

# THE CALVIN FORUM

A MONTHLY

Design In Nature  
Footsteps of God

The Human Body  
Its Defensive Mechanisms

Conception Control  
God and We

What Is Eschatology?  
Last Things Not Merely Last

A May Day  
Our Father's Handiwork

The Sit-Down Strike  
Pro and Con

Cross Sections  
—of Life and Thought

Editorials  
Verse

Book Reviews  
News Chips

# The CALVIN FORUM

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# The CALVIN FORUM

VOLUME II

GRAND RAPIDS, MICH., MAY, 1937

NUMBER 10

## EDITORIALS

### The Revolt against Reason

CALVINISM has ever been characterized by an emphasis upon the correct understanding of the will of God revealed. So much so that it has often been reviled as intellectualism. Non-Calvinists have frequently represented it as placing too much emphasis upon the intellect. And no doubt there have been those whose Calvinism was restricted to the head. Yet every true Calvinist utterly rejects the label of being an intellectualist. He regards the full Christian life as an abundant enthusiasm, resulting in action in all of life, as well as an intellectual comprehension of the truth.

Today our Calvinism finds itself in a world which increasingly manifests itself as averse to the intellect. The world today is far away from the glorification of the intellect as it showed itself in the 18th and 19th centuries. Now there is a cry to return to the primitive, to the life of instinct and intuition. To make clear that such is the case I wish to mention a number of scattered phenomena, all, however, pointing in the same direction.

Nazism holds sway in Germany. And did not Hitler himself characterize it as "a reaction against Jewish intellectualism and a return to instincts, intuition and an organic conception of civilization"? (Cf. Cultural Conference, Nuremberg, Sept. 5, 1934.) In Italy there is a like phenomenon. The psychoanalysis of Freud, Jung, Adler, declares that the conduct of men is determined by instincts and desires deep in the unconscious mind. Even MacDougall regards these instincts as determinants of man's behavior. And what can we say of the Behaviorists? Mind has disappeared. It is all a matter of responses and stimuli. Bergson has built his philosophy upon intuition.

In the field of arts the same obtains. The Surrealists lose themselves in the unconscious. Poetry is written in which there seems to be no idea clearly expressed. Novelists have forsaken plots and rounded characters, and describe only ephemeral and trivial urges and strivings of the unconscious as they come to the surface. In England there has been a great spread of Anglo-Catholicism, a return to the Roman Catholic church which makes its cardinal element the mystical experience of the sacrament. And of the same hue is the Oxford movement.

✓ All these phenomena indicate clearly that Calvinism must fight for its very existence. It is placed in a very unsympathetic world, which is swept along by

instinct, passion, blind enthusiasm, and moves backward to the primitive. Let all Calvinists, therefore, clearly understand the enormity of their task, and at the same time consecrate themselves to the full comprehension of the Truth.  
R. S.

### The Wagner Labor Relations Act

OF great importance in view of the wave of strikes that has struck the United States are the historic Supreme Court decisions of April 12, 1937. In these decisions the five justices Hughes, Stone, Brandeis, Cardozo, and Roberts who recently, in a no less historic decision, upheld minimum wage legislation by the states, formed the majority in favor of the Wagner bill. It now appears that a company organized to do a nationwide business, that is, to buy and sell across state boundaries, is subject to federal authority as being engaged in interstate commerce. It is now clearly established that employees have the right to bargain collectively with their employers through representatives of their own choosing.

What is the import of these decisions? Vexing questions, unsettled because of the disputed fields of authority of state and federal government may now, it appears, be settled. This may mean further federal intervention in behalf of labor. More particularly, under the Wagner bill, employers may be prosecuted if they interfere with labor's right to organize and bargain collectively. Thus the conflict between employers, who use decidedly militant, if not illegal, methods to prevent collective bargaining, and employees, who match this attitude and action of the employers with a belligerency just as decided and moreover, because they feel they must take the law in their own hands, frequently illegal, is in a great measure resolved. Anachronistic warfare in industry is giving way, let us hope, to democracy.

