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CALVIN

ORUM

Donald Maclean

A Tribute

Teaching Chemistry

The Christian Standpoint

Labor Strikes

Christian Principles

Philosophy of History

The Biblical View

Calvinism and Baroque

Dutch Art

Law and Grace

No Conflict

Klaus Harmsen

On Noses

Twenty Voices

Lenten Season

Letters

Reviews

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A YEAR**

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Donald Maclean

An Editorial Tribute

ON January 31st the Free Church of Scotland and the cause of Ecumenical Calvinism lost an outstanding leader. On that day Professor Donald Maclean, D.D., Professor of Church History and Church Principles at the Free Church College, Edinburgh, went to be with his Lord. Dr. Maclean was not only a theological scholar, a great and noble Christian, and an outstanding leader in his own communion, but he was also known internationally for his love and devotion to the Reformed Faith and to its scholarly propagation throughout the Christian world.

His own Church, the Free Church of Scotland, honored him with the moderatorship of its Assembly in 1919 and again in 1937. In 1920 it elected him to a professorship at its theological college, and only last May he succeeded to the Principalship of that institution when his friend and colleague, Dr. John Macleod, retired because of advanced age.

But Dr. Maclean's name was associated especially with the propagation and ecumenical spread of the Reformed Faith.

* * *

The *Evangelical Quarterly* was chiefly his creation and venture. He succeeded in gaining the support and cooperation of many Scottish, as well as continental, Reformed scholars who contributed to its pages. But he was its moving spirit and editor from its first appearance in January 1929 until his death. His heart was in this project aiming at the strengthening and deepening of the Reformed consciousness. For the scholarly exposition and defense of the God-centered faith of the Reformed fathers he procured articles from French, Hungarian, Swiss, German, Dutch, Australian, South African, as well as Scotch and American Calvinists. In an initial editorial the standpoint and aim of the *Quarterly* were stated clearly, unequivocally, in thorough loyalty to the Reformed Faith, yet with a refreshing catholicity.

This ideal he pursued with singular Christian devotion and genuine Scotch pertinacity. In the July 1940 issue of the *Quarterly* he looks back upon twelve years of its existence, reassesses the task undertaken, and concludes that more than ever before the great revealed verities of the Reformed Faith are the need of the hour. Here are a few sentences from that editorial, which not only mark the spirit of the man but echo as well the sentiments living in the heart of all loyal and forward-looking lovers of the God-centered faith of the Word of God

as interpreted to the Christian Church by such spiritual and intellectual giants as Paul and Augustine, Calvin and Knox, Kuyper and Bavinck.

Speaking of the aim and task of the *Quarterly*, he wrote: "The pursuit of sacred knowledge has always been international in its scope and outlook, and never confined itself to a timid Christian apologetic. The timeless reality of eternal Biblical verities has been expounded and persuasively commended not merely because of the faithful witness of the ages to its validity, but because true scholarship gave scientific support to the unfaltering faith of earnest believers. This scholarship has been put to the service of God in extolling the glory of God's sovereign grace with its consoling assurance to God's people of the immutability of God's promises. Further, it affectionately sought to expose the deception and futility of the proud self-justification of man. . . . All such glorification of autonomous man has had its bitter fruit of terror and appalling defiance of justice on which the throne of God is established."

He went on to remark that "among the Reformed brotherhood, in many countries, this *Quarterly* formed a comforting and abiding link in a fraternal fellowship of loyal obedience to the absolute sovereignty of God over their bodies and souls, and over worlds seen and invisible." Modestly, but truthfully he remarked: "In the movement from God manifested in a deep and increasing revival of interest in and loyalty to the Biblical doctrines of grace, we humbly submit that we have been honored with a modest part in this great quickening." Alluding to the dark days through which the Christian church as well as the nations were passing, he continued: "It should now be the privilege of all scholars of Reformed belief to succor their fellow-believers in the present tremendous spiritual battle for God and His righteousness. A facetious neutrality in this spiritual warfare is an impeachment of sincerity as much as limp Reformed doctrine is an abuse of sanctified scholarship."

Deeply he felt the war and the ties which it had broken. But the dark clouds of 1940 only made his faith in and devotion to the Reformed Faith richer, fuller, deeper. Here is the closing paragraph of the editorial: "Our ordinary contact with the Reformed scholars of Europe whose learning adorned our pages in the past, is now broken. This is particularly true of Holland. We therefore appeal to scholars in the British Commonwealth of Nations and in America, where free and intelligent discus-

sion of vital truths is not yet in bonds, to help us by their contributions to maintain our witness in a harassed world much in need of it. Those whose Christian tradition flowed through a victorious conflict with absolutism in the governance of Church and State should prove themselves worthy of that tradition whose main-spring was a living faith. None of these can honorably stand aloof from the present-day conflict for the supremacy of the Crown rights of our adorable Redeemer. In any case we mean to pursue the task with which God has honored us for the duration of His good pleasure."

* * *

Dr. Maclean also gave of the best of his talent and influence to promote the cause of International Calvinism through Calvinistic Conferences. He took a leading part in the organization and the activities of the four Calvinistic Conferences which have so far been held in Europe, the first of them in London in 1932. At the second of these Conferences, held in Amsterdam in 1934, he delivered an address on: "The Sovereignty of God and Ecumenical Life". He took a prominent part in the preparation of the Fourth of these Conferences, which was held in his own city of Edinburgh in 1938, and elected him Conference President. On the photo which adorns the volume of the Proceedings he is seated among Calvinistic scholars of different lands, such as: Lecerf of France, Sebestyen of Hungary, William Childs Robinson of America, Wencelius of France, McLeod of Scotland, and Kromsigt and Rutgers of the Netherlands.

It must have been a source of great disappointment to him that the outbreak of the war in 1939 frustrated the carrying out of plans begun the year before to hold the Fifth Calvinistic Conference in the city of Embden. In more than one way he felt the tragedy of the war. While bombs were raining freely over Edinburgh's Castle and Mound in the early days of the war, and Mrs. Maclean, together with her grandchildren, had left Edinburgh for the safety of the Highlands, while he and his widowed daughter carry on in the danger zone, he writes in a letter published in *THE CALVIN FORUM* (January, 1940, p. 126): "You can understand that to leave the class room twice for safety in a gasproof shelter is not conducive to concentration on study." He speaks of "the spirit of quiet determination and confidence" being the "dominant feature of life in this ancient and historic city", and adds: "The breed of John Knox is not easily flustered, and even less easily overawed."

He felt the judgment of God in the war, but this in no sense ever eclipsed his sense of solemn responsibility to carry on this war against forces of evil to the bitter end. "But", he continues, "there are constantly with us reminders of a terrible war. Even in our pews in our churches our gas mask is by our side. It is an ugly incongruity in the house of God;

but it is necessary even as a dumb reminder of the judgment of God upon us, and the need of repentance. The people are taking the situation seriously, and they find refuge in humility. There they are not in despair but full of lively hope that God who rules over all shall not allow His witness to perish in Europe. But witness-bearing carries its own sorrows and suffering, but it is nevertheless a service to God at this hour for which you in America, who are one with us in the brotherhood of the faith, shall be enriched and strengthened as much as we, when the challenging forces of cruel—relentlessly cruel—evil shall be driven from the barbarous vantage ground of piercing our Lord in His members and wildly rejoicing in the sufferings of the 'Man of Sorrows'."

How eager he was to serve brethren of other lands but of the same faith and to strengthen the bonds of fellowship in suffering with those who were in need, appears from his readiness to send pulpit supplies from Edinburgh to London when the Dutch "Gereformeerde" Church in London, completely cut off from the mother land after Hitler had invaded Holland, was eager for preaching of the Reformed type. Our Dutch correspondent in London, who writes of this matter in a letter on page 173 of this issue, speaks with deep appreciation of the service which Dr. Maclean rendered them on this score.

* * *

So thought, and wrote, and spoke, and labored, and struggled a man of God in whose thought and life the all-consuming passion of the glory of God had assumed flesh and blood.

His life was a living testimony to the glory and the power and the catholicity of the Reformed Faith.

For he not only taught and preached and lectured on these truths, but they were dynamic forces in his own life.

The *coram Deo* life was a vital reality to him.

Never shall I forget that evening which it was my privilege to spend in his family circle up in the Scottish Highlands in July 1939. It was less than two months before Hitler invaded Poland. I was called to Europe as a speaker at the International Conference of Evangelical Students at Cambridge, England. Before returning to America I satisfied a long-cherished desire to visit the land of John Knox. It was during the summer vacation and Dr. Maclean, who always spent his summers at his cottage in Lochcarron up in the Highlands, graciously invited me to be his guest for a few days.

It was a delight to be taken in the car of a friend with Dr. Maclean at our side for a little tour through the country which Sir Walter Scott immortalized for every reader of the English language but which one must see with his own eyes to appreciate. The Scottish mountains and lochs have the austerity, the beauty, and the majesty of

Calvinism about them. "Comraich" is Dr. Maclean's cottage. It is located on the shore of the loch in the little town of Lochcarron, the native soil not only of the Macleans, but also of Professors John and D. M. Baillie and of President John A. Mackay.

But the beauty of mountain and lake, of garden flowers and peaceful highland village, for me was soon eclipsed by a greater beauty which I drank in that evening.

Dinner was over. At table with their American guest were not only Professor and Mrs. Maclean, but also three lovely grandchildren with their mother, daughter of the Macleans, who had only recently experienced the sorrow of the loss of her companion of life, the father of her children, a beloved pastor of a large Glasgow parish. After dinner we all repaired to the living room for devotions. There I was both witness and participant of that beautiful institution of the truly Calvinistic home: the family altar. Each held his Bible as "grandfather" read the Scriptures and asked questions for the little ones to answer. I caught glimpses of recollection of Bobbie Burns' *The Cotter's Saturday Night*.

The cheerfu' supper done, wi' serious face,
They round the ingle form a circle wide;
The sire turns o'er with patriarchal grace
The big ha'-bible, ance his father's pride

The priest-like father reads the sacred page—

Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays

As each knelt at his chair or couch listening in reverence to the fervent intercession of this patriarch, "grandpa", theologian, man of God, it seemed to me I was on holy ground and a new facet of the simple beauty of the *coram-Deo* life came home to me in this cottage on the shore of the loch in the Highlands.

* * *

Donald Maclean has fallen asleep.

His body rests, without a doubt, in a graveyard of the loch country, where lofty peaks lift their heads in holiness and majesty to God.

His loved ones—two widows and those lovely grandchildren—will miss him. Our hearts go out in loving sympathy to them, who have lost a husband, father, counselor, a tower of strength in these troublous times, and we can only commend them to the same God who was the source of his strength and fortitude and peace.

His Church, his College, and the cause of International Calvinism will miss him as the days go by.

May God in His providence raise up someone to carry forward the testimony of *The Evangelical Quarterly* with a fervor and devotion as great as his.

And may we be given grace to carry forward the torch of God's eternal truth, which alone can dispel the darkness and gloom that has settled upon the souls of men.

C. B.

Chemistry in a Christian College

Prof. H. G. Dekker
Professor of Chemistry,
Calvin College

CHEMISTRY is a science which includes a rather distinct body of knowledge. It deals with all forms of matter and with energy. Physics also deals with matter and energy, but is concerned, more than Chemistry, with the production, nature and effects of various forms of energy, such as heat, light, and electricity. The interest of Chemistry is in natural forms of matter, such as rocks, minerals, water, oil, and gas, as well as in materials formed from animals and plants. It deals also with a very large number of artificial products such as glass, paints, cellophane, plastics, and others.

The Progress of Natural Science

The natural sciences, as we all know, have made most remarkable progress, particularly during the past half century. This is ascribed largely to two factors: (1) the development of what is commonly

called the scientific method, and (2) to the invention of instruments of precision.

