVIN FORUM. Let us know where we stand. Let us realize that unless we Calvinists have sympathy and understanding for each other, high-hatted Anglicanism certainly will not have it for us in its present state of mind. "Return to the Catholic Church, accept the historic episcopate, receive valid orders" is its real voice to us, even in cases when anyone of us attempts to plead with it for its own sincerely believed interest and good. That is what happened to me, and how that spirit can exasperate a whole body of Calvinists, I think was amply proven by the case of the Transylvanian Magyar Calvinists.

CHARLES VINCZE.

New Zealand Presbyterian Church Centenary: 1840-1940

DURING this year of our Lord 1940 New Zealand has been celebrating its centenary, and along with the civic celebrations many other bodies have observed the occasion in their own way. To commemorate the one hundredth anniversary of Presbyterianism in N. Z. an Iona Cross was recently erected on the site of the first Presbyterian service at Petone, a suburb of Wellington, our capital city. The moderator of the General Assembly, who spoke on the occasion of the unveiling of the memorial, said inter alia:

"This Iona Cross should be more than a memorial. It should be a perpetual reminder to men that they cannot live by bread alone. It should teach them also that unless religion is built into the very structure of a nation's life, that nation will inevitably be doomed. Our fathers have left to us a fair and glorious heritage. Let us try to be worthy of it."

The moderator, by the way, is the Rt. Rev. J. Lawson Robinson of St. Andrew's Church, Christchurch.

A few facts about these early days may not be out of place:

The Presbyterian Church in N. Z. had its origin in the gathering together of the passengers and emigrants who sailed in the ship "Bengal Merchant" of 501 tons from Glasgow in Oct., 1839, and arrived in Port Nicholson, Wellington, on 20th February, 1840. The Church of Scotland had set apart Rev. John Macfarlane who was minister of the Martyr's Memorial Church, Paisley, to accompany the pioneers to their new settlement. The whole company numbered only 158, inclusive of 40 children. The first Sabbath on shore Mr. Macfarlane preached to about 20 people. It was an open-air service on the beach in the vicinity of some Karaka trees. The text was taken from Psalm 137:5-6, "If I forget thee, O Jerusalem, let my hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

The founding of churches in the other eight provinces came somewhat later, in measure as a result of the colonising policy of the then newly-formed Free Church of Scotland.

At the General Assembly held in St. Andrew's Church, Wellington, in February, 1940, a loyal address was presented to the Governor-General, Viscount Galway, for transmission to the King.

The above calls for no comment. But a seemingly small matter which arose out of the same Assembly has since been subjected to an amount of straight criticism in the correspondence columns of our church weekly, the "Outlook." This matter was the sending of the following greeting to the Assembly from the R. C. Primate of N. Z.:

"May I offer you my sincere congratulations on the occasion of the centennial of the founding of the Presbyterian Church of New Zealand which you are to celebrate this week. In view of the happy relations existing between your Church and ours I take special pleasure in sending this message. It is my hope that your meeting and functions will be a complete success, and that during the coming century Presbyterians will continue to be even more successful in their work for God and religion against the disruptive forces that threaten not alone Christianity, but all belief in God and the principles that His children hold so dear and that are the foundations of our very civilisation."

One cannot but appreciate the kindly tone of the Archbishop's message but all Presbyterians are by no means agreed or happy that the R. C. Church should be denominated a "Sister" Church as our church paper puts it, or seems to put it.

The preacher at the Combined Centenary Service for Dunedin city on March 10th was Rev. Professor John A. Allan of the New Testament Chair in Knox Theological College, Dunedin. Portions of his address deserve mention and will fittingly conclude this rather long bulletin. Here is a paragraph in his own words in which you will observe the Calvinistic refrain, "let all the glory be to God alone":

What the Church Offers

"What has the Presbyterian Church of New Zealand to offer today? It stands confronted by a people often indifferent, often hostile. What have we to offer the Church, the individual and the State? We live today as peoples of all denominations, but fortunately there is a deep unity across denominational differences—unity against a common foe. We can offer to the Church as a whole the thought and guiding principle of the Presbyterian Church—'Let all glory be to God alone.' No church has seen with such clarity the deep worth of such a principle, and it is this that we offer to the Church. The Presbyterian Church has been charged with being cold in its worship, but its guiding principle in its services has been that all glory is God's."

To the individual the Presbyterian Church offered to all men the chance to find redemption in Christ, for in finding Christ could one see life as it ought to be and life as it must be. For 100 years in New Zealand it had been the Presbyterian Church's supreme purpose to show Christ to all men.

"Lastly, what can we offer to the State? And," said Professor Allan, "the answer to that is men. We have no detailed programme to solve its problems, social, economic, and political. We offer it men—men who live in Christ and who have learnt the great principle that 'all the glory be to God alone.' The true life of the State is bound up with liberty. We are a people to whom liberty means so much in life and who are fighting to preserve that liberty. We offer to the State men who know the liberty provided by Jesus Christ. We offer to our earthly fatherland men who believe that the only and ultimate authority is the will of God."

"The door of opportunity stands wide open," Professor Allan stated. "Let us go forward knowing that the Lord of Hosts is with us. And to the young people let me say: gird up thy loins for the battle of Christ in the coming century and let the Presbyterian Church triumph over all its difficulties in the years that are to come."

J. GRAHAM MILLER.

Knox College,
Dunedin, New Zealand.
April 10, 1940.

Cultural and Economic Rehabilitation in South Africa

Potchefstroom,
Transvaal, S. Africa,
March 14, 1940.

The Editor, THE CALVIN FORUM,
Dear Prof. Bouma:

IN my previous letter I promised to tell you something more about the economic life and struggle of Dutch South Africa. In this letter I intend to fulfil that promise.

As you may still remember from information I gave you in some of my previous letters, the Dutch settlement at the Cape of Good Hope in 1652 was begun by a trading company, the so-called Dutch East India Company. Our history in this dark continent started as a result of an economic adventure: we are the descendants of a very active, business-minded race. And yet the doing of business on a large scale has never been a strong line with us, Dutch South Africans. We have been a people not of commerce and industry but of farming. The first Free Burghers in the Cape started farming, not trading, for the simple reason that the Company itself did the trading and in fact prohibited trading by the free burghers. Farming has since then become part and parcel of our nature: we are, or rather were until a decade or two ago, a nation of farmers; we have been called, and that with perfect justice, "Boere," that is "Farmers."

The Problem of the Poor Whites

As long as conditions for farming were favorable all went well with us. Every farmer had sufficient open space for grazing large flocks of sheep and/or big herds of cattle, and if things did become a bit crowded one simply trekked deeper inland, where there were vast unoccupied and fertile areas waiting to be used. We got used to this sort of life, a free and independent and proud life: manual labor, industry and commerce were unnecessary and unknown. And then from about the eighties of last century things took a bad turn for the "boere": overnight as it were South Africa changed from a farming into a mining and an industrial country. Diamonds and gold changed the face of the world for our farming population. We, Dutch South African, were unprepared and hence unfitted for this new type of life: we never did any trading, we had no experience in industry, we could not compete with the shrewd and well trained foreigner, we were simply robbed of our inheritance by unscrupulous so-called traders and money-men. But there was another factor that worked against our farming-mentality: with the increase of our population came a corresponding decrease of open country available for cattle breeding and sheep farming. The unavoidable consequence of this second factor was the subdivision of the large farms into smaller portions, and this meant less prosperous farmers. The final result of these and other factors was the creation of our greatest social problem in South Africa, namely the Poor White problem, which became acute for the first time towards the end of last century and which was immensely aggravated by the devastating war between the Boer Republics and the British Empire at the transition from the nineteenth to the twentieth century.