Will this pave the way for a more reasonable attitude on the part of Capital and of Labor? That this is possible and probable is indicated by an agreement (covering the next two years) recently arrived at by the coal operators and the United Mine Workers union. Both sides revealed a reasonable attitude in the negotiations, the workers giving up a demand for a decrease in hours from 35 to 30 per week and a demand for a decided increase in wages when they learned that the employers could not afford to meet their demands; the employers, on their part, retracting their demand for an increase in

hours and giving the workers a moderate increase in wages. That a more reasonable solution than outright conflict, threatening to become open warfare, is probable is also indicated by the fact that the unions may and very likely will now make use of the provisions of the Wagner bill rather than the sit-down strike to gain their ends.

H. J. R.

### The Commercialization of Religion

PETER WHIFFIN, a Catholic Priest, recently published a scathing denunciation of his fellow-clergymen. He avers that they are avaricious and have turned their cathedrals into circuses as they scramble madly to dispossess their parishioners of their earnings. They have become fat with wealth. There are bishops with gold telephones. There are ecclesiastical leaders that take millions to Rome "to buy political preferences." There are Cardinals that are exceedingly rich. O'Connell is said to be the biggest single tax payer in Boston on his own personal holdings.

The picture may have been overdrawn in his zeal for purification. The wisdom of the priest to hang out the dirty ecclesiastical linen for the public to gaze at may be questioned. But no one can seriously question the fact that he touches a cancerous spot that needs to be severely cauterized in many an ecclesiastical organization. Mrs. Mary Baker Eddy reaped an immense fortune from her parishioners who died because of erroneous thinking and were fleeced presumably for the same reason. Mrs. Aimee Semple McPherson has also accumulated such an immense fortune that those who know most about her personal assets do not feel that they are excessive when they sue her for hundreds of thousands of dollars. Billy Sunday, too, is said to have made his evangelism a very lucrative business. It would not be difficult to multiply illustrations of individuals who have found their "job of spiritual leadership" to be a veritable goldmine.

This situation is not due to the consideration that spiritual leaders are more avaricious than the average man, but rather due to the fact that they have and can have access to men's pocketbooks as few others. No one can appeal to superstition and fear as a clergyman can. No one can take an advantage of the emotions and affections as he can. No one has a nobler cause to appeal for than the minister has. In short, he can and often does take advantage of his privileged position as God's representative who is loved, respected and trusted by the constituency which he is called upon to serve. Surely such a privileged position should be zealously guarded. But men seem to forget that they can't serve God and Mammon. They have made the temples of God dens of thieves. They wallow about in Augean stables. They make sincere and pious ministers of the Gospel ashamed of the clerical collar. Religious leaders cannot hope to hold the respect of their parishioner except when they show evidence of the

fact that they are willing to lose themselves for Christ's sake and the Gospel's. It may be seriously questioned whether any religious leader can be rich and sincere at the same time. The appeal of the many Kingdom needs and of the poor constitutes a constant and well nigh irresistible appeal for whatever he may call his own.

H. S.

### Labor Prefers the C. I. O. to the C. O. G.

AT a regional conference of the American Association of Theological schools, the fact was quite generally bemoaned that the Church of God was not reaching the rich class nor the poor. It was and is an institution that makes an impression upon and has influence with only the middle class of people. Hence she had given the laboring class no guidance in their labor disputes. This was not due to the fact, so it was agreed, that the Church did not want to be of service, but because labor did not care for any ecclesiastical guidance. It preferred the guidance of the representatives of the communistic and atheistic groups.

This can perhaps be partially explained by the limitation of many a laboring man's ideals. They lie in the field of the material. What he wants is money and leisure. The principles of honesty and altruism are secondary matters to him. He is quite willing to forfeit the prospects of being a multimillionaire in Christ for the actual possession of more money for less work here below. He is thoroughly dissatisfied, and made more and more dissatisfied by ruthless and selfish agitators, with the economic *status quo*. And the communistic and other anti-church groups offer him a far more effective method of disturbing the things as they are. Labor sneers out of consideration as just so much pious phraseology any suggestion of moral and spiritual rehabilitation. It prefers the aims and the methods of the Committee on Industrial Organization to the objectives and approaches of the Church of God.