The scientific method aims to arrive at a satisfactory solution of the problem by the following procedure: (1) All available information pertaining to the problem is collected either by direct observation or by experimentation. (2) These observations are then collated, sifted and clarified to discover what general relationships exist between them. When particular groups of facts or observations are unified or generalized into a system, there is established the so-called law. The laws are the essence of facts, the result of the tying of facts into bundles, of codifying them into a system. (3) Theories are formulated to explain the facts upon which the laws are based. Such theories may predict other facts and thus act as guides in the search for new information. (4) Efforts are made to seek facts which prove or disprove the theories until that theory or the theory modified is generally accepted

as the one explanation that stands in agreement with facts and conditions.

The discovery and invention of instruments of precision have also contributed to the rapid progress of natural sciences. In fact, some authors have stressed this factor almost to the exclusion of the scientific method. C. E. Ayers in his book, *Science The False Messiah*, states that science is based on machinery. This is, perhaps, an overstatement. On the other hand, one must admit that modern chemistry dates from the invention of the sensitive balance and the use of volumetric measuring apparatus. Analytical chemistry owes its development to the employment of these instruments. Had there been no expert glass blowers and manufacturers, there would be no microscopes, spectroscopes or vacuum tubes. These have made possible the theories concerning the structure of the molecule and atom.

Scientific Method

Having briefly defined Chemistry thus far and outlined its methods, the pertinent question is this: To what extent and how can one integrate the Calvinistic view of life in the teaching of Chemistry?

The student must discipline himself to master simple facts and empirical data concerning compounds, their properties, their reactions. These are the tools that he employs. Without them his conclusions would be as fruitless as some of the speculations of the ancient Greek philosophers. Plato, for example, gives us the impression that the secret laws of nature could be invented by abstract thinking. In his *Republic* he says that "real knowledge is obtained by a simple process of reasoning independently of all information furnished by the senses." This principle led to numerous absurdities, as the following from Plato's *Timaeus*:

"The universe is a unique, perfect, and spherical production, because the sphere is the most perfect of figures; and it is animated and endowed with reason, because that which is animated and endowed with reason is better than that which is not."

The aim of science is not accomplished, however, by the mere accumulation of descriptive facts. Science seeks also an explanation of facts. As data multiply, speculations or suppositions are made and these lead immediately to additional experiments to test their truth. Suppositions then become more or less generally accepted, resulting in working *hypotheses*. Hypotheses which are supported by a sufficient body of experimental evidence and which are useful in explaining scientific laws become *theories*. As new facts are discovered and more precise methods of measurement are invented, it frequently happens that the incompleteness of an accepted theory becomes apparent. Thus modifications in the theory arise. A theory, then, serves its purpose as long as it properly coördinates and "explains" a scientific law.

The Aim and Task of Science

One must understand what the average scientist means by the word "explain." Findlay in *The Spirit of Chemistry* puts it in the following words: "On consideration we realize that cause and effect mean merely a definite sequence of phenomena under known conditions, they are only links in a chain of processes, the cause of one effect being in itself the effect of some more remote cause. Cause and effect, in other words, are phenomena which occur in invariable association, and science describes, by means of its laws, the relations between these associated phenomena. It is clear, therefore, that science is concerned only with proximate causes, not with ultimate causes; science describes *how* effects happen and only in a very restricted sense *why* they happen. "One 'explains' a fact or phenomenon by showing that it is a particular case of a general law." Kirchhoff went so far as to say that science should busy itself only with observed and observable phenomena and their laws and not be bothered with causes. A textbook in General Chemistry for Colleges makes this statement: "The scientific method does not embody any a priori postulates or any system of philosophy. It has nothing to do with faiths, intuitions, beliefs, traditions, or 'hunches.' There must be no preconceived notions of the solution of the problem. The problem must be attacked coldly and brutally without feeling or emotion." Millikan in *Science and Life* says, "The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws, and the processes of nature."

The Christian, of course, cannot subscribe to the last three statements. Readings on an instrument of precision may be made by anyone, believer or non-believer, and if done according to prescribed standards, there should be close agreement, limited only by finite capacities of the senses. "Explanation" of behavior, however, whether of man towards man or of molecule towards molecule calls into play one's "World and life view," one's beliefs, one's attitude toward God, for our knowledge of origins and destinies can be derived only from God's revelation.

As to Origins and Causes

Most of the modern scientists of our day are willing to admit that there are beginnings, origins. They are, however, not interested in them. Science, to them, is confined to that body of knowledge that is demonstrable. They screen out all information that cannot be checked by experiment. They dissociate science and belief.

The Christian cannot be content with a procedure that neglects causes. He fully appreciates the rapid advances made in the field of natural science. He

appreciates the value of the scientific method, but believes that science cannot work merely with facts, but needs the fuller knowledge and significance of these facts. The history of science convinces him that as knowledge of facts, all obtained empirically, makes progress, the goal of causes recedes. Although there are those who would disclaim that through observation of a product man can gain knowledge of the producer, it is obvious that no thinking individual can examine and admire a great painting without feeling respect for the ability of the artist. So no student who is a Christian can observe the chemical behavior of the various forms of matter and the laws controlling such behavior without associating them with some ultimate cause, the Creator. The Christian is obligated to subdue the cosmos. To accomplish this he must seek out the facts—always conscious, however, of the revealed truth that the earth is the Lord's destined to glorify Him who planned it and created it.

Certainly, the "Christian" scientist should place the proper emphasis upon factual knowledge and should not hesitate to consider the scientific laws valid, that is, valid within the limits of the experimental conditions under which the data were obtained. As Grosheide says in *Beginnselen en Feiten*, "Daarmee hangt samen, dat de feiten zelfs korrekatief de beginselen moeten dienen. Evenwel, dat geldt met eenig voorbehoud. Daar zijn grondbeginselen, onveranderlijke, eeuwige waarheden, hoe men ze noemen wil, die rechtstreeks door God zijn geopenbaard en die door geen feiten kunnen worden aangetast. . . . Maar wij hebben ook, wat ik zou willen noemen, beginselen van den tweeden rang. Die zijn van beteeeknis vooral in de afzonderlijke wetenschappen en voor de onderdeelen daarvan."

The Christian Chemistry Teacher

Opportunities to give expression to an integration of one's Calvinism and chemistry do not present themselves in every lecture or classroom discussion. As the work proceeds, the student should feel that there is something positive in the teaching of the Christian, something which leads the student to believe that in all the teaching there is evidence of a deep faith in an all-provident God, of a belief in the infallibility of the Word, that through Christ, the eternal Logos, all things are created, "in the heavens and upon the earth, things visible and things invisible . . . and He is before all things and in Him all things exist" (Colossians 1:16, 17). And, to quote Woltjer, "De dingen hebben dus hunnen grond, hun bestaan in Hem, die de waarheid is . . . Er is niet tweeërlei waarheid: eene die de kerk belijdt en eene andere, die de wetenschap zoekt."

Quite frequently it is possible, and the believing teacher feels it obligatory, to make a short excursion from the discussion of naked facts, in order to

emphasize the Christian position. He then digresses in order to discuss some evidences for an all-intelligent God, a method as old as Philosophy itself. Of this, Arthur H. Compton in *The Human Meaning of Science* says, "The need for a Creator to start the universe is still, as has long been true, felt by some scientific men, but not by all. But the argument on the basis of design, though trite, has never been adequately refuted. On the contrary, as we learn more about our world, the probability of its having resulted by chance processes becomes more and more remote."

Indeed, to the scientist the phenomena of nature become more fascinating and awe-inspiring the deeper he delves into a study of their laws and causes. To him the tree is more than a symbol of strength, more than a place of safety where the birds may build their nests, more than a thing of beauty or a source for lumber. He searches for the invisible things and finds a harmony and symmetry of arrangement of millions of molecules, each composed of numerous atoms, held in a pattern of beauty by little understood forces. These molecules he controls and from the wood he produces ever-so-thin, transparent cellophanes and lustrous fibers of artificial silk. This to him is adventure into the world of the things not seen, and if he is at the same time a believer in an omnipotent God, he becomes to the youth an interpreter of the hidden beauties of this created world.

Chemistry and God

To cite but one more of numerous examples that illustrate how Chemistry gives evidence that ultimate causes are to be found in God, consider the thermal conditions necessary that nitrogen and oxygen unite to form nitric oxide. These two gases make up 99% of the atmospheric air. In the air they form an intimate mixture, each gas retaining its individual characteristics and possessing its own peculiar functions. The oxygen supports all forms of ordinary combustion and is essential for oxidation in the bodies of man and all animal life. Nitrogen acts as a diluent and enters into combination in intricate ways to build up protein material in certain plants. In the laboratory or in chemical industry, however, it is possible to cause the union of these two elements. The process requires the high temperature of the electric arc and is one of the synthetic methods of making nitric acid which in turn is so important a reagent in the manufacture of explosives. What evidence do we then find in this example?

Suppose that, at a certain hour, this law of the constancy of the behavior of these gases toward each other should change in such a way that oxygen and nitrogen could unite at ordinary room temperature. Within a few minutes all human and animal life would cease on earth. An asphyxiating gas, nitric oxide, mixed with poisonous nitrogen dioxide would

form, destroying life's fundamental physiological processes. Again, the hand of an unchangeable God reigns over His creation!

Time does not permit mention of the beneficial effects of lightning discharges in the sky, of the evidences of providence in the carbon, the oxygen, the water and nitrogen cycles, of the evidences produced by delicate catalysis of enzymes, the functions of vitamins and minerals. Suffice it to say that the Calvinist believes that there is unity of scientific truth and that this has a transcendent basis in the creative activity of God. Any other view would require that unity of truth must be found within the created world. All knowledge and teaching should have one point of reference, namely, in God. This is true of the science and the teaching of Chemistry.

Some scientists have so lost themselves in the labyrinth of mechanical technique employed in their search for more specific knowledge that they have failed to appreciate that science too has its limitations, and they have not comprehended the real rôle which it should play in human life. Such men have lost sight entirely of the higher values in life, spiritual and moral, and there is no doubt that their contact with youth has had effects which have been unsettling and irreligious.

The responsibility of a teacher does not cease when he has transmitted information, be it in science, history, or languages. It even goes beyond the discussion of causes. He should develop those more intimate relations that effect definite, Christian guidance. Character building, it is sometimes

called. The Chemistry teacher has more opportunities for such guidance than some because of his many contacts with students, particularly in the laboratory. To recite such experiences here would be out of place because they deal with emotional and spiritual difficulties as well as intellectual subject-matter too intimate to relate in an article of this nature.

Summary

To state the position of the Christian teacher of science:

- (1) The beginnings of all facts and laws are found in the first verse of the first chapter of Genesis: "In the beginning God created the heavens and the earth."
- (2) The center or hub of all thinking is found in the "Logos", the first verse of the first chapter of John: "In the beginning was the Word, and the Word was with God, and the Word was God."
- (3) The purpose of Science is expressed in the first verse of Psalm 19: "The heavens declare the glory of God, and the firmament showeth His handiwork."
- (4) The challenge to the scientist is found in the 28th verse of Genesis 1, namely, to subdue the earth, to search out the visible and the invisible things of God: "... replenish the earth and subdue it."

The Christian View of the Strike

Joseph Gritter

General Secretary Christian Labor Association,
Grand Rapids, Mich.

ACCOUNTS of strikes and threats of strikes have filled many columns of our daily papers during the last three years. In fairness to organized labor it must be admitted that the strike problem was no worse than in previous years. Statistics can be given to prove that they were much less frequent than before and that the labor loss involved was much smaller. But, the seriousness of the times riveted attention upon them, and the public reaction was naturally unfavorable. Strikes in peacetime are condoned, even though not always justified; an occasional strike in a time of war, when there is proof that an employer is using the war conditions as an excuse to impose injustices, may be tolerated; but no strikes can be justified in a time of war when there are established government conciliation agencies on which labor is fairly represented, to which disputes can be submitted with the assurance that a fair and impartial decision will be rendered.

