

the **CALVIN** **orum**

**The Jew
And the Christian**

**A Durable Peace
Some Principles**

**Westminster Assembly
Tercentenary Article**

**The World Situation
Only Jockeying?**

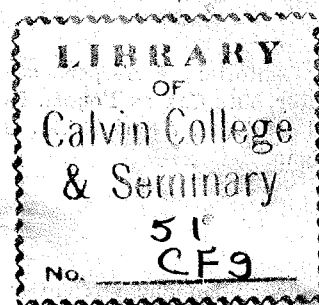
**Nature and Design
A Divine Purpose**

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VOL. IX, NO. 1-2

**TWO DOLLARS
A YEAR**

AUG.-SEPT., 1943

THE CALVIN FORUM

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EDITORIALS

Beginning Our Ninth Year

AS WE march forward into the ninth year of our testimony for the Reformed Truth we raise our banner, the banner of THE CALVIN FORUM, a bit higher. It is the banner of the priority of God. In a recent issue of our magazine a kind correspondent suggested that we might make clear to our readers just what we mean by the expressions "Calvinism," "The Reformed Faith," and "The Sovereignty of God," which he found so frequently upon our pages. To the discerning reader it cannot have remained in doubt what is meant by these terms. Each is but a way of expressing the deepest conviction of our heart that God is the first and the last, and that we have only one supreme task, viz., to acknowledge Him as the first and the last and to live accordingly. For eight years THE CALVIN FORUM has lifted high the banner of the priority of God.

We are deeply convinced that the only hope for the Church as well as for the nation lies in returning to this great truth as the load-star of our existence. All the deeper miseries and declensions of recent decades can be traced back to the obliteration, in life as well as in thought, of this truth. For this poor blundering world, whether in the field of scholarship, religion, or statesmanship, there is no peace apart from God. The modern man, who has gone into the far country of his anthropocentric aspirations, only to find that he can at best fill his belly with the husks of Humanism, must learn to say, I have sinned, and then return to the Father whose authority and love he spurned. The Church of Christ, which often is a Church of Christ merely in name and by tradition, must turn from its man-centered religiosity, its moralistic pep-talks, its Pelagian auto-suggestion to the grand verities of the heavenly revelation, the words from the Word of the Living God. What historically is known as the Reformed Faith, or Calvinism, is the highest, the deepest, the richest construction of the truth that is revealed centrally in Christ for the redemption of man and the glory of God. This is the bread that can satisfy the modern man's hunger and quench the thirst which all the fountains of modern culture and luxury cannot still.

In thus lifting up the banner of the priority of God we believe we are the humble workmen at a task that has eternal issues. Plato and Hegel fade out before the brilliant light of Christ and Paul. Human speculation may show—and does show—the beautiful remnants of a spirit originally made in

the image of God, but apart from the light of eternity, of revelation, of God's supernatural incursion into human history, the best of human gropings and aspirations only lead to ultimate Stygian darkness "from before the face of God." All human culture is as nothing if divorced from Him. When all the dictators and deified megalomaniacs shall have been swept into the cosmic discard, He will still be God, who is to be honored, adored, worshipped, served, obeyed.

In these days of crisis, war, and disillusionment, it is our unspeakable privilege to turn to God, to point others to God, and to write in our banner: God alone is great!
C. B.

Now That It May Be Had

EVER since the close of the Second American Calvinistic Conference held in June of last year numberless people were looking forward to the appearance in print of the splendid addresses that made this conference such a marked success. We humbly apologize to our readers for twice making an announcement which raised false hopes for the early appearance of this book. It was through no fault of ours or of anyone connected with the editing of this book that the patience of many people was tried. Priorities at printer and binder caused undue delay. We are the more happy to be able to announce now that the book is off the press and available for the nominal price of One Dollar. Although the undersigned was identified with this Conference as its President, the book contains no address of his, and he is hence in the fortunate position of being able to praise it without impropriety. This is indeed a book of lasting value, not only for the educated but for all intelligent Christians interested in knowing the basis of their faith and the application of the Reformed standpoint to the various realms of human life and thought. The title is, *The Word of God and the Reformed Faith*. In part I, which is the bulk of the volume, the following subjects are discussed: I. The Glory of the Word of God (Dr. H. J. Ockenga); II. What is the Word of God? (Prof. L. Berkhof); III. Present-Day Interpretation of the Word of God (Dr. O. T. Allis); IV. The Word of God and Philosophy (Dr. H. J. Stob); V. The Word of God and Science (Dr. John DeVries); VI. The Word of God and Education (Prof. T. E. Welmers); VII. The Word of God and Culture (Prof. L. G. Wencelius). The Second Part offers the banquet addresses delivered at the closing session of the Conference on

Calvinism and Tomorrow (Dr. William Crowe), Calvinism in France (Dr. Wencelius), Calvinism in Hungary (Dr. Stephen Szabo), and Calvinism in the Netherlands (Dr. John Van Lonkhuyzen). The volume is solid, yet at no time dry or scholastic. Some of the lectures read like fiction. All of them are shot through with the convictions and the idealism of twentieth century Calvinists. This is a book to edify and to instruct, the type of book that will bear reading and re-reading. Some of the subjects dealt with, as the helpful index shows, are: Common Grace, Democracy, Education, Higher Criticism, Dispensationalism, Infallibility, Inspiration, Barthianism, Scripture Interpretation, Scientific Method, Philosophy, Science, Premillennialism, Prophecy, Revelation, Scripture, Sovereignty, etc. The book also contains a list of all conference members who registered and a conference photo taken on the steps of the main building of Calvin College. It is not sold for profit but for the promotion of the cause and the spread of the truths it promulgates. The American Calvinistic Conference Committee aims to have this volume get into the hands of all thoughtful Christians and has set the price with that end in view. The distributor reports that the book is selling fast. THE CALVIN FORUM is eager to do all in its power to promote the distribution of works of this kind. If any of our subscribers find it convenient to combine the renewal of their subscription with the ordering of this book, we shall gladly take the order. Or else pin a dollar bill to a slip with your name and address and mail either to The Calvin Forum, Grand Rapids, Mich., or to Baker's Book Store, 1019 Wealthy, S.E., Grand Rapids, Mich.

C. B.

Secret Societies and the Orthodox Presbyterian Church

FILED away in the Minutes of the Ninth General Assembly of the Orthodox Presbyterian Church is a splendid report on Secret Societies. It is signed by Oscar Holkeboer, Arthur O. Olson, Robert A. Wallace, Paul Woolley, and R. B. Kuiper. The last-named served as chairman of this Committee, which had been charged by an earlier General Assembly to make a study of the subject. This clear-cut and forthright analysis of the subject takes up the religion for which Masonry stands, its doctrine of God, its attitude toward the Word of God, its ethics, its conception of salvation, its conception of brotherhood, and its universalism. After showing that the universalism of Christianity differs radically from the universalism of Masonry, the report continues with these fine, pertinent contrasts: "Christianity claims to have the only true book, the Bible—Masonry places this book on a par with the sacred books of other religions. Christianity lays claim to the only true God, the God of the Bible, and denounces all other Gods as idols—Masonry recognizes the Gods of all

religions. Christianity describes God as the Father of Jesus Christ and of those who through faith in Him have received the right to be called the sons of God—The God of Masonry is the universal father of all mankind. Christianity holds that only the worship of the God who has revealed Himself in Holy Scripture is true worship—Masonry honors as true worship the worship of numerous other deities. Christianity recognizes but one Savior, Jesus Christ, the only Mediator between God and man—Masonry recognizes many saviors. Christianity recognizes but one way of salvation that of grace through faith—Masonry rejects this way and substitutes for it salvation by works and character. Christianity teaches the brotherhood of those who believe in Christ, the communion of saints, the church universal, the one body of Christ—Masonry teaches the brotherhood of Masons and the universal brotherhood of man. Christianity glories in being the only truly universal religion—Masonry would rob Christianity of this glory and appropriate it to itself. Christianity maintains that it is the only true religion—Masonry denies this claim and boasts of being Religion itself."

This is clear thinking and straight shooting on an important issue before the Christian Church. The report concludes that "Masonry is a religious institution and as such is definitely anti-Christian." On membership of church members in these secret societies it finally states its position as follows: "Far be it from the committee to assert that there are no Christians among the members of the Masonic fraternity. Just as a great many who trust for eternal life solely in the merits of Christ continue as members of churches that have denied the faith, so undoubtedly many sincere Christians, uninformed, or even misinformed, concerning the true character of Freemasonry, hold membership in it without compunction of conscience. But that in no way alters the fact that membership in the Masonic fraternity is inconsistent with Christianity."

This report was submitted to the 1942 General Assembly and the committee was charged to send it to the ministers and sessions for their study. The 1943 Assembly has taken no further action. Just where the Orthodox Presbyterian Church as such hence stands on this issue and what its attitude will be toward possible lodge members in the church is still undecided. It is reasonable to expect that some action will be taken before long. Meanwhile the splendid report of the Committee deserves careful and prayerful study.

C. B.

The Civil Government and the Christian Faith

WHAT is, according to the Word of God, the proper relation between the civil government and the Christian faith? This is the more accurate and more inclusive formulation of what is commonly known as the

problem of church and state. This is not only a serious ethical question on its own merits, but the new political ideologies of recent years have made the question more urgent than ever before. Those Reformed Churches which hold the Belgic (or Netherland) Confession as one of their standards have an official declaration on this issue in Article 36 of that creed. A valuable booklet of 48 pages has just been written by Professor D. H. Kromminga on this problem. It is entitled *Article XXXVI of the Belgic Confession and the Christian Reformed Church*. Now that the 1943 Synod of the Christian Reformed Church has appointed a large committee to make a fresh study of this subject, this booklet by Professor Kromminga comes at a very opportune time. Our recommendation of this pamphlet is not to be construed as a statement of agreement with the solution which the author proposes, but it is intended to say that the 48 pages here offered are crammed with so much historical information and with so much good sense needed in the discussion of this problem that we would strongly urge every minister, elder, and alert layman in the Christian Reformed Church to procure a copy. It sells for 50 cents and may be had from Baker's Book Store, Grand Rapids, Mich.

There is nothing abstruse or dry about this subject nor about the discussion which the Calvin Professor of Church History here offers. Much of what is given here will serve as a basis for discussion. That, in our estimation, is the value of this pamphlet. It is, we trust, not the last word on the subject but it may well be considered a most helpful guide to introduce those discussing the revision of Article 36 of the Belgic Creed in their study and reflections. There is more to be said about this issue than is stated here, but no student of the subject can afford to overlook this helpful discussion. Professor Kromminga is making some real points of far-reaching significance for a discussion of this subject and valuable for a solution of the problem it proposes. The fact that the Synod of the Christian Reformed Church has taken steps looking to a possible revision of this article makes this an issue in which every thoughtful member of that alert and creed-conscious group will be interested. And the problem as such is of interest to every Christian, whatever his denominational affiliation.

C. B.

Geerhardus Vos and Biblical Theology

THE announcement that Princeton Seminary's Chair of Biblical Theology has been transformed into the Chair of English Bible is of interest in more than one way. We are frank to say that we have never been able to see the justification for a chair in "English Bible" in a scholarly Seminary. President Mackay explains in his announcement that the purpose of creating this

chair is "to make good the deficiency in Biblical knowledge with which very many students come to Seminary, by providing them during their Seminary course with basic and systematic knowledge of the contents of the English Bible." To be sure, no one can be in doubt about the deplorable ignorance of the Bible that marks many students upon entering Seminary, but how this can justify the creation of a distinct chair in the Seminary is not clear. To remedy this weakness all that is needed is a drillmaster of students in the memorization of the contents of the English Bible, and this surely is no theological discipline. As for the Biblical Theology, which it was the task of former occupants of the now transformed chair to teach, this has been assigned to the Professors of the Old and the New Testament Departments. Hence, although presumably a course both in Old Testament and in New Testament Theology will continue to be offered at Princeton, the Chair in Biblical Theology is virtually abolished.

It is this chair which Dr. Geerhardus Vos occupied with distinction for almost 40 years (1893-1932). The significance of Dr. Vos for American Reformed Theology must be found in his contributions to the field of Biblical Theology. He was eminently equipped for this task, both by his home training in Reformed Theology and piety, and by his scholarly equipment as a student at Kampen, Grand Rapids, Princeton, Berlin, and Strassburg. After five years of teaching at Calvin Seminary (at the time: Theological School of the Christian Reformed Church), he accepted the appointment to the then newly created chair of Biblical Theology at Princeton. Dr. Vos had the right conception of the nature of Biblical Theology. To him it was no substitute for Dogmatics. He knew that its function and place in the theological curriculum was that of giving the History of Revelation in the Old and the New Testament. He was not only well grounded in Dogmatics himself (having taught this discipline at the Grand Rapids Seminary before coming to Princeton), but had a deep appreciation of the intimate relationship of the two. Yet he at no time sacrificed his biblical empirical study to any dogmatic bias which found no warrant in Scripture. At the same time every bit of his biblical-theological study enriched the great truths of the Reformed Theology. His was a delicate feeling for the psychological and the historical elements in the divine revelation as it progresses from Genesis to the Apocalypse. Yet to him the progress of divine revelation at no time deteriorated into the evolutionary unfolding of the religious consciousness of the Hebrew people. As a teacher of the History of Revelation he constantly dealt with progress, but to him it was the progression of the divine revelatory activity—not the gradual rise of the religious aspiration of the Hebrew race. Vos deserves to be known much better than he is. The works of Vos ought to be consulted by every Reformed minister

and theologian. They contain a wealth of material in the field of Biblical Theology as a truly God-oriented, Reformed outlook interprets it. It is regrettable that so few of the biblical-theological studies of this distinguished Reformed scholar are available in book form. Some of his best material lies scattered on the pages of *The Princeton Theo-*

logical Review, and much is available only in mimeographed form. It would be both a real contribution to Reformed biblical scholarship and a deserved tribute to Dr. Vos in his old age if friends of both would make it possible to publish his scattered works and make them available to ministers and theologians today.

C. B.

MOMENTOUS MOMENT

How silently does come
That which is most momentous.

As morning dewdrops softly steal
From the petals of a rose,
So softly steals the spirit of man
From its temple back to God.
How suddenly man finds himself
Within the solely spiritual.
In a flash from this world of grace
To the world of the fate-sealed souls;
From friends in a four-walled room
To eternal bliss or doom.
And we?
Stare upon empty clay,
And, with emptiness, we say:
"Our loved one passed away."

And though seeing is believing,
We believe not what we see;
And though we know we must,
We feel we can not adjust,
For . . . we are dust.
And dust does not reconcile
Itself to that marble smile;
And flesh does not compromise
With those glazen, far-away eyes.

A world mysterious—
As Midian's burning bush.
Here God and mortals meet:
Un-sandal, carnal man, thy feet.
Let reverence here abound—
't Is holy ground!

—ALBERT PIERSMA.

HE MUST INCREASE

O Lord, increase with me,
In me and unto me
That I may be so full of Thee
As to have no more thought of me.

That of Thyself I am aware
And every thought of Thee a stair
To climb in Christian graces there
Where Thou art everywhere.

—JOAN GEISEL GARDNER

SECURITY

My sovereign God, men say I am a slave
To trust myself to Thine unquestioned sway;
The pleasure of Thy will my soul to save,
Thy boundless strength the trials of life to brave,
Whose hand can shower good, or evil stave.

Slavery? Far better slave to Thee
Than to myself — a million-celled machine,
Or to my dreams of what a God should be,
To serve my flesh, to please my vanity,
To promise heaven—then to die with me!

Far better slave to Thee whose comfort cheers,
Whose counsels by Thy nature cannot err—
Than to my sin, my ignorance, and fears,
My broken hopes and my remorseful tears,
The dim uncertainty of future years.

How could I dare to live if it should be
That I must choose my path or plan my way?
Then be I slave or freest of the free,
This much I know: Subjected, Lord, to Thee,
Come weal, come woe, I have—security.

—VERNA SMITH TEEUWISSEN

The Jew

Jacob T. Hoogstra
Holland, Michigan

THIS article purports to be merely a by-product study of eschatology, or the doctrine of the last things. The Jewish problem comes to us especially from two angles: the ethical-humanitarian and the eschatological. These two angles in turn, we believe, are interwoven.

The return of Jesus Christ (eschatological angle) raises the question: Will the conversion of the Jew be a forerunner of the coming of our Lord? If so, how are we to interpret present-day afflictions upon God's former people? As a by-product of the major question, we wish to face the related problem of Anti-Semitism. This article contains merely "notes" and suggestions.

Who is Anti-Semitic?

Our first reply to the above question is: The Nazi. The Nazis have answered the Jewish problem by systematic extermination of the Jew. The mind finds its keenest relish in the most barbarous methods of eliminations. Nazism is mass butchery in the *abattoir* of a relentless philosophy.