One cannot brush the problem to one side by declaring that such men are sinners and that the Church's objectives and offerings are always necessarily repulsive to them. The fact remains that many an ardent member of the C. I. O. is a full member of the Church of Christ. They have waited in vain for what they regard as a satisfactory and practicable solution of the problems which beset them. Ministers glibly talk about certain great principles that must control all the various phases of life, but practically they shut off the religious lives of their parishioners into separate cubby holes. They were unable or unwilling to make the proper application to specific problems, chiefly because they did not take time to study and to experience the specific problems of those whose spiritual advisers they were. They lived in another world, and the laboring Christian soon detected it. They haven't taken their business of giving guidance and leadership in a world of social and economic maladjustment seriously enough. The C. I. O. has and labor therefore preferred it.

H. S.

## Footsteps of the Creator

ONE of the finest articles it has been our privilege to read on the evidence of creative design in nature, is that by Professor John P. Van Haitsma on another page of this issue. Students of natural science will enjoy every bit of it, and those who might at first be inclined to object to the use of a few uncommon scientific terms, will feel amply rewarded for the effort of reading and re-reading this scholarly and fascinating article. Of this kind of article Christian thinking has great need in our day. The intelligent Christian public should encourage Christian scholars in the field of natural science to write more articles with a thrust such as this one. We have frequently allowed the field of natural science to be all but monopolized by those scientists who view and interpret nature in the interest of their preconceived naturalistic, atheistic philosophy. A study of nature in the light of Christian Theism is sorely needed. There can be no conflict between the real facts of natural scientific study and the Christian view of nature as laid down in the Scriptures. The heavens

declare the glory of God in our day as well as in the day of Kepler and Newton. Theology and natural science must stand together in the interest of advancing our knowledge in the domain of the physical universe. Exegesis may have to be revised, the Word of God will stand. Scientific theories may be overthrown, but an open-minded, Bible-believing, scholarly study of the phenomena of nature must ever go on. We would direct the attention especially of Christian physicians and Christian teachers of the natural sciences to this splendid article of Dr. Van Haitsma, which is the first but, we are confident, will not be the last from his pen to appear on the pages of our magazine. Also the medical articles in this and some earlier as well as coming issues of our magazine deserve the attention of medical men and all students of natural science. Our believing Christian physicians have a message for our Christian public and THE CALVIN FORUM stands ready to offer them the microphone. There is still much land to be possessed for the Christian thinker, and the field of nature is not the least important of these beckoning realms.

C. B.

# DESIGN IN NATURE

John P. Van Haitsma, Ph.D.

*Professor of Organic Science, Calvin College*

WERE you ever arrested by a disciplined A-line of geese as it rhythmically winged its way southward in autumn? And did the geese propound to you the question, how and why is our seasonal migration so orderly? If so, you have experienced something of the fascinating quest of scientists who delight in the order and the regulation of natural phenomena. Scientists study nature's order to discover nature's laws. When formulated, these laws are generalized statements of constant sequences in nature.

### **Natural Laws and a Logical Mind**

Natural laws are recorded in all departments of science. Everything in the universe is subject to laws which brook no exceptions. Nothing is too large or too small, too lasting or too brief, to escape the reign of law. Laws rule in the wide expanses of the starry heavens and in the minute realm of the electrons. They regulate the formation and maintenance of enduring mountains and the birth and activities of ephemeral microbes. Thus we have Newton's law of universal gravitation, "every particle in the universe attracts every other with a force which is directly proportional to the product of their masses and inversely as the square of the distance between them"; and Kepler's law of planetary motion, "the path of a planet is that of an ellipse with the sun at one focus and its variations in speed are such that in equal times the planet sweeps out equal areas." We also possess Avogadro's law, "equal volumes of all gases under the same conditions of temperature and pressure contain the same number

of molecules," and Galton's law of filial regression, "on the average any deviation of the parents from the racial type is transmitted to the progeny in a diminished degree, the deviation from the racial mean being two-thirds as great as that of the parents."