This problem of the Poor White has since then ever been occupying the minds of our successive governments, our politicians and social workers, and particularly of our Dutch Churches. I may just remind you in this connection of the very important investigation that was made of this problem by the so-called South African Carnegie Commission of Investigators between 1928 and 1932. The findings of this Commission are embodied in five well documented Reports brought out in 1932-3. This investigation brought us once for all face to face with this distressing reality, and we faced it. Central and provincial authorities, district and local bodies, secular and religious organisations, professional and industrial

men, public and private individuals immediately set about evolving means of wiping out this monster. And to our credit be it said, we are well on the way not only of stopping any further spread of this social disease but even of reducing the size of the present sore.

But this is only one aspect of the regeneration of Dutch South Africa.

There is even more important work to be done; we must not only wipe out a social evil, but what is more essential: build up a strong and vitally sound Dutch race. And we are trying to do this necessary constructive work.

And that is where this new movement tackles the Dutch South African problem.

Our most pressing national problem is at the present moment not so much the Poor White-ism as the cultural and the economical uplift of Dutch South Africa.

The Cultural Uplift of Dutch South Africa

The first of the problems, namely the cultural, we are well on the way of solving. This has been the work of church, school and university on the one hand, and of so-called cultural organisations on the other hand. Whereas Dutch South Africa were scarcely half a century ago a practically uneducated ("ongeleerde") people, being mostly farmers possessing just the first elements of a school education, we are today right in the first rank of educated peoples. Our elementary education is compulsory up to the age of 16 or the previous passing of the sixth standard (more or less the equivalent of your grade 8), regulations are being passed in the various provinces of the Union to raise the standard to 8; our secondary schools are crowded to overflowing by anxious and capable young men and women; our university institutions can hardly cope with the influx of well-trained high school students; our normal training institutions have to turn back year by year large numbers of applicants for the teaching profession; in short, we are as alive as a hive of working bees. Positions in the world of education that have up to about a quarter of a century ago been occupied by foreigners are one after the other falling into the hands of well-educated and capable Dutch South Africans. When I was a student at the university—indeed not so very many years ago—the *rara avis* was a Dutch-speaking professor. And today, we have four flourishing university institutions with Afrikaans as the medium of instruction, and all the chairs are held by Dutch South Africans, men who have graduated overseas, but also over here, with the highest honors. Dear friend, please do not consider this a bit of national boasting; it is just the statement, with some quite forgivable pride, of a simple fact. The Dutch churches of South Africa with their Calvinistic doctrine and practice have always been the power that has saved our people from illiteracy and cultural degeneration. That this nation of farmers living for one or two centuries far removed from all the opportunities of school education have not "gone wild," we have solely to thank, by the grace of God, to our Dutch churches and our Calvinistic world and life view.

On the other hand, we have to point out that we owe our cultural uplift also to the many cultural organisations that have from time to time taken up this arduous task. Many of these cultural organisations had and still have a national-political background, because our cultural fight has always been intimately connected with our national-political struggle: it has always been a struggle for the maintenance of our own language and tradition against a foreign conqueror. The first of these "Societies" were started as far back as the seventies of the nineteenth century: the now famous "Genootskap van regte Afrikaners" (Society of true Afrikaners). It aimed at the uplifting of Dutch South Africa. This society was later followed by a political organisation, the "Afrikanerbond," and since then one after another of such cultural organisations sprang up all over Dutch South Africa. These organisations have by the way proved one important thing, namely that Dutch South Africans not only love organisation work but have indeed an admirable knack for organisation.

The final event in the organisation of cultural societies was reached a few years back, when to crown everything we started an organisation to organise organisations. This body is called "The Federation of Afrikaans Cultural Associations" with its own "Afrikaans National Cultural Council." And it is this body that is finally going to weld our activities into one solid block.

The Economic Uplift of the Boers

It was this same Federation of Afrikaans Cultural Societies with its Council that organised the National Congress for Christian National Education in July, 1939, about which I told you in my foregoing letter. And it was this same body that organised the Economical National Congress about which I am trying to tell you something now.

We, Dutch South Africans, have been feeling that our immediate fight should and will be on the economic field. Our cultural organisations serve their purpose, our churches, schools and universities serve theirs, but we shall remain a nation of "slaves" as long as we have no part in the economic, the industrial and the commercial control of national life activities. And it was the definite purpose of this Economical National Congress to discuss our problems not of Poor White-ism or Afrikaans Culture but of economics, industry, commerce, agriculture, banking, national saving. This Congress proved that we not only know what we want, but also how to get what we want: we discovered that we have the men to do the things but that we have not the capital to undertake the task. And the abiding result of this congress was the creation of ways and means to get the required capital.

The problems discussed at this gathering of the best brains in the economic fields included amongst others the following: the aim of our economic endeavor; the present position of the Afrikaner in the economic world; the mobilisation of the capital and savings power of the Afrikaner; the value of coöperative organisation with special reference to banking; peoples' banks; the coöperative shop; the factory system with special reference to the part of the Afrikaner in it; agricultural coöperation; saving banks; organisation of power behind saving; organisation of leisure and recreation; consumers' unions; labor organisations. The fundamental principle of the Federation of Afrikaans Cultural Associations is the Christian national, *in casu* the Calvinistic, life and world view. So you must consider the movement from our mutual standpoint: it is a final reawakening of Calvinistic South Africa to the necessity of knowing and controlling the economic sphere, and let us hope to the greater glory of our heavenly Father.

The National Economic Institute

The most important resolutions passed by the congress include the following: the formation of a National Economic Institute for the study of economic problems and the propagation of the principle and the practices adopted by congress, the institution of an Afrikaner Finance Association to be known as "Sentrale Volksbeleggings, Beperk" (Central National Investments, Limited). This will be the Institute for building up a powerful fund for the establishment and maintenance of Dutch South African business undertakings. In the past we had off and on so-called "Boere-winkels" (Farmers' Shops): they were usually financial fiascos, because the men were inexperienced and untrained and without the necessary capital. Our new generation want to avoid the old deplorable errors by first building a big fund, by training young and capable men in all branches of commerce and industry, and then by starting undertakings in the economic and financial world that will be sound and progressive. To crown and include all attempts at the rehabilitation of Dutch South Africa, the congress unanimously adopted a grand proposal by the venerable "father of his people," the Rev. Dr. J. D. Kestell, namely to build up a general fund for the saving of our people: "Die Reddingsdaadfonds." An organiser for this fund has been found in Professor N. Diederichs of Bloemfontein in the Orange Free State, who resigned from his chair to undertake this great social task.

Things have not ended with the resolutions of congress. The Economic Institute has materialised and functions, amongst other things publishing a quarterly journal called "Volkswelstand" (National Welfare). The Afrikaner Finance Investments, Ltd., has been launched. Prof. Diederichs has started his work by establishing all over the country branches of the "REDDINGSDAADBOND" (Association for the work of saving the Afrikaner). The main initial work of these branches is to collect the required funds. This work is everywhere tackled with the greatest enthusiasm and people go to great sacrifices to contribute to the fund. In practically all cases salaried people have given one full month's salary to the initial collection and will contribute further. To most Dutch South Africans this means quite a sacrifice: like our brethren in the Netherlands we are a folk of "kleine luiden"; we can not boast of millionaires, leave alone multi-millionaires.

That, dear friend, must suffice for this time. With kind regards,

Sincerely yours,
J. CHR. COETZEE.

Radio and Pulpit on the Pacific Coast

Sumas, Wash.,
June 3, 1940.