The condition has been greatly improved during the last year. However, the improvement came largely as a result of action by the National War Labor Board and not through voluntary action by the labor organizations. It imposed penalties, through withdrawal of privileges, refusal to consider any case until a strike had been ended, and the placing of unions on probation for a definite period during which certain privileges and protection of union security were withheld. That policy has been very effective. While there are still occasional flare-ups the strike situation as a whole is now under much better control.

But the strike problem has not been solved. While it may be possible to keep the War Labor Board functioning for a limited period after the war, it will not have the power it now exercises, and the time will come only too soon when the nation will experience a wave of strikes such as it never witnessed before. National and state leaders are con-

scious of that danger. But, because of the tremendous economic and political power of the larger organizations many legislators are afraid to take definite action, and there seems to be a general feeling that consideration of such controversial matters as strike restrictions and regulation of union activities must be avoided during the war.

The Right to Strike

The right to strike is a right that has always been recognized in principle in our nation and others with a free form of government. Basically it was no more than recognition of the right of a worker to refuse to work under certain conditions. That was his right and privilege. The exercise of that right by an individual had very little effect upon those not in immediate relationship to him. It became quite meaningless as mass industries developed and he became one of many in the employ of an industrialist. Men soon realized that and began to organize. Then came the fight for recognition of the principle that workers may strike collectively. And upon recognition of that principle there came a long struggle against employers and their organizations who refused to deal with organized labor, scorned collective bargaining, and fought labor unions on every hand. The strike was labor's strong weapon, and it was used oftentimes indiscriminately, attended by violence, destruction of property, bloodshed, and numerous unlawful practices.

Christian workers have always been hesitant about the use of the strike to secure economic justice. Especially the use of it without proper discretion has ever been discouraged. In Europe, where Christian labor organizations flourished in several countries, particularly the Netherlands and Switzerland, the use of the strike weapon was accepted as justifiable under certain conditions, and in some cases was even considered a duty of the Christian laborer: when an employer sought to force his employees to do something that was in conflict with Christian ethical principles.

However, the use of the strike, even as a last resort in a labor dispute, never found favor with some Christian workers and leaders. They were inclined toward the view that a Christian is never justified in using the strike weapon to secure justice. They based their view especially on the contentions that the commandment to work does not allow exceptions, that refusal to work is never justifiable, and that the Christian must be willing to submit to injustices rather than to resort to the use of the strike weapon to force the employer to deal justly. Striking was considered tantamount to revolt against God, who placed a burden upon the Christian that he had to bear patiently, and against divinely given authority.

Sound Biblical Principles

Over against that there were those who presented a more balanced view. They took the position that economic injustices were not placed upon Christians as a result of their Christian confession, did not constitute cross-bearing, but that they were the result of the destructive influence of sin in creation. Christians were called upon to fight sin everywhere, also in socio-economic relationships. The solution of labor problems, insofar as that was possible in this dispensation, was to be found in the application of Christian, therefore Biblical, principles. Those principles include the position that men have been created in the image of God, gifted with many qualities which must be fully developed in the service of the Creator; that control over certain material things is necessary for that; that the Christian has the right to demand that in return for his labor, and the giving of his mental and physical ability in the service of an employer, he receive a reward sufficiently large to make it possible for him and those dependent upon him to live decently, to secure proper education, and to enjoy such leisure as is necessary for his physical and spiritual welfare.

Quite correctly, we believe, the position was also taken that the literal application of certain Bible quotations to modern social conditions was not proper. It is always dangerous to do that. The Scriptures do not give any direct expression on the strike question. If they were known in the times of the Apostles they did not touch the life of the early Christians to such an extent that an Apostolic expression was considered necessary. The slave problem was a real one. It was a condition in which many Christians apparently were placed. And, because of their Christian confession they evidently suffered even more than others. They were mistreated even for well-doing. To them especially came the admonition to be submissive, to suffer as their Master had suffered, patiently.

However, Paul in his letter to Philemon already gives a very clear indication concerning the changed relationship between the Christian slave and his master. They were brothers in Christ. Cross-bearing because of the Christian confession was removed in that relationship. But that was not all. Not only in the relationship between the Christian slave and his Christian master, but also in the relationships between servants and masters in a much broader sense, Christianity effected great changes. As it spread throughout Asia and Europe, slavery, and later serfdom, disappeared. It was a slow process to be sure, but the accomplishment is an historical fact. Slowly but surely the principle that men are equal in the sight of God, as His creatures, was accepted.

The Conditions of a Justifiable Strike

Through those changes, wrought through the influence of Christianity and the general operation of the Spirit among men, workers instead of slaves, became free men, their own masters to a considerable extent. They became their own agents in bargaining for as good a price for their labor as they could secure. The relationship of employer and employee became more of a business relationship. The danger was, as history has proved, that workers and employers might become two opposing forces, leading to class conflict. The leavening influence of Christianity was needed to retain a proper relationship, in which employers and employees would always be conscious of their dependence upon one another, in which their responsibilities toward each other would not be forgotten, and in which both would be fully aware of their positions as stewards of whatever God had entrusted to them.

Upon the basis of those principles Christian labor organizations already in 1891 took the position that the use of the strike weapon by Christian workers, when there was no other way in which to secure justice, was not to be condemned. Very definite restrictions were placed upon the use of the weapon. It could not be used to break an existing contract, or to impose unjustifiable demands upon an employer merely because an opportune time presented itself. Only under certain conditions were Christian organizations justified in calling a strike. If the wages paid were inadequate, although the employer was well able to pay a living wage; if conditions were such that the health of the workers was endangered; if he broke the terms of an agreement; if he demanded of his employees practices that violated Christian principles of life; if one or more of such conditions existed, then, after all attempts at settling the dispute by conferences, mediation or arbitration had failed, the calling of a strike was considered justifiable. No violence, intimidation, destruction of property or any other unlawful and unchristian activity, usually associated with strikes, was to be tolerated. Those who occasionally did allow their tempers to get the best of them were disciplined.

Even that was not all. The restrictions went further than that. Workers in public services, in public utilities, in hospitals and other institutions, were told that they could not strike under any circumstances. The responsibility of such workers toward the public, the very vital relationship of their labor to the public welfare, was fully recognized. Christian organizations were the first to take the position that in industrial conflicts the rights of the public must be given proper consideration, and that no employer or organization has the right to interfere with primary rights of the public in order to advance his or its special interests. The Scriptural commandments concerning love toward neighbors

and being our brother's keeper were given a broad meaning. The Christian organizations moved in the direction of legislation and the establishment of management-labor-public conciliation bodies to mediate disputes in which the welfare of the public was directly involved.

The Christian Solution the Only One

It is very obvious that the Christian position in regard to strikes and industrial troubles points the way to the only satisfactory solution. It is interesting to note that the Christian organizations took that position at a time when they had as yet very little protection by law. The strike weapon was at that time practically the only weapon the workers had over against the enormous economic and financial power of the employers. Nevertheless it was used sparingly. And as social legislation was enacted it was used less frequently. The ideal was that while the use of the strike weapon should always remain a right of the worker, the use of it should be made unnecessary through protection of workers' rights by law.

In such restrictions and such a program lies also the solution of the strike problem in our nation. The strike came up out of the inability of the workers to get justice in any other way. Only a decade ago most employers refused to bargain with any kind of *bona-fide* labor union. Many strikes were called for the sole purpose of forcing the employer to bargain with the union. That is not the case any longer today in the major industries, all those covered by federal legislation. Nevertheless there are still thousands of small industries and businesses, not in the category of interstate commerce, in which the rights of the workers are not adequately protected. Legislation by the states is necessary for that.

Although we believe that such legislation must be enacted, that alone will not solve the strike problem. The Wagner Act, which was supposed to eliminate causes of strikes, did not decrease strikes. It eliminated many strikes for union recognition, but it at the same time created conditions that led to numerous strikes for other objectives. That is not surprising when it is conceded that the human heart is insatiably selfish, and that in our nation many labor organizations are led by men whose profession is to incite labor troubles for the advancement of their personal interests. Regulation of labor organizations and stringent control over radical leaders will be necessary before that part of the problem is solved.

And that is not all. The strike problem cannot be solved until Christian principles are applied. That is not impossible. It does not require that the whole nation be converted to Christianity. Christian social principles do not conflict with what is to the best interest of the nation: they are in absolute accord with it. It could not be otherwise

since they harmonize with creation ordinances. And, thank God, there is still, through the general operation of the Spirit, a consciousness among millions of our people concerning creation ordinances. They do not call them that, of course. But, whenever an unbeliever expresses that he feels that people cannot live independently of one another, that there are certain social responsibilities which we all have, that the rights and convictions of others must be honored, that authority must be recognized, etc., he thereby confesses, very likely unknowingly, that the solution of social problems lies in the application of Christian principles, based on God's creation ordinances. It is not necessary to tell him that. It is up to us to make use of him to advance Christian social principles perhaps without his knowledge.

What Shall We Do About It?

Now what does all that require in a practical way? First of all, that American labor must be taught that the use of the strike weapon today has much more effect upon the lives of others than it had several decades ago, and that therefore labor must use that weapon very sparingly. Responsibility of labor organizations toward others besides their members must be emphasized. The so-called neutral unions are too self-centered because labor organizations are supposed to be based upon the idea of coöperation. But, when the objective of coöperation is that through it the interest of the individual himself may be advanced it is utterly egoistic. That

is the spirit of the unchristian organizations. From that spirit comes the hatred toward others, the persecution of those who are not members, and the disregard of the rights and welfare of the public.

Frankly, we do not have much hope that the spirit of those organizations can be changed. It can be controlled as is being done at the present time. Therefore laws will have to be enacted. Strikes in public services, in public utilities and institutions will have to be outlawed. Adequate conciliation services must be set up to adjudicate all such disputes. Also strikes in industries that process foods or other essential products will have to be closely restricted. All violence, mass picketing, intimidation, etc., must be outlawed and the laws strictly enforced. Organizations must learn that the strike is a weapon that may be used only with discretion and as a last resort, with restrictions even then.

It will not be easy to enact such legislation. The large organizations, blind to their own welfare, will oppose it with everything at their command. And yet, if the Christians of this nation, together with those among the public who are conscious of the necessity of such laws, unite their efforts such legislation can be enacted. In it lies the hope of the continuation of all free labor unions of the future, the neutral as well as the Christian. Unless such action is taken the free organizations will be destroyed by a reactionary public opinion, or those organizations will eventually destroy our present system, and with it themselves.

What a responsibility we have! We know the way out of the difficulties. What are we doing to tell the world about it?

The Christian Philosophy of History

Its Basis and Task

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AS WE try to appreciate the biblical data for a philosophy of history, we can appropriately begin with some general questions with which every philosopher of history will have to begin. One such is the question of the extent and the limits of the phenomena which he seeks to explain. What is the extent and what are the limits of human history? It is at this early point, that the Christian understanding of the history of our race and every non-christian understanding begin to diverge. Of history proper the non-christian historians have so far not been able to give an account which reaches back beyond the spot where the biblical account locates the confusion of tongues, and so far they have been able to collect extremely little evidence for a prior history of mankind. But according to the current understanding of its chronology the biblical account goes some two

thousand years further back. For this pre-babylonian history of our race the non-christians are in the habit of substituting a prehistoric period of mankind, and the tendency is, to view this period as being of indeterminable length and as merging at its more distant end with a long subhuman development which led to the emergence of the species of *homo sapiens*.