From such empirical laws other laws have been formulated by logical deduction and these deduced laws have been proven to be as truly objective as the empirical laws. So Avogadro derived his law empirically from chemical phenomena, but Maxwell "proved" it by mathematical deduction from the kinetic theory of gases. There are natural laws which can be expressed in the form of mathematical equations and between such equations mathematical relations are demonstrable. For example, under equal and constant conditions of volume, temperature, and pressure, the velocity of sound in two gases varies inversely as the square roots of their respective weights, because the velocity of sound varies inversely as the square roots of their densities, while their weights vary directly as their densities. Such facts as these bear evidence of a logical mind operating in nature. The logic of this mind in the universe is intelligible because it is similar to that of our own minds even though the mind in nature is so much more comprehensive that it exceeds our imagination.

### **Predicting Natural Phenomena**

Because natural laws are constant it is possible to predict particular phenomena, such as the appearance of Halley's comet, or the amount of the product

which may be obtained from a given chemical reaction. Not only can scientists predict events on the basis of the constancy of natural laws, but they have also predicted the existence of unknown matter on the basis of its orderly effects upon known matter and on the basis of the orderly constitution of matter. As examples of the former we may select the predictions of the existence of the planet, Neptune, and of the endocrine secretion, insulin, while the examples of the latter are Mendeléeff's predictions of several unknown chemical elements.

In 1821 Bouvard concluded from the motions of Uranus the existence and location of a large unknown planet which Galle, following the definite directions of Leverrier, discovered at Berlin in 1846. This was the planet Neptune. Similarly, the existence of the still more distant planet Pluto was predicted in 1915 and discovered in 1930.

Again in 1869, Langerhans expressed the conviction that there was a causal relation between a pathologic condition of the pancreas and diabetes. In 1915, Professor Edward Sharpey Schafer definitely predicted the existence of a substance in the islands of the pancreas which regulates carbohydrate metabolism. Provisionally he gave the name "insuline" to this substance. It was actually found as predicted by Banting and Best in 1921. Likewise, the 22nd amino acid was discovered in 1935 after a careful search for it. All the known vitamins also have a similar history.

Mendeléeff's prophecies are placed in a separate class because they were not based upon any observed effects of the predicted elements. When Mendeléeff arranged the known chemical elements in order according to their atomic weights and other properties, he found certain gaps in an otherwise orderly periodic series. These gaps contradicted the order of the known elements. Being convinced that the order was real, he concluded that the gaps did not really exist. Consequently, he predicted the existence of the required elements and their properties. Later these elements with their predicted properties were discovered by various investigators. They are now known as scandium, gallium, germanium, neon, krypton, xenon, and radon. If uranium is the heaviest element we may confidently await the discovery of two more elements which, at present, have only a theoretical existence. However, the fulfillment of the foregoing predictions in different departments of natural science demonstrates as conclusively as can be that there is a logical order in the universe which is intelligible to us because it corresponds to the logic of our own minds.

### **The Human Eye — A Marvelous Design**

But design includes more than intelligence; it also implies purpose. By analogy with human productions we may expect purpose in nature to be expressed by fitness of the different parts of the universe for each other. This expectation is overwhelmingly justified because biologists will never finish their descriptions of the fitness of organisms for their environment, and Henderson, considering the same relations from the opposite viewpoint, has written a very convincing book on *The Fitness of the Environment* for organisms. No matter from which aspect

we consider the relations between organisms and their environment, fitness is evident everywhere. The limits of this paper will permit only a few examples.

The anatomy and physiology of the human eye in their relations to the properties of light are cogently instructive. Three coats form the wall of the eyeball. The outer, white coat is composed of tough, fibrous tissue. It is opaque except for its front window, the cornea, which in life is clearly transparent, even though it is formed embryonically of the same fibrous tissue as the opaque white portion. The middle coat is the black, light-absorbing choroid which corresponds to the black, inner wall of a camera in that it prevents internal reflection. In front, the choroid ends in a circular curtain: the iris, with an opening in the center, the pupil. This opening is in line with the center of the cornea and its size regulates the amount of light which enters the eye. The pupil corresponds to the shutter of a camera. The inner coat of the eye is like the sensitive film of a camera, since it possesses chemicals affected by light.