Dear Dr. Bouma:

THE Pacific Coast region, as well as any other in the U. S., has its share of religious groups who are either hostile or inhospitable to the fact of organized Christianity. They range from the ubiquitous Jehovah's Witnesses, blatantly militant in declaring the organized Church a tool of the Devil, to the quiet and somewhat unassuming Brethren of Christ, who choose to retire to fellowship and communion practiced in private homes, continuing what they suppose is the genuine tradition of the apostles and the early Christian Church. Somewhere midway between is the modern and somewhat more formidable phenomenon of Radio Religion, not openly hostile to the Church, sometimes even sponsored by it and coöperating with it, and yet in a sense a competitor of it.

Two Radio Witnesses for Christ

Radio Religion on the West Coast has at least two powerful proponents in The Old Fashioned Revival Hour, a weekly religious service emanating each Sunday from Los Angeles, California, with Dr. Charles E. Fuller its chief prophet; and The Haven of Rest, sponsored by a quartet of gospel singers (once stage and theatre entertainers, I am told, but now converted to the gospel of obedience to Christ), and emanating daily from Hollywood, California. Both are chain programs broadcast over the Mutual Broadcasting System.

The Old Fashioned Revival Hour boasts and no doubt has a nation-wide audience, and reaches even Canada and the "islands of the sea." For many it has become the substitute for the Church—in some instances because no other Church is available, and in others because no other Church is desired. And in some cases the Church has become both its handmaiden and its debtor by placing in its auditorium a radio which brings to an assembled audience the songs and message of Dr. Fuller's program. Through the influence of this "hour," the radio seat has become an altar, the radio loud speaker the means for the communion of saints, the personal check addressed to Box 123, Los Angeles, California, an offertory, and the letters addressed to Dr. Fuller a confessional.

The Haven of Rest, with "First Mate Bob and the Crew of the Good Ship Grace," performs a two-fold service. It provides a daily broadcast for "shut-ins" and those who seek the quiet hour in the midst of a busy day, with First Mate Bob, for whose religious ideas and sentiments one must have a good deal of respect, as the fatherly consoler and counsellor. At the same time the "Crew of the Good Ship Grace" sails up and down the Pacific Coast, from California to Washington and

British Columbia, conducting gospel programs in community churches, and on Sundays often substituting for the regular services in a local Church. Their popularity is amazing. Churches otherwise spotted with row upon row of empty pews are packed to overflowing long before the hour for the tolling of the Harbor Bells, and quite often it is necessary to hold two services in two different churches in the same community on the same night to accommodate the interested throngs.

How About the Organized Church?

It is not my intention to be critical of these religious phenomena. No doubt they provide some cause for thanks to God, as we remember Paul's declaration: "In every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice." The complaint is not that others outside of the Christ-instituted Church proclaim the gospel. "Therein I rejoice, yea, and will rejoice." But the complaint is rather that what sets itself forth as Christ's Church has too often failed of proclaiming the gospel, so that too much of its task has fallen into the hands of "unorganized religion." It seems to me that the success and high popularity of "unorganized religion" with masses of people serves to condemn the "organized Church" on two counts:

First—many organized churches are suffering from too much organization and too little real religion. The Church has everything from splendid edifices with all manner of convenient facilities to clubs and choirs and educational classes and committees—but the real dynamic of spiritual life is not in evidence. A real emphasis on the salvation of souls through the blood of Christ, and on the reverent worship and service of God through Jesus Christ, is too often absent. The Church's magnificent organization becomes a framework supporting a social and cultural program—in which affairs the Church will always be a second rate competitor to other community organizations. And when the Church in its organization becomes a "kingdom of this world," merely giving opportunity for people to exercise themselves a little bit in the better and higher things of life, it is no wonder that sectarian groups arise, clamor against the inefficiency and waste in top-heavy ecclesiastical organizations and begin to look for soul-satisfying spiritual substance in movements which, though lacking organized shape, try or pretend to offer some bread from heaven. Meanwhile, it ought never to be forgotten that the true Church on earth is a divinely ordained institution, but established only as a medium to bring the truth of God's salvation to men for the gathering in and edification of the body of the saints. Any Church organization which loses its aim in itself or is devoted to one exclusively or primarily secular is bound and deserves to be outlawed by God- and heaven-seeking masses.

The Failure and the Task of the Church

Secondly—being without the substance of real religion, much of the organized Church fails to present a message of power which is sufficient to overcome this present world's awful wickedness or to bring real comfort and encouragement in the present world's distress. Much of the Church has claimed to have had a program for righteousness that would uproot economic and social evils and outlaw war. That program—based upon the notion that there is an inherent goodness in man which needs only a little education and inspiration to draw it out—was proposed with some optimism and confidence for many years. And now that the world has fallen upon evil days again, with the cataclysm of blood and carnage and destruction sweeping all manner of idealistic hopes and dreams into oblivion, professionalized religion still "peeps" its idealistic lines, but it sounds out of place and beside the point, much like the speaking of the wrong boy on the wrong Sunday School program. And so there are many who begin to think: the Church has failed and its message seems to be meaningless in this kind of world. There follows a retreat on the part of people looking for hope and comfort in a hopeless and comfortless world—a retreat into holiness groups where men try to get away from everything and be alone with God, into sects which promise an Armageddon with God coming in power to

destroy evil and set things right for the sake of an elect few, and into teachings which proclaim the impending advent of Christ on the occasion of a final world catastrophe to bring an end to all this turmoil and set up a new kingdom.

And yet, the Church of Christ has been entrusted with the gospel of salvation which fills the soul with the bread of peace from heaven, and it has been given the gospel of the power of God which shows the true way to overcoming the world and obtaining a sense of hope and security in the face of the world's wickedness and destructiveness. No organization is ever a substitute for God and the power of His salvation. Too much of the Church has lost sight of the God of revelation and the true meaning of the kingdom of heaven,—and so doing has not only lost its influence over an unrighteous world, but has also lost its hold on those who might otherwise come to it for light and comfort and refuge. Let the Church, particularly in these needy days, magnify God as revealed in the Savior Jesus Christ, and lead men and nations to Him who is infinitely holy and righteous, but also loving and gracious. That is and always will be its task.

GEORGE STOB.

Southern Presbyterian Items

Columbia, Mississippi.
13th May, 1940.

Dear Dr. Bouma:

HERE is an emerging interest in "our Southern Zion" (as the Southern Presbyterian Church was lovingly called by its founding father) in worship. Back in 1932, the General Assembly adopted for optional use the same Book of Common Worship as prepared and revised by Henry Van Dyke for the Presbyterian Church, U. S. A., and recently several articles on this fascinating subject have made their appearance in our church papers. But, in the main, they are not primarily scholarly productions on the historical backgrounds and theory, looking as they ought, in the direction of the Reformed tradition as it came from Geneva and Scotland. Rather they are suggestions faintly (very faintly) reminiscent of the Anglican Prayerbook, or discussions that should be classified as dealing with mere matters of decorum. The current books on worship by Dr. Palmer of Chicago and Dr. Blackwood (formerly a Southern Churchman) of Princeton are the vogue.

In visiting various Southern Presbyterian churches, one cannot be sure what kind of order of service one will be likely to find, though one will almost invariably sing Louis Bourgeois' Long Metre Doxology somewhere during it. Such a lack of even a general uniformity is, of course, deplorable and needs investigation and study. Of the ministers interested in improving the service of worship, there are discoverable three types: first, those who approach the subject from the psychological standpoint; second, those who use the aesthetic approach; and third, those who are well-grounded in the historical aspects of the subject. The first group is probably the most numerous, though those of the third group are perhaps the soundest. As yet, however, the majority of the ministers are unaffected by the movement.