Such uncertainty attaches also to the non-christian views of the continuation of the history of our race beyond the present. Conclusions as to the future are often drawn from certain factors now operative in human history; but on that basis the most opposite predictions have been made. If the past teaches us anything in this regard, it is, that it affords no safe base at all for such predictions, and that the future is simply unpredictable. In fact, it is precisely because man finds himself in this his-

torical current as an unfinished process, that he has ever felt the need of revelations for guidance in his own private affairs as well as with a view to the affairs of larger groups of human beings. And it is specifically this need of man, which from man's creation forward God has met in His verbal revelations. In the light of this verbal revelation we cannot predict the day and hour of the end of human history, to be sure, but we do know, that it will not be of interminable length and that it will end in a very definite way, such as the operation of the factors which man now is willing to discern by himself would never lead him to imagine. Human history extends from the creation of man till the final judgment.

Non-Christian Personalistic Views

Next to the question of the extent and the limits of human history stands the question of the larger whole of which it is envisioned as a part. No one can ignore the existence next to man of this apparently infinite physical universe, in the midst of which our earth floats as a mere speck of dust, and, on the earth, of those gradations of vegetable and animal life which lead up to and serve the maintenance of our human life. Besides, the vast majority of men is to this day agreed as to the existence, next to this visible world, of an invisible world of spirits. Though in the modern apostasy its existence is in danger of dropping from man's awareness, yet its impress on the human mind continues to manifest itself even there in various ways: in the form of the spirits of departed men and women in Spiritism, and in less pronouncedly personal form in such superindividual mythical entities as the Aryan race and such undefinable influences as the reported exaltations and inspirations of a man like Hitler.

It is at this point, that Augustine with the use of the Bible has long ago cleared up the hopeless confusion in which paganism was involved. It deified that realm with a kind of divinity which did not allow of comparison with the biblical conception of the one Lord God Almighty, Creator of heaven and earth. In branding as demonic and opposed to the true God that entire world which the pagans sensed, he followed the apostle Paul; and next to that demonic world he showed from the Bible the existence of a radically different and opposite division in the world of created spirits; to wit, the holy angels, loyal to their Maker. And that whole world of spirits was coördinated with mankind and the physical universe in subordination to the Creator of all. The Bible obliges us, to behold the history of our race as unfolding in intimate contact and constant interaction with not merely the physical universe but also this world of created spirits.

This makes the Christian conception of the universe or of the totality of existence intensely personalistic. Of all non-christian interpretations of our

world the personalistic interpretations are the most attractive and the most seductive for us Christians just because they afford room for the incorporation of so many features which are essential to the Christian view. There are such which have a personal God; a God, who has in the past steadily worked upward in his development of the world from the subhuman to the personal; whose aim is, in the world-process to produce as great a number of persons as is possible; who has placed Jesus Christ in the midst of our race as the perfect exemplar of human personality; and who speaks to his rational creatures in the Bible as well as in all history. Such views are virtually one with the conception of a divine education of the race as propounded by Lessing and propagated by Van Heusde and the Groninger School. At least in his earlier period Karl Barth stood very near to such views and managed to improve them greatly by the incorporation of the Christian idea of sin and grace and the atoning death and the resurrection of the incarnate Son of God. These views are all universalistic with perhaps a limit for the saving intent of God only in the obstinacy of some created wills.

The Personalism of the Bible

But the personalism of the Bible is different. What God seeks as the highest goal and product of His work in creation and the historical process is not just persons, but such persons as worship Him in spirit and in truth. For the attainment of that goal He has not merely brought the sacrifice of His own Son for our sin, but He also sacrifices untold numbers of created persons who repudiate His adoration and perish miserably by the way. Over the question whether or not the created persons would bow before the personal Creator the world of angels split in two. Over that same question our common father stumbled and fell and brought ruin upon all our race. To remove the guilt of that rebellion God gave His Son, and to remove the rebellion itself He poured out His Spirit to dwell in those who are His own. The question whether we are His certainly is personally decided, but not solely and primarily and fundamentally by the will and choice of the personal creature, but by that will and choice only against the background and on the basis of God's own eternal choice and will. There is large truth in the conception of an education of our race; but such education must have a central place for the atonement and for regeneration by the Spirit of God, and, above all, its grace is not universal but elective.

If we wish to understand our human race and history as part of the larger whole to which it belongs, we have to see and interpret it against all this as its background. Three great works of God are necessary for the realization of the great goal of placing before God's throne the worshipping throng with a full understanding of their proper relationship and

a perfect assumption of their proper attitude to Him Who sits upon the throne: creation, the historical process, and the final judgment. Not one of these three great works of God can be fully and correctly understood except in connection with the other two. The history of our race is merely a section of the reality which we face and must seek to understand. In its own way it is just as important a section as is creation and the judgment. In its course the race gradually unfolds in the countless numbers of its individual members and at the same time goes asunder into the two parts of the antithesis. In it God's grace of redemption finds its manifestation. In it the great issue between the tripersonal God and His personal creatures is fought out to its final conclusion for both sections of the personal creation. In it the world is being prepared for the judgment.

The Historical Process

We have just barely reached the point at which the Christian philosophy of history would have to begin. We might try to formulate the fundamental sense of human history somewhat as follows: the expansion of our race and the development of its potentialities in the historical process are interwoven with the carrying through of the controversy which Almighty God has with His rebellious personal creatures toward the final defeat of Satan and his followers and the perfect salvation of God's elect. Can we now integrate all the manifold details of human history in this great work of God? Let us remind ourselves again of the fact, that an exhaustive interpretation of the meaning of history is impossible as long as the process is incomplete, and, that that interpretation will be given by the Lord Himself when He comes to judge the quick and the dead. But in the meantime we are face to face with a host of questions to which it is our duty at least to seek an answer. They concern not so much the minute details of individual lives as the greater outlines and outstanding features of the history of nations and of mankind as a whole.

We certainly can no longer be satisfied with the philosophy of history which is woven through the great Augustinian apology for Christianity, the *City of God*. If Augustine knew three parts of human history, we know four. By now we are acquainted with a millennium and a half more of human history as far as mere time is concerned and, when also the geographical spread is taken into account, with very much more. Since his day this increase has brought about a tremendous change in the main traits, the configuration, of human history. It is as if an entire new mountain range had been added to the continent. And the alteration has not been confirmatory of his more immediate expectations for the future. Perhaps his emphasis on the antithesis of the two cities was just an aspect of his less praiseworthy ecclesiasticism, and a shift back to the Word of God, the Gospel, the Bible, might prove more fruitful for a better understanding of history. His

idea of a limitation of our history to a period of six thousand years at any rate, while still popularly repeated by Christians, is no longer tenable if taken in his sense, since then we are already far beyond the six thousand years and are nearing the end of the seventh thousand.

Some Puzzling Questions

The subsequent history has raised puzzles of which Augustine could not dream. Why did God raise up Mohammed in His providence and by Mohammedanism coop His Church largely up within Europe for some twelve centuries? What sense can we make of the fact that for about the same period the Gospel in some form has been above the horizon of those great blocks of humanity which populate India and China without Christianizing those peoples and lands? Why was His Church permitted in the course of the Middle Ages gradually to substitute for the sword of the Spirit the carnal sword after the fashion of Mohammed, and why was that type of missionary propaganda permitted to spread its brand of Christianity over all of the Philippines and South and Central America largely in years later than the Reformation? And why, after tardy and slow beginnings, did Protestant missions suddenly sweep forward to encircle the globe within the compass of the last century at the same time that the apostasy was eating the heart out of the churches at home? And how shall we account for the fact, that at present the apostasy is permitted to shut the door in the face of the missionaries and to drain the home churches of the material means for carrying on the missionary task?

We begin with these questions because we believe that at the core of the history of the world is the history of the Church. There is also a host of other more outlying questions. What is the significance of political history for the Gospel? Western imperialism almost had the rest of the world in its grasp, when the imperialists fell out among themselves. The political prestige of their homelands undoubtedly helped the missionaries, but at the same time the economic exploitation of the colonial natives sorely hindered their work. Why did Christian Europe remain practically on the same cultural level with China and India till the modern upsurge of missions, and why did God then give the Western nations the automobile and the radio and the airplane and the submarine coincident with the great apostasy and, as it were, confirmatory of it? And what shall we say of those pre-Christian millenniums when the nations walked after the imaginations of their own hearts without a word from God?

The Problem of the Future

Then there is the problem of the future. The immediate outlook for Christianity in this world is far from encouraging. Can we assume, that the present crisis, which looks so much like a culmina-

tion of anti-christianity, will by and by make room for a resumption of the peaceful history of the Church and of missions and will later be repeated in a still more intense degree and, if so, how often before history comes to a close? And how must we conceive of the end? As a sudden cutting off of the whole historical process in apparent disregard for all kinds of loose ends and unfinished developments that remain? Somewhat after the fashion of a brother of ours who thinks, that Hitler will kill off every living Christian on the earth, and that then Christ will come and raise up the believing dead and take them up to Himself into the air, and that the final attack upon Him and His will be launched by the anti-christian forces by means of aircraft, to result in the destruction of all that remains of mankind and to make way for the final judgment? Or must we assume a final period of human history in which the affairs of this world will be progressively wound up? And, if so, must we conceive of it after the manner of the Premillenarians by way of some Jewish kingdom, or shall we, after all, assume such an endperiod of the history of our race after the fashion of the Postmillenarians in spite of the fact that the dreams of a steady advance of the Church appear at present to be thoroughly shattered?

We need not add more questions. I do not believe, that the Word of God is silent on all these questions. To the contrary: I believe, that the Bible has much to say to all of them which has not yet been dug up from its depths or properly organized. And I believe that we shall never find it unless we patiently and diligently study the questions which our days are bringing to the fore in the light of God's Word, and with the same diligence and patience study the Word of God for whatever light it has for the illumination of the problems of our age. Whether even then we shall arrive at anything more than provisional answers, is a different matter. Even if no more than such should be attained, the study will nevertheless prove to be highly valuable. We may not be able to produce a well-rounded Christian philosophy of history, but we have beyond all doubt facing us that Christian philosophy as a task.

Common Grace and Eschatology

To the warp and woof of human history every human being is contributing his little strand. The human factor is far from being limited to God's elect. The more we know of the ancient Near East, the more the significance of the ancient people of Israel seems to shrink. With respect to the Church it is not much different. Till recently restricted to a small sector of humanity, its record is much like Israel's story: a tale of frustrations and aberrations. The spiritual factor of God's elect in their reborn life is submerged and works largely out of sight. In recognition of this fact it will have to be borne in mind, that the Christian philosophy of history can not be attempted without large use of the conception of Common Grace. It will have to be a sound and well-balanced conception, which recognizes the genuine reality of Common Grace as a distinct form and manifestation of God's essential goodness toward all mankind and not merely toward His elect, and which at the same time holds firmly to the temporary, provisional character of Common Grace as strictly subordinate to God's redemptive purpose. We shall need it especially in interpreting pre-christian gentile history.

Of all the questions with which the Christian philosophy of history will have to concern itself, not one looms as large in the history of the Christian Church as does the eschatological question, the question of the millennium and of the kingdom. It agitated the ancient Church since Montanus; the medieval Church since Joachim of Floris; the modern Church since the Anabaptists. It should of course not be considered in isolation by itself. It involves the far more comprehensive question of the time-structure of human history as a whole. It virtually comes down to this question: will a simple division of time in time before Christ and time after Christ suffice us, or shall we have a major incision in the time after Christ, comparable to the incision in the time before Christ made by the scattering of the nations and the call of Abraham?

[This article will be followed by one on "The Nations and the Kingdom", concluding the series on the Christian Philosophy of History.]