The second approach to the above question may be called "Underdog Psychology." Because the Jew at present is the underdog there is a tendency to forget that the persecuted have faults. Any one who dares to suggest any of these faults is guilty of Anti-Semitism. He is engaged in idle and sinister gossip. This is a very common approach of our religious press. This method does not dare to ask the Jew: Did you ever take inventory of yourself to discover why yours is a history of persecution?

The third approach may be labelled: "Ethical-Critical." Christian Ethics should insist upon fairness to all. Only *bona fide* evidence should come on the witness stand. It is critical in the sense that we tell the Jew that he has many faults. We may never allow the Jew to dream dreams of perfection. Finally, we Gentiles should be critical of ourselves. We should dip into our own heart and analyze our own business practices.

It is unbecoming to a Christian even to entertain the possibility of the Nazi solution. The second method may make good oratory and hot-wire editorials but it is filled with untold dangers. Jews would be established in their errors, and Anti-Semitism would be a constant recurrence. The only sane approach is to "talk it out" with each other. Mutual understanding would be conducive to mutual benefits. This is genuine pro-Semitism.

The Jew — The Great "Why" of History

For an intelligent understanding and for an ultimate solution we Gentiles must know that the Jews have always been the "why" of history. Moses feared that the surrounding nations would raise the question "Why" of God's dealings with Israel to the disadvantage of His holy name. The return from exile would answer the questions of God's mercy, justice, and honor raised by both Jew and heathen (Ezekiel 39:21-24). And the questions of yesterday persist even until now.

The Jew is first of all a *religious why*. He is constantly reduced in numbers but never exterminated. Cruelly tortured but never annihilated. The oracles of God have been given to the Jew but he disobeys them. The question does come to the foreground: What meaning does this undying persistency of Jewish existence have? Why can we not kill off the Jew? Is there perchance a God who still has a purpose with them? Or is the Jew a moribund culture tenaciously clinging to the last straws of life?

The Jew is also a *philosophical why*. For centuries Jewish history has been written in blood. The Catholic Church had no mercy. Martin Luther began his emancipating career by helping the Jew. This help, perhaps, was prompted by his antagonism for the Roman Church. He thought that better treatment of the Jew would result in many conversions. In this he was disappointed. Failing to see converts, meeting perhaps a few provoking Jews, he wrote his second pamphlet in which he advocated the destruction of synagogues and the confiscation of property. German princes did not hesitate to comply. The Jews, as far as we can tell, have no quarrel with John Calvin. There do not seem to have been any Jews of consequence in Geneva, there was no Jewish problem. Besides, Netherlands, the land permeated by the Reformed faith, granted the Jews the right to worship unmolested in their Amsterdam synagogue.

The humanitarian and scholarly Reuchlin prevented the prince from confiscating and burning all Jewish literature, particularly the Talmud. The *Enlightenment* ushered in the spirit of the equality of men. All men were equal. This spirit released the latent abilities of the Jewish race. The philosopher Mendelssohn, the grandfather of the composer of the *Elijah*, was one of the many who did much for their people. Religion, with the exception

of the Netherlands, failed. The Enlightenment with its tentacles in both religion and in reason succeeded to a great degree. "Reason" dictated that all men should have a fair chance. The rationalism of the French Revolution set the racial prisoner free. (Perhaps the results of Revivalism may have had something to do with this also.)

Today Nazism speaks. Nazism is another form of rationalism all criticism notwithstanding. It is non-rational personalism rationalized. That is, the whims and caprices of the leader are rationalized. The Jew today is dashed against the reefs of two onrushing streams: French Revolution, Enlightenment, and also an awakened Christian conscience vs. Nazism. Philosophies can rain blood upon mankind!

Finally, the Jew is a *psychological why*. What makes a Jew a Jew? Is it his race or is it his religion? As far as racial traits are concerned Jews differ from each other as day from dawn. The Portuguese Jew differs from the Polish Jew in customs and in language. Besides, the Jew is international but still a nationalist. He is adaptable but also clanish. In spite of all differences there is a unity deeper than all cultural diversities.

We must face all these why's. To answer any why acceptably we must know just exactly what niche that given problem has in the plan of God. We can restate any question *why* thus: What is in the mind of God? *Why* demands that my soul rest in God. (That is the genius of the questions of the Heidelberg Catechism.)

Superficially we can be satisfied by accounting for the peculiarities of the Jews as we did above. None account for the indestructibility of the race. A Christian must be tremendously bold in venturing to ask: *Why* all these why-s? In short, we need the Bible to know the self-revelation of God. Thus the most uneducated Christian can know the profoundest answer.

No Dispensational Vagaries

Again, the following are only notes and suggestions for any one interested in some of the newer approaches. The first one is not new, but it is still often forgotten.

We are thinking of the Old Testament's answer to the question: What future has the Jew? Let us note the silence of all the prophets after the Babylonian Captivity. This silence demands an explanation. The only exception seems to be found in Zechariah 8:7,8 and in 10:9. "I will bring them, and they shall dwell in the midst of Jerusalem," and "I will sow them among many peoples." That the first quotation does not refer to some future return before the millennium is evident from the fact that Zechariah prophesied about 50-75 years before Nehemiah's day. The company Nehemiah brought

back with him fulfils that prophecy. The second statement can be explained in two ways. The Hebrew allows the translation: I have sown. Better still, perhaps, "I will sow" does not mean: I will disperse because of anger. In Hos. 2:23 "To sow" means to send blessings. This fits in with the context. God will bless his people everywhere.

At any rate there are no dispensational vagaries. There will be no glorious temple. Spiritual worship will be the worship of the future. This Zechariah tells us by saying that the bells of the horses will be as sacred as the bells of a priest, and the pots of the housewife as holy as the bowls of the temple (Zech. 14:20). We can predict a future for the Jew without being a dispensationalist. The fear of that heresy should not prejudice our reading of the Scriptures.

An Inspired Philosophy of History

We may call Romans 9-11 an inspired philosophy of history. Both theologian and philosopher may object, but is the Bible valid only for theological studies? Or, is the philosopher right in deducting truths out of the depths of his own reason and using the Bible only as a supplement? The Bible denounces step-child supplementation. And in this section we may say true theology and Christian philosophy run parallel. Even a man like Dr. G. Vos does not hesitate to speak of Paul's philosophy of history.

There are three ways of interpreting Romans 9-11. One is the habit of looking upon this section simply as a doctrinal discourse on election. This may become the danger of those who read Romans only in the light of Martin Luther's experience. The second way is to look upon this segment as answering a contemporary historical need. Paul had a problem, the Jews did, and so did the Christian Gentiles. The third way is a combination of the first two. Paul is facing a huge problem. His doctrinal contributions are solutions of the problem. Doctrine is profitable. We favor the last because it combines the historical and the doctrinal. A critical examination may yield great results for all.

To appreciate the writer's point of view may we note that exegesis tells us of the deep concern Paul had for Israel. Surely one who is willing to be accursed for his brethren according to the flesh is not just discussing truths for the sake of mere knowledge.

From an historical point of view a comparison between IV Esdras (also II Esdras in some of our Bibles) and Paul, will show how prevalent the questions Paul answers were in those days. IV Esdras writes about the plight of the Jew, his future, his prior election. (IV Esdras wrote about 90 A. D., after the destruction of Jerusalem.) Then compare the answers. What a difference. Among many

things Esdras could bring the Gentiles to a final tribunal for persecuting the Jews, Paul brings Jews and Gentiles together in the grace of our Lord. Another comparison that may become more popular is Paul vs. Akiba ben Joseph. This father of Talmudic literature was born 40-50 A. D. A Jewish scholar like L. Finklestein, President of the Jewish Seminary in New York, considers Akiba far superior to Paul. Both face the question of law or Torah. Both face the plight of Israel. Akiba teaches that any doctrine as "saved by grace" is insufficient to regain the favor of God. Precedent change of conduct must show that our conversion is genuine. God demands fulfilment of definite requirements before He will show His favor to us. This Pharisaic teaching is also that of modern Judaism. Paul demands conversion, and grace. The glory of Israel is spiritual, ecumenical, because the Jew is re-engrafted in the tree, is gracious, for the covenant God remembers Abraham. Paul alone is big enough to unite all in the one spiritual Temple Jesus Christ, on the basis of equality. Circumcision profiteth nothing, only a new man in Christ.

"All Israel Saved"

"And so all Israel shall be saved." This Israel is not the spiritual Israel, the church as according to John Calvin. That all spiritual Israel shall be saved is not a mystery (Rom. 10:25). The mystery is that the persecuting, God-rejecting Israel shall be saved.

"All" may mean each individual. It may mean the people as a group, or a unit, but not everyone individually. It may also mean all in the sense of: Israel past, present, and future according to election shall be saved. The first meaning does not apply here. The mystery is, however, that the Jew who now hates shall some time accept the Christ.

Only this philosophy of history can satisfy the inquiring heart. Christ must be preached to Jew and Gentile. When both have received the gospel then the plan of God is finished for this historical period. There is nothing else for Christ to do, reverently speaking, but to return. Hence the receiving of the Jew is nothing short of the resurrection of the dead. (11:15—We are indebted to Dr. G. Vos for explaining life from the dead not in any moral sense, but in a physical sense, the resurrection.)

With that in mind we can return to as many why's of history as we please. The one ultimate answer is that there is a future for the Jew and that no one can frustrate the plan of God. God keeps the unity of the Jew in spite of diversities. Reject the Bible and at least two things can happen. First, the folly of Nazism. In spite of all the slaughters of today, Nazism cannot exterminate the Jew. Secondly, the resentment of the Jew notwithstanding, the Jew must read Paul. He needs more than Akiba, rationalism, democracy. He needs the cov-

enant of grace. Instead of an earthly, human Messiah to reign for different periods of time, according to the speculations of different authors, he needs the eternal Christ.

Has Jewish Blood Been Spilt in Vain?

Hitler has forced scholars to investigate the contributions of the Jewish race. He may be a rod in God's hand for Gentiles to know the Jew.

The Church and the Jews are growing closer together. Present-day historical events may remove barriers of centuries. In the light of Romans 9-11 we can see a guiding hand in all of history, shaping the destinies of peoples and races. The streams of Christianity and Judaism, originally from the same watershed, had meandered their own way through the ages. They were coming closer. But they did not run parallel. Now a man is risen, the rod of God's anger, and through him Church and Synagogue must stand shoulder to shoulder. Why? Is this only chance?

Some one has predicted that from now on any hatred toward God will attack both Christian and Jew alike. Perhaps this may be so. But this creates temptations. The Church can and should fight for the Jew as a matter of plain justice. The Church, however, may never leave the impression that it endorses Judaism, or that the difference between Jew and Christian is of minor importance. Or did St. Paul champion the need of grace instead of circumcision in vain? Did Christ die in vain?

Modernism can do so. There is only a little step between Akiba and Modernism. Akiba believed all Jews were children of God; modernism: All men. Both agree that Christ is not the Son of God in the historical sense of the term. What is known as the "Institute for Religious Studies," a graduate school for Catholic, Jewish, and Protestant Scholars was formerly called "Institute of Interdenominational Studies." If the turmoils of today merely make Judaism join modernism, its blood is spilt in vain.

Orthodox Christianity is summoned to create jealousy. We are the true children of God in Christ. What the Jew is seeking after the true believer possesses. The Christian alone is the citizen of the Kingdom of God.

The Jew must know that he was cast out because of disobedience. The Gentile must see the handwriting on the wall of his future should he follow the same road.

The Jew must see the downfall of Pharisaism, or the system of thought controlling the Talmud. There are only two roads: Paul or Akiba, Romans or the Talmud. What peace has the Jew enjoyed since he crucified the Christ? Perhaps this terrific upheaval is necessary to make a Jew sceptical of his faith, to lead him to the God of the Covenant of *Grace*.

The Jew needs the Christ, and the only way we can bring the Christ is by a sympathetic approach, a desire to understand an oriental mind in the western world, and above all by an intense missionary program among the twigs cut off the covenant tree—the unsaved Jew. IV Esdras must give way to Romans 11.

Let us remember Martin Luther's first pamphlet: "Christ was Born a Jew."

In accordance with our custom, this issue is for the two months of August and September and is eight pages larger than the usual number. Will you help us by looking at your address label to see if your subscription has expired or requires renewal? All subscriptions are payable in advance.

The Basis for a Durable Peace

IN THESE days of greatly encouraging war news it is only natural that the subject of the eventual peace absorbs much of our interest and attention.

For all whose soul has not been poisoned the present war is a terrible condition in which many human values are converted into their very opposite. Perhaps no people have felt this more painfully than those in the occupied countries. The fact that their lawful government is for the time being located in London as a matter of fact imposes upon them the obligation to resist the occupying power. From this it follows that such acts as *sabotage*, which in normal times would be punishable by law, are under these unusual circumstances to be viewed as acts of the highest patriotism. The code of conduct which heretofore was accepted more or less consciously by all citizens, has for the time being been put aside, a fact which upon the termination of the enemy's occupation will doubtless occasion many difficulties.

As a matter of fact, there is only one aim to pursue, viz., the winning of the war, and as a consequence in many cases the end pursued justifies the means employed. This state of mind hardly creates a desirable atmosphere for the proper consideration of the coming peace. He who is engaged in mortal combat with his enemy is hardly in a position to weigh carefully what should be done with his assailant when he is eventually successful in defeating him. In the case of a nation this difficulty is greatly aggravated as long as the war has not yet been won.

However, this should not prompt anyone to be indifferent toward all discussion of peace terms, even though such discussion should at no time impede the war effort. Our countrymen who are privileged to enjoy liberty today have a solemn obligation to visualize the structure of the peace that must be built if it is to satisfy outraged justice and is to be durable.

Justice and Mercy

Opinions vary greatly on what should be done with our enemies after their defeat. These run all the way from complete annihilation (for instance, through sterilization) to immediate rehabilitation of the German people converted on short order.

The Economist of this week made the pertinent observation that among the group who champion the first-named alternative are today found many former appeasers. On the other hand, among the "optimists" there are those who, despite this terrible war, still have not developed a sense of the realities of the situation.

It makes no sense to enter upon all the proposed plans, but there is an element which all these proposals seem to have in common, viz., fear. There is fear for the future. Fear that the present drama may soon be reenacted. There is fear for security. Such fear may be perfectly understandable—but fear it is.

Now fear is not the mother of a permanent peace—rather of war. It was fear that prompted the armament race. It was fear that led Western Europe, Britain included, to the edge of the abyss. Fear, after all, is negative. It offers no positive help but rather eliminates the very elements without which a true peace will be impossible, viz., justice and mercy.

Justice and mercy! Now that people everywhere are groping for peace, these two basic principles of Christianity must not be ignored. They must be heralded and held up, precisely now, for God's sake and for the sake of humanity.

Precisely these two basic principles constitute the background of every protest which the Churches of the Netherlands have hurled in the face of the enemy. Much has been said about the courageous attitude of the Churches. This praise is well-intended, but many who indulge in it often give evi-

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dence that they have not understood the real genius of Christianity. I would like to state the matter as follows: If the Churches had pursued any other course, if they had kept silent, they would have ceased to be the Church in the true sense of the word.

It is the twofold task of the Church on the one hand to be a witness, if necessary unto death, of the righteousness of God, but on the other hand also to be the stewards of the mercies of Christ. If this be a correct evaluation of the case, then the direction in which a lasting peace must be found is also indicated.

Justice — Not Vengeance

Justice, righteousness, is not to be confused with vengeance, even though many deeds of the enemy would seem to cry out for such vengeance. "Vengeance belongeth unto Me," saith the Lord, "I will recompense." To be sure, justice calls for a strict punishment of the evil-doer, the government as well as the people. There is a justice which has been impaired by the terrible conduct of the enemy, and this justice must be restored, if necessary with the sword.

This also implies that he who administers such justice must be conscious of his responsibility. He does not punish because he takes delight in punishment as such but because justice, which has its origin in God, demands this of him.

Justice also calls for the control of the proper measures which must be taken in order to prevent the repetition of the offense by the offender. This was one of the faults of the peace of Versailles. The terms were laid down, but no measures were taken to effect compliance, if necessary even by force. There are those who tell us it is impossible to enforce these terms and in proof they cite the instance of the previous war, in which the enforcement was either half-hearted or completely absent.

Personally I believe that such enforcement as bearing upon the disarmament of the enemy is perfectly possible, provided, first, we have the moral courage to carry it through consistently, and, secondly, provided such disarmament is based upon Justice. In the concrete, such control appears to me to be quite possible, especially in view of the hugeness of the armaments that are required to carry on a modern war. Guns and revolvers can easily be hid—not so airplanes and tanks.

Mercy — Not Sentimentalism

However, if we are to have a durable peace, there is need of more than the administration of justice. There is no less a real call for the practice of mercy. The order, however, is important. Mercy only upon

the basis of justice. This also is the order in the realm of redemption. On Good Friday Christ satisfied justice, and on Pentecost He is the dispenser of spiritual gifts, among which mercy also finds a place.