The eightieth General Assembly will open 16th May, 1940, in Chattanooga, Tenn. It will meet there as a part of the celebration of the hundredth anniversary of the First Presbyterian Church, of which Dr. James L. Fowle is the pastor. This will be the fourth Assembly in the last twelve years to meet away from Montreat, N. C. Our church has stood against the centralization of ecclesiastical organization in any place, but in this regard Montreat seems to have defeated that stand. As a consequence Presbyterians of the central South and the trans-Mississippi South have to defer to the seaboard South.

The agitation for union with other Presbyterian bodies will no doubt be settled for a while in one direction or the other at this gathering. Another matter for discussion will be the

overture of the Presbytery of Atlanta, written 16th January, deploring the Vatican ambassadorship as a denial of the best interests of the country and as a violation of the principle of the separation of church and state. This overture was communicated to President Roosevelt, the church paper, and the Associated Press. As far as I know, no other presbytery has taken a similar action, and the affair has not aroused much comment among Southerners, except the Baptists. The Assembly will also continue to discuss certain proposed revisions of the Confession of Faith and Catechisms. Of especial interest are the addition of two chapters to the Confession, one, "Of the Holy Spirit," the other, "Of the Gospel," and insertion of "love" as an attribute of God in the well-known Question 4 of the Shorter Catechism.

The Mississippi Visitor, the official organ of the synod, has been publishing some good articles by Dr. Oswald T. Allis, of Westminster Seminary, Philadelphia, on "Can we still regard the Old Testament as inspired?" This publication bids fair to become an important conservative instrument in the South. Dr. J. B. Hutton, Jackson, Miss., is the editor.

Your correspondent is engaged in gathering materials in order to prepare a biography of the late Dr. C. W. Grafton, Union Church, Miss., moderator of General Assembly in 1916. He was pastor of this tiny village church for 62 years, one of the longest pastorates since the Reformation, and exercised in his quiet way a great influence over Southern Church affairs. Your correspondent would appreciate the loan of any important documents by or about Dr. Grayton.

ALLEN CABANISS.

Eastern Calvinistic Philosophy Club

THE Calvinistic Philosophy Club held its Spring meeting on May 7 on the campus of Westminster Theological Seminary, Philadelphia. A delightful time was had as the club explored the mansions of philosophy. Papers were read by Mr. William Young, a student at Westminster Seminary; and by Rev. E. Van Halsema, pastor of the Northside Christian Reformed Church of Passaic, N. J.

Mr. Young read on the subject *Aristotle and Christianity*. He approached Aristotle from the matter of the primacy of the intellect. After giving a clear and concise review of the main tenets of the Aristotelian system, Mr. Young showed that it is hardly possible for one to take the materials of Aristotle's thought and use them for a foundation upon which to build a Christian superstructure.

This point was made the more pertinent in the second paper. Rev. Van Halsema afforded the club an excellent view of the manner in which Roman Catholicism has made use of Aristotle by his study in the thinking of the noted French scholar Etienne Gilson. For this purpose Rev. Van Halsema chose Gilson's representative work, *The Spirit of Medieval Philosophy*, and rendered a critical review of it.

These two papers naturally led the club into certain prickly questions. What shall be the Christian's attitude toward pagan philosophy? Can the Calvinist use these materials in the manner in which Roman Catholicism has used them? Can the Christian take concepts (such as God in Aristotle) which have a formal similarity to Christian concepts and pour into them a distinctively Christian content without completely altering and even destroying that which the pagan thinker conceived and set forth? Has Calvinism a distinctive mould of thought which may lay claim to the name "philosophy"? Such absorbing questions were raised and considered—fit meat for many an hour of reflection and study by the members of the club.

Several new members have been added to the club. Since the president of the club, Dr. C. Van Til, will not be in these parts during his year's leave of absence from his duties at Westminster, the vice-president, Rev. E. Van Halsema, will

carry on the duties of the president. Dr. J. T. Hoogstra had to relinquish his office of secretary-treasurer because of his move to a new and distant pastorate. Rev. E. Heerema, Spiritual Adviser at the Christian Sanatorium, Goffle Hill, was chosen to complete his unexpired term.

EDWARD HEEREMA, *Secretary.*

Midland Park, N. J.

Today's Duty for the Minister

THE caption "Today's Duty For The Minister" gives pretty well the keynote of the discussions of the Midwestern Ministers Conference in session Wednesday and Thursday of the first week of June at the Calvin Seminary and Dormitory, Grand Rapids, Michigan.

The congenial and efficient Rev. Mr. J. Dolfin of Muskegon, Michigan, presided. The Rev. Mr. J. Weidenaar of Grand Rapids, Michigan, functioned as secretary.

The Wednesday meetings emphasized primarily the duty of the ministers of the Christian Reformed Church to Christians not of their immediate denomination.

The Rev. Dr. J. Van Dyke of the East Leonard Christian Reformed Church of Grand Rapids presented the subject whether or no the orthodox forces should ally themselves to present a united front against Modernism. Modernism does constitute a front. Still the term Modernism is in many respects vague. Often it is an elusive term. In the main Modernism can well be described as a system or movement that denies and opposes the fact that the Bible is the infallibly-inspired Word of God. All shades of Modernism agree at least on this one point.

Orthodoxy can be defined as the faith or conviction that the Bible is the Word of God from cover to cover. This Orthodoxy would then include any Bible believing Christian. The battle line then would be between the believers of the Bible as the Word of God and the deniers of that truth. This would involve a mutual assistance, but not an organic union.

The objections against such an alliance are: our denomination is too small to swing such a gigantic enterprise; in spreading our wings we are in danger of compromising; there is a natural inertia; there are fundamental differences of opinion among the orthodox; and there is the deadly enemy any one who would champion such a cause must reckon with—public opinion.

The arguments in favor are: all the above mentioned objections can be met. The chief argument for a mutual defense is a God-given duty to stand shoulder to shoulder to defeat the enemy. The strong forces of Modernism make such a co-operative warfare urgent.

The speaker presented the above in the form of a forum. This splendid paper among many things had at least this value, it precipitated a worthwhile discussion. One suggested that we should spend more time with our youth. We should inflame our own members. We should encourage youth activities. Another brought out that theological differences were of such far reaching importance that one cannot help but feel their consequences the moment one tries to harness the powers of fellow Christians of other denominations. Again, another informed the conference that there were orthodox groups seeking to unite all those believing that the Bible is the Word of God. Still these groups were very suspicious if one did not believe exactly as they did, especially in regard to dispensationalism. Another one raised the question of approach. We can present the Calvinistic doctrines without mentioning the name Calvinism all the time. When we present our conception of the truth people will usually give us a hearing until they hear the name Calvinism. As we react unfavorably to the term "dispensationalism" so others ill-informed react to the concept Calvinism. Then the congenial president told the meeting that the aim of the program committee was, in his judgment, to raise the question whether or no there could be created a Federal Council of Orthodox Chris-

tians which could represent us as the Federal Council of Churches does now even without our desire for it to do so.

Perhaps such a Council can come into being. No one may say such is impossible. Perhaps we may feel the necessity of some such a council when great issues arise. Personally I believe that we should take the suggestion of Dr. H. Bavincx seriously that each denomination should study the word of God as well as it can. It must develop all its inherent powers. Then let all faithful Christians compare notes. We can learn from each other. Perhaps the long road will be the shortest to take.

Calvinistic Conference for 1941

The undersigned was privileged to speak at the banquet on the subject of an American Calvinistic Conference for 1941. The following are some of the thoughts he developed. Ministers are living in a different world from that of a generation ago. Extra duties unknown to the minister of thirty years ago crowd in upon them. Schools are offering summer courses to give opportunities for study. We need conferences to discuss great subjects. Little time is found in a busy ministry to study these problems alone.