Calvinism and Baroque

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IN the good old days when Humanism held undisputed sway in the Universities and Art Schools the history of Art was divided into four great chapters: Primitivism, Classicism, Renaissance, and Romanticism. The Renaissance was the Italian Renaissance, divided into three centuries, the Low Renaissance in the fifteenth, the High Renaissance in the sixteenth, and Baroque in the seventeenth century. It was all so serenely simple. The Low Renaissance was religious, naïve, on the level of the child. The High Renaissance was secular, energetic, on the level of the young man. The Baroque period was like full-grown manhood delighting in the sensuous and the sensual. After the Baroque came the frivolous Rococo style weltering in ornamental detail and refinement, and then the great and glorious Romantic age with its return to nature and truth.

* * *

For three important movements there was no room in this humanistic frame. First of all the architecture, sculpture, and mosaics of the High Middle Ages were treated with contempt. The Romanesque might still be Roman-like though far below the dignity of the old Greeks and Latins. But the Gothic was really barbarian. The high sauntering roof of the French Gothic cathedrals was in direct conflict with the poise of the classic horizontal of the Hellenes, and the would-be severity of Platonic Idealism. Romanesque and Gothic, that meant Mediaeval and mediaeval meant obscurantist.

The second movement which was almost deleted from the annals of art was what is now hailed as the Northern Renaissance with its two categories of Flemish and Dutch Art. Both were looked upon as crude utterances of a pseudo-classical movement which had come down from famous Florence, Rome and Venice. Flemish and Dutch Art were despised because they did not adhere closely enough to the classical standards of unity, universality, idealism, impersonalism. In the Low Countries, the cradle of democracy, liberty and Calvinism, there was too much respect for the personality of the artist who put his imprint on his spiritual children; there was too much respect for life which does not only show an endless variety, but—soiled by sin—reveals a certain amount of “ugliness” which no beautiful colors or light effects can mellow. The classical line of beauty as Hogarth called it, the double curve, or the cupid bow, was hidden behind a rugged mass of clothes or a thick cloud of chiaroscuro. And,

therefore, Flemish and Dutch Art were proclaimed to be inferior.

The third movement left in the cold was Impressionism and Expressionism which borrowed their fire from Rembrandt, Hals, Vermeer, De Hooch, Ruysdael, Hobbema and a score of other Dutch Masters via the Barbizon School. There was no room in the halls of fame for anything that smacked of the Nordic genius, whether it was Catholic, or Calvinistic, or Modern. Both Catholicism and Calvinism had had their time. They were antiquated theologies, ethics, philosophies, and cultures. The great watchword went out: Education began with the Greeks. All worth-while things started in Athens. Christianity might gather the leftovers. Catholicism had at least its colossal, imposing cathedrals reminding one of the awe-inspiring Greek temples and statues. But Protestantism was a beggar religion. With the Reformation, first education went to ruin, and then art. Flemish and Dutch Low Gothic architecture and sculpture might be curious, “cute”, and perhaps interesting for the historian, but they made no artistic score, for they were a degenerated form of the Gothic, the basic line of which was anti-Greek. Flemish and Dutch painting might be of antiquarian and sentimental value, but they lacked beauty, the line of beauty, the smooth contour, and so they were of a lower order. And, therefore, anything that reminded Academicians, the members of the Art Academy in Paris in the seventies, of the High French Gothic, or of the Low Flemish and Dutch Gothic, was for that very reason out of the pale of aesthetics. Bare, bald facts may be found in the laboratories. They do not exist for historians of the humanistic type. Crush the infamous one, said Voltaire of the Catholic church in particular, and of Christianity in general. That was the pernicious bias of the Humanists who have lorded it over the universities from the fifteenth century to the present day.

* * *

In every field of human endeavor Christianity was scandalized, but worst of all the Calvinists. Up to this moment many American history and art books try to give the impression that Calvin was a fanatic tyrant, that Calvinism is a narrow religion and outlook, that certain leading Calvinists were of doubtful moral caliber, and that the painting and architecture, the music and the poetry of the Calvinists of the seventeenth century are either worth-

less, or Baroque. That there is a greater appreciation of the seventeenth century Dutch Art is first of all due to Catholic Scholars who have fought bravely for the intrinsic value of the Gothic style, and for the beauty of Flemish painting. Then also to a number of Nordic scholars, first of all Germans, like Wilhelm von Bode and Scheffler, but also Dutch, Flemish, French, English, and American, who protested vehemently against the overemphasis of Latin culture, and the Cinderella rôle of the Germanic, or Nordic nations. The leading art historians do no longer call Dutch Art an inferior type of Baroque, though the Baroque influence cannot be absolutely denied, but they now speak of three centuries in the Northern Renaissance which have a distinct character not only, but with which modern art virtually commences! They speak of the century of the Primitives, also called the school of the Netherlands, or the Gothic painters. Then of the century of the Romanizers or Italianizers who made a trip to Italy and borrowed some of the Italian technique, but remained Flemish and Dutch in spirit. And they speak of the Dutch Golden Age as the Age of Realism.

Indeed, it would not do to call the seventeenth century Dutch Art, especially not painting and architecture, Baroque. The word Baroque stands for

sensuality and sumptuousness, and Dutch art is just the opposite of this. It appeals to the senses without arousing the lower passions. At least, sensuality is of an exceptional character, and even then not as stark as that of Italian Baroque. The sensualism of the Italian Baroque may be vulgar, or refined, but it is always of a pagan nature. The sensualism in some paintings of Hals and Steen and others carries with it a moralistic condemnation. The sensualism of the Italians bears the stamp of their approval. But the greater part of Dutch paintings, though secular, is free from the sensual. They show people who in their every-day behavior were decent, modest, simple, self-confident, industrious, attractive, pleasant, serious, or humorous, or both—in one word, who looked upon every-day life not as a necessary evil, as did the Thomas a Kempis mystics, nor as a comedy or farce as did the gay Amsterdam Humanists who were admirers of Erasmus and his *Praise of Folly*—but as a God-given task set by the Creator's Common Mandate, and as a preparation and foretaste of the heaven which Calvin portrays in his *Institutes*, Book III, chapters 9, 10, and 19. The glory of the cosmology of Calvinism is reflected in Dutch painting of the seventeenth century as nowhere else.

The Law and Grace

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East Williamson, N. Y.

AMONG many evangelically-minded brethren there obtains considerable discount of the value and purpose of the Law, making way for a strong predominance of grace. To support this view the words of the Apostle Paul in Romans 6:14, "For ye are not under the law, but under grace", are quoted with confidence. The Reformed also love this text, and, while more can be said about it, they interpret it to the effect that the believer does not inherit eternal life because he has fulfilled the demands of the law, but that he obtains it through the grace of our Lord Jesus Christ as a gift, and accepted by faith.

John 1:17 is another text which appeals to the evangelically-minded, "For the law was given by Moses, but grace and truth came by Jesus Christ." This is the text of our Authorized Version. The Revised Version omits the word 'but', so following the Greek. The Dutch Version has also strictly followed the Greek text. That inserted 'but' has helped to cause one's thinking to see an antithesis there, which has been the cause of erroneous conceptions, as we will point out in the discussion below.

* * *

The first verses of John's Gospel speak of the greatness of the Son of God who had recently come

into the world. This exceeded everything that had gone before. Grace, glory, and truth had appeared in high degree and perfection. "And of his fulness have we all received, and grace for grace." Then follows what seems to be a contrast, but that only in a limited degree. "For the law was given by Moses, [but] grace and truth came by Jesus Christ." Of course, this text must not be taken as derogatory to Moses as a person, or as the giver of the Law. For "the law is holy, and the commandment is holy and just and good" (Rom. 7:12). Indeed, the Law is as divine as anything that proceeds from God: the Law states His holy will. However great things we may affirm of the Law, it is in itself and under the circumstances of its operation condemnatory of the whole human race. Whoever in Old Testament times was trusting in his keeping of the Law as the means of obtaining eternal life, was lost. For as in the case of New Testament believers, so to the Old Testament saints, the sacrifices as they referred to the Great Sacrifice, were indispensable for salvation. This was only more fully brought out and actualized in the atoning work of the Son of God. In Him "grace and truth", the full and true state of things, appeared in which divine grace became most clearly available for the lost sinner.

Grace and truth were, as a matter of fact, in evidence under the Old Testament dispensation, for otherwise nobody would then have been saved. But in Jesus Christ grace and truth appeared in their full expression and operation. The parallelism in the text states the new situation when Christ had come, and when He had brought a *fuller* exhibition of the divine grace in the salvation of sinners. *Basically the way of salvation has always been the same.* The New Testament brought out its full development and clarity. Besides, through the fuller operation of the Holy Spirit the *experiences* of grace were *intensified*.

It is important to ascertain the meaning of the word "law" in John 1:17. Generally it is thought of as referring to the Decalogue, the range of moral and spiritual commandments designed to direct and regulate conduct acceptable to God. The Decalogue did not give the terms of salvation: these were given in what followed the Decalogue. Hence the term 'law' also includes the body of ritual regulations found in the Pentateuch. The Old Testament was understood in the days of our Lord as consisting of the "law and the Prophets" (Acts 13:15). The Psalms also were often quoted as a part of the Old Testament revelation. All of this part, and more, set forth the religion of the Jews. The word 'law', then, must not be limited to commandments for the regulation of moral and religious living, but it also refers to the extensive ritual dealing with the problem of sin and its expiation. Grace and truth existed under the Old Testament dispensation, but not in its full and perfect form.

Commentators have erred in limiting the word 'law' too much to the Decalogue. Thus even Calvin says: "But we must attend to the antithesis, when he contrasts *the law* with *grace and truth*; for his meaning is, that *the law* wanted both of them" (*Comm. on John*, I, 52). Calvin overdoes the idea of the antithesis, and Moses gets scant honor through that explanation.

Godet comments on John 1:17: "The legal system has given place henceforth to that of free grace, which is at the same time that of truth. . . . The office of the law is to command and to demand; the peculiarity of grace, the essence of the gospel, is to give. The law connects salvation with a work which it exacts. Christ gives gratuitously a salvation which is to become the cause of works." On this we ask, Must we so take it that the Old Testament was basically *legal*, so that its religion was one of *performance* in order to gain divine favor? The law under Moses had its demands and penalties, but in principle this is also the case under

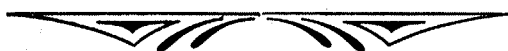
the Gospel. Peter distinctly and severely preached the law on the Day of Pentecost and it drove a strong sense of conviction into the hearts of his audience. Under the Old Testament the Moral Law in the Decalogue prepared the way for the spiritual help afforded in the Ceremonial Law, which is the same course of the New Testament.

Meyer also limits the use of the word 'law' too much to the Decalogue. In this sense there *would be* an antithesis, but John is not after emphasizing such an *antithesis* (which indeed Paul does in Romans, and rightly so); however, John designs something else, namely, to state the *shadowy* form of the true religion as given by Moses, and then to develop the *fulness* of the grace and truth as it had come in evidence by Jesus Christ.

Meyer says furthermore: "Grace was still wanting to the law, and with it *truth* also in the full meaning of the word." There you have it. Meyer limits 'law' to the Decalogue. Indeed, we hardly look for grace there. But the ritualistic part of the "Law" (the five books of Moses) are full of grace as they speak of sacrifices and all that they require and involve.