Hence also we should not confuse this mercy with that maudlin sentimentalism which insists upon mercy before justice has been done. This is neither mercy nor justice. Genuine mercy calls for the administration of justice from the motive of love—hence, to save, not to destroy. A father is called to punish his son when the latter violates his orders, yet such punishment is applied not because he delights in it, but only in order that the son may be corrected and improve his conduct.

From this it follows that the victors in this war cannot leave the conquered to their lot. If they do, we may be certain that the present tragedy will sooner or later be reenacted. This is a difficult assignment, calling for much moral courage and self-discipline, but I am convinced that the durable character of an eventual peace can only thus be assured.

Aid in Spiritual and Material Reconstruction

And how is such mercy to be put into practice with the coming of the peace? To be sure not by advancing uncontrolled Dawes and Young loans to the "poor Germans." We must not only make preparations for the practice of justice, but no less must the exercise of mercy be planned.

In the first place, such a merciful attitude calls for the effectuation of and co-operation in the spiritual and moral rehabilitation of the German people. Some tell us that *we* must re-educate the German youth. But this is impossible. We cannot nullify the parental authority of the German nation. Rather, Germany must re-educate its youth and we must aid her in so doing. In realizing this task it is desirable to seek the co-operation of all Christians in Germany, who have preserved their Christian faith and may have suffered for so doing possibly as much as the enslaved nations.

We believe that in carrying out this task the European Churches should actively participate. If the plans are well-constructed and carried out in the true spirit of reconciliation, much can be accomplished. One may be certain that the re-education of the German youth, if left to the state, will not be after the same pattern as before. One hopes that Europe has gradually learned what an education without God will lead to. This spiritual and moral reconstruction is, in my opinion, the most important and the most difficult part of our task, but without its accomplishment there can be no lasting peace.

A merciful attitude toward our enemies also calls for the reconstruction of the defeated lands in a material sense. For this the principle has already been laid down in the Atlantic Charter. Also this

material reconstruction is essential, since no prosperous Europe is possible without material and economic balance between the nations of Europe. It is the great task of the Peace Conference to apply these principles to the practical situation.

The Church at the Peace Conference

The voice of the Churches should be made vocal at the coming Peace Conference. To this the Churches are entitled, having passed with the nations through their suffering and agonies. They have been witnesses to the justice and stewards of the mercies for all the oppressed.

As long as these basic elements are accepted as the pattern for the future, there is no reason to despair of a lasting peace. If, on the other hand, they are rejected, the future will indeed be dark. In view of the spiritual recovery of various nations, among which our own is not the least, we are filled with hopes for the future.

"The Word of God and the Reformed Faith" (Calvinistic Conference Addresses) is a book you must read. One dollar will bring it to your home postpaid if you pay in advance. Pin a dollar bill to a slip with your name and address, and mail to Calvin Forum, Grand Rapids, Mich.

The Westminster Assembly

Its Place in the History of Reformed Thought

Paul Woolley

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THREE hundred years ago this year the Westminster Assembly met for its initial session. It is wise to note some of the events connected with that occasion that we may safeguard our way today.

Within the past generation we have celebrated the tercentenary of the landing of the Pilgrim Fathers in what became ultimately the commonwealth of Massachusetts, and we have also marked the first settlements of colonists in what is now the state of Connecticut. In both of these cases the settlers on this side of the Atlantic were impelled hitherward by the lack in England of freedom. Lack of freedom for what? The "what" included a great many things, but they were specific matters. Complete religious freedom was not a part of the program. Progress in that direction was still in process. Among the things in which the English Puritans believed and which they could not enjoy was the maintenance of a church in which Arminian and other doctrinal errors should be excluded, a church in which the ministers should be recognized as equal one with another in all rights and privileges, in which there should be no "lording it" over "inferior" brethren, a church in which the manner of worship should follow the scriptural indications as to worship in apostolic times. Moreover, the Puritans desired the reduction by the civil authorities of sabbath occupations to what is consistent with the worship of God and the performance of works of necessity and mercy.

The English Puritans and the King

In England the Puritans of the days of James I fought a losing battle. The settlements in Massa-

chusetts and Connecticut were among the results, as the doctrine of the divine right of kings gained ground in the homeland. Presbytery "agrees with monarchy as well as God and the devil," said James, and persisted in making his will law.

The time came, however, when James' son, Charles, could no longer disregard the representatives of the people. Even his calling of parliament, however, failed to solve the difficulties which his policy faced in the realm, and Charles found himself quite at loggerheads with the members of the house of commons. That body saw the need for a revision of ecclesiastical policy as well as of other programs, and so, deserting the extreme high churchmanship of Laud and his Court of High Commission, the parliament determined to secure the advice of the ablest ministers of the realm in deciding how to bring the Church of England into that state which should be for the best interests of the kingdom. To that end parliament passed on June 12, 1643, an ordinance calling an assembly of divines which should "have power and authority . . . to confer and treat among themselves of such matters and things, touching and concerning the Liturgy, Discipline, and Government of the Church of England, or the indicating and clearing of the Doctrine of the same from all false aspersions and misconstructions, as shall be proposed into them by both, or either of the . . . Houses of Parliament, and no other." The assembly was to be a widely representative one, the clergy being chosen from every county in England and Wales, and from the universities. Scottish representatives, as it turned out, were also to be present from an early date.

When the first session of the Westminster Assembly was convened on July 1, 1643, it marked

the gathering of a body of able men before whom lay an unparalleled opportunity. King Charles had already left London, he had issued a royal proclamation forbidding the Assembly to meet, and the guns which marked the opposition between the supporters of parliament and the king's men could already be heard, booming in the distance.

Here then was an Assembly which represented the popular will as expressed through parliament, met to advise concerning the destinies of the Church of England. Only a few weeks passed before the taking of the Solemn League and Covenant by the members of the house of commons united England and Scotland to a common end, and the scope and purpose of the Westminster Assembly became by so much the greater. Now its task was to concert a common standard of doctrine, form of government, order for worship and basis of religious instruction for both of the two kingdoms of Great Britain. What an opportunity!

The Assembly — Its Appearance

There were men of great learning among the members of the Westminster Assembly. There were also men of true and honest piety. As is so often demonstrated today, honest, genuine piety hardly exists at any time without sound knowledge of its root. The Assembly was to labor hard and faithfully. The scene of its sessions is an appendage of Westminster Abbey known as the Jerusalem Chamber, a long and spacious room, one entrance to which is just to the right and outside of the main portal of the Abbey. Its axis is at right angles to that of the Abbey, and the benches for the members ran longitudinally down the room in two banks, facing one another across the center. So had the members of the Synod of Dort been seated twenty-five years earlier on the other side of the North Sea.

The prolocutor's, or moderator's, platform was just inside the northern door to which we have referred. In front of it sat the two master-assessors, or vice-moderators, and at the upper end of the long table, which stretched down through the center of the room, were seated the two scribes or clerks. Although not members of the Assembly, they were accorded one of the privileges of members, that of keeping their hats on while engaged in the deliberations! On the benches on the right hand were placed, first, the Scottish commissioners, and then the twenty members of the house of commons who were members of the Assembly. Along the opposite or eastern side the benches were occupied by the ordained members from England and Wales and these benches continued on the short southern side of the room facing the prolocutor. There was a break, however, along the eastern wall, for there was located a fireplace, and in front of this, where the heat was most easily available in

winter, were chairs for the ten members of the house of lords.

The Assembly In Action

Every session of the Westminster Assembly was opened and closed with prayer, and it was the custom to spend a day in fasting and prayer every month and to use other days for special prayer when there was particular occasion for it. One such session of which we have specific record was held from nine to four, and truly earnest prayer was made.

Another characteristic of the Assembly especially to be noted was the scriptural basis for everything that was done. The body relied upon the Bible as its primary authority rather than upon the work of men. The ordinance which set up the Assembly stated that the members were "to deliver their opinion and advices . . . as shall be most agreeable to the word of God," and upon taking their seats the members made the following promise:

"I, . . . , do seriously promise and vow in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God, nor in point of discipline, but what may make most for God's glory and the peace and good of his church."

It is a notable fact that the work for which the Westminster Assembly is best known and which has been of the greatest service to the church of Christ was not immediately before the members when they gathered, nor did they begin with it immediately upon their organization. The first task assigned them by parliament was to consider and revise the *Thirty-Nine Articles of Religion of the Church of England*, and from July to the middle of October, 1643, the Assembly was engaged in this work. Much useful doctrinal discussions took place during this period, but the written product never became widely known. On October 12, however, the Assembly received an order from parliament to direct its attention to church discipline, government, and worship in order to find a scriptural basis in these matters which should also be more in conformity with the practice of the Church of Scotland and other Reformed churches.

Church Government and Worship

The Assembly spent a great amount of time and energy on the subject of the government of the church. This was primarily occasioned by the presence in the body, and in the nation, of those who favored independency as a form of church organization. The number of independents in the As-

sembly was very small, perhaps eight or ten, but some of them were able men and the Assembly, true to its policy throughout, favored full discussion of the subject at issue. The question, therefore, of the power and authority of church councils and courts representing more than one congregation was thoroughly entered into. Not only so, but other principles of the independents were canvassed. One of these was their insistence upon the right of a congregation to purge itself of those who could not give to the members a relation presenting evidence that a work of grace had taken place in the individual's heart. It was the principle which had already been made effective in the churches of Massachusetts Bay and which was ultimately to lead to the evils of the Half-Way Covenant in New England.

There were also discussions as to whether the pastor and teacher were separate officers, and if so, what their functions were. In Massachusetts the local church often had a teacher as well as a pastor. In Geneva Calvin had recognized the teacher as a separate officer of the church, primarily charged with school instruction. Another question was as to whether ruling elders were essential to the government of the church or to be looked upon as holding the office on the basis of expediency alone? So there was much to discuss. Even among those members who were not independents and who composed the vast bulk of the Assembly there were differences to be considered. Episcopacy had few exponents among those who attended the Assembly, perhaps only two, but among the presbyterians there were some who favored superintendents in the church, a device which had been used in Scotland at the very beginning of the newly reformed church when the evangelical ministers in the entire country numbered only thirteen and some such persons were needed to oversee the lay readers. Nor were opinions in agreement as to whether presbyterian government was of divine right or not. So the formulation of final opinion took time.

In April, 1644, *The Humble Advice . . . concerning the Doctrinal part of Ordination of Ministers* and in July, 1645, *The humble Advice . . . concerning Church Government* were sent up to parliament by the Assembly. These parts of the Assembly's work have probably had less influence than others. A substantial reason for this is the fact that, while thoroughgoing champions of the state's supremacy over the church were not numerous in the Assembly, the few that there were were particularly able men, and the Assembly as a whole was quite committed to the view that it was the duty of the state to defend the Christian religion and to suppress heresy and blasphemy. Such encouragement of civil interference with spiritual matters is one of the comparatively few weaknesses of the Assembly's work.

It was the month of May, 1644, when regular debate on the subject of worship began in the As-

sembly. The resulting *Directory for the Publique Worship of God* freed England temporarily from the bondage of the compulsory use of the *Book of Common Prayer*. For the *Directory* was not a book which laid down a set of fixed forms of words for the services of worship. It set forth fundamental scriptural principles and left the application of them to the individual minister. It is interesting to note that a paragraph on the private possession and reading of the Bible by the individual Christian was inserted by suggestion of parliament.

The Confession and the Catechisms

It was nearly a year after they ceased work on the *Thirty-Nine Articles* that the Assembly determined to proceed with the preparation of a confession of faith. A special committee labored on the matter from August, 1644, to May, 1645, a further special committee for two more months, and then the work was distributed between the three grand committees into which the Assembly was divided.

The pattern which the members of the Assembly followed in pursuing this glorious work seems clearly to have been that of the *Irish Articles* of 1615, the work of the great scholar, James Ussher, who was Professor of Divinity in Trinity College, Dublin at that time and who was, in due course, appointed a member of the Westminster Assembly but apparently never attended its sessions. It was a noble pattern, for the *Irish Articles* were the work of a conscientious student of the Scriptures. They were not primarily drawn from previous continental creeds or patterns but were a fresh formulation. It is of interest to note that the background of the Westminster Confession was thus primarily British and Irish.

The completed *Confession of Faith* was presented to the house of commons on December 4, 1646, and a copy with appended scriptural proofs was ready before the end of April, 1647. The English parliament did not favor the independence of church courts from civil control and the control by the church of its own disciplinary censures which were principles set forth in the *Confession*. But even though the English parliament refused its sanction to these sections they remained a part of the *Confession* as adopted by the General Assembly and parliament in Scotland and as used in that country.

There is no product of the Westminster Assembly which has been read and studied by anything like as large a number of people as has the *Shorter Catechism*. In Scotland, in Northern Ireland, and in this country particularly, hundreds of thousands, yes, millions, of children have studied it. As early as December, 1643, the Assembly appointed a committee to deal with the matter of a catechism, but no great amount of attention was given to the subject until 1645. A large number of English Puritan catechisms, as well as one of Ussher's, were avail-

able for consultation, and the form which the new work should take was long and earnestly considered. Finally it was decided that it would be impossible properly to fulfill the Assembly's task without dividing it into two, and providing a *Larger Catechism* with a more complete statement of doctrine and a *Shorter Catechism* for elementary use. This decision was made at the beginning of 1647 (N.S.). The work now went on steadily. In October the *Larger Catechism* was sent up to parliament. The *Shorter Catechism* without its scriptural proofs seems to have been ready in November, and it was sent up to the commons with scriptural proofs on April 14, 1648.

Other Activities

By this time the Scottish commissioners had all departed, but the Assembly kept on until after the execution of King Charles I. Its great work was done, however, and, although it sat to examine candidates for licensure and similar purposes for a time, it seems to have expired on October 26, 1649.

A great many activities which have not yet been mentioned are of much interest. Heretical books were studied and reports concerning them given, correspondence was conducted with foreign churches, candidates for benefices were examined, and men were recommended for chaplaincies in the armed forces and for fellowships in the University of Cambridge. Foreign-printed English Bibles were read for misprints and approved if found accurate. The Assembly investigated the cost of printing Bibles in England, and succeeded in getting the price reduced. Members were assigned to conduct the opening devotions for the houses of parliament.

The Assembly also spent some time in revising the metrical version of the psalms prepared by one of the members of the house of commons, Francis Rous, and on November 14, 1645, the amended version was recommended for public use. After further revision this became the common Scottish metrical text of the psalter.

Some Observations

It is not in place here to examine in detail the value of the accomplishments of the Assembly but

there are certain distinctive features concerning it which should be in the minds of all of those interested in the Reformed faith in this day and age.

One of these is the fact that the work of the Assembly, work which has laid all succeeding generations under obligation, was accomplished under democratic principles of complete freedom of debate. There were no time limits upon discussion in the Westminster Assembly. Another feature to be noted is the earnest and sincere piety of the members, a piety which was willing to devote time to prayer and which made the Scriptures the final touchstone of authority. Particularly interesting is the fact that the Assembly did a thorough and honest piece of work upon the tasks committed to it, and hence its productions have proved useful in circumstances not contemplated by the members. The Assembly perhaps thought that the *Larger Catechism* would be one of its most useful productions, yet it is referred to much less frequently than the *Shorter Catechism* or the *Confession*. One cannot always foresee the future value of honest work.

It is further appropriate to the circumstances of the present moment to observe that the opportunity which came to the Assembly through the loss of favor of the doctrine of the divine right of kings was terminated by the rise to power of a democratically elevated dictator. Yet the loss of the opportunity to put into effect in England a nationally established presbyterianism, did not make useless the work of the Assembly. True Christianity does not need, and ought not to enjoy, state support. The principles of presbyterian doctrine and worship which were set forth at Westminster flourish best when the state and the church operate each in its divinely appointed sphere. The application of those principles to the modern world is a task which now requires the best thought of every one who loves the Reformed faith.

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Jockeying for Position

In National and International Relations

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RECENT months have been most successful for the United States and the United Nations. At home production totals have soared until the mark of \$12,000,000,000 for one month was recently announced. On the war fronts great successes have crowned our efforts in North Africa and in Sicily, and advances mark our progress on every other front. Russia is fighting heroically and victoriously. The totalitarian states are tottering. Post-war planning, national and international, public and private is gaining in scope, and progressing rapidly. Nevertheless the attitude in this country is not one of great enthusiasm. It strikes one often merely as an attitude of relief.