There must be a desire to develop our position for the glory of God. Calvinism must answer the questions of the day.

Conferences make it possible to employ all available material of sound Calvinists in spite of ecclesiastical boundary lines. International Synods as discussed by the Christian Reformed Church will always face church governmental problems. A Conference could discuss any problem facing Calvinism. Each denomination could benefit by these studies and officially adopt what it considers to be the truth.

There is no doubt that the Catholic Church is becoming very bold, at least such is the sentiment expressed in some of our leading periodicals of today. Statements have been made to the effect that what is true is liberty and what is false is license. Protestantism is false, so its desired liberty is a garbed license. Our duty, therefore, is clear. Calvinism must become more virile for Calvinism is Rome's most formidable foe.

The devastations in Europe are signs of providence for us to gird ourselves for triple duty. Must we catch the falling mantle of our Dutch prophets now that Calvinistic Europe is in the hands of a dictator? Should the Free University of Amsterdam and the Theological Seminary in Kampen not be able to serve the churches and the world as heretofore, would we be willing to assume the responsibility to the best of our ability? This is not the day for the one-talented men to bury their talent in the earth.

Our duty is to have a conference that is fearlessly Calvinistic. This need does not conflict with the desire to have a sane approach in our dealings with other Christians. The fact, however, remains, defective theologies have produced erring systems. This the history of doctrine brings home to us.

Life is complicated. We cannot have a true theology and a bad philosophy. We cannot preach the Word of God on Sunday and follow an anti-biblical science on Monday. We need a full-orbed Christianity in which all learning is interrelated. All thoughts must be held captive in the name of our Christ. The First American Conference of 1939 has gone on record as advocating as its ideal the need of an American Calvinistic University.

We need efficiency, vision, conviction, and publicity.

The Midwestern Conference has decided to go ahead with plans for such a conference.

Sermons From Prophets

The Thursday morning meeting emphasized the preacher's duty toward his own congregation. How should the minister preach prophecy in these beclouded days? His people clamor for it. God's Word offers great blessing to those who do it.

The Rev. Dr. Wm. Hendriksen of the Oakdale Christian Reformed Church of Grand Rapids, Michigan, favored the conference with a very instructive paper. First of all he pointed out the absurdities believed and preached today under the head-

ing of fulfilled prophecies. These absurdities are the child of poor exegesis. A minister would do well to study the various sects in our country with his congregation in order that the average member may know what is basic to such a false interpretation of scripture.

We should with the prophets teach that God is and remains sovereign. Even the genius of destruction is still a servant of the Most High. This does not cancel human responsibility. Sin will be punished. Prophets predict victory for the people of God, not only as a cessation from war, but as the gift of God that brings about a purified people. The church knows no ultimate defeat. We should also present the program the *entire bible* gives us.

It is regrettable that we cannot give these papers in their entirety. The discussion that followed this second paper was also very instructive. One great question precipitated a lively exchange of opinions: How can we relate the ethical teachings of the prophets to their eschatological predictions? Can we be specific in our preaching in denouncing definite sins and persons as fulfillment of prophecy, or may we only denounce general sins of the day? If we believe that God has sent this war as a scourge to the nations is it not then slaughter to encourage our young men to fight? That exactly Jeremiah refused to do.

The meeting adjourned, no doubt a blessing to all those who attended. And who can measure, perhaps, the blessings for those in the pew and in the catechism class. Each minister carries something of the inspiration and education with him in the pulpit and in the classroom. So he diffuses the light that was enkindled within.

JACOB T. HOOGSTRA.

Church News and Comments

• Orthodox Presbyterian Assembly

The Seventh General Assembly of the Orthodox Presbyterian Church met at Cincinnati on June 4 and following days. The Rev. Paul Woolley, Professor of Church History at Westminster Seminary, was chosen moderator.

After some discussion and emendation the Constitution was adopted and ordered printed. In connection with the report of the Committee on Christian Education it was decided that Westminster Theological Seminary be recommended to the Churches for support. Westminster is not the official Seminary of the Church. In this connection it was also decided that sessions be urged to encourage the formation of local Christian Day School Societies for the purpose of disseminating information concerning Christian Day Schools.

There was some discussion on the contents of *The Presbyterian Guardian*, some of the ministers objecting to some material of too polemic a nature against the Premillenarian position. From the report of the Legal Committee it became apparent that the Presbyterian Church U. S. A. had complained and was still complaining that many of the local churches of the Orthodox Presbyterian group had not yet conformed with the court order to incorporate the new name (Orthodox Presbyterian Church) into their official designation.

Although there was a slight opposition against the move, the Assembly drafted an overture to be sent to the White House protesting against the presence of Myron C. Taylor as the "personal representative" of the President at the Vatican. Though drawn up quite independently, this overture was similar to the one adopted at about the same time by the General Synod of the Christian Reformed Church at Grand Rapids. The next assembly is to meet at the Westminster Seminary in Philadelphia on June 3, 1941.

An important matter on the docket was the attitude of the Church toward members of secret societies. We copy the report on this matter in *The Presbyterian Guardian*. After stating that there was a majority and a minority report in the matter, we are told:

"Most of the additional session, which lasted until one in the morning, was given over to debate on the matter of the majority and minority reports of the Committee on Investigation of Secret Societies. A motion to elect a committee of five "to investigate further the principles and practices of oath-bound secret societies, to report its findings to the eighth assembly and to offer its report for study to the ministers and sessions of the church at least six weeks before the assembly convenes" was strongly opposed by the few Masons among the commissioners. They claimed that it was useless to attempt such an investigation, since no true information could be obtained, although it is significant to note that in their speeches several of them actually volunteered some pertinent information about Masonry. The motion, after more debate, was adopted."

Committee appointed to investigate the principles and practices of oath-bound secret societies: Ministers, R. B. Kuiper, Paul Woolley, Oscar Holkeboer, Arthur O. Olson; elder, Robert Wallace.

• Catholics and Protestants

Sometime ago the *Osservatore Romano* made a peculiar remark. This journal is the mouthpiece of the Vatican. What is published in its columns, is sanctioned by the pope or published by the papal see itself.

Here is the remark: Notwithstanding errors and deep seated differences we are, on both sides (Roman Catholics and Protestants) brethren in God and in Jesus Christ. We read one and the same Holy Bible. We have the same purpose. In our blood there is one and the same doctrine of life which for ten centuries united Eastern and Western Christendom and which since then has united North and South Europe."

The Italian Methodists in their organ *Evangelista* rejoice in this papal declaration of brotherliness and believe it will bring Roman Catholics and Protestants closer together.

Well—stress and distress may cause Rome to be tolerant for the time being. But Rome will have to change its doctrine concerning the Roman Catholic Church being the one and only Church, first, before the remark quoted above will have any profound meaning.

• Nothing from the Netherlands

From the Netherlands we have little or no news. Since 1937 we have received weekly, a package of clippings from the "Nederlandsch Christelijk Persbureau." But since the hectic days before the invasion of Holland we have received exactly nothing. Shortly before the invasion, the Dutch military authorities inaugurated a system of press-censorship. Freedom of the press died in Holland on Saturday, April 27, 1940.

The invasion and conquest of Holland by Hitler's legions has created a great problem for the churches and the Mission in the East Indies. We hope and pray that the wonderful results of Holland's missionary labors in the Indies may not be lost. May the church of the Indies emerge stronger than it has been ever before. Meanwhile the Christian Reformed Church has heeded an appeal for financial support from the East Indian missionaries, who have been cut off from all support from the Netherlands funds.