Corresponding to the lens of the camera, the refracting media of the eye are the curved cornea, the aqueous humor, the biconvex lens, and the vitreous humor. In the normal eye these media refract the entering light so that it is focussed on the retina and forms definite images there. Spherical and chromatic aberration are prevented by unequal densities in the lens and by the small pupillary opening. Small muscles inside of the eyeball quickly and unconsciously change the shape of the lens so that the eye may be accommodated to near and distant vision. Owing to this accommodation the eye may be used both as a microscope and as a telescope without impairing its photographic ability. Six muscles on the outside of each eyeball can turn it so that it may receive the light from every direction in front of the eye. These external eye muscles also coordinate the two eyes to permit stereoscopic vision and the estimation of distances.

### **The Infinite and Perfect Designer**

In spite of Kant's fallacy of transcendent inference, this brief description is sufficient to convince common sense that the human eye reveals not only a mind or intelligence, but purpose as well. And purpose, the union of intelligence and will directed either toward an immediate or a more remote end, presupposes personality. Consequently, the construction and function of the eye manifests the design of a personal Designer. Surely it is not unreasonable to believe that He that fashioned the eye can see. The eye shows that its Designer understands the recondite properties of light and has fitted the eye for light reception and image formation as well as any modern optical company can do for its instruments.

In fact, much better, because the eye in its connection with the brain corresponds to a combination of a telescope, microscope, and motion-picture camera in which the sensitive film is stationary—a combination which no optical company can duplicate at present. From a mechanical viewpoint, the best camera is only a crude imitation of the eye. Besides, the adaptations of the eye to light are in reali-

ty pre-adaptations, since the human eye is fully formed in complete darkness long before it can be employed in vision. Moreover, all the parts of the eye must cooperate properly and accurately to permit reliable vision. If any one of the parts becomes misshapen or functions improperly, vision is deceptive. All of the delicately coordinated relations between the different parts of the eye and between the eye and light clearly reveal that the eye has been wisely designed even in minute detail.

The exquisite nicety of purposive design in the internal relations of organisms may be illustrated by an example from physiological chemistry. The suprarenal glands of man and animals produce a hormone, epinephrine, which reinforces the action of the autonomic nervous system. There are two optical isomers of epinephrine, one of which turns polarized light to the right and the other to the left. The dextrorotatory isomer is not as effective in its physiological action as the levorotatory form. Whenever a chemist wishes to prepare the levo form he can do so only by first synthesizing a mixture of the two forms and then separating them, but the suprarenals produce the physiologically more effective levo form directly.

This example shows that even modern chemists cannot understand or imitate the extreme nicety of some of the chemical processes in the body. However, such a criticism does not apply particularly to chemists. A similar statement may also be made about physiologists for the knowledge of the most learned physiologist would not avail him to consciously keep his own eyes in repair even for a few seconds. This is only a concrete way of saying that modern science is not profound enough to trace the exquisite nicety of design perceptible in organisms. The Designer of the universe possesses a knowledge of physical relationships and a control over matter which immeasurably exceeds that of the best scientist.

### **Co-aptations and the Baby Kangaroo**

Another kind of evidence of design in nature is the coaptations between structurally different organisms. By coaptation we mean mutual or reciprocal fitness. The instinctive and harmonious cooperation of different kinds of bees in a hive, or of different kinds of ants in a colony, are familiar examples. Coaptations between sexes within the species are probably universal. In the higher organisms reproduction is naturally impossible without the coaptations of the two structurally different sexes. Coaptations between plants and animals are still more striking. When red clover was introduced into Australia, the plant could not produce seeds until the bumble-bee, indispensable for its pollination, was also imported. The relations of interdependence established between *Pronuba* moths and *Yucca* flowers are so restricted that it is highly improbable that the one can exist without the other.

The coaptations between a kangaroo mother and her young deserve a more detailed description. At birth a kangaroo baby is only about one inch long. Although blind, the youngster finds its way into its mother's protecting pouch where it may continue its early development. Here it instinctively seizes one

of the teats. The end of the teat then swells in the baby's mouth so that the youngster is attached firmly to the bounding mother. The youngster is not able to suck, but muscles in the mother's mammary gland force the milk into the baby's gullet. The milk does not choke the baby, for the opening of its windpipe is placed high and out of the way in the back of its nasal cavity. The baby's mouth has no corners by which the milk might escape for it is a tightly fitting sphincter mouth which, oddly enough, does not enlarge for a considerable time while the youngster is growing.