* * *

To say, then, that grace and truth '*came*' by Jesus Christ, needs to be correctly interpreted in respect of the word '*came*', because that word easily gives the impression that grace and truth then *began* to be, and so were practically non-existent before these days. The word for '*came*' and '*became*' in the Greek (*egeneto*) is an elastic one in its meaning. It can mean *existence without reference to definite time*. John 1:17, then, can readily be understood thus: "The Law was given by Moses; grace and truth were in full evidence by Jesus Christ." In order to bring out some historical contrast such a signification of the word "came" fits the facts. That is to say: The Jewish religious system with its ordinances of morality and the regulations for the divine service was instituted by Moses. Nor was grace and truth lacking in them. However, in adding that "grace and truth came by Jesus Christ", John simply emphasizes the fact that by Him grace and truth were in evidence in *full measure*. The full expression and power thereof came in the fulfillment of what had been foreshadowed. There is really no contrast or antithesis in the text, but an advance in clearness and definiteness. If any contrast is to be thought of at all, it can relate only to *degree and measure*, and *not to basic fact*. For grace and truth obtained under both dispensations. A difference obtained only in regard to degree or fulness of expression and operation.



Klaus Harmsen

“GIVE me a condor’s quill! Give me Vesuvius’ crater for an inkstand!” So Herman Melville cries out in his great epic, *Moby Dick*, the story of the white whale around whom and the sea the author weaves his philosophy of the universe.

It is not with the intentions of the bloated frog that I borrow Melville’s cry for my subject. It is simply that I consider noses a sublime topic. Some strange quirk in me has made me interested in the varied types of that appendage behind which man walks till the end of his walking days and under which he slumbers at times resoundingly.

There are at least three reasons why one should be fascinated by noses. A study of them gives us an insight into individual man; it also shows us how the pages of literature have been enriched; and it definitely points the way to a parable.

Some animals have the nose in exaggerated form. I do not imply that this is a mistake in creation. Wherever we find God’s-plenty in the field of noses, we must remember that this had to be so. Yet, I do not think it a sin to laugh about such frontal appendages provided we do not laugh at them. Consider the elephant’s trunk, that serpentine something with which he blows and drinks and feeds. Perhaps it is not scientifically but only poetically a nose. We shiver at the thought of the tentacles of the octopus. Not so do we react to the graceful swing of the elephant’s pendulum with its suction cup that coaxes peanuts from children.

There are various ways of looking at an object. When I see the hippopotamus, I am inclined to view that massive face, like a bill board, as a nose. How I violated my own and others’ love for great lines one day! As I was standing face to face with this particular hippo, there came to me this wickedly incorrect adulteration of Marlowe’s sublime passage in “Dr. Faustus”—

“Was this the nose that launched a thousand ships,
And touched the topless towers of Ilium?”

In order to forget this breach against aesthetic standards I am ready to shift to man. Here also is God’s-plenty. Of course, there are unfortunate individuals who can not claim more than a pimple or a button. These latter too serve a purpose. But I am profoundly more interested in the sublime, in such noses as are fashioned in the grand style.

I remember that in college our professor in Latin used to pronounce with all dignity of expression the name, Publius Ovidius Naso, and then go on to tell us that the great Roman poet, Ovid, came from a family of large noses as Naso implies.

Have you ever seen a picture of Socrates? Shame on those who would call it the bust of Silenus, the satyr. Such critics do not see and understand that noble, bunched nose whose roundness was the symbol of things within and above man. It must have helped to make Plato. Without such a nose in the class room you produce only Aristotles.

My grandfather had a nose something like that of Socrates, only a bit wider still. He said it was a sign of good lungs. It looked like an awning on a fruit stand. By the laws of heredity my Uncle Bill and my father were also enriched. My proboscis too is not far from the ideal.

There is another type of nose among the sons of men, the Roman or aquiline. It is something like the eagle’s beak with softer or harsher lines. If harsher it is often accompanied by piercing eyes and typifies the aggressor. If softer it signifies a kindly spirit, both serious and humorous, looking upon life as good, as full of values that can be inhaled to the dregs.

A look at literature reveals how its pages have been enriched by reference to the nose. There are those lines from Rostand’s *Cyrano de Bergerac*:

“A great nose indicates a great man—
Genial, courteous, intellectual,
Virile, courageous.”

And again:

“It is a rock! It is a peak! It is a cape! What did I say? A cape? It is a peninsula!”

There is that pithy sentence in Browning’s “Sordello”:

“Any nose
May ravage with impunity a rose.”

There is that description of Hendrick Hudson in Irving’s *Knickerbocker History of New York*: “He had a broad, copper nose which was supposed in those days to have acquired its fiery hue from the constant neighborhood of his tobacco pipe.”

Finally, we have that classic reference in Pascal’s *Pensees*: “If the nose of Cleopatra had been shorter, the whole face of the earth would have changed.”

There you have it: the influence of noses on individuals, on literature, and on history.

It remains still to discover something of the parable in our subject. There we arrive at the heart of the matter. I would not imply that all that has gone before is not important. It is highly so. It is also an end in itself and an end to an end.

What I have in mind is that word “nosey” which I do not find in my dictionary, but which we have all used so often. However, I am not interested just now in the bad meaning of that word. It also has a good connotation. We sense it at its worst on occasions when the curtains rustle from the breath or hand of a neighbor or when a gossip is

busy minding more than his or her business. At its best we get an altogether different picture.

We speak of someone having his nose in a book. Is there anything better than that, provided the book is worthwhile? Too many people have their noses in trivial stuff, wasting their hours with the cheapest sensations. The real student bends over his books, the artist over his canvas, the scientist over his experiments. They are doing what Wordsworth recommends to poets, "Having your eye on the object." In our terms it would be having your nose on the object.

The nose is more than a promontory. It has the keen sense of smell. Man glorifies God most when he most strongly senses those best fragrances which the Almighty has put into creation. As the unerring bee buzzes toward the flower, so man should fly toward the budding and blossoming and full-blown revelations of his Maker. The more he sharpens his sense of smell for these values, the greater will be his delight and happiness.

What fragrance means to hounds I can not tell. But there is a lesson in their behaviour when nose down they follow the trail of their quarry. So we too must get the scent of God's best and track that down. Altogether too many people are running in circles like hounds at their worst. They do not know where they are going, where the world is going, where God wants them to go. Their days are filled with futility instead of faith.

It is highly important that we have and develop a nose for the deep things of God in His Word. Though the Word is in our homes in numerical abundance, is it there in spiritual abundance? We can follow those trails which lead to the pools of consolation and look into the deeps of divine mercy. We can follow the purposeful wanderings of the heroes of faith. And best of all we can trace those definite outlines of a growing theology as crystal clear as anything can be to mortals. So through God's power and grace we put on immortality.

Better than this best, as we grow in knowledge and possession of the Word, there will grow upon us the sense that God is pursuing us. How well that has been expressed by Francis Thompson in his poem, "The Hound of Heaven."

"I fled Him down the nights and down the days,
I fled Him down the arches of the years."

But try as he will, the poet can not escape God. He hears the feet of God pattering after him and His voice like the sounding of the sea. So even God has the scent of the sinner and tracks him down most mercifully.

Yes, there is a parable in noses. Let us not spend too much time contemplating our own. That shortens our vision. May we, using them as pointers, catch the long view which issues in the vision of God.

Paraphrasing Sancho Panza in his tribute to sleep, let us say, "God bless the man who first invented noses."

BASTIAN KRUTHOF.

Twenty Lenten Voices

1. *The Voice of Promise . . .*
"And I, if I be lifted up from the earth, will draw all men unto myself."
2. *The Voice of Hypocrisy . . .*
"He hath spoken blasphemy, what further need have we of witnesses? What think ye?"
3. *The Voice of Remorse . . .*
"I have betrayed innocent blood."
4. *The Voice of Justice . . .*
"I find no fault in Him."
5. *The Voice of Jurisprudence . . .*
"Whom will ye that I release unto you, Barab-
bas or Jesus?"
6. *The Voice of Fear . . .*
"Whence art thou?"
7. *The Voice of Hatred . . .*
"Crucify Him . . . Crucify Him!"
8. *The Voice of Mockery . . .*
"Hail King of the Jews" . . . "Jesus of Naz-
areth, the King of the Jews."
9. *The Voice of Bravado . . .*
"His blood be upon us and upon our children."
10. *The Voice of Unitarianism . . .*
"Come down from the cross if thou be the Son
of God and we will believe."
11. *The Voice of Need . . .*
"If thou be the Christ, save thyself and us."
12. *The Voice of Faith . . .*
"Lord, remember me when thou comest into
thy kingdom."
13. *The Voice of Assurance . . .*
"Today shalt thou be with me in Paradise."
14. *The Voice of Mercy . . .*
"Father forgive them for they know not what
they do."
15. *The Voice of Agony . . .*
"I thirst."
16. *The Voice of Mystery . . .*
"My God, my God, why hast thou forsaken me?"
17. *The Voice of Victory . . .*
"It is finished!"
18. *The Voice of Reconciliation . . .*
"Father, into thy hands I commend my spirit."
19. *The Voice of Trembling . . .*
"Command therefore that the sepulchre be
made sure until the third day."
20. *The Voice of Fulfillment . . .*
"He is not here, for He is risen, remember how
he spake unto you when He was yet in Galilee."

ALA BANDON.

From Our Correspondents

Canadian-Dutch Tribute to the House of Orange

YOUR Northwest correspondent left the Netherlands forty-four years ago, but has been too proud and grateful ever to fall foul of his innate love for the House of Orange. He, therefore, attended the function arranged by the Netherlands counsel for British Columbia at Vancouver to celebrate the recent happy event in the Dutch royal family, the birth of Princess Margareta Francisca, that is to say the Pearl of Freedom.

Vancouver is an appropriate locality to commemorate happy and other events in the Orange Nassau dynasty, the oldest in Europe. Its very name is reminiscent of the Netherlands, inasmuch as this fair city was called after its discoverer Van Coeverden, born in England, but hailing from the Netherlands, and connected somehow with the old times fortress town of Koevorden. Further, by common consent the metropolis of the northwest owes its position as Canada's commercial western center to the foresight and will power of a Hollander railway engineer, Sir William Van Horne, who in the face of strong opposition made this beauty spot the terminus of the prosperous Canadian Pacific Railway artery. Even today Vancouver is the home of well over 3000 Netherlanders by birth or descent; they may not be very conspicuous in the local police and law courts, but they are at any rate hard-working and law-abiding citizens rearing families of good Canadians.

The evening opened with "Wien Neerlandsch bloed door de aderen vloeit." I never sing the second line: Van vreemde smetten vrij (free from alien stains), because I refuse to believe and proclaim that all other than Dutch blood is contaminated, stained and spurious. Candadian blood, Nordic blood, whatever blood, as long as it is healthy blood, is a gift of God, worthy of respect. This high falutin', overstrained, and chauvinistic anthem dates from the early nineteenth century romantic era, and is not the Netherlands national anthem.

In its own right and by official sanction "Wilhelmus van Nassouwe" is the real *Volkshied*. That masterpiece of literary skill, historic value and deep religious feeling, was conceived in the spiritual clash of Reformation and Popism, born in the throes of the Eighty Years' War, and remained ever since the pillar of fire in every night of national distress. This monument of Calvinistic lore and practice was written by William the Silent's bosom friend, Marnix van St. Aldegonde, nobleman, magistrate, lawyer and theologian, disciple of Beza at Geneva, and follower of John Calvin in life and death.

Both songs were instrumental to unite for an evening a motley crowd of 500 Dutch Canadians, hailing from many provinces, speaking various dialects, differing in political views and religious affinity; blood does not lie, again it proved thicker than even salt water.

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Pronounce the name Orange Nassau and you place your thumb on the national pulse of the Netherlands. To be sure, there have been tides of ebb and flood. After thirty years spent in educational work in South Africa, your correspondent was privileged to live for seven years again in his native country, and how it struck him to notice that the love for the dynasty which in the course of years among certain layers of the community had grown cold down to and below the freezing point, gradually, irresistibly, had revived, until it had risen to boiling point among all political parties. Subconsciously the nation sensed danger; it rallied around the Queen, the *Landsmoeder*.