• Presbyterian Church in the U. S.

The Eightieth General Assembly of the "Southern" Presbyterian Church also met. Regarding union with its Northern sister it debated three kinds of overtures: Some overtures desired that the assembly discontinue efforts in the direction of Co-operation and Union. Others overtured continuance. A third kind asked for continuation on a greatly reduced scale (matters of comity only). The Assembly decided, however, that the committee be continued under same name and be charged to stress co-operation and study the idea of union without any undue haste.

Reformed and Evangelical Church

The wrath of K. J. E. (Professor Karl J. Ernst) is kindled against the "Presidency of the Church." His "observations" are published in *The Witness*, of last month. K. J. E. belongs to the Reformed and Evangelical Church which at its annual sessions has not, as in the past, a president who presides at the meetings and then retires among his brethren, but a "President of the Church." K. J. E. contends that the church in the presidency has a *visible* head. But says he, in Reformed tradition the "centrum of the church was kept vacant . . . and belonged to no man. It was occupied by its heavenly Lord." There was no president among the 12 apostles. They lived in the vital presence of the Lord himself.

"The throne" belonging to Christ is now "occupied." "We have now no more room for *him* in our inn."

The danger of this "presidency of the Church" is, that from administrative functions it easily slips into teaching and ruling power. The "president already has the right to address any legitimate communications to any congregations." That is pastoral supervision. K. J. E. is right.

• Reformed Church in America

June is the month of brides and bridal festivities. It is also the month in which the Bride of Christ, the Church meets in denominational gatherings. The General Synod of the Reformed Church in America is meeting in its 134th, regular session. In the Inn, Buck Hill Falls, Penna., some 200 delegates have gathered together to discuss the activities of the church, past and future.

There is something new about this Synodical meeting. Says the *Intelligencer-Leader*: "For the first time in our history the women of the Church are being given a measure of official recognition in the Synod. At certain sessions the women present—Secretaries, officers of the Board and Presidents of organizations, and the wives of husband delegates, who have accompanied them to Synod—will have the privilege of the floor and be accorded the rights of Corresponding Members of the Synod. Their right will be the same as that of the President of Hope College, or the Editor of the *Intelligencer-Leader*."

In the June 16 issue of the *Intelligencer-Leader* there is an article from the pen of Theodore Brinckerhoff, on "The Church Grows Up!" In it the history of the church is traced through four periods. The first one is from about 1920 (meant is 1820?) till the end of the Civil War. It is the period of Pioneering. The second is 1865-1890, the period of "deepening the roots." The third period, 1890-World War is one of "rapid advance." The fourth period 1918 till now, is characterized by "Co-ordination of Effort."

The writer of the article apparently does not consider the period 1628-1830 as part of the denomination's history. He appears to link up denominational history with the history of the church periodicals: *The Christian Intelligencer*, *The Leader* and the *Intelligencer-Leader*.

The (Van Raalte-Scholte) immigration of 1847 is considered the "great opportunity to the Board of Domestic Missions, and between 1849 and 1859 there were established 150 new churches, many of them assisted by the Board."

We are just wondering why the writer practically ignored the period 1628-1830 and considers the real history of the church to begin with the advent of church periodical.

The *Intelligencer-Leader* observes in the June 16 issue the 110th anniversary of its founding. 110 years of continuous publication. This is more than twice the average life-time of American periodicals. Congratulations! May intelligent leadership be provided by it, till the time that the entire militant church has become the fully triumphant church in the new heavens and the earth.

• Presbyterian Church U.S.A.

The General Assembly of the Presbyterian Church in the U. S. A. last month peacefully invaded Rochester, N. Y., and its environs. "God so loved" was the theme around which the pre-assembly conference wove its sessions. Dr. William Lindsay Young became Moderator of the Assembly.

Some of the "things done" are:

June 2 was set aside as a day of humiliation and confession and prayer.

The matter of Union with the Episcopal Church was brought up again. The proposed "Concordat" has been revised so as to read "extended ordination" instead of "supplemental ordination." Not much difference. And it still views the Presbyterian clergy as inferior to the Episcopal. As long as this condition obtains the Presbyterians will not rush into Episcopal arms! !

The Pension Plan again was discussed thoroughly.

A message was received from Kagawa. According to testimony of Korean Missionaries, it seems possible that the Board of Foreign Missions will retreat from its courageous stand it had taken relative to shrine worship among Korean Christians.

The revision of the Confession of faith was shelved via the convenient way of "a more thorough study" of the whole matter.

The president of the U. S. A. was requested to terminate as soon as possible the unconstitutional relations with the papal state.

Anent the shrine worship in Korea, it appears that the Board of Foreign Missions is about to change its position. "Dr. Soltau, in the current issue of *Christianity Today*, gives a vivid summary of the situation as it now exists. In 1936, and again in 1938, our Board stood out against the policy of selling our Christian institutions to shrine-worshipping Korean Christians, but Dr. Soltau points out that this policy has been changed and now Christian property bought with gifts of those who sought to evangelize Korea is being sold and committed to those who tolerate shrine worship. On Friday, May 17, we requested from the Board of Foreign Missions any data it was prepared to give relevant to this situation. On Saturday, May 18, Dr. Willis Lamott, in charge of the publicity of the Board of Foreign Missions, replied by telegram: "Executive Council has as yet authorized no release on Korean situation."

J. G. VAN DYKE.

Steel and Flame

While steel and flame, so merciless,
Mow down the precious lives of men,
And freedom-lovers, like huge herds,
Are driven to the slaughter-pen.

While things of beauty and of joy
And treasures of the greatest worth;
While homes and kin and liberties
Are cruelly blasted from the earth.

O mighty Monarch, King of kings,
O Prince of priceless peace, we pray
That in our dear America

The precious thing may stay, may stay.

Yet, should'st Thou smite Thy chastening rod
Across this land of liberty,
Grant then, our Father and our God,
That it may smite us but to Thee.

—ALBERT PIERSMA.

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

INDEX TO *The* CALVIN FORUM, Volume Five (1939-40)