At the very time that we are producing on a scale that is really breath-taking, and taking over the offensive in the war in a way that is surprising, to say the least, men are bitterly critical of each other, groups are struggling for selfish gains in economic relations, races and classes are breaking into open conflict. Our success in producing goods and in carrying on the war seems not to be the result of united, positive, purposive action, but the result of action engaged in because of a common fear, and made successful not by voluntary co-operation but by governmental suasion or threat. Our achievements do not bring with them the buoyancy of new hope, or broader vision because of a horizon that has been extended,—they appear rather to have given us greater opportunity to give expression to our cynicism and to our fears. Instead of having prepared the way for clearer thinking and for more positive moral action they seem rather to have encouraged men to slip back into such strangely entrenched positions as they happen to have, or to encourage them to take advantage of the movement to make such personal and selfish gains as they can.

There should be discussion of goals and of the various methods of reaching them even in time of war. Complete absence of the expression of opinion can be nothing else than the evidence of a despotism as arbitrary and as fearful as any foe. But constructive discussion arising from honest differences concerning the achievement of a common goal is something quite different from the bickering, the name-calling, the obstructionist tactics that have so generally been used in this country. We are critical of the way in which our production program is being carried on, critical of the goods produced, critical because of what we are being denied, (if

it can truly be said that there is anything good for us that we are being denied). We cannot see eye to eye as well, it would seem, as can the people of our allied nations. Either our fear of the consequences of a possible defeat is not so strong, or our ability to co-operate is not as great as it should be. If it were, what would not our present record of production and achievement be?

Disagreement on Price Control, Taxation and Social Security

Our attempt at price control has been generally criticized as weak, indecisive, and ineffective. While playing with the dangerous fire of inflation men, within the administration and without, have watched our effective monetary demand for consumers goods grow way beyond the capacity of our physical supply of goods to satisfy the demand, without wishing or rather daring to do too much about it. The party in power has been loath to hold down the purchasing power of its political supporters. It has not used the authority that it had to hold back the prices of farm goods and of labor. And business men have too frequently objected to the controls, and more particularly to the inconvenience caused by the controls, instituted to limit price increases. The more hesitating the government has been the greater these inconveniences have become. More decisive action by the government, hitting and hurting whomever it might, would have been better than the confusing and contradictory policies it pursued.

When the administration insists, rightly also, that much of the burden of the present war must be borne by the taxpayer each taxpayer insists in effect, that it is not he but the other fellow who must pay. Our dilly-dallying with our tax problem is one of the outstanding evidences of our inability to get together. All of the tax burden should not, of course, be borne by industry. The government should be able to feel the pulse of industry and be able to determine when that pulse becomes weak. For large scale industry that pulse beat, fortunately, has continued strong. And, fortunately for the country, the throb of productive activity is largely the result of private industrial effort. Profits have remained reasonable and in many instances unreasonably large rather than unreasonably small. It is true, many small plants have been seriously hurt, and the les-

son of their injury should convince us that government control and taxation must in truth not kill too many of the geese which lay the golden eggs or the government will have none to pick. But the government must not make the mistake either of picking on those who do the least squawking. For then the unorganized consumers of the country rather than the industrial establishments will be compelled to shoulder the heavy burden. In the matter of taxation our congress must be more discerning in building a policy and more vigorous in carrying it out than it has been.

While stimulating and actually participating in the production of goods the present administration has shown commendable concern for the workers of the nation. Its achievement in the field of social security legislation will stand out in the annals of the nation. Its defense of the rights of the laboring classes and its victories, embodied in laws protecting these classes, will go down into history as a remarkable fight for the enthronement of right and justice. If the record is complete, however, it will indicate a rather general suspicion of the sincerity of the administration in doing these good turns. For the extent and the time of conferring what were regarded as "favors" by the opposition was apparently calculated to win the political support of the masses. The government's good deeds were calculated to be of benefit to itself. And labor, realizing its strategic position and influence, was not slow in following the example and jockeying for a strong position in our political and economic arena.

Political Maneuvering and Name-Calling

At a time in our national history when it was quite obvious that the welfare of the nation and the welfare of the masses was the concern of each of us, when the goal of each individual was also the concern of the whole nation, our government has not only caught the gleam and brightened the light of hope and promise for millions, but it has apparently tried also to make that light the light of political promise for the administration. The good that the government sought for the man in the street should have been fought for and won only to give each man the opportunity to prove his own worth and toughness, and to give to our democratic institutions an opportunity to function in a truly democratic manner. To give the individual favors in the expectation of receiving a political favor in return is destructive of moral fibre and ruinous to our institutions. True, opponents of social legislation shout altogether too soon, "Give labor a finger and it will take the whole hand,"—forgetting that it has all too frequently been industry that has grabbed for the whole hand, and thus set labor a bad example. But labor has in certain instances shown undoubted evidence of being grasping at a time when concerted effort was supremely necessary.

At a time when the vicissitudes of war and the prospect of fearsome readjustments in the time of peace to come should draw us together for noble, common effort, leaders of the administration forces are called starry-eyed dreamers, socialists, political self-seekers who throw bread to the masses to continue themselves in power. The leaders of the opposition and the business men of the country who are so critical of the administration are dubbed economic royalists and fascists. A visitor from some other continent or from another world would perhaps find more evidence of truth in all these charges than he would of a common purpose, a common faith to set men's goals, to support their endeavors, and to strengthen their hearts and wills. He might very well observe that the freedom men are fighting for does not come as the result of unbridled individual action, nor as the result of dictatorial government control. He would learn from our example that it can come only as men truly desire it, and seek it by using everything within themselves and the best that they can produce together, in the way of institutions as well as goods and services, to serve others as well as themselves.

Reluctant to Accept International Obligations

That the fight for freedom as between nations is deeper and more complicated than the fight between the United Nations and the Axis should be apparent to all who can hear and read. Underneath the surface conflicts other conflicts are going on which make men wonder who are really fighting for freedom and what it is that they are fighting for. From the political squables in North Africa to the differences among the most powerful of the allied nations the fight seems too often to be but a struggle for advantage, a jockeying for position. If this should be true how ironical that the selfishness of nations, which begot the monstrous prostitution of power in the axis nations, that men are now desperately trying to crush, should use the present world conflict to achieve only a shift in the balance of power. The fight for freedom will have to be fought on other fronts in addition to those in Sicily, Kharkov, or the Solomons. It will be fought in the fields of international money, banking, and trade, and at the peace table as well as at the war front. And it will not yield much freedom unless men win it in the inner sanctums where the appeal can and must be made to what is truly right and just, not only for some men but for all, not only for this time but for eternity.

In the face of such a challenge it is well for us to realize that we are sharply divided in this country as to whether or not we should feed our former enemies in conquered areas as well as our allies, in order to achieve the ends for which we are fighting. We cannot agree on the extent to which we should carry on foreign trade with other countries after the

war. We are very much afraid of doing anything that may temporarily involve a sacrifice for ourselves even if it may greatly help our neighbors and eventually benefit us. Worse still, we pretend to extend to our South American countries the good neighbor policy with one hand and to deny it to them or to defeat it by continuing selfish, monopolistic economic policies with the other.

Disagreements and Suspicions Among the United Nations

Leaders of American and British economic thought are advancing theories concerning and methods of controlling international currency and trade. The American suggestion that the world use the international currency called *bancor* emphasizes a large measure of private control of international investment capital after the war, and, in seeking to adjust the value of money between nations, would try to strengthen our unique position against the influence of the rest of the world. The British suggestion, involving the use of *unitas* in international exchange, relies upon the establishment of an international organization that would be planned to adjust the monetary relations between all nations, although there is in this the danger of setting up an agency that might be dictatorial to individual nations and that might encroach upon their rights. Great Britain is looking forward to and preparing the way for a great increase in exports after the war. We, of course, want markets abroad much more than we desire to become a market for other nations. There need not be conflict in settling the issues involved in accomplishing these ends, but that there may be goes without saying.

While fighting for the freedom of nations as well as of individuals the great nations of the world are eying each other jealously and with too little confidence in each other. Although the people in this country and in England believe they can muddle

through the knotty problems of monetary readjustment, trade expansion, and debt agreements, we do not understand and are a bit suspicious of England's hopes as to the future of the Empire. Englishmen, we are told, regard with fear our growing air power and its significance for commercial development after the war. Both England and the United States are proud of the military achievements of Russia, but they are not so confident of the position Russia will take on international questions after the war. Russia is not committing herself at all, and perhaps with good reason. She does not know how to gauge the position or to interpret the promises of her allies, whose diplomacy has not been characterized by clarity and singleness of purpose in the past.

Individuals not only but institutions and interests of all kinds have been brought closer together during recent decades. The war has simply emphasized this fact. Individual and social self-interest compel us to live together as neighbors. All the world is just one great family of nations. These nations are neighbors as close together not only as bombers, but as radio, television and every other means of communication can bring them. Men can live as good neighbors not by constantly taking advantage of each other,—they can do so only by examining and proving what it means to love one's neighbor as oneself. As implied in this good neighbor ideal our national and international programs should be positive, conducive to the good of others as well as of ourselves, deeply moral, and, considering the basis of true morality, deeply spiritual. Such positive programs should take the place of the cynical, negative, fear-inspired programs of the present. And such programs may lead to the establishment of the greater good of all rather than the jockeying for advantage of some.

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What is Design?

R. E. D. Clark
Cambridge University,
Cambridge, England

IN AN earlier article, which was of an introductory nature, we dealt chiefly with the Design Argument in the course of history. We trust it has become apparent that the study of design in inanimate nature is of great importance at the present time.

In succeeding articles we shall attempt to give a brief survey of the evidence for such design in the light of modern knowledge, and then we hope to consider some of the criticisms which have been levelled at this interpretation of the facts and examine how far they have any justification.

We next seek to determine just what is meant by Design.

What is Meant by Design

The common sense point of view may be put in a single form as follows: A group of objects, when placed near one another, are said to be either *ordered* or *disordered*. There is no need to discuss the precise difference between these states (which, in any case, is a matter of great difficulty) but the meaning of order can be conveyed sufficiently well by saying that an ordered object is one consisting of a number of parts placed in such relations to one another that together they form an "organic whole." We shall not wait to discuss what constitutes an "organic whole," for that would take us too far from our subject. In any case the general meaning of the expression is sufficiently clear, though there are the usual border-line cases in which a strict definition would be helpful.

According to common sense the *order*, *arrangement*, or *organization* of such a group may have originated in one or the other of two ways, according as to whether the forces which produced it were *internal* or *external*. By saying that they are *internal*, we simply mean that the parts themselves are of such a character that they come together in this way. For instance, a number of knitting needles when shaken together in a bottle will give a bunch in which the majority lie side by side and the reason for the resulting "organized whole" (which in this case is, however, of a very simple character) is obviously to be found in the shape of the needles.

On the other hand, the cause may be *external*. No one would dream of suggesting that the pieces of brass, steel and precious stones which go to form

a watch are of such a shape that they would *necessarily* join together to produce a watch. Neither would pebbles on a beach, when tossed to and fro by the waves, arrange themselves in the form of a complex pattern. If, then, we actually find such examples of organized bodies, we attribute them not to the nature of pieces of metal and pebbles, respectively, but to an *external* ordering force.

Sometimes, of course, the external ordering forces which have brought organization into being simply exist (or formerly existed) in the inorganic environment. But it is often difficult or impossible to believe that this was the case and on such occasions the forces are attributed to "design."

Such is the common sense view, and it is difficult to believe that it is not essentially sound. Of course there are border-line cases where it may be very hard to say for certain whether the reason for a particular arrangement is to be found in the parts themselves or is due to design. Then again, there are cases in which the cause of the ordering was due to external machines and not to design at all (though in the last resort the machines may have been designed). Many ordinary objects which are made by mass production methods are examples of the latter kind. But these apparent exceptions do not invalidate the common sense view, they only show us that we must be careful as to where we draw the line.

Fascinating as are the ramifications of this subject, they cannot be entered into more fully here. Suffice it to say that in the last resort the common sense view amounts to this. Some ordered arrangements of objects owe their arrangement to their own properties (such as shape, etc.) or to the properties of a physical environment with which they have at some time been in contact. Such arrangements are due to the blind forces of nature. On the other hand, there are arrangements which have only come into being as the result of the intelligent planning of a mind and are therefore due to design.

Order in Heat

Let us now inquire whether there are any evidences of order which might be attributed to design in the physical world. First of all, there are good reasons for thinking that at the present time the energy of the universe is very far from being in an unordered state.

If we take a hot object and a cold object and place them near to one another, we find by experiment that they do not remain in this state but soon reach the same uniform temperature. At first sight it is a little difficult to see what this has to do with order, but if we could see the atoms in a gas bouncing this way and that or vibrating vigorously in a solid piece of metal, our difficulties would soon disappear. We should begin to see that nature is not unlike a giant nursery in which stand countless models made of bricks, and that the order in these models is being frittered away by children romping round—kicking the bricks here and there and everywhere.

We know that it is against reason that all the white bricks should be on one side of the nursery floor and all the black ones on the other, unless this had previously been designed and executed by human intelligence. Yet something just like that has actually happened in the great nursery of nature—we should notice it at once if our eyes could see the atoms. In some parts of the universe slow moving atoms are to be found collected together, in others fast moving atoms are likewise congregated. Yet throughout the whole realm of nature the slow and the fast atoms are continually mixing with one another. As every giant star pours out its radiant beams into the cold expanse of space, the hot atoms give up their energy to the cold ones. Yet the universe started with so great a degree of order, that even today plenty remains to be dissipated away in the future.

How did this order arise? We cannot conceivably suppose that hot and cold atoms had a tendency to separate from one another, for the whole course of nature shows us that there is no such tendency. Indeed, did any such tendency exist the foundations of all science would at once be endangered. Perpetual motion machines would no longer be impossible and it is not difficult to prove that the radical undermining of science would extend to all the great generalizations of biology, as well as to physics, chemistry and similar sciences.

No, such a view seems quite impossible. The order associated with chemistry cannot have an internal origin; it cannot have been due to "natural law," for all natural law is concerned with its dissipation.

There seems only one explanation left. The order might have been brought into being by some external principle, by a Power altogether outside the sphere of matter, energy and the things with which science deals. That Power shows signs of kinship with our own minds, for we ourselves have the power of thinking and planning ordered arrangements quite other to those which can be produced by the working out of natural law. In short, try as we will, it is hard to doubt that a consideration of the energy of the world leads logically to a belief in a Being who answers to the word "God." It is true that God is more than a mere arranger of atoms, but we shall see later that the evidence from inor-

ganic nature is not inconsistent with the possession by God of other attributes also.

Here then we have the first striking evidence of design in physical nature. And it will at once be apparent that design of this kind was essential if the universe was to contain beings such as ourselves. Had the world been in that state which Jeans so aptly describes as a "heat death"—a state in which the energy is unordered—the local supplies of concentrated energy which enable animals to move and live and have their being would have been quite impossible.

The Universe and Man

Thus we find ourselves placed in a universe which reveals the signs of design to its utmost bounds. Everywhere—as far as the largest telescope can penetrate—there are signs of design in the inequality of the distribution of energy.

The enormous size of the universe together with its apparent emptiness at once makes one wonder why it should ever have been created. What purpose had the mighty Architect in making a universe so vast—a universe in which, to quote the Psalmist, the earth and all its inhabitants are but a drop in the ocean?

The answer is that we simply do not know. It used to be thought that the heavens were only intended for the benefit of the inhabitants of this earth. The invention of the telescope and the subsequent exploration of the skies made this view very difficult to hold and in the early days of modern science we find the pious Galileo gravely expressing his doubts on the matter:

"Methinks we arrogate too much to ourselves, Simplicius, whilst we will have it, that the only care of us, is the adequate work, and bound, beyond which Divine Wisdom and Power doth, or disposeth of nothing."

System of the World. Salusbury ed. 1656, p. 333.

But large though the universe certainly is, modern science is making the geo-centric attitude of earlier generations more easy to justify today than it has ever been since the time of Galileo. Indeed, though it may well be true that the universe was not designed wholly with a view to producing or maintaining living organisms, there is abundant evidence that this is at least one of the reasons for its existence. The evidence for this accumulates as we turn our attention from one science to another and today it has become almost irresistible.

Before we begin to investigate the specific needs of living matter and to enquire how far the evidences of design in inanimate nature conform with those needs, there are one or two points worth mentioning in connection with the size of the universe.

First of all, it now appears probable though not certain, that the property of inertia possessed by matter is dependent upon the enormous size of the universe. It was Mach who, many years ago, pointed out that unless there was an absolute space, it would

make no difference whether we took a stone and swirled it round on the end of a piece of string, or whether we kept both stone and string still and moved the whole universe round them: the two experiments should be physically identical. If this reasoning is right it means that for matter to possess inertia it must be dependent upon a gravitational field, (*) which is in turn dependent for its existence upon the distant nebulae. Should this be indeed the case, it is probable that the universe would have to be of enormous dimensions in order that life might exist in some part of it, otherwise it would probably be impossible for a satellite to move round a sun.