On her birthday even leaders of the Socialist party wore orange colored badges as large as a cauliflower. Flags and bunting *con galore* at the national celebrations of her marriage, the birth of princess Juliana, her marriage with prince Bernhard, and the births of the princesses Beatrix and Irene; all these were highlights in the nation's life. It is even whispered that it was wisely ordained by Providence that Margareta Francisca was not a prince, because the exuberance of joy at the birth of male issue might have caused the death of many an Orangeman at the hand of the cruel invader.

When in May 1940 the usurper treacherously stole into the country, spreading destruction, despair and death,—when at Grebbeberg a murderous battle was fought,—when the center of Rotterdam was razed to the ground to become the burying place of 30,000 Dutchmen, and the Queen with the royal family had to evacuate her legitimate domain,—there was only one reaction, one of indignation and anger, and of the firm resolve to reconquer the inheritance of the past to make it the heritage for the future.

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The apparently voluntary evacuation of the house of Orange was at first not rightly understood. On calmer consideration it was accepted as necessary in order to retain an independent Dutch government over the far-flung territories in Europe, Asia and South America. Just call to mind the importance of the crown heads of Denmark and Belgium, prisoners in their own palaces! As for Holland, there are a queen and a cabinet, governing in London. Dutch prestige has kept its integrity and has even been enhanced by its army, navy and air force working in conjunction with the Allied Powers. Executive representatives wield actual powers in New York and Paramaribo, at Willemstad and Sydney. Queen Wilhelmina is still the respected and beloved active ruler of her kingdom, to rise again at the hour of God's good pleasure.

This mutual communion of hearts between the Netherlands and the house of Orange Nassau is a growth of close on four centuries; they were forged and welded together in the furnace of persecution; they coalesced in common weal and woe. In 1579 William the Silent was registered as the father of the fatherland and made a covenant with the Potentate of all potentates; at the Peace of Westphalia, 1648, Holland, having crushed the Spanish empire, emerged from the Eighty Years' war as the leading rival for maritime and colonial power in Europe. Holland promised to give something to the world and redeemed the pledge.

At the university of Leyden, founded in 1573, it challengingly raised the torch of Calvinistic lore in theology, jurisprudence, medicine, and philology, ancient and modern, and kept it burning; during two centuries 2000 Britishers enrolled there as students, among them Oliver Goldsmith, John Locke, and David Hume. At the Synod of Dort it recorded and registered the credentials of Calvinism in faith and practice in the Three Standards: Heidelberg Catechism, *Confessio Belgica*, and the Five Points of Calvinism (Canons of Dort). Holland basked and shone in the serene lustre of Calvinism and spread it over the globe, transplanting it to Batavia, 1619; to New Amsterdam, now better known as New York, 1625; and to Capetown, 1652. The death sentence of Charles I was promulgated before his execution at Whitehall, in English as the vernacular of the realm, in Latin as the medium for the *intelligentsia* universal, and in Dutch as the international medium of the day.

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Yet this evolution did not evolve in even flow. There were highlights and depths of despair. Take the year 1672. The

house of Orange had been practically deposed for twenty years by the exclusion of William the Third as Stadholder. This brought the Netherlands to the brink of the precipice. The government of a mercantile oligarchy was "radeloos"; the rudderless ship of state "reddeloos"; the inarticulate people "redeloos". But the pilot was admitted on board again to take the helm; with a firm hand he steered clear of the threatening rocks, and in 1688 William of Orange and his consort Mary Stuart were invited by Parliament to mount the throne of Great Britain and the royal Calvinist became the savior of religious and constitutional freedom in Great Britain.

The eighteenth century was one of decline heading for a fall. In 1795 William V had to flee his country, repaired to England, but in 1813 his successor was hailed back rejoicingly, and as King William I he inaugurated the nineteenth century as an era of new national life and progress.

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A story of vicissitudes, of ups and downs like these, affecting dynasty and nation, is unique in the annals of Europe. Community of life and lot, for better for worse, finally proved to supply elements of cohesion far stronger and more lasting and efficacious than can be detected in the starch brush of an obscure upstart paperhanger from Austria.

Why? Because history is a divinely conducted process of growth and not the playground of blind fate and coincidence. A sovereign God had written the history of His creation before He made it. The fools and tools of Satan cannot upset His blueprint. In fact, they have at God's appointed time to be the scourge of nations to chastise them and make them return to the laws of their Maker. "Deep in unfathomable mines of never failing skill, he treasures up his bright designs and works his sovereign will. Blind unbelief is sure to err, and scan his works in vain; God is his own interpreter, and he does make it plain."

In terms of Dutch history the Ruler of nations, the house of Orange, and the Netherlands form a threefold cord that is not quickly broken.

The new fibre in that cord is heartily welcomed. If such union is extended, maintained and intensified among the allied nations, now joined in battle array against a common foe, the prophetic names given to the first royal white baby born on American soil, may prove to contain and deal a world-embracing meaning and prophecy: Margareta Francisca stands for pearl-pearl of freedom.

DR. G. BESSELAAR.

Vancouver, B. C., February, 1943.

Appreciation of Dr. Maclean

Dear Dr. Bouma:

London, January 31, 1943

WORLD-CALVINISM has suffered a great loss. Professor Maclean has passed away on Saturday the 30th and when I received the telegram from his daughter, Mrs. Macleod, I could not help feeling bereaved.

And so, no doubt, will feel the multitude of our Calvinistic people in the Netherlands.

Prof. Maclean was a great friend of Holland.

He knew the country very well, its history, and above all, our Churches.

Times over again he represented the Free Church of Scotland at our General Synods and he was a welcome guest at the homes of many of our leaders and churchmen.

Church history, the great story of the Kingdom of Christ throughout the ages, had the love of his heart.

Just recently I was reading again the Reports of the Second Calvinistic Congress in Amsterdam, held in 1934, and again it is great to hear this fine Christian speak about our principles and ecumenical ideals.

He did not build his ideas of the Universal Church on the sands of sentimentalism but on the rock of reality of our Calvinistic faith.

In times of war and distress there is a natural tendency toward unity also amongst the churches. I think it is God's will that we all should examine ourselves whether we are separated rightly, but on the other hand we should be on our guard against arriving at rash conclusions.

The only basis for unity between the churches which will be fruitful for the future, must be found in Christ Himself.

I was reading some time ago a little booklet written by Prof. Maclean, called *Our Battle and its Banners*. It is a beautiful book, it gives the story of the Free Church of Scotland told at the family-table, a story of struggle in spirit and for the truth in the land of John Knox.

This year it will be just one hundred years ago that the great disruption in Scotland took place.

I had hoped I would meet the Professor in Edinburgh on this great occasion.

God has decided otherwise. His ways and His thoughts are higher than ours.

Now Professor Maclean has entered the Church triumphant. He rests from his labors and is privileged to see Him in whom he has believed.

Professor Maclean had a warm heart for our London Congregation. He was immediately ready after the invasion of Holland to send his ministers to us to preach for our Joint Scottish-Dutch services.

In a small way we have practised the communion of the Saints of different nationalities and tongues.

Here comes together what belongs together.

Here is real unity in Christ, the Head of the Church Universal.

We thank the Lord for the services of Prof. Maclean.

May He give comfort and heavenly peace to his family.

The Lord has given;

The Lord has taken away;

The Name of the Lord be praised.

CHR. DE WIT.

From California

Arcadia, California,
February 9, 1943.

Dear Dr. Bouma:

THE "National Association Of Evangelicals For United Action", under the leadership of an eastern committee, called a regional meeting in Los Angeles during the month of January. Rev. G. Kok of the Bellflower Church and I attended the sessions. The meeting was held in the Trinity Methodist Church of which the well-known preacher-politician, Bob Schuler, is pastor.

Dr. Harold John Ockenga, Pastor of the Park Street Congregational Church, Boston, and chairman of the national Association, gave the opening address. His message rang true to the Word and was filled with a warm, kindly appeal to all who hold dear the old fashioned faith of our fathers, urging them to join hand and hand in a movement aiming at united action. The visiting speaker is assured that by far the greatest number of confessing Christians are evangelical in their confession, pointing especially to the support of Mr. Fuller's widespread radio ministry as a proof for his contention. Mr. Fuller, it was shown, now delivers his "Old Fashioned Revival" over a hook-up of 750 station, thus almost circling the globe. This tremendous expense is carried by the free-will offerings of his audience, consisting chiefly of the ordinary middle class of Christians who adhere to the old time religion. If his contention of this proportion is correct, then it follows that this majority of present Christendom is represented by an organization whose avowed teaching on the cardinal principals of God's Word is liberal.

The speaker further declared that united action could be carried out in the field of radio-ministry, evangelism, education, etc. Today free radio time on the large stations is almost entirely controlled by the Federal Council. United Action on the part of the Evangelicals could counteract this control.

The question was asked in an open forum, "How about uniting together to bring about a change in our public school education and removing text books that teach evolution?" The chairman felt that an answer to this question could not be given until a definite plan of action had been adopted. The national meeting at Chicago this coming April will decide such issues, we were told.

At the evening session a Regional Division of this organiza-

tion was created and Dr. Robert Manger became its first president.

The state of California is fast becoming an enormous military center. The entire coast, from north to south, is bristling with war preparations and military equipment. According to some authorities over here, these camps, at least a number of the most important ones, will become permanent. A vast stand-army with an enormous fleet of planes and ships seems to be the dream of our administration. That assurance is at least more comforting than the hopes of misinformed pacifists. I at least will always believe in lightning rods as long as there are thunder clouds in the sky.

Sincerely,
FRANK DE JONG.

Book Reviews



SHOPS, STRIKES, UNIONS

THE COMPANY OWNS THE TOOLS. By Henry Vicar. Philadelphia: The Westminster Press, 243 pages. \$2.00.

STRIKES in defense plants in time of war receive much publicity and severe criticism from the public. Men rush into print or pound the air waves with their denunciation of union leaders who dare to call such strikes at a time when the very life of the nation depends upon continuous production. Although many of these strikes are indeed indefensible, the bitter reactions of many people to all the activities of the unions are based on just as superficial an understanding of the labor problem as were the bitter denunciations of employers by the unemployed during the early years of the depression. On this matter of the relation between Capital and Labor men take sides too easily and offer solutions that are altogether too simple.

In *The Company Owns the Tools* Henry Vicar tells a simple, straightforward story of the experiences of one Hollis McEachron, a country lad who was offered a job in a large automobile factory and who, when he accepted it, found himself thrown into a situation he never realized existed. He learned almost immediately of the attempts of union men to organize the workingmen, and of the methods used by the employer to crush such attempts. He became acquainted with the speed-up system used by the employer to increase production, but also with the employees' secret methods of organizing the plant. He ran afoul of the company spies and of the union gangsters. In a few weeks' time he joined the union, became a union leader, and played an important rôle in bringing the company and the union together.

What the author has to say in this book concerning industrial relations in large scale industry rings quite true. He has a message and uses a story to get his message across. The book has little literary value but it may help to create a better understanding of some of the elements of one of our most difficult social problems.

H. J. R.

HOW TO CONDUCT FUNERALS

THE FUNERAL, by Andrew W. Blackwood. The Westminster Press, Philadelphia, Pa., 1942. Price, \$2.00.

THE author, the chairman of the Practical Department at Princeton Theological Seminary, takes funerals serious, as appears from the circumstance that he devotes a book of 253 pages to the subject, and spreads his material over no less than 22 chapters. For full measure he has added a 35-page Funeral Anthology, by way of an appendix. And he would have clergymen take his book serious, for he calls it, *A Source Book for Ministers*, in the sub-title.