SUBJECT INDEX

- Academic freedom: 213.
 Acting: 13.
 Alcohol: 19.
 America and the War: 235, 253.
 Amusements: 13.
 Angels, guardian: 124.
 Anglicanism: 254.
 Angus, Samuel: 193, 203.
 Antithesis: 170.
 Arabia: 229.
 Art: 13, 71.
 Atonement, Vicarious: 195, 196.
 Australia: 96, 127, 187.
 Autocracy: 35.
- Bakelite: 20.
 Balkans: 75, 251.
 Barthianism: 201.
 Beano: 6.
 Beddington Library: 61, 75.
 Bethlen Home: 51.
 Bibliography, Theological: 103.
 books: 48.
 Bourgeois, Louis: 118.
 British Empire: 36, 109.
 Brunner, Emil: 4.
 Bulgaria: 75, 204, 251.
- Calvin, John: 4.
 Calvinism: 130, 135, 180, 181.
 Calvinistic Conference: 3, 24, 49, 52, 153, 231, 260.
 Calvinistic Discussion Clubs: 5, 128, 259.
 Calvinists, Australian: 96, 127, 156, 187, 193.
 Calvinists, Dutch: 54, 163, 211, 237.
 Calvinists, Ukrainian: 96.
 Cambridge Student Conference: 7.
 Canada: 73, 100.
 Canadian Churches: 48.
 Catastrophism: 248, 249.
 Catechetical instruction: 25.
 Catholics and Protestants: 261.
 Cats, Jacob: 175.
 Chemistry: 18.
 Child psychology: 250.
 China: 32, 97, 229.
 Christian Education: 27, 151.
 Christmas: 83, 85, 94.
 Christmas gifts: 84.
 Christmas trees: 83.
 Coligny, Gaspard de: 17.
 College, Christian: 216.
 College curriculum: 31.
 Common Grace: 138, 139.
 Concordantists: 143, 171.
 Concordant Version: 143.
 Conscience: 40.
 Conscientious objectors: 37, 41, 120.
 Controversies, Dutch: 54, 163, 211, 227, 252.
 Covenant: 54.
 Creation: 248.
 Creeds: 70.
 Cross: 241.
 Crucifixion: 241.
- Dancing: 13.
 Dathenus, Petrus: 223.
 Debreecen College: 26.
 De Bres, Guy: 146.
 Democracy: 35, 247.
 Demon-possession: 22.
 Dickenson, Governor: 6.
 Divine Right: 247.
- Earth: 141, 248.
 Easter: 174.
 Economic conditions: 14, 62, 220.
 Ecumenical consciousness: 3.
 Ecumenical Synod: 25.
 Edinburgh: 42, 126.
 Edwards, Jonathan: 191, 217, 238.
 Elements, Chemical: 18.
 Embargo repeal: 111.
 Emden Conference: 49.
 England: 179, 180.
 Evangelism: 79.
 Evil: 171, 172.
- Faith: 141.
 Faraday, Michael: 239.
 Fontenelle: 48.
 Free Magyar Reformed Church: 51, 155, 182.
- Gandhi, Mahatma: 98.
 Geology: 248.
 Germany: 35.
 Glasites: 239.
 Government: 40.
 Grosheide, F. W.: 9.
- Heaven: 45.
 Hitler: 35, 140, 235.
 Holmes, Oliver Wendell: 191, 217.
 Homrighausen, E. G.: 4.
 Hromadka, Joseph L.: 178.
 Huguenots: 17.
 Hungarian Reformed Federation: 51.
 Hungary: 26, 99, 201, 255.
 Hymns: 25.
- India: 49, 98, 203, 228, 253, 254.
 Indians, American: 61.
 Institutes: 4.
 Intolerance: 12.
 Islam: 59, 228.
 Isolationism: 5, 121.
- Japan: 188, 230.
 Jesus' birth: 84, 194.
 Jesus' death: 22.
 Jesus' deity: 144, 194.
 Jesus' resurrection: 194.
 Jesus' suffering: 45.
 Jews: 127, 138.
 Judging: 46.
- Kierkegaard, Soren: 92.
 Knox, John: 42.
- Labor: 21.
 Lamont, Daniel: 9.
 Lasco, John a: 88.
 Law and Grace: 123.
 League of Evangelical Students: 164, 206.
 Leprosy: 89, 244.
 Literature: 71.
 Lloyd-Jones, Martin: 8, 49.
 Luther, Martin: 43.
- Marriages, Mixed: 67, 254.
 Medical Missions: 64.
 Methuselah: 21.
 Military service: 41.
 Ministerial garb: 46.
 Ministers: 25.
 Miracles: 142.
 Missions, Chinese: 98.
 Missions, Christian: 36, 64.
 Missions, Hindu: 99.
 Missions, Protestant: 61.
 Mixed Marriages: 67.
 Modernism: 96, 138, 193.
 Moon: 141.
 Mormonism: 78.
- Nationalism, Hindu: 99.
 Natural Science: 12.
 Nature: 9, 20.
 Navaho Religion: 113.
 Nestorian Cross: 243.
 Netherlands: 163, 205, 227, 235, 252, 261.
 Neutrality: 59, 111.
 New Zealand: 202, 255.
 Nylon hose: 19.
- Obedience: 40.
 Original Sin: 245.
 Orthodox Presbyterian Church: 207, 261.
 Orthodox Christianity: 260.
 Orthodoxy, Eastern: 255.
 Orthodoxy, New: 80.
 Outcastes: 50.
- Pacifism: 37, 38, 39, 40, 60, 100, 149, 203.
 Palestine: 127.
 Peace: 38, 39.
 Poland: 96, 251.
 Polish Reformer: 88.
 Politics, Christian: 25.
 Potchefstroom Seminary: 73.
 Potchefstroom University College: 73.
 Preaching: 22, 43, 79, 250, 258, 260.
 Predestination: 158, 172.
 Premillennialism: 60.
 Presbyterian Church (New Zealand): 255.
 Presbyterian Church U. S.: 259, 261.
 Presbyterian Church U. S. A.: 262.
 Pretoria University: 74.
 Princeton Seminary: 4, 178.
 Prophetic study: 60.
 Psalter, Genevan: 118, 182.
 Public Schools: 28.
 Punishment, Eternal: 173.
 Puritanism: 10, 53, 62, 191, 217, 237.
- Quakers: 41.
- Radio: 153, 258.
 Reading: 48.
 Reconciliationists: 171.
 Reformed Church (S. Africa): 25.
 Reformed and Evangelical Church: 262.
 Reformed Church in America: 262.
 Reformed Theology: 163, 193, 202, 236.
 Roman Catholics: 67.
 Romans 13: 39.
 Russia: 35, 96, 110.
- Sandemanians: 239.
 Scholarship, Christian: 135, 165, 167, 170, 213.
 Schools, Christian: 25.
 Science, Natural: 141, 239.
 Scientific Method: See Scholarship, Christian.
 Scotland: 42.
 Scripture: 193, 249.
 Sebestyen, J.: 8, 27, 50.
 Second Coming: 60.
 Seminary students: 183.
 Sermon on the Mount: 39.
 Sills: 248.
 Sin: 9.
 Smith, Adam: 245.
 Solar system: 141.
 South Africa: 25, 73, 151, 256.
 Sovereign Grace Union: 139.
 Soviet Poland: 251.
 Stellenbosch Seminary: 74.
 Student Association: 27.
 Student Conference: 7.
 Sunday School Conference: 26.
 Swastika: 243.
- Teaching: 22, 44.
 Theology, American: 102.
 Theosophy: 203.
 Totalitarianism: 35, 36, 235.
 Transylvania: 255.
 Tuberculosis: 89, 243.
 Tweedsmuir, Lord: 183.
- Uniformitarianism: 249.
- Vows: 124.
- War: 37, 38, 52.
 War, European: 5, 35, 36, 59, 73, 99, 100, 107, 119, 120, 147, 151, 235, 236, 237.
 War, Sino-Japanese: 97, 188.
 Wilhelmina, Queen: 235.
 Witchcraft: 12.
- Y. M. C. A.: 137.
 Y. W. O. A.: 137.

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

CONTRIBUTOR INDEX

Aalders, G. J. D.: 252.
 "Ala Bandon": 9, 21, 48, 70, 94, 122, 145,
 174, 197, 219, 247.
 Allen, Arthur: 96, 156, 203.

Bergsma, Stuart: 64, 228.
 Berkhof, Louis: 54, 132, 158.
 Bode, Cornelius H.: 153.
 Boerefijn, Gerrit: 206.
 Bontekoe, Cornelius: 119.
 Bouma, Clarence: 3, 4, 5, 7, 35, 36, 37, 38, 59,
 60, 61, 102, 103, 104, 107, 128, 130, 135,
 137, 138, 139, 140, 163, 164, 165, 187, 211,
 235, 236, 237.
 Bouma, Tessie L.: 32, 104.
 Bradshaw, F. Maxwell: 127.
 Bratt, John: 43.
 Broene, J.: 77, 159.

Cabaniss, Allen: 182, 259.
 Cobb, R. J.: 180.
 Coetzee, J. Chr.: 25, 73, 151, 256.