Another interesting possibility has been suggested by F. Hoyle and R. A. Lyttleton (*Proc. Cambridge Philos. Soc.* 1939, Vol. 35, p. 405) who suggest that the cause of the successive ages on earth is to be found in the existence of cosmic clouds scattered throughout our own island universe. It is now generally believed that the ice ages must be attributed to variations in the amount of energy received from the sun, but the cause of such changes have long remained a baffling mystery. It now appears that the sun might reasonably be expected to pass through a cosmic cloud about once in a hundred million

* The word "field" is not here used in the common sense of *gradient* of a field.

years and that in doing so it would collect matter from the cloud (the gravitational energy turning into heat) in considerable quantities. This would result in a temporary increase in its radiation, which would again fall to normal when the sun emerged on the other side of the cloud.

Former variations in the temperature of the world during geological time have been of the utmost value in preparing the earth as a suitable abode for man. The vast movements of rocks caused by moving ice sheets have left much land in an arable state, while coal and (probably) oil deposits have come into being as a result of the intermediate hot periods.

It cannot be claimed that either of these speculations are yet on a firm scientific basis, but seeing that design is undoubtedly present in the universe, it is at least conceivable that vast and far away stellar bodies such as the distant nebulae and the cosmic cloud within our own galaxy, may be connected with the needs of living matter. But here we are in deep waters and we must pass on to consider more certain lines of evidence, leaving such speculations to be confirmed or refuted by future research.

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Voices Around the World

AUSTRALIAN CALVINISTIC PULSE BEAT

The Manse, 8 Myers St.,
Geelong, Victoria,
Australia,
29th June, 1943.

Dear Dr. Bouma:

WAR regulations and restrictions create problems that tax the ingenuity and resource of the civilian population. The housewife has to resort to mathematics to balance her household requirements with the coupons in her ration book, and the minister has to put aside the volume of Kierkegaard, which he borrowed from a friend, while he speculates how far it is safe to travel with that tire which faces the road with a ring of bare canvas, but before a protest can arise, our thoughts carry us to loved ones, standing to, at battle stations or in the hands of the enemy. It is in such days as these, when anxiety often breaks into the heart, that Calvinism acts as a sweet balm of assurance. Our thoughts turn to a prison camp somewhere in Japan. Can the Japanese guards break through the protecting circle of God's chariots of fire? Cannot the eye of faith behold a similar vision to that which Elisha's servant beheld? So we commit our loved ones to God's protection and turn back to our present duties, with the assurance, whatever the future holds, "that all things work together for good to those who love God, and are called according to His purpose". Dr. Boettner would not have mis-named his work on *The Reformed Doctrine of Predestination*, had he given it the title 'Words of Comfort'.

The Christian Front Social Movement

While a certain amount of regimentation is essential in war time, there is a danger that a short-ranged vision might en-

danger man's individual freedom. The tendency of liberal theological thought is towards Socialism. Obsessed with the idea of a new social order, they are prepared to forget the contentings of the past and scrap the achievements of individual liberty and free institutions which have been won by the reforming fathers, under God, and sell man body and soul to a system of regimentation, where the voice of the minority is crushed and the very evil which they seek to avoid is exalted: 'Might is Right'.

A movement has been organized here under the misnomer 'The Christian Front Social Movement'. The membership is drawn from various denominations, including Roman Catholics. The advocates of this movement declare that they are only disposed to give up minor distinctions of polity to gain their objective, which, by the way, is absolutely devoid of anything spiritual, but is wholly based upon humanitarian and economic lines.

When the pulpit abandons the Message of Salvation through the sacrifice of our Lord Jesus Christ, and sinks to the level of a merely Social Reform Movement, no greater calamity can be the lot of any people. Dr. Daniel S. Gage said: "The complete divorce of the soul from higher powers leaves her the prey of either the grossest sin or the lowest superstition. 'We dare not turn the tiger loose' said Franklin to Paine. For any people the absolute loss of religion would be an evil so frightful that it is difficult to contemplate."

While the advocates of this social movement protest that they retain their religion, yet when it is transformed into social reform, it is certainly a big step towards abandoning it altogether.

Historic Christianity, faithful to her unique and divine mission, is the greatest moral force in the world. We have every indication that we shall win the war, but we shall lose the peace if it is not based upon Historic Christianity. The hope of the world is in the resurgence of the Reformed Faith.

The War and Church Union

The need for Chaplains in the Armed Forces has been a constant drain upon the Churches, and has created the problem as to how to give ministerial supply to vacant congregations. In some cases the position has been met by various denominations uniting, and instead of a Presbyterian and Methodist service being conducted on the same day within a given area, the congregations unite. The Presbyterian minister occupies the pulpit one Sabbath and the Methodist minister the following Sabbath. This arrangement enables the people to attend services every Sabbath day, but it also means the breaking down of denominational distinctions from a doctrinal point of view. How can a Calvinist conscientiously recommend his congregation to sit under an Arminian? As a Calvinist he must disown Arminian doctrine.

The Church Unionists welcome such an arrangement, as they realize that it is the breaking down of doctrinal barriers that have always stood in the way of Church Union. It is impossible to effect Church Union without setting aside fundamental doctrines, but Modernists regard Church Union of greater importance than doctrinal distinctions. We are invited to scrap our creeds, or rather to consider them as documents having only an historical value, and of course doctrinal sermons are taboo.

We want Federation, if we are to exercise an influence in the social, political and religious world, but not a federation that will do violence to a man's conscience. William Brenton Greene once said: "Federation is animated by a love of truth. For the sake of truths which the Churches agree in holding it would have them co-operate in work, while for the sake of the truths which are distinctive of them it would have them retain their individuality". Is this not a strong basis for Ecumenical Calvinism? Does not Calvinism hold those truths that should bind us in a world-wide embrace, as closely as the distinctive truths bind us to our various Churches? But I would emphasize that the only girdle that is big enough to hold us in a world-wide federation is an official journal for Ecumenical Calvinism. We must communicate with one another and meet together on its pages, where the humblest of us can learn to know and love the vigorous intellectuals and the grand old men of the Calvinistic Brotherhood.

We, your brethren from the ends of the earth, have been strengthened and encouraged through the pages of THE CALVIN FORUM, and it has pointed us to the way of a rich and glorious federation that recognizes no frontiers, but urges us to press on together with the one aim "Soli Deo Gloria!"

Warmest Regards,

Yours very sincerely,

ARTHUR ALLEN.

CANADIAN PRESBYTERIANISM

4330 DeLorimer Ave.,
Montreal, P. Q., Canada,
July 26, 1943.

Dear Prof. Bouma:

ALTHOUGH it is some time since I wrote you last, this this does not mean that nothing has taken place. In fact we have had considerable excitement within the Presbyterian fold in Canada.

The General Assembly of the church was held at the beginning of June, and may turn out to be one of the most momentous in its history. The committee which was investigating the theological seminaries made its report. It advocated that the Montreal seminary be closed and the faculty and student body be shifted to Toronto, for the duration. It also recommended

the retirement within a year of most of the staff members. The report was adopted by the assembly with what may be far-reaching results for the church. It is hoped by some to have the church establish, after the war, seminaries on the west and east coast, while leaving Montreal out of the picture. Those who come from the Montreal district can very easily go to Toronto for their training. The change made seems to have been generally welcomed by the church, as many, particularly among the laity, were becoming very much disgusted with our colleges. God grant that we may now see a change for the better.

Coupled with this moving of the college from Montreal an overture was also submitted calling for a complete overhauling of the Board of Education and the establishment of board examinations in theology for all students desiring to enter the ministry no matter where trained. This has been sent down to the presbyteries and I trust it will go through.

Another major issue of the Assembly was the proposal which I mentioned about six months ago, that of amalgamating the Presbyterian theological training in Montreal with that of the United and Anglican churches under McGill University. Considerable opposition to such action was expressed on the floor of the Assembly and the matter was finally referred to the presbyteries.

What may turn out to be the most important action of all was the appointment of a committee to investigate the possibility of modernizing the Westminster Confession of Faith. What may be included in this it is hard to say, but I am afraid that it may mean an effort either to liberalize or to Barthianize our standards. However, we shall see. What the outcome may be, the Lord Himself alone can foresee.

A number of Presbyterian ministers in the east end of Montreal are at present preparing to organize a Bible school under the supervision of three Presbyterian churches. It is mainly for the purpose of training Sunday school teachers and others who are interested. We hope to make it specifically Reformed in its theological position. Please pray for us in this work, as it is very much needed.

With best wishes,

W. STANFORD REID.

INDIA IN FERMENT

Telugu Village Mission,
Adoni, Bellary Dist.,
South India,
February 4, 1943.
[Rec'd July 21, 1943.]

Dear Mr. Editor:

THANKS in the main to the prowess and gallantry of the U. S. Navy fliers who last summer sent the Japs reeling back from the Midway and Coral Sea areas, India has been spared the horrors of an invasion by sea. Wavell's men, under their Anglo-American "Air umbrella", will no doubt take care of the situation in Burma.

India's Trouble

Our trouble in India today is largely economic, with hoarding and profiteering rampant, and the "Black Market" flourishing despite the Government's efforts to check these evils. One is told that it is the anti-social elements and the general lack of a civic conscience that are to blame for this state of affairs. However that may be, the present shortage of food stuffs and essential commodities, and the ever soaring cost of living are to be deplored.

And the now famous deadlock is, of course, still with us and likely to remain so long as Mahatma Gandhi and M. A. Jinnah continue their leadership of the Congress party and the Muslim League respectively. There are people who advocate an Anglo-American-Sino-Indian Round Table Conference as a solvent, while others admit, often rather ruefully, that the British Government could not, in justice, hand over power to Indians until the two major parties come to a working agreement.

In the meantime, though millions continue to deify Gandhi, there is a growing body of public opinion who admit that India's Number One idol may possess feet of clay! For instance, Dr. Geo. S. Arundale, head of India's Theosophists, the erstwhile friend of the Nationalist Left Wing and a warm admirer of the Oracle of Wardha, writes in *New India Survey*, with remarkable candor: "There is an ugliness in the general situation for which I regard Mr. Gandhi responsible—the veritable Nazi spirit of so many of his followers. . . . We are living in India under an ugly tyranny, with Nazi and Gestapo methods in full swing—only these are particularly nauseating in that they are directed by citizens of India upon their fellow-citizens."

And this is what the Hon. B. R. Amedkar, Labour Member of the Viceroy's Cabinet, thinks of the Gandhi-Jinnah feud. Speaking recently at Poona, the erudite leader of India's fifty million 'Untouchables' asks: "Where are we today in politics? And why are we where we are after half a century of political marching?" Referring to the constitutional *impasse*, he went on: "I believe that the cause lies in the fact of the social system being so archaic, so over-weighted and so unbalanced by its internal and constitutional defects, that nobody can agree to make it the base of a political reform without serious adjustments. . . . Some people may argue that the deadlock is the creation of the British Government; this is the psychology of escapism, but it cannot alter the fact that it is the defects of the social system that have stood in the way of political power. . . ." With reference to Gandhi and Jinnah, the speaker declared: "The first thing that strikes me is that it would be difficult to find two persons who could rival them for their colossal egotism, and to whom personal ascendancy is everything, and the cause of the country a mere counter on the table. . . . Politics in the hands of Mahatma Gandhi and Mr. Jinnah have become a competition of extravaganza."

Three University Voices

There is a practice current among the universities of India that I think will be of interest to many of your readers. I refer to the invitations extended by the universities year by year to public men of approved scholarship to deliver Convocation addresses at some suitable time during the term on topics of special moment. As these are nearly always well considered and carefully worded utterances embodying indications of the trend of current thought in many directions, I propose to quote from three such recent speeches.

Speaking at Travancore University on Indo-British relations, Dr. Sir C. R. Reddy declared it as his opinion that while the relation between England and her Dominions was organic, the relation between England and India was inorganic. This, he thought, was at the root of so many of those dilemmas and difficulties that confronted the administration of India and its politics and agitations. Touching on the vexed question of independence, he remarked: "An independence which is threatened by aggressors every day is not worth having. What we must have is an insurance, and that insurance is a global order which, I think, is being evolved. . . . The country cannot put forward its maximum war effort," he continued, "unless political leadership is associated with the Central Government. It follows, then, that there must be a transfer of power, but the real difficulty is *how* to transfer power when the Muslim League, Congress, and the Maha Sabha and other bodies that organize political opinion in the country are at irreconcilable loggerheads with one another."

Known all over the country as a scholar, publicist and statesman, Sir Mirza Ismail, the Muslim Prime Minister of the Hindu State of Jaipur, when addressing the Convocation of Patna University, took as his theme, "The Glory of Single Nationhood." "If there is any real message I have for you, especially to young men with whom our future rests," declared the speaker, "it is just this, that throughout this country we must not, in any sense whatever, be separate: ours must be the virtue, ours the power and glory of a single nationhood. . . ."

"We all know," he continued, "how serious are the discrepancies and conflicts of tradition and modes of life and thought, and, perhaps the most serious, of economic interests; but it is our absolute duty to forge all this diversity into a single comprehensive State within which there shall be absolute liberty for each composing element and absolute justice, and confidence of justice, between them." Declaring that it was the task of the university to encourage deliberately the fusion of Hindu and Muslim cultures into an Indian culture which, by a natural process, was already coming to pass, Sir Mirza went on: "This fusion can be hastened and guided and enriched by any university which deeply cares about it. . . . But the prevalent attitude of isolation, of superiority, even of intolerance and hostility, should give way completely to a positive desire and effort for mutual understanding, respect, and co-operation."

Enjoying the distinction of being the first Indian to occupy the Chair of Oriental Philosophy at Oxford, Sir Sarvapalle Radhakrishnan is also known as a universalist, and a social and religious reformer who has long advocated an integration of India's many castes and creeds. Speaking at the Calcutta University, he remarked that it was his belief that this war was the last act of disintegration which would precede the eventual birth, thru a long period of travail, of a world community. He continued: "We are witnessing not merely a war; it is only an episode of a fundamental alteration in the entire structure and thought of civilization. . . . The necessary conditions for world union are available. Only the will of man is lacking. Our planet has grown too small for parochial patriotism. . . . A capitalist society, a militarist tradition, and a world broken up into a number of independent sovereign states, which are greedy for power and domination, have brought about the present distress."

The Church in India

Striving to keep pace with the swift tempo of political changes that have taken place during the past two decades, the Church of India has undoubtedly made some progress in the process of democratisation. Looking dispassionately at the scene, however, one feels that the more radical among our nationals, backed by a few iconoclasts from the West, are hardly justified in their insistence on a rapid devolution so long as Indian Christian public opinion remains largely unmobilized, especially in the important matter of making the Church self-supporting or nearly so. In point of fact, with the notable exception of a few indigenous organizations like the Indian Missionary Society of Tinnevely and the National Missionary Society, quite 90 per cent of the funds needed for the work of propagating the gospel in India still have to come from outside this country. Statistics reveal that the average *per capita* giving does not exceed 25 cents per annum, taking the whole of India. This is a figure that brings a blush of shame to any Indian who has had the privilege of visiting your hospitable land and experiencing at first hand the magnificent, and often sacrificial, giving of many of your people.

No, Christian India must look facts squarely in the face. For, protected over a period approaching a century and a half by a friendly administration, shepherded by American and British missionaries, and fortified by the ample funds these godly men and women bring in from their own countries, the Indian Church has not grown up: it is still in its adolescence and hence largely helpless, and far from being able to stand on its own feet. The loose talk heard at many conferences and conventions on the subject of devolution must therefore be looked at in its right perspective, and allowances made for misplaced zeal on the part of those nationals unused to the heady wine of independence.

With the prospects of an *Azad Hind* (free India) in the near future, Indian Christians numbering but two per cent of the population, must brace themselves to meet a coming regime of tribulations and trials. It is possibly just this fiery crucible of persecution that the young Indian Church needs to enable her to emerge purified and cleansed from the cold formalism, prayerlessness, unbelief, and apostasy which are paralyzing

her as an evangelizing agent. It is perhaps only after a period of suffering that Christian India can produce a Luther, a Calvin, a Wesley or a Moody.

Wishing THE CALVIN FORUM much power and blessing in its ministry,

Fraternally yours,

ARTHUR V. RAMIAH.

DUTCH REFORMED CEYLONESE TERCENTENARY

THE island of Ceylon, now that its capitol of Colombo is an important submarine base for the Allies and has proved a haven of escape for naval craft of the Dutch East Indies, has come into the purview of many of us through the war. That this old historic island also has been and still is the home of Dutch Reformed Churches is not so generally known among American Calvinists. Yet that is the case. Ceylon came under Dutch commercial as well as ecclesiastical influence in the middle of the seventeenth century. The Dutch Reformed Church was established on the Island in 1642 and, though the Dutch lost the island to the British at the opening of the nineteenth century, this old historic Dutch Reformed Church continues to this day.