Evidently such mutually complementary adaptations in mother and young must have been designed before kangaroos could exist for they are vitally interdependent, necessary parts of one plan. There is no other plausible explanation for them. Coaptations are therefore convincing evidences of design.

### **Instinct, Nature Cycles, and Symmetry**

The innate prophetic instincts of animals and similar wise provisions in plants proclaim a purposeful Providence. When beavers build their ingenious dams, and squirrels secretly cache their seeds and nuts, or spiders spin their attractive traps, they are providing unawares for future wants. Likewise, plants cork their veins before dropping their leaves and their flowers secrete odor and nectar attractive to insects serviceable in pollination. Thus, they provide for unknown future needs. By so doing, these organisms display, not their own prophetic wisdom, but the design of a wise Providence.

The previously described kinds of evidence of design have involved the idea of utility. A different criterion is that of completeness. A finished product is itself evidence of design. This criterion may seem difficult to apply to some elements of nature, because nature is constantly changing, but many changes in nature occur in cycles, and the cycle or circle bears in itself the evidence of completeness. Thus the water evaporating from the lakes and oceans is carried in clouds over the land. Here it is dropped as rain and forms streams which carry it back to the lakes and oceans again. The planets repeat their orbital motions about the sun and the seasons follow each other in ever recurring cycles. So also we speak of the life-cycles of plants, animals and man; of the oxygen-carbon dioxide cycle, and of the nitrogen cycle. These different kinds of cyclic phenomena are sufficient to convince us that there is extensive evidence of completeness and therefore of design in nature's processes.

Another criterion of design in nature is found in the balance of parts, or symmetry, of natural objects. However, the test of symmetry can be applied only in a general way for it is seemingly never complete. Thus, the stars and planets exemplify universal symmetry, our common plants exhibit radial symmetry, and the higher animals reveal bilateral symmetry. Symmetry is internal as well as external. It extends even to the chromosomes of diploid organisms. There are also objects such as some crystals, snowflakes, and many kinds of organisms which manifest a combination of different plans of symmetry, while other objects appear to have no symmetry at all. Even so, there is enough evidence of symmetry in nature to proclaim its design.

### **Upon Well-Balanced Hinges Hung**

Allied to symmetry are the phenomena of natural equilibria. The planets of our solar system are kept in their orbits by balanced forces. Perturbations in their motions are not perceptible, but if they should occur, the planets would still remain in equilibrium, for the law of inertia informs us that "to every action there is always an equal and contrary reaction." In the living world similar equilibria are evident. An increase in the grasshopper population of any region induces an increase in the number of birds which feed upon grasshoppers. When the grasshoppers are thus reduced, the birds again decrease proportionally. In the words of Milton, this world is upon "well balanced hinges hung." It is upon the balance of these "hinges" that the maintenance of nature depends. Such "hinges" are, therefore, evidences of intelligence and purpose.

Nature's scales of being present additional evidences of design. The chemical elements form a series of increasing complexity with a periodic recurrence of similar properties. The homologous series of organic compounds, such as the alcohols, form stairways composed of equal steps. The morphology of plants and of vertebrate animals presents similar scales of being with less uniform gradations. The inorganic and the organic realms do not resemble a pile of stones amassed in a field. On the contrary, our classifications show that they are stairways formed of well-hewn rocks. That such stairways are products of design requires no argument.

A very interesting kind of evidence of design in nature is revealed by the formal similarity of objects which are fundamentally different. The cases of so-called mimicry, for example, the close similarity of an insect's wings to the leaves of the plant upon which the insect lives are remarkable examples. Likewise, the artistic ferns on winter's frosted window panes proclaim the Designer of the corresponding plants of summer. Again, the likeness of the suspensors of embryonic seed plants to the umbilical cords of mammalian embryos indicates that seed plants and mammals have the same Architect. So also, the flowers of the lady's slipper and the slipperwort, fashioned to strikingly like forms, and the porpoise, a mammal with the delineaments of a fish, outline for us the evidence of their design. The detailed similarities displayed by the homologous organ systems of large groups of different organisms, such as the skeletons of mammals, are most eloquent testimonials of divine design.