De Jong, Frank: 100.
 De Korne, J. C.: 188.
 De Visser, Peter: 30.
 De Vries, John: 18, 141, 239.
 Dykstra, H. A.: 97, 229.

Fakkema, Mark: 27, 153.

Goudberg, William: 113.
 Grikman, C.: 227, 251.

Heins, William: 148.
 Heerema, Edward: 259.
 Hendriksen, William: 31, 56.
 Hoogstra, Jacob T.: 24, 85, 181, 230, 260.
 Huenemann, Calvin V.: 191, 217.
 Huissen, C.: 107, 147.
 Huizenga, Lee S.: 89, 241.
 Hunt, S. Leigh: 49, 179.

Jaarsma, Cornelius: 167.

Kromminga, D. H.: 42, 88, 103, 146, 199, 223.
 Kruihof, Bastian: 78, 198.

Luchies, John E.: 178.

Mack, H. K.: 193.
 Maclean, Donald: 126.
 Marcinkowski, W.: 96.
 Miller, J. Graham: 202, 255.
 Mishkoff, Lambry: 75, 204, 251.
 Monsma, Edwin Y.: 131.

Pennings, G. J.: 127, 229.
 Prins, P.: 205, 227.

Ramiah, Arthur V.: 49, 98, 203, 253.
 Riviere, William T.: 92.
 Ryskamp, Henry J.: 14, 62, 120, 220.

Schultze, Henry: 6, 21, 22, 32, 45, 46, 55, 56,
 80, 83, 84, 123, 124, 143, 160, 171, 177,
 193, 199, 200, 225, 226.

Sebestyen, J.: 201.
 Smit, Carel Jan: 245.
 Stob, George: 73, 150, 258.
 Stob, Henry J.: 170.

Tanis, Edward J.: 126, 183.
 Timmerman, John: 71.

Van Andel, H. J.: 5, 17, 55, 56, 118, 175,
 Vanden Bosch, Jacob G.: 10, 31, 53, 213.
 Van Dyke, J. G.: 28, 52, 76, 102, 129,
 184, 207, 231, 261.
 Van Haitsma, J. P.: 159, 249.
 Verwolf, William: 48, 100, 183.
 Vinceze, Charles: 26, 50, 87, 99, 154, 182,
 Volbeda, Samuel: 79, 80, 131, 250.

Whitney, Dudley Joseph: 248.
 Williams, Geoffrey: 75.
 Winsemius, Harry P.: 149.
 Wyngaarden, Martin J.: 176.

INDEX OF VERSE

Gardner, Joan Geisel: Shall We Weep?,
 Release, 16; It Is Possible, 16; With
 turn Blended, 37; Trees, 44; Like But
 flies, 47; Hallowed Hour, 47; Autumn
 Herald, 47; No Matter, 47; God's B
 48; Use My Words, 80; Last Month
 Now, 95; Memory When Touched, 125;
 New Year's Wish, 125; Sun on Snow, 1
 I Shall Go On, 140; Palm Sunday, 1
 Father, Forgive, 166; Like Unto Dust, 1
 Like a Deep Shroud, 219; Autographs, 2

H. P.: Thanksgiving Prayer, 66; Peace
 Earth, 95; Invocation, 117.

J'aime Dieu: Off Scapa Flow, 72; God's G
 80.

Jellema, M. M.: Through a Glass Darkly, ;
 A Very Little Child, 47; Acquiescence, 1
 Eternity's Kiss, 117; Three Crosses, 1
 Quitting Time, 190.

Kulikamp, M.: Chastening Love, 117.

Piersma, Albert: Leafless, 125; Not So Simp
 140; This Country, Yes, 197; Consolida
 222; Smothered in Silence, 244; Steel
 Flame, 262.

S. G. B.: Committed, 23.

Teeuwissen, Verna S.: Ode to Education, 4
 My Lord, 95.

Tuinstra, Marie J.: In Faith, 249.

Van Lonkhuyzen, John: He Came, 91.

JUST A REMINDER

The present issue consists of
 32 instead of 24 pages. It is
 an enlarged number in view of
 the combination of two summer
 issues into one. This is the
 June-July issue appearing about
 the first week of July. The
 next issue will be for the
 months of August and Septem-
 ber and will also be eight pages
 larger than usual. It is sched-
 uled to appear about the third
 week of August. Apart from
 these two combinations during
 the summer season, THE CAL-
 VIN FORUM will continue to ap-
 pear every month as heretofore.

Mackenzie, John G.: Souls in the Making, 198.
 Maier, Walter: The Radio for Christ, 32.
 Marlowe, Alexander: The Book of Beginnings, 31.
 Meeter, H. Henry: Calvinism, 130.
 Mens, L.: Over Oorsprong en Stijl Onzer Psalmwijzen, 55.
 Miller, Perry: The Puritans, 53.
 Montgomery, R. Amos: Preparing Preachers to Preach, 79.
 Muller, P. H.: Bibliographie, betreffende den Bijbel, etc., 103.

Phelps, William Lyon: Autobiography with Letters, 31.
 Polman, A. D. R.: De Praedestinateleer van Augustinus, Thomas v
 Aquino en Calvijn, 158.

Ray, Jeff D.: Expository Preaching, 250.
 Ridderbos, N. H.: De Werkers der Ongerechtigheid in de Individue
 Psalmen, 176.

Sherrill, Lewis Joseph: The Opening Doors of Childhood, 250.
 Smith, Wilbur M.: Profitable Bible Study, 104.

Tinkle, William J.: Fundamentals of Zoology, 131.

Vander Zee, G.: Vaderlandsche Kerkgeschiedenis, 103.
 Van Paassen, Pierre: Days of Our Years, 30.

Winkler, John K.: Mind Explorers, 159.

Zwemer, Samuel M.: Dynamic Christianity and the World Today, 55.

BOOKS REVIEWED

Asch, Sholem: The Nazarene, 225.

Blackwood, Andrew W.: The Fine Art of Public Worship, 131.
 Bromberg, Walter: Mind Explorers, 159.
 Brown, Margaret H.: Heaven Knows, 32.

Cartledge, Samuel A.: A Conservative Introduction to the New Testament,
 199.
 Clark, R. E. D.: The Universe and God, 159.

De Harsanyi, Zolt: The Star-Gazer, 198.
 De Jong, Meindert: Dirk's Dog, Bello, 104.
 Den Hartogh, G. M.: Het Christelijk Gereformeerd Seminarie te Amster-
 dam, 199.
 Dixon, W. Macneille: The Human Situation, 77.

Feenstra, J. G.: Het Eigendom des Heeren, 80.
 Fisher, Vardis: Children of God, 78.
 Foster, Frank Hugh: The Modern Movement in American Theology, 102.

Grosheide, F. W.: Handboek voor Gereformeerde Evangelisatie, 79.

Haller, William: The Rise of Puritanism, 53.
 Haroutunian, Joseph: Piety versus Moralism, 102.
 Hendriksen, William: More than Conquerors, 55.
 Honig, A. G.: Handboek van de Gereformeerde Dogmatiek, 132.

Janse, A.: Leven in het Verbond, 54.
 Johnson, Thomas H.: The Puritans, 53.

Kent, Agnes Scott: Zonya, 32.
 Knappen, M. M.: Tudor Puritanism, 53.

Lewis, Edwin: The Faith We Declare, 80.
 Luther, Martin: A Commentary on St. Paul's Epistle to the Galatians, 32.

ANONYMOUS AND COMPOSITE WORKS

Christ Our Freedom, 199.
 On Going to College: A Symposium, 31.
 The Reformed Faith and its Ethical Consequences, 55.