This Church has recently celebrated its three hundredth anniversary. There seems to be a small group that is determined to preserve the Dutch Reformed heritage. We have been kept informed about this group and its doings through a small monthly, *The Old Paths*, published "in the interests of the Dutch Reformed Church of Ceylon" by Rev. C. A. Woutersz of Mount Lavinia, a suburb of Colombo. THE CALVIN FORUM is also being read by some of these Reformed leaders. A few passages from a recent editorial entitled "Our Tercentenary" will give us at least a little glimpse of the history and present condition of this historic Reformed Church. The editorial, which is unsigned, we take to be from the pen of the Rev. C. A. Woutersz. He writes:

"The circumstances of the present we are told preclude the carrying out of the full programme of the celebrations planned for, and these have been limited to a united thanksgiving service at the Church at Wolvendaal, where our Dutch ancestors worshipped and where their remains lie buried, on the morning of Sunday the 4th of October; to be followed in the evening by services in the branch churches. We regret that the conditions ruling in the world to-day have made it impracticable to have with us representatives from the Mother Church in Holland and the sister churches in the Dutch East Indies, South Africa, America and elsewhere.

"Looking back upon the last of the three centuries of our tercentenary we have to record with deep regret the secession of a large number of our people from the Church of our fathers and their affiliation to other communions, chiefly the Church of England and the Methodist Church. This has been accounted for by the circumstances that arose with the period of the early British occupation of the Island, when almost all our Dutch pastors left with those of our compatriots who had the opportunity of returning to Holland and Batavia. In addition to this our spirit of Dutch tolerance accommodated the Anglican Church and gave them the use of their churches for worship. This led to members of our Church attending the services of the Church of England with, it is said, the object of improving their knowledge of the English language, and eventually being drawn into that communion. The lack of services and ministrations to the members of the Dutch Reformed Church in the outstations of the island, also had the effect of causing its members to attend the services to the Christian denominations established in their towns of residence with their final drift into them.

"These and other such circumstances may well be looked upon as reasonable causes for the drift of our members into the folds of other communions, but one thing becomes clear from these facts and that is, that in many the love for their heritage was waxing faint and they had lost the sense of its distinctive characteristics. Here is to be seen then the beginning of an indifference that has grown almost into a habit among our people that is steadily robbing them of their precious inheritance and dimming the brightness and lustre of the treasure that is theirs.

"Is it then to be wondered at, that there is among our people an almost complete ignorance of all the Dutch Reformed Church

stands for; its distinctive doctrines and government, its glorious history, its stern discipline, its peculiar customs and practices; and as a result have accepted whatever had been imposed upon them without question, until not being able to discern any difference between themselves and other Christian denominations our people have continued to drift into other communions.

"Turning from these outward evidences of our drift, let us look upon the spiritual side of our inheritance and consider whether we have developed and maintained the distinctive doctrines of our Dutch Reformed Church. Alas, here too we are compelled to own up our negligence, for beyond possessing the Articles of our Dutch Reformed Faith in book form, we find that they are neither taught nor preached on in our schools or Churches, and as a people we cannot give a reason for the faith that is in us.

"The ease and complacency with which the General Consistory avoids questions which concern the life and morals of the Church members, is evident in a recent instance where a question had been before it for some months, and was eventually set aside at the instance of a minister, on the plea that the time was inopportune to consider it; surely here is to be seen that attitude that 'savours not the things that be of God but those that be of man.' Discipline is almost unheard of, and a few years ago a disciplinary decision of the general consistory was ignored by a minister, and there was considerable opposition organised against its being implemented.

"All these facts go to show how we have failed to brighten up the gold of our inheritance and have in a large measure hidden it under a bushel and forgotten it. Yet at a time like this when in looking back we see our failures, the opportunity comes to us to correct them, and look into the future determined to enter into full possession of our heritage, replace our indifference with zeal, and our ignorance with knowledge; so that what had very nearly become, as it was once described to us, the 'Much Deformed Church' may definitely take its stand under its true title of the Dutch Reformed Church and maintain and develop all that is involved in that name; and then ere another generation passes we shall be handing down to them an inheritance incorruptible and undefiled, that will not fade away as has been threatened up to now, but grow brighter and more glorious unto the coming of our Lord and Saviour Jesus Christ.

"Perhaps there may be some of our readers asking as to how this revival is to be accomplished; and them we point to the blessed fact that God in His mercy has preserved us in the saving faith of Jesus Christ, and has kept us in the main faithful to the Word of God; this has been the foundation on which our forefathers in Holland built the Dutch Reformed Church, and it remains to us to clear out the debris that covers that foundation and raise on it the edifice of the true Dutch Reformed Church in all its former splendour.

"Fellow members of the Dutch Reformed Church, the task is yours and you can perform it as did your fathers of old. Rise up and be doing, for under God's gracious providence the destiny of your heritage lies in your hands. To help your hands in the work you will need a ministry indoctrinated and trained in our common heritage, for the supply of such you would have to look to the sister churches in other lands who will without doubt extend their help to us. We have always advocated the training of our young men for the ministry in Dutch Reformed Church seminaries, and this should be insisted on without exception. We have a golden opportunity of commemorating our Tercentenary by organizing a divinity students' fund, to enable our young men to get their training in sound seminaries; so far the opportunity has not been seized. Don't let it pass, work for it and you can and will see it accomplished.

"Yes, while we have had to record our failures in truly maintaining and developing our great heritage, yet we lift up to God grateful and thankful hearts that, in His mercy, He has preserved our inheritance for us; and though by our neglect it has lost much of its splendour, we still have a name to live and are not dead. Let us take courage in the faithfulness of our God vouchsafed to us through a long past, and go forward into the future being watchful and strengthening the things which remain to us, and the glory that was shall be again, and as the Lord our God liveth, so shall it be."

In this connection a further sidelight on the Dutch Reformed Church of Ceylon came from a personal letter of one of its pastors written to the Editor of THE CALVIN FORUM seven years ago, at the time the first issues of our own magazine reached Ceylon. After expressing appreciation for the new magazine he continued:

"In seven years from now we shall be celebrating the tercentenary of the Dutch Reformed Church in Ceylon. It will be the 300th anniversary of the introduction of Protestantism into the Island. Many changes have come over the D. R. C. since those far-off days, not a few, unhappily, for the worse. Modernism has during the last few years wrought sad havoc

in the Church, mainly the result of its being manned (where the pulpit is concerned) by ministers who were not trained in Dutch Reformed Seminaries. At the present moment we have eight churches where services are still held. Some of the out-station churches which our ancestors built and in which they worshipped, are now abandoned, put to other uses, or have been demolished. Of the seven ministers who look after the work of the existing churches, one is our retired senior pastor, another is the Tamil missionary of the Presbyterian Mission temporarily officiating as a minister. Not one of the eight has ever been in a Dutch Reformed College or Seminary. Three of them came from a mongrel institution—the 'Bangalore United Theological College', a hot-bed of Modernism where the intellectually mediocre (who cannot gain entrance into the better standard institutions) go for their training. The Calvinistic Faith, therefore, is at a very low ebb in this part of the world."

Despite its pessimistic note, we appreciate this realistic glimpse of the Reformed Church in Ceylon. The story proves once again the importance of sound and capable spiritual leadership. Apparently what is needed in this old historic church, whose leaders still love the Reformed Faith, is a revival. Let a few young men be found who can be trained at an English-speaking Seminary of the Reformed Faith. We are not under the impression that our Reformed Church in Ceylon is without financial means. In fact, our impression is quite the opposite. "We have a golden opportunity", writes the editor of *The Old Paths*, "of commemorating our Tercentenary by organizing a divinity student fund, to enable our young men to get their training in sound seminaries." This seems to us a capital idea. The Rev. Mr. Woutersz and his associates may rest assured that such an institution as Calvin Theological Seminary at Grand Rapids, Mich., will be only too happy to receive such students and contribute its part to their training in the great verities of the Reformed Faith and the principles of a Reformed Church Polity. From every point of view, America would seem to be the place where such students might best be trained. What the Ceylonese Dutch Reformed Church needs is some new young blood in its ministry, and the blood needed ought to course through the veins of men enthusiastic for the glorious verities of the Reformed Faith.

Let us of America include this Reformed Church of the Island of Ceylon in our ecumenical purview and in our ecumenical prayers!

C. B.

MEDICAL MISSIONS IN INDIA

American Mission,
Memorial Hospital for Women and Children,
Sialkot City, Punjab, India,
June 5, 1943.

Dear Dr. Bouma and CALVIN FORUM Friends:

AFTER being in charge of a general hospital at Taxila for five years, with its hundreds of eye operations for cataract, its stones of the bladder and with in-patients preponderantly men and boys, we have been transferred to a hospital for women and children and are in an entirely different type of practice. Here we have much abnormal maternity work with its operations, many sick women, children, and babies, and more of the seclusion of women from the eyes of men is evident here. It was at first considered by some to be an almost hopeless matter to place a male doctor in charge of a women's hospital in India, unless, as some jokingly added, I went around wearing a "burkah" or veil. However, little difficulty has been encountered and where objections might arise, there are our three lady doctors and our lady converted Jewish doctor, who are very well qualified and lighten my tasks greatly. We usually have about one hundred beds occupied by patients.

Problems of Medical Missions in Wartime India

The war has dealt medical missions a severe blow in taking so many English, Scotch, and Dominion Missionary doctors into army medical service. In many cases the hospitals have been placed in charge of Indian doctors inexperienced in administration and not too well qualified to carry on surgically. The number of Christian Indian doctors is far too small. For many

years it has been almost impossible to train sufficient Christian Indian doctors to receive a qualified medical degree of Bachelor of Medicine and Bachelor of Surgery as the entrance of candidates into the government medical schools is on a quota basis. For example, in the great Punjab province only one or two Christians can be admitted each year into the government medical school in a class of perhaps one hundred matriculates. The other places have been reserved by quota for Hindus, Mohammedans, Sikhs, etc. The Missions have maintained for years three schools of medicine, at Ludhiana and at Vellore for women, and at Miraj for men, but these are all of a lower grade, a licentiate grade, and cannot grant the M.B., B.S. degree.

Preparations for the All-India Christian Medical College

Christian doctors and nurses in India, almost without exception, are members of the Christian Medical Association of India. The C.M.A.I. has recently completed its plans for an all-India Christian Medical College, using the Vellore Medical College for Women as the foundation for its programme. The present buildings will be added to, much equipment will be bought, the staff will be greatly increased, and the qualifications for members of the teaching body have been much elevated. The Vellore Medical College for Women is associated in the minds of all with the work of Dr. Ida S. Scudder. With great faith the Christian Medical Association of India has already introduced the first two years of the M.B., B.S. grade course at Vellore. With the strict supervision of Government to see that they reach and maintain required standards, the next few years are going to be critical years, as great amounts of funds and many new heads of departments and other professors are required.

The Wide Scope of Medical Missions in India

Medical missions have long been the pioneers in good medical and surgical work in India and have long been a high standard toward which government agencies aimed as they established their hospitals. Lately the government, with its far greater financial resources, has forged ahead of many mission hospitals in the neat appearance of their new buildings and the excellence of their equipment and laboratory services, especially in hospitals associated with the provincial medical schools. However, even today approximately one-eighth of the whole medical work in India is carried on by Christian agencies, and in some special fields, as in tuberculosis work, about one-third of the work, while the major part of the work for lepers, is still carried on by Christian agencies. At times one notices an air of resentment on the part of some non-Christian Indian doctors toward Mission hospitals, and at times provincial Governments, by laws which tend to exclude American Missionaries from registration as doctors in India, strengthen one's idea that the "Welcome" sign is no longer out and many would eagerly see Mission hospitals close their doors. Few of them have considered what an acute emergency would occur in the Indian medical world if these vast mission resources and this professional ability would be suddenly withdrawn from India.

Ocean Travel in War Time

Many missionaries prolong their term of service in India during war times as replacements from the U. S. A. are almost out of the question. But finally the missionary decides the dangerous journey must be undertaken. Hundreds, including the children, have gone on furlough during the war years. We as family hope to start for the U. S. A. in December, our term having ended in March, 1943. We hope to greet you personally early in 1944.

Sincerely,

STUART BERGSMAN, M.D., F.A.C.S.

THE PRESBYTERIAN U. S. A. CHURCH

Dear Dr. Bouma:

IN my letter following the 1942 General Assembly I expressed the hope that the election of Dr. Stuart Nye Hutchinson of Pittsburgh as its moderator indicated a trend toward conservatism within the Presbyterian Church in the U. S. A., in-

asmuch as he, despite the fact that he was acceptable to many liberals, had shown himself more consistently conservative than any of its recent moderators. That this was wishful thinking on our part would seem to be indicated by the fact that the 1943 Assembly chose Dr. Henry Sloane Coffin—outstanding Auburn Affirmationist and President of Union Theological Seminary of New York City—as its moderator. What is more, Dr. Coffin lacked but nine votes of receiving two-thirds of all the votes cast on the first ballot.

Modernism Ascendent

Dr. Coffin is not the first Auburn Affirmationist to be elected moderator, according to whom belief in the full trustworthiness of the Bible, in the virgin birth and bodily resurrection of our Lord, and His death as a sacrifice to satisfy divine justice and to reconcile us to God, are not essential doctrines of the Word of God and the Westminster standards. Dr. W. L. Young was elected moderator of the 1940 Assembly. Dr. Young, however, was a rank and file signer of this Affirmation who previous to his election was not widely known throughout the Church—so little known in fact that there is good reason to think that very few of those who voted for him were aware that they were voting to place an Auburn Affirmationist in the moderator's chair. The situation is quite different, however, in the case of Dr. Coffin. Not only is he one of the most widely known ministers of the Church, but he is one of those who sponsored the Auburn Affirmation when it was first promulgated. Moreover, since 1926 he has been President of Union Theological Seminary—an inter-denominational, not a Presbyterian, institution—which has long been recognized as the leading modernist Theological Seminary in the country. He has, moreover, long been regarded as the leader of the liberal element in the Church. In this connection it should not be overlooked that previous to the meeting of the Assembly a rather lengthy statement had been mailed to all the commissioners to the Assembly, a statement which included copious extracts from Dr. Coffin's writings, advising them of the significance that would attach to his election as moderator. That statement concluded as follows: "If knowing these facts the commissioners to the 155th General Assembly elect Dr. Coffin as their moderator, we will see in that action additional evidence of the triumph of liberalism and doctrinal indifference in the Presbyterian Church in the U. S. A. If knowing these facts the commissioners to the 155th General Assembly do not elect Dr. Coffin as their moderator, we will see in their action evidence that the rank and file of the ministers and elders of the Presbyterian Church in the U. S. A. are still devoted to the Gospel of the Grace of God as expressed in its Confession of Faith and Catechism as exemplified in their Presbyterian forbears—God-centered, self-sacrificing but strong and rugged lives which served well their age and generation." The facts being what they are, it is not possible to excuse the election of Dr. Coffin on the ground that the commissioners did not realize what they were doing when they elected him as their moderator.

While it has long been evident that the liberal-indifferentist element is in control of and dominates the councils of the Presbyterian Church in the U. S. A., it has never before so clearly asserted its leadership. In previous years it has been content with a moderator who could be described as "a conservative acceptable to the liberals" but this year it openly showed its power by electing its most conspicuous representative as moderator. This does not necessarily mean, in our opinion, that the great mass of the members of the Presbyterian Church are liberals and indifferentists, but it does at least mean that the leadership of the Church is in the hands of those who are openly and unashamedly such. Some think that the election of Dr. Coffin will open the eyes of the rank and file to the existing situation and thus lead the conservatives to re-assert themselves. We hope that this is not merely wishful thinking, but at any rate, as yet we see nothing to justify the notion that liberal control of the Church will prove as temporary as has Mussolini's control of Italy. We mention Mussolini and Italy

because it is only for about twenty years that the liberal-indifferentist element has been in the ascendancy in the Presbyterian Church—it will be recalled that Dr. Clarence E. Macartney was elected moderator in 1924. The present situation, if we mistake not, is the direct outcome of the policy of appeasement followed since 1925 when the Commission of Fifteen was appointed, whose recommendations as adopted in 1926 and 1937 virtually set aside the judicial decision of the 1925 Assembly which was adverse to the Auburn Affirmationists. Granted toleration, the liberals and indifferentists became more and more bold and aggressive in their actions, with the result that today it is all but true that it is the conservatives rather than the liberals who are being tolerated by those in control of the machinery of the Church.