### **Nature's Divine Artist**

My last kind of evidence of design in nature is beauty. Although our appreciation of the beautiful is subjective and variable, the patterns of color in nature which are commonly recognized elements of beauty have an objective existence. A beautiful picture displays the intelligence and purpose of its

artist. So also, nature's beauty proclaims nature's Artist. Although beautiful color combinations and nuances of color are exhibited by all the realms of nature, definite color patterns are most commonly seen in plants and animals. The pattern of colors in a butterfly's wing, the bronzed iridescence of a grackle's neck, and the regularly arranged shades of color in the feathers of a peacock's tail or in the corolla of a flower reveal the esthetic purpose of nature's Designer. In fact, the words pattern and design are synonymous because patterns are universally recognized evidences of design.

Besides, it can be shown that the color patterns of animals and plants often have a vital significance. They may help to protect the organism or help it to perform some other function of life. Moreover, colors are not directly present in the natural objects themselves. Scientifically considered, the colors are present in the light to which natural objects are so adapted as to reflect its colors selectively. Our eyes in turn are adapted to perceive the colors so that we may enjoy nature's beauty and by our delights praise nature's Artist.

It is preposterous to suppose that all of the foregoing evidences of design are merely chance products of the operation of blind forces, but a very reasonable conclusion that can be drawn from them is that which Solomon has succinctly summed up for us in Proverbs 3:19, "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens." Nature and Scripture both testify plainly that our physical world is designed.

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## **O, FOR WORDS!**

(After reading "Fighting Angel")

Almighty God, the heathen have come in  
 Unto Thy heritage,  
 And from their citadels of dauntless pride  
 They flaunt their sacrilege;  
 In robes of light with angel's tender voice  
 They touch the heart of men,  
 By subtle smile and gentle guile  
 They teach the people sin.

Give those who know Thee as Thou truly art,  
 O God of love and grace,  
 Thou who hast made the morning stars to sing,  
 Laid beauty in each place,  
 Who art compassion and tranquility,  
 O, Thou who sufferest long —  
 Give those who worship Thee, the glowing words  
 To tell in joyful song  
 The story of Thy love's transcendent power,  
 And grant us, Lord, to glorify this hour.

— JOAN GEISEL GARDNER.



# DEFENSIVE MECHANISMS OF THE BODY

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A MIDDLE-AGED man who had never before experienced any illness was suddenly killed. An autopsy was performed. Examination of his organs showed the presence of four fatal diseases, hardening of the arteries, and liver, chronic myocarditis and Bright's disease. Sufficient healthy tissue still remained for the organs to continue to function normally, giving the man apparently good health up to the time of his death.

Many of the organs of the body are so constructed that a large part may be destroyed or removed without evident disturbance of function; several of the twenty feet of intestine can be removed. A large part of the liver and kidneys can be destroyed without affecting the health of the individual.

## *The Goodness of the Creator*

When we consider the development of man, his ability to maintain a constant temperature of 98.6° even under adverse conditions, and the maintenance of a constant chemical composition of the body fluids, a slight variation of which brings about serious illness and death, we are ready to admit that its regulation is beyond our comprehension. The reaction of the body in case of high fever, severe toxemias, and severe injuries, causing an unconscious condition to develop, so that the individual becomes unaware of his pain and discomfort, lead one to realize that the laws of nature which the Creator established show evidence of His goodness to mankind.

The body has also its so-called systemic weapons of defense, the blood serum, the cellular elements of the blood and tissues, which if normally vigorous, will overcome the invading bacteria to a certain extent. It is accepted that the white blood cells and blood serum appear to play the most important role in the fight against disease. The body is also guarded by its covering of skin and mucous membrane. When these are healthy and undisturbed the germs are usually unable to enter.

## *Natural Immunity*

There is another weapon of defense used in our fight against disease. It is the resistance or immunity which an individual has or is able to build up against infection. If this protection or resistance were not present in the animal kingdom, it appears that sooner or later all would succumb.

There are certain examples of absolute immunity, such as the immunity of cold-blooded animals to the diseases of warm-blooded animals. Lower animals appear to be immune to leprosy. Gonorrhoea and syphilis can be transferred to lower animals only with greatest difficulty. The communicable diseases such as measles, chickenpox, scarlet fever, have never been successfully transmitted to lower animals. Chickens are resistant to infection with lockjaw. This type of immunity, which is the power of resist-

ing any specific infection by natural heritage, is termed natural immunity. It appears that in such cases the germ is unable to adapt itself to the conditions that exist.