The thesis which Dr. Blackwood argues vigorously and persistently is, that funerals should by all means be conducted decorously. Now he certainly makes no mistake in insisting upon a meticulous observance of the proprieties of the occasion. But this writer arose from the reading of the book with an irrepresible feeling that the volume is a clear instance of "des Guten zu viel." More and greater interests are at stake at funerals than good psychology, proper artistry, and agreeable impressions. Of course, the author is miles away from denying this: so much may be readily gathered from the volume. But the stubborn fact remains, that the technique of conducting funerals, inclusive of preparing for them and following them up, has received the lion's share of attention. It has so completely monopolized the author, that the deeper and richer and weightier perspectives of the funeral are practically lost to view.

The tenor and atmosphere of the book as a whole are preponderantly this-worldly. The other world may be "just around the corner;" but after all, it is around the author's corner, and hence not readily discernible. But this approach to funerals—and that on the part of ministers—is strangely incongruous with the language of other-worldliness which a funeral naturally speaks. At funerals men are tarrying at the border of the great beyond. They can hardly help peering across the boundary into the mysterious realm in which the deceased has disappeared. They can hardly help thinking of the time when, sooner or later, they shall themselves go the way of all flesh and appear before God and enter upon their eternal state. The book contains too little of the theology of death which the

carrying of a corpse to its grave naturally suggests and of which the Word of the living and life-giving God is full.

The book under discussion is preponderantly methodological in scope and purpose. The author conceives it to be a "how-to" book. The present writer is of the opinion, that much of what is offered by way of counsel may safely be taken for granted. Why labor sedulously to tell others what will naturally occur to them under the circumstances concerned. If ministers need a book like this, that need does not reflect credit upon them or upon their cultural and theological training for the ministry.

Apart from these strictures, it must be granted that the book contains many fine passages. It is withal a thoroughly readable book. The language is choice, the style excellent. The tone is not magisterial but pastoral. Though the book is not what it should be, it is nevertheless well worth reading.

S. VOLBEDA.

CLASSIFIED SCRIPTURE TEXTS

SCRIPTURE TEXTS FOR SPECIAL DAYS AND OCCASIONS, by the Reverend William C. Steenland. Zondervan Publishing Company, Grand Rapids, Mich. 1942. Pages 95. Price, \$1.00.

IN this unique little volume the author endeavors to render a measure of service to his fellow-ministers. He would help them alight upon "suitable texts" for special liturgical occasions, such as Advent, Christmas, Old Year's Day, New Year's Day, etc. In the Preface the compiler states that "No doubt there are many more [texts, S. V.] that can be added. In view of that fact extra pages have been inserted so that notations may be made." The collation of these hundreds of Scripture passages occupied the author during a period of protracted illness now happily come to a close. The circumstances under which the book was born clearly show that the Ministry of the Word was on his heart and on his mind, even at a time when he was on an enforced vacation and, at least at times, suffered greatly.

S. VOLBEDA.

ON THE MENNONITES

GLIMPSES OF MENNONITE HISTORY. By John C. Wenger. Mennonite Publ. House, Scottsdale, Pa., 1940. pp. 126. Price: 75 cents.

THE Mennonites deserve to be better known in America than they are. They are a conservative group of Anabaptistic Christians, who have been marked by deep piety and the cultivation of many of the fine Christian virtues. They err in their conception of the relation between church and state, in the matter of baptism, and in their pacifism, but have for the rest been singularly loyal—in this country at least—to the simple verities of the gospel and the fundamentals of orthodox Christianity. Their aversion to all forms of worldliness, though running to sad extremes in some cases, has something refreshing about it. In this neatly bound book the author gives us sketches of the history of the Mennonites in Switzerland, Holland, Russia, Germany, and America. There is a chapter on Mennonites and Non-Resistance. Also a brief bibliography. The Dordrecht Confession of Faith, adopted by the Dutch Mennonite Conference in 1632, is given in full in an appendix. The author is connected with Goshen College, the largest Mennonite college in America, located at Goshen, Indiana.

MENNONITES IN EUROPE. By John Horsch. Mennonite Publ. House, Scottsdale, Pa., 1942. pp. 425.

THIS is the first of two volumes on Mennonite History, the second of which (on Mennonites in America) is in preparation by the well-known Mennonite historian connected with Goshen College, Harold S. Bender. Horsch and Bender are interested in giving an authentic and complete history based upon the sources. Wenger's book (see above) is more elementary and intended for young people. This large volume of Horsch traces the story of the Mennonites from Pre-

Reformation days to the present in the various countries of Europe. There are many illustrations in the historical section of the book. Some 200 pages are devoted to the teachings and the practices of the early Mennonites. Here such subjects are treated as: Baptism, Liberty of Conscience, the Church and Church Discipline, Scripture Authority, Trinity, Sin and Salvation, Feetwashing, Non-Resistance, and Nonconformity to the World. There is a 4-page bibliography and 10-page index. The work costs \$2.00.

MENNONITE CYCLOPEDIA. By Daniel Kauffman, Editor. Mennonite Pub. House, Scottsdale, Pa. 1937. pp. 448. \$2.00.

THIS volume offers historical, biographical, and doctrinal information in alphabetical form on the main group of American Mennonites usually known as "the Mennonite Church." It is intended as a text-book on Mennonitism. Names of cities, countries, and persons playing a rôle in the earlier history of the movement are, of course, also included. The doctrinal position with reference to the Reformed Faith can be gathered from the articles entitled, Calvinism, Predestination, which are quite unsympathetic and take an Arminian position. The value of the volume lies in the informative material offered in condensed form on the Mennonite Church and its faith.

ROSANNA OF THE AMISH. By Joseph W. Yoder.

HERE is a story portraying the life and customs of the most conservative of all Mennonite groups, the Amish. The author is himself Amish and aims to portray the daily life, religious practices, customs and virtues of this simple, God-fearing people, who are hide-bound conservatives when it comes to their customs and traditions. The story is only the framework for the description of Amish customs. Interesting and authentic for the understanding of this much-maligned group. The book is well bound, illustrated, contains 320 pages and can be obtained from the Yoder Publishing Co., Huntingdon, Pa., for \$2.00.

C. B.

SECTS AND ISMS

"JEHOVAH'S WITNESSES", by F. E. Mayer. Concordia Publishing House, St. Louis, Mo., 1942. A fine 52-page examination and refutation of the errors of the Russellites, now known as Jehovah's Witnesses. The treatment is systematic, sane, and biblical. It has some 150 notes containing references to the sources. A better pamphlet on the subject than Shields' *Russellism*.

RUSSELLISM, OR RUTHERFORDISM. By T. T. Shields. Zondervan, Grand Rapids, 2nd Ed.: 1942. pp. 88, 50 cents. An exposé of the erroneous teachings of "Pastor" Russell and his successor, "Judge" Rutherford. These are addresses delivered at different times but all in popular form to show up the heresies of the so-called Jehovah-Witness sect. The booklet can be very helpful for the average reader. Though at times the author uses rather strong language, his argument throughout is sound and biblical against this sect, which departs much more seriously from the great truth of Scripture than many people realize.

WHY YOU SHOULD NOT BE A SEVENTH-DAY ADVENTIST. By E. B. Jones. This pamphlet offers 40 Bible-supported reasons why you should not be a Seventh-Day Adventist. If the reader will make allowance for the dispensationalist bias of this writer he can use this little booklet to advantage against Seventh-Dayist errors. It may be had for 15 cts. and is to be had from its author, P. O. Box 50, Lake St. Station, Minneapolis, Minn.

AN EXAMINATION OF DR. E. W. BULLINGER'S BIBLE TEACHING. By A. J. Pollock. (Loizeaux, N. Y.) is an 80-page booklet offering an effective refutation of the erroneous teachings of Bullinger on soul sleep, annihilationism, Sheol and Hades, etc. Very helpful except for the dispensationalist error.

DR. E. W. BULLINGER: HIS VERITIES AND VAGARIES. By H. Bultema. This is a 32-page exposé of the errors of Bullinger. These two errors, according to Bultema, are: there is no existence for man after death until the resurrection; and, the doctrine of the two churches and the two bodies of Christ. He calls Bullingerism "extreme dispensationalism", and speaks of the evil effects of this teaching.

THE CONCORDANT VERSION OF THE SACRED SCRIPTURES. By Henry C. Thiessen. N. Y., 1942. Loizeaux. 32 pp. In the February and March, 1940, issues of *THE CALVIN FORUM* Professor Schultze exposed the ignorance and the errors of the Concordantists. Those articles are worth re-reading. In this pamphlet Dr. Thiessen of the Department of Bible at Wheaton College offers a 32-page discussion of the strange claims and errors of this editor of "the concordant version". He exposes its unscientific methods, its fantastic exegesis, and its distortion of the Trinity and the doctrine of eternal punishment. A helpful and reliable booklet.

C. B.

BOOKS IN BRIEF

The Catalyst. By Trumbell Reed. Westminster Press, Philadelphia, 1942. \$2.00. Here is the harmony of science and religion *a la* Jeans and Eddington in the form of a delightful novel. The lovers are a young minister with a deep interest in science and a golden-haired college and society bred chemistry student, who is converted from her agnosticism. Both style and conversation are on a high plane—chaste, realistic, etched in marble. One is happy to have this future minister's wife find God in the test tube, but inexpressibly sad to see how thin the Christianity of this book is.

Liturgy in the Southern Presbyterian Church. By the Rev. Allen Cabaniss, Ph.D., Pastor Columbia Presb. Church, Columbia, Mississippi. An 18-page article on Presbyterian Liturgy, reprinted from *Union Seminary Review*. Instructive, scholarly, giving sources. Author wishes to maintain the Presbyterian character of worship but would introduce a richer liturgy than is common in the Reformed and Presbyterian tradition. May be had from the author, whose address is given above.

Liturgy-Making Factors in Primitive Christianity. By Allen Cabaniss. A 16-page reprint from the January, 1943, issue of *The Journal of Religion*. A factual study of early Christian

liturgical forms and practices. The first part of the article deals with worship in tabernacle, temple, and prophecy of the Old Testament; the second part makes up the data on early Christian public worship found in the New Testament, in the *Didache*, in Pliny's Letter to Trajan, and in Justin Martyr. Scholarly, informing, with many foot-notes. May be had from the author. Address in previous book notice.

Arctic Gateway. By Florence Hayes. Friendship Press, New York, 1940. An interesting 130-page book on Alaska. Popularly written with a missionary interest. Answers the question who live in Alaska, what the country and the people are like, what some of the religious beliefs and practices of Alaskan Indians and Eskimos are, and what has been done by various denominations by way of missionary endeavor for these people. In the latter the emphasis seems to be on educational and industrial missions rather than the evangelistic.

"The Words of the Wise . . ." By Rev. G. N. M. Collins. Edinburgh, 1940. W. F. Henderson. pp. 216. Price: 3/6. Interesting sketches of the life, words, and activities of twenty (mostly Scottish) ministers, theologians, missionaries from the sixteenth to the nineteenth centuries. The author, who is a Free Church minister in Edinburgh, arouses in his readers an interest in and love for some of the great Scottish Christians that have done constructive work for the Kingdom. The sketches are popular and aim at showing the genuine piety, devotion, and the grace of God which marked their lives. Here you meet Samuel Rutherford, George Gillespie, and Alexander Henderson, three great Scotch Presbyterians whose names are associated with the Westminster Assembly. Here also you catch a glimpse of John Owen, Charles Simeon, Henry Martyn, and James Chalmers. In this year of the centenary of the Great Disruption in Scotland and of the tercentenary of the Westminster Assembly Mr. Collins has performed a distinct service in making these figures of Scotch Calvinism live again today.

The Free Church College Calendar, 1942-'43 (Free Church Offices, Edinburgh) offers in 83 pages information on the theological training of the Free Church of Scotland, especially on Free Church College, the one theological college of the church. This is the college of which Dr. John Macleod and Dr. Donald Maclean have recently held the principalship.

C. B.