Reduced Membership

The 1943 Assembly had only half its usual membership, due to the fact that all but four of the presbyteries followed the suggestion of the General Council that in view of the national emergency they send only half of the number of possible commissioners, despite the fact that according to the Constitution of the Church it is mandatory that they send their full quota. It had been anticipated by many that this voluntary reduction of the size of the Assembly would result in a more deliberative body. Such was not the case. Report after report was presented and approved without discussion and with little or no apparent interest on the part of its members. As a matter of fact, as the Assembly is operated, little opportunity is given for discussion. The action taken on the report of its Special Committee on the Bases of a Just and Righteous Peace is typical. We cite this because in our judgment it was an excellent report that deserved the approval it received. Only a brief hour was assigned for its consideration on the docket, some forty-five minutes of which was taken up by its chairman in reading the report itself. Unquestionably it did not express adequately at all points the convictions of some at least of the members of the Assembly. But in the nature of the case it was impossible for them to formulate and urge their views in the short time at their disposal. Such stifling of debate may create an impression of unity on the part of the commissioners, but we do not believe that it furthers the best interests of the Church. Apparently the only merit of the reduced Assembly was the saving of expense that it involved.

Theological Education

The Special Committee on Theological Education, which has been engaged in the study of this important matter for some years, presented its final conclusions in a comprehensive document of approximately 20,000 words. The fears engendered by its tentative report in 1942 that it would recommend a reorganization of the education policy of the Church for the training of its ministers in line with the somewhat liberal character of its membership, and a forcing of the seminaries to conform thereto, were not realized. It wisely left the matter of the curriculum to the seminaries themselves and confined itself largely to bringing about a better organization for cooperation and coordination on the part of these institutions in the training of ministers. It recommended the establishment by the General Assembly of a Council on Theological Education with representatives from the seminaries, the Church at large, the Board of Education and certain other agencies of the Church whose functions shall have to do with all matters within the range of theological education which call for joint action of the seminaries and the cooperation of the seminaries with the other agencies of the Church. It recommended a reduction of the number of seminaries. Princeton, Western, McCormick, San Francisco and Louisville are to be continued and strengthened. Omaha is to be discontinued with the fate of Bloomfield and Dubuque left dependent on their ability to improve their situations in the near future. Its report may be consulted with profit by all interested in theological education.

Church Union—No Progress

The Presbyterian Church in the U. S. A. is strong for Church union. It is all too true, if we mistake not, that the controlling element exhibits "an unbalanced desire for union". It is not a great many years, for instance, since a moderator expressed himself as in favor of union with any body calling itself Christian. Little progress, however, is being made, it seems, to actual union with other churches because of the hesitating attitude of the other churches with which union is being more immediately sought. "Progress" was reported by the Department of Church Cooperation and Union with reference to the negotiations being carried on with the Protestant Episcopal Church, but the emphasis it placed on the thought that priority should be given to union negotiations with churches of the Presbyterian family indicated that in its judgment union with this Church is, for the present at least, desirable rather than feasible. An elaborate and fully worked out plan (237 pages) for the reunion of the Northern and Southern Presbyterian Churches, product of the joint efforts of the Department and the Permanent Committee on Cooperation and Union of the Southern Church, was ordered sent to all pastors, stated supplies, chaplains, professors, *et cetera*, for "study and report" in the expectation that the Assembly of the Southern Church would take similar action. This, however, the Southern Assembly failed to do with the result that the Northern Assembly was forced to rescind its action and to content itself with instructing the Department to print and distribute the proposed Plan of Union "if and when the way be clear". Inasmuch as the main obstacle in the way of the union of these two churches has been doubt on the part of the Southern Church of the doctrinal soundness of the Northern Church, there is good reason to believe that the election of Dr. Coffin as moderator of the Northern Assembly contributed to the delaying action taken by the Southern Assembly.

Westminster Tercentenary

A meeting of special interest, held under the auspices of the Department of History and the Board of Christian Education, commemorated the convening of the Westminster Assembly Divines in 1643 at which two notable addresses were delivered: one by Dr. J. Harry Cotton, president of McCormick Seminary, on "The Sovereign God and Human Liberties", and the other by Dr. Edward Howell Roberts, dean of Princeton Seminary, on "The Faith of Our Fathers". The former ably set forth the background and historical and present-day significance of their great statement that "God alone is Lord of the conscience", while the latter dealt with the doctrinal content of the Westminster Standards in a manner understandable by the people that was fitted to meet the approval of all true Calvinists. We wish that we had the happiness to believe that these addresses, particularly that of Dr. Roberts, met with the whole-hearted approval of all Presbyterians present.

A New Princeton Quarterly

An announcement of significance to the Reformed world is the publication by Princeton Seminary of a quarterly theological review to be known as "Theology Today" with the sub-title, "The Life of Man in the Light of God". The chief editorial responsibility will rest on President John A. Mackay, with Hugh T. Kerr, Jr., as associate editor, and K. S. Gapp as book editor. While one of the announced aims of the review will be "to explore afresh the fountain of truth which resides in that Christian tradition ordinarily called Reformed and to show the relevancy of that tradition to the contemporary problems of the Church and Society", it seems clear that it is not to be devoted to an exposition and defense of the Reformed Faith in a manner that will make it a continuation of the theological reviews that have been associated with Princeton Seminary in the past—particularly what was known as *The Princeton Theological Review*, discontinued when the Seminary was re-organized in 1929. This appears from the fact that its Editorial Council includes the names of those far removed from the his-

toric doctrinal position of Princeton Seminary and who can be designated as "Reformed" only by using the term in an exceedingly loose sense. The fact that a number of laymen are to be on the Editorial Council indicates that it is not to be a strictly theological review. It is expected that the first issue will appear next April.

Sincerely yours,

SAMUEL G. CRAIG.

Princeton, N. J.

GENERAL SYNOD OF THE R. C. A.

June 24, 1943.

Dr. Clarence Bouma,
THE CALVIN FORUM,
Grand Rapids, Michigan.

Dear Dr. Bouma:

IT'S time to report on the 137th regular session of the General Synod of the Reformed Church in America which was held at Buck Hill Falls, Pa., from June 3 to 8. Almost two hundred delegates, officers and executives of the denomination were in attendance. The retiring president, Dr. Joseph R. Sizoo, called the meeting to order. The first official business of the Synod was the election of new officers. Rev. Jacob Prins, pastor of Immanuel Church at Grand Rapids, Michigan, was elected President. Dr. A. L. Warnshuis, recently retired as General Secretary of the International Missionary Council, became the Vice-President. The new Stated Clerk is Rev. James E. Hoffman of Hasbrouck Heights, New Jersey, who has been serving as the Clerk *ad interim* following the resignation of Dr. Ingham.

The report on the State of the Church was presented by Dr. Sizoo who spent considerable time the last year touring the denomination, meeting with various groups of ministers and lay workers, and gathering statistics and observations. Dr. Sizoo declared that "there is no noticeable unrest among the ministers of the Church beyond the normal aspirations and desires for larger opportunities." He was disappointed, however, in finding so little interest "in what is commonly called the unity of the Christian Church. There is no great ecumenical consciousness among us. There is no great concern for unity with other expressions of the Christian Church. There is a desire that we keep our own identity and live our own life".

Dr. Sizoo went on to say that "there is everywhere in the Church a hunger and yearning for a fresh experience of the grace of God. We want to catch a fresh glimpse of our Gospel. Above all our needs is the need for a new loyalty and dedication to Jesus Christ".

A new name is to be proposed for our Church Paper which now bears the somewhat unpopular caption, *The Intelligencer-Leader*. Synod also set a potential goal of 5,000 new subscribers for the next year. Under the capable editorship of Dr. Bernard J. Mulder this will not be an unreasonable effort.

Dr. Edwin T. Jones, reporting on Christian Education, stated that the Church Schools of our denomination had lost almost 6,000 teachers and pupils in the past year, the majority going into the armed services. At the same time there has been a gain of over 1,300 on the Cradle Rolls of the Church. An emergency fund of \$53,000 was authorized for the schools "to make certain that their high standard of work would continue". Synod also voted that churches and classes be authorized to enroll High School and Junior College students who desire to become clergymen, with the possibility of asking deferment from military service on the basis of enrolment and declaration of purposes. This move was prompted by a possible shortage of candidates for the ministry.

Synod was gratified to learn of continued expansion in our domestic mission program. Twelve new churches have been added to the roll the past year. The work of regional and classical missionaries has been exceptionally fruitful. A new field is being opened among the Negro Migrants of the Florida Everglades. Our activities in the foreign mission fields, cur-

tailed in some quarters because of the war, is nevertheless being blessed. China and Arabia offer great possibilities even in wartime.

The adjournment sent delegates homeward bound with a feeling that this session deserves to be called "the devotional Synod". Much time was devoted to prayer and meditation.

Fraternally,
LEONARD GREENWAY.

FROM A UNIVERSITY CENTER

218 N. Division,
Ann Arbor, Michigan,
July 6, 1943.

THE CALVIN FORUM,
Dr. Clarence Bouma, Editor,
Grand Rapids, Michigan.

Dear Dr. Bouma:

YOUR Ann Arbor correspondent to THE FORUM hasn't asked for the floor for some time. But he has been listening to all that has been said. You see, a Calvinist can get very lonesome in this place. Were it not for the fact that I see a spiritual son of the great Reformer each time I shave I don't know what I'd do. But, that kind of visiting can be easily over-done. I am glad we have the opportunity to meet kindred spirits in the pages of your paper.

The University here has no school of divinity, as you know. Nor does it teach courses that can rightly be called courses in religion.

This does not mean that nothing is done for religion at Michigan. There are voices calling for more religion. But it is too frequently forgotten that mere religion may be a liability: the Nazis are not irreligious, merely anti-Christian.

What religious activities there are under University auspices proceed from two offices: that of the Students' Religious Association, and that of the Counselor in Religious Education. Under these auspices a series of lectures on religious subjects is given every winter. Usually there is a Jew, a Catholic, and a Protestant to address us. And when the "Protestant" comes we

think it's our turn to bat. But ordinarily he turns out to be a Liberal of the old or new school, a speaker who leaves the impression that to be a Protestant is by all means to be one who has repudiated all objective authority! And we go home feeling that of the three speakers the "Protestant" has satisfied us the least. What a strange world this is! And what a lot of patience words must have!

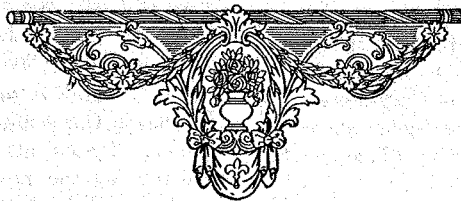
Some of the Protestant students on the campus felt that this unfair situation should be remedied. A committee was formed to carry the grievance to the authorities. But the going was rough. Finally, under the name of the "Committee for Dynamic Christianity" they were permitted to use one of the University buildings for a series of lectures. For this concession we have President Ruthven to thank first of all.

In due time three lectures were given: one by Dr. Norborg from the University of Minnesota, one by Dr. Free of Wheaton, and finally one by Dr. Hromadka, guest professor at Princeton. Although the attendance was not what it could have been, we did have the satisfaction of seeing the best response given to any meeting of its kind on the campus.

We sincerely hope that next year a similar series may be possible. And then we hope some forthright Calvinist will be here. For after all, neither Barthianism, tailored ever so carefully, nor Fundamentalism, is quite Protestant in its rich historical sense.

Recently I wanted to refer to something printed in "Re-thinking Missions". I had no trouble laying hands on a copy. But when I asked for its antidote, Hendrik Kraemer's "The Christian Message in a Non-Christian World", I discovered that there wasn't a copy on the campus! I had to go to the Library of Calvin College to see it! Similarly, when I wanted to look at Dr. Elliott's "Religious Education—Can It Be Christian?" I found a copy at once; but when I looked for orthodoxy's reply, Smith's "Faith and Nurture", I had to buy a copy or do without! Is this mere coincidence? In both cases the not-available work goes far to detonate an earlier Liberal manifesto. Can it be that Liberalism is liberal only with itself?

LEONARD VERDUIN.



What Our Readers Say

Training for Post-War Rehabilitation

Dr. Clarence Bouma,
Editor, THE CALVIN FORUM,
Grand Rapids, Michigan.

Yale University,
New Haven, Conn.,
July 25, 1943.

Dear Dr. Bouma:

YOU deserve especial commendation for your discerning article in the May issue of THE CALVIN FORUM urging the collection of funds for the post-war rehabilitation in Europe. At the same time I should like to implement your plea by suggesting that you utilize Calvin College and Seminary's facilities for the actual training of post-war rehabilitation administrators. Plans for the training of Americans of Dutch descent for post-war service in Holland should be put into effect immediately, and you are in an excellent position to foster such a development.

In these dark days a good many progressive, liberal and leftist Americans and foreigners are beginning to think of America's relief rôle in the post-war situation abroad. There is a current fear that American relief will be counter-revolutionary as it was in World War I. This statement is not meant to cast suspicion on Director Lehman of the Post-war Relief and Rehabilitation Operation. Rather, the question comes out of a growing consciousness of the reactionary shenanigans of the State Department of our government.

Already many of the religious denominations in our country have put such programs into effect. The Pacific School for Religion in Berkeley, California, with its "Training For Post-War Rehabilitation Abroad" is but one excellent illustration. Mr. Louis Adamic informs me that the Dutch Reformed group has already instituted conferences with this objective in mind, with headquarters in Pella, Iowa.

Yours for Victory and a sensible Peace!

Yours truly,
NORMAN R. VEENSTRA.

Soldiers' Reading Room At David, Panama

Editor, THE CALVIN FORUM,
Grand Rapids, Michigan.

Dear Sir:

I SHOULD like to take this opportunity to inform you that my work assignment has been changed again and that my address is no longer at

Army and Navy Y. M. C. A.,
Box 5096, Cristobal,
Canal Zone,

but that until further notice I should be addressed at

David U. S. O. Club,
Box 40, David,
Republic of Panama.

This information will indicate the nature of our work. Mrs. Douwsma and our two children are with me, and it is our task to provide the atmosphere of a Christian home for as many of our American service men as can and may wish to avail themselves of the opportunity.

This work, too, is important, and not always easy. We feel the need of the support of the prayers of our own people back home.

Our copy of THE CALVIN FORUM goes into the Club reading room.

Sincerely yours,

GERRIT B. DOUWSMA, Director.

P. S. Our reading room can use additional good literature. The men appreciate it.—G. B. D.

Appreciation

53 Leamington Terrace,
Edinburgh 10,
August 5, 1943.

My Dear Dr. Bouma:

I HAVE been meaning for a very long time to write to you to thank you for the beautiful tribute you paid to the memory of my dear father, Principal Maclean of the Free Church College, in THE CALVIN FORUM.

Everybody in the Church that read THE FORUM thought it was a very fine thing indeed. My mother was also very grateful to you indeed for all the kind things you said about my dear father. My father's death came as a great shock to us all, especially as he appeared to be improving. He was taken ill on 23rd Nov. and removed to a Nursing Home, but after a month there he got on so well that he was allowed home on Christmas Eve. We spent a very happy Christmas together and a happy New Year's Day. He was at home for just four weeks when he took a relapse and his heart could not stand the strain. He was removed the second time to a Nursing Home on 23rd January and passed away on the 30th.

Just an hour or two before the end we asked him how he was feeling, and as long as I live I shall always remember his answer: "I am thinking of the future when I shall see the face of my exalted Lord." He passed away very shortly afterwards. I did hope and pray that he would be spared to us till the children grew up that he might be a guide to them, but we know the Lord he served and the Lord their father served will take care of them. The older ones of course remember their father, and the younger ones will always remember their grandfather, who loved them so well.

I would be very grateful if you could go on sending me THE FORUM. Being with father for the last four years I enjoyed it so much, and for his sake I would like to get it.

I do hope I may yet have the pleasure of seeing you when the war is over and we may have a reunion of Calvinists. How much father admired the grand work you are doing and how much he enjoyed getting THE FORUM.

My mother hopes to return with me to Edinburgh for the winter.

I hope you will always remember us in your prayers.

Warmest regards,

Yours very sincerely,

UNA MACLEOD.

Deepened Calvinistic Faith

Holland, Michigan,
June 21, 1943.

Gentlemen:

I ENJOYED immensely the entire procedure of the last Calvinistic Conference which I had the privilege to attend. The lectures were unusually interesting to me, and above all, deepened my Calvinistic Faith.

In the April issue of THE CALVIN FORUM this book, "The Word of God and the Reformed Faith", was offered for sale.

I have now the opportunity to purchase this book, so enclosed you will find \$1.00 (one dollar), the price of the book.

Please send it to my Grand Rapids address, which is:

Arthur C. Johnson,
1261 Union Ave., N.E.,
Grand Rapids, Michigan.

Yours in Christ,
ARTHUR C. JOHNSON.

Calvinism, Capitalism, Labor Unions

Dr. Clarence Bouma,
Calvin Seminary,
Grand Rapids, Michigan.

Dear Sir:

IN ONE of my courses I am working on a paper concerning the influence of Calvin on the rise of capitalism. I understand that only a short time ago a discussion was held at Calvin Seminary dealing with the question as to whether members of the Christian Reformed Church should participate in labor unions. Perhaps minutes were kept of this meeting, or there is other information which you could send me which would give this paper greater meaning. I have just read several books on Calvin and I am struck by his greatness as a man knowing the will of God. If you could help me in any way I shall deeply appreciate it.

Sincerely,
EDW. B. CHENEY.

[REPLY]

My dear Mr. Cheney:

In reply to your note of inquiry dated July 26 the following.

On the subject of the relation between Capitalism and Calvinism much has been written. You are perhaps acquainted with such works as the following: Troeltsch, *The Social Teachings of the Christian Churches*; Weber, *The Protestant Ethic and the Spirit of Capitalism*; R. H. Tawney, *Religion and the Rise of Capitalism*; Hyma, *Christianity, Capitalism and Communism*. Two significant articles on the subject are: "Calvinism and Capitalism", by Kemper Fullerton, in: *Harvard Theological Review*, July 1928; and "Economic Results of the Reformation", by C. Robinson, in: *Princeton Theol. Review*, Vol. XV, p. 623 ff. Chapter IX in Georgia Harkness' book, *John Calvin, the Man and his Ethics*, is also worth while. There are German writers, untranslated, that I shall not enumerate.

Perhaps you might get a few helpful slants from a few more or less popular discussions that have appeared in "The Calvin Forum". Under separate cover I am sending you the following three issues and I am adding the pages where the material appears in each issue. Dec. 1937; p. 103.

March 1938: pp. 185-187.

May 1938: pp. 233-235.

I hope these articles may be of a little help even though they are limited in scope and popular in character.

As to the subject of the Christian organization of labor, I would call your attention to the existence of the Christian Labor Association, which is an organization based upon the fundamentals of the Calvinistic outlook upon society and the economic and industrial problem. I am asking the general secretary of that movement to send you some literature, which will speak for itself. Address: Christian Labor Association, 1049 Grandville Ave., S.W., Grand Rapids, Mich.

I shall be happy to hear from you again as to your progress in this study. If I can be of further help, please do not hesitate to call on me.

Sincerely yours,
CLARENCE BOUMA.

Increasing Interest

10958—89th Ave.,
Edmonton, Alberta,
Canada.

August 3, 1943.

Dear Christian Friends:

IT is with great pleasure I enclose two dollars (\$2.00) to renew my subscription to THE CALVIN FORUM for another year. I assure you that I look forward to the arrival of each copy with increasing interest, and I am never disappointed. The various articles have been greatly enjoyed by me and also by many friends.

I thank God that in these days of Modernism and Cults this is one paper which stands for the Old Truths. May your work be owned and blessed by Him who is the Truth and Life, is the prayer of

Yours most sincerely,
AGNES A. MACFARLANE.
(Mrs. W. A. Macfarlane)

A World Influence

Evergreen Park, Ill.,
9612 Homan Ave.,
August 17, 1943.

Dear Dr. Bouma:

ENCLOSED are three dollars. Two for the renewal of my subscription, and one for the Proceedings of the last Calvinistic Conference.

I certainly appreciate your work. May Calvinism once again grow to be a world influence.

Very cordially yours,
WALTER DE JONG,
Evergreen Park Christian School.

Needs the Stimulus

Hq., 71st C. A. (A.A.) Regt.,
Washington 25, D. C.,
August 10, 1943.

THE CALVIN FORUM,
Grand Rapids, Michigan.
Esteemed Brethren:

SINCE I am at least semi-permanently stationed here—one is ever entirely certain about his status in the army—I would like to have you send me THE CALVIN FORUM at the designated address. I feel I am going to need the stimulus which comes through the type of articles which appear in the FORUM. From the religious and spiritual point of view I am partially in a desert. I have yet to meet the soldier in this outfit who has a wholesome spiritual interest, even though there are some who have a religious attitude. I do have contact with the Chr. Ref. group in Washington, served at present by Dr. Goris. But I haven't met a Calvinist yet—there may be some here—in the 71st C. A. (A.A.) Regt. So send me the FORUM. I am inclosing \$2.00 to renew my subscription.

Yours cordially,
CHAPLAIN JOHN C. VERBRUGGE.

Who Can Help?

★ Who can suggest either sources or ideas about the relation between Calvinism and the Scottish Philosophy of "Common Sense" of Thomas Reid, *et. al.*?

Will those able to help kindly write either to the Editor, or to: Mr. Herbert Howard, 332 Rice Hall, Baptist Seminary, Louisville, Ky.

★ Who knows where a good print of John Calvin, suitable for framing, may be obtained?

Kindly correspond either with the Editor, or with Miss Clara L. Webster, 702 Ross Avenue, Hamilton, Ohio.

Around The Book Table

THEOLOGICAL BIBLIOGRAPHIES

Theological Bibliographies. The Andover Newton Theological School Bulletin of April, 1941. (Vol. 33, No. 3). Newton Centre, Mass., Andover Newton Theological School. This is a brief, 35-page select list of the more or less recent books in every field of theological study, including some of the standard works of earlier date. It was put up by professors of the Andover Newton Seminary, a mediatingly liberal Baptist seminary in New England. A handy brief list for theological students.

Catalogue of the Zion Research Library, 1930. Issued by the Library, 120 Seaver Street, Brookline, Mass. This is a list of the works found in the Zion Research Library founded and financed by Mr. and Mrs. John Munroe Longyear. They are well-to-do Christian Scientists who have established the Zion Research Foundation, from whose funds not only Christian Science books are financed (E.g., *The Light of the Ages*, by Myrtle Strode Jackson) but also the maintenance of this Library. Books may be loaned free. Postage is paid by the Library. Although from the nature of the case the Christian Science books are generously represented in this list, the Library offers a large selection of the worth-while newer religious and theological works in the English language. The Catalogue consists of 168 pages and runs titles in alphabetical list of both authors and subjects. Quarterly supplements are issued as new books are added.

New Testament Literature in 1941. A Bibliography prepared for the New Testament Club of the University of Chicago, 1942.

New Testament Literature in 1942. Edited by Merrill M. Parvis. The New Testament Club of the University of Chicago, Ill. 1943. Annually since 1940 the New Testament Club of the University of Chicago issues mimeographed, manila covered books of close to a hundred pages, listing everything that appeared in the field of New Testament study during the previous year. The list is the product of the efforts of various New Testament scholars both at the University of Chicago and at other institutions, the latter at least by co-operation. The exhaustive nature of this list is evident from the fact that not only books but also articles from periodicals are listed, and not only those in English but also in Spanish, French, German, Dutch, Italian, and Norwegian. No less than a hundred periodicals are cited, each one of which is listed with the abbreviation at the opening of the list. What greatly enhances the value of this list is the fact that each article and book is given a characterization as to content and trend in a brief description. Price: 50 cts. a copy. C. B.

WESTMINSTER ASSEMBLY AND SCOTCH PRESBYTERIANISM

The Everyday Work of the Westminster Assembly. By S. W. Carruthers. Presbyterian Historical Society, 520 Witherspoon Building, Philadelphia, Pa., 1943. 210 pages. Price: \$2.50. A valuable account of the labors of the Westminster Divines based throughout upon the sources. Said to be the most important work on the Westminster Assembly since Dr. Mitchell's Baird Lecture on the subject in 1882. The author, who is a physician and a ruling elder of the Presbyterian Church of England, is also "the greatest living authority on the text of the Westminster Confession." In this book you see the Westminster Assembly in action. It shows the everyday activities as well as the human side of the commissioners. Based in every case upon the sources, this study of the great Assembly

devotes special chapters to such topics as its devotional exercises, its procedure, the payment of its members (four shillings a day, provided they actually attended!), fasts and thanksgivings, sectaries and heretics, and its outstanding labors touching the metrical psalms, the thirty-nine articles, the supply and examination of ministers, chaplains, universities, etc. Factual, informative account filling in the *lacunae* left in other familiar writings on the subject.

The Westminster Assembly and Standards, 1643-1652. By Gaius Jackson Slosser. Published by the Author, 203 Summit Ave., Bellevue, Pittsburgh, Pa. 1943. pp. 32. Price: 75 cts. This booklet gives dates and background events for the great Assembly, followed by an analysis, subsequent history (including revisions), and some statements of criticism and of appreciation for the Westminster Standards. Also a one-page bibliography. The author's evaluation of the theology of the Westminster Standards is disappointing, as the last paragraph on page five of this booklet shows. Much of what is essential to Calvinism is to him merely "sectarian".

"Whose Faith Follow". By G. N. M. Collins. Publ. Comm. Free Church of Scotland, Edinburgh, 1943. 104 pages. 3 sh. A fine, brief account of the testimony and history of the Calvinistic Faith in Scotland from the days of John Knox till today. The greater part of the space is devoted to the two Disruptions of 1843 and 1900. The account is simple, warmly written, from the point of view of one who sees in the Free Presbyterian Church of Scotland the true custodian of the spiritual heritage of Scottish Calvinism. Dedicated to the memory of Dr. Donald Maclean, the Free Church's grand old man, who recently passed to his eternal reward.

"Steadfast in the Faith". The Witness and Principles of the Free Church of Scotland. By William Macleod. Publ. Comm. Free Church of Scotland, Edinburgh, 1943. 80 pages. 3 shillings. A little companion volume to the previous one. This little book is not so much historical in its treatment. Pre-supposing the history of Collins' book, it discusses from the point of view of the Free Church of Scotland: The Constitution, The Constitutive Principle, The People's Liberty, The State's Responsibility, The Church's Obligation, and The Outlook. In the last chapter Berkhof's *Systematic Theology* is quoted a half dozen times. C. B.

REFORMED AND CHRISTIAN REFORMED CHURCH HISTORY SOURCES

Classis Holland: Minutes 1848-1858. Translated by a Joint Committee of the Christian Reformed Church and the Reformed Church in America.

From the Dutch settlement made in Western Michigan in the upper forties of the previous century have come not only the beginnings of the Christian Reformed Church but also the foundations of the western section of the Reformed Church in America. Grand Rapids, Michigan, is the educational and ecclesiastical center of the former group today—Holland, Michigan, that of the latter. Calvin College and Calvin Seminary are the higher educational institutions of the former—Hope College and Western Seminary those of the latter. But both these groups, which later went their separate way, trace their American beginnings back to the "colony" in the woods of Western Michigan founded under dominie Van Raalte.

The book before us is the most valuable source book for the study of the church history (almost identical with the history of the colony itself) of the first decade of this colony's history. It consists of the minutes of the one ecclesiastical assembly

existing among those immigrants from the time they landed with their ministers and consistories practically intact as ecclesiastical functionaries. These minutes had up to this time not appeared in print nor in English translation. A joint committee of Reformed and Christian Reformed men is responsible for this translation, though the work itself was chiefly done by Professor Albertus Pieters, Professor Emeritus of Western Seminary and Librarian of that institution. From his pen also is the brief historical introduction.

This neatly bound book of 280 pages offers the minutes of Classis Holland from the first meeting in April 1848 to the Spring meeting of 1858. It will thus be seen not only to cover the first decade of the church history of this now famous colony but also the period of the so-called secession of 1857, the movement which marks the beginnings of what is now the Christian Reformed Church. At times one is amazed both by what is found in these minutes and by what is not there! The most baffling illustration of what is not found in these minutes is the record of the meeting of "Classis" of June, 1849, the meeting at which the momentous decision was reached in the presence of Dr. Wyckoff from Albany to unite with the "Dutch Reformed Church" of the East. To think that no record of this transaction with its far-reaching consequences is in existence constitutes in itself a remarkable commentary on what went on in the colony. But this is no criticism of the minutes, much less of the translators, who have furnished us this valuable source book. No one interested in the history of this colony can afford to pass by this source. It offers a remarkable insight into the life, thought, and ideals of these pioneers. One may regret that at times these minutes virtually become speeches—not to say *ex parte* documents—from the pen of Dr. Van Raalte, who served as the able clerk of this Classis almost from the beginning. But even this fact sheds a valuable light on church life in that first decade of the Holland colony, and—in any case—the accuracy and fulness of the record is greatly to be appreciated. Dr. Pieters has not only furnished a careful translation augmented with occasional helpful foot-notes, but he has also increased the usefulness of the volume by adding a full and accurate index, so valuable in a book of this kind.

The book, neatly bound, sells for \$2.00 and may be procured from either of the following two addresses: Grand Rapids Printing Company, 50 Ionia Avenue, S.W., Grand Rapids 2, Michigan. Or: Reformed Church in America, 156 Fifth Avenue, New York City.

Minutes of the Highest Assembly of the Christian Reformed Church: 1857-1880.

We take this occasion to mention these minutes alongside of the valuable volume just introduced. These *Minutes* are not in printed but in mimeographed form, though the volume is gold stamped and strongly bound in buckram. Strictly speaking this volume is not on the market. It was mimeographed upon orders of the Synod of the Christian Reformed Church six years ago and its distribution is limited to office bearers of the Christian Reformed Church, though libraries would—from the nature of the case—not be excluded. Up to 1937 also these minutes existed only in the long-hand original writing of the various clerks of this highest assembly. After 1880 the minutes were printed and known as "Acta". In this volume one hence has the record of the transactions of the highest assembly of the Christian Reformed Church from the beginnings of the separate existence of this denomination to 1880. It is a most valuable source for the student of Christian Reformed Church History, just as the volume of Classis Holland introduced above is equally valuable for the student of early Christian Reformed history and of the early history of the Western Michigan settlement of the Reformed Church in America both. One important difference between these two volumes is that this one has been reproduced in the original Dutch and is not translated, though the extensive index which is appended has—for the sake of aiding the present-day student—been drawn up in English. Of this volume only a few—in fact, less than a dozen—copies

are left today. It may be had for the price of \$1.50 from Calvin Seminary Publication Committee, Calvin Seminary, Grand Rapids 6, Michigan. C. B.

BOOKS IN BRIEF

Yearbook of American Churches. 1943 Edition. Edited by Benson Y. Landis. Under the auspices of the Federal Council of the Churches of Christ in America. Published by Sowers Printing Co., Lebanon, Pa. 173 pp. \$3. This biennial publication contains the statistical information available on the religious bodies in the United States and Canada. Also lists of seminaries, colleges and universities, religious periodicals, and religious service agencies. It fails to offer what earlier editions gave about the theological beliefs of these various bodies and is generally reduced from the size and content of such editions as those of 1924-25 and of 1933. C. B.

A Flaming Cross. A Story of First Century Christians. By W. C. Reynolds. Light and Life Press, Winona Lake, Ind., 1941. 187 pages. Price \$1.00. The scene is an early Christian community in Rome. The main character is Antonio, who becomes a Christian. His experiences and final martyrdom are related in an interesting manner. We consider this a good book for Young People. I am not so sure whether the author is correct in stating that at Antioch for the first time the Gospel was preached to the Greeks, p. 36, nor am I of the opinion that before any Gospel was written there were ever so many books containing the Sayings of Jesus, p. 103. One can read too much into a certain statement by Papias. But these are minor points. The book can be safely recommended. It is not very exciting, but that is a point in its favor. We congratulate the author.

Christ the Redeemer and Judge: Brief Studies in The Revelation for Young People. By J. C. Wenger. Mennonite Publishing House, Scottdale, Pa., 108 pages. Price \$0.60. This booklet is conservative. It is a help for Bible-students. Our main objection to it is that the explanations are so very brief that many large sections are left virtually unexplained. Nevertheless, it is better than Dispensationalistic commentaries on the Apocalypse, of which the country is full.

Out of the Dust. Modern Archaeological Findings in Relation to the Bible. By J. O. Kinnaman. The Zondervan Publishing House, Grand Rapids. 195 pages. Price \$2.00. In this book the author hands out the following information:

(1) That there were other races on the earth before Adam and Eve had been given the breath of life, p. 28. (2) That Britain was the first to nationally acknowledge Christ and recognize him as the Messiah, p. 132. (3) That "the child whom Jesus blessed" (see Matthew 18:1-3) was Ignatius, who later on became the Bishop of Antioch and died a martyr's death, p. 157. (4) That Luke was Paul's cousin, p. 168. (5) that Paul went to the British Isles, and remained there from 61-64 A. D., pp. 170, 186. (6) That a chapter was "lost" from the book of Acts, p. 167. (7) That the first white people to reach America did so by means of airplanes anywhere between 12,000 and 35,000 years ago, pp. 14, 15. We regard further comment as to the merits of the book unnecessary.

Simple Talks on the Tabernacle. A Type of Christ and His Church. By D. H. Dolman. Zondervan Publishing House, Grand Rapids, Mich. Price \$1.50. 228 pages. No Bible student doubts the symbolic and typical significance of the Tabernacle. The question is: just how far must we carry the investigation into this subject? Must we begin to ascribe a definitely symbolic significance to "the hangings for the court," and to the "brass" employed in the construction of the Tabernacle? Dr. Dolman does just that. We have our doubts about the correctness of this procedure. Nevertheless, if the reader will study this volume with a good deal of discretion, he will find in it many things that are valuable.

WILLIAM HENDRIKSEN.