Under natural immunity there is also found to be a great variation in the resistance of separate races of mankind. It appears that if a disease has been present for ages, there is a natural immunity that results to a certain degree. Such races in which a disease has been prevalent for ages are less susceptible than are other races among whom the disease has been more recently introduced. Tuberculosis, which has been prevalent in certain parts of the world for a long period of time, has been introduced to Indians, Negroes and Esquimaux more recently, who appear to be much more susceptible. The disease also runs a much more rapid and acute course in these races. It is also certain that the difference in custom of personal and social hygiene plays an important part in the spread of disease. This may lead to false conclusions. The Negro is often considered naturally immune to malaria. There are frequent deaths from malaria in Negro children. Their immunity is really acquired immunity, that is, a protection acquired by having had the disease in early childhood.

## *Acquired Immunity*

Acquired immunity is that immunity which one has after one has had an attack of the disease so that one may be further exposed to the infective agent without contracting the disease. As to individual differences in resistance to disease, it has been found in experimental animals to differ very slightly.

Immunity may also be acquired by inoculation into the body of a suspension of weakened or dead disease germs or by a small amount of toxin which the disease germ produces. With gradually increasing doses of dead germs, active immunity against typhoid fever, Asiatic Cholera, and Bubonic plague is established. In the case of smallpox and rabies, a weakened virus is inoculated. Protection against diphtheria and tetanus (lock-jaw) can be obtained by injection of a weakened toxin which the germ produces. A resistance has been built up by the body in response to the injection received, which process is called active immunization.

There are a large group of disease germs which do not secrete strong toxins as does diphtheria and in these cases no specific means have been discovered to protect or treat against the disease as in the case of diphtheria.

Temporary protection, called passive immunization, can be produced in man by injection of anti-toxin or the protective element produced in the blood of a laboratory animal following the injection of toxin. Such protection lasts for but a few weeks, whereas active immunization protects for years and possibly for life. The blood serum of a person im-

mune to certain diseases is very destructive to the specific bacteria. It is able to destroy the bacteria which shows what happens to bacteria if they are taken into the body.

Man appears to be defenseless to such diseases as cancer and diseases of the blood called leukemias. It is true that research has been of considerable assistance in the treatment of cancer particularly, but it continues to be a principle cause of death. When one problem is solved another appears to take its place. Science has, however, assisted man a

great deal in furnishing weapons of defense and will undoubtedly continue to do so.

At times the Bible is used by some in an attempt to prove that vaccination is improper. Those who are in the work, and who are acquainted with the history of the men who discovered these means, as well as of the progress which has been made in overcoming certain diseases, are ready to accept them. The chief problem in the combat against smallpox, diphtheria, and even tuberculosis is a matter of educating the public to use the available means. A proper attitude should be developed toward these means. They should be accepted and considered a blessing.

## GOD'S EXTRAVAGANCE VS. OUR CONTROL

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**I**N these days when everybody seems to talk about birth-control and few seem to worry about passion-control, it is interesting to study the origin of that wonderful body of ours. No process known to us is so marvelous as the development of the human body and soul from a single cell, just visible to the eye, when fertilized by a cell even invisible to the naked eye.

Within nine months those two cells increase at least 1500 million times, says Prof. C. B. Davenport. One cell becomes 26 trillion cells. The two cells, once scarcely visible, become a living man with all his complicated tissues and his varied functions. In those cells lie unheard possibilities—intellect, comprehension, ambitions, emotions, moods. The heavens declare God's glory, yes, but even more wonderful seems the development of these two invisible cells. In those cells is a possibility of the image of God to develop. Nothing is quite so wonderful as the development of a child from these two primordial cells.

The destruction or the prevention of such a wonderful development, the frustration of God's plan in the development of a child, becomes a very serious matter. Any such interference needs divine illumination.

On the other hand it is right for us to think of the great extravagance we find everywhere in nature and its purpose. God, our Creator, supplies so abundantly. Each man is really a double of himself. He has two hemispheres in his brain, two eyes, two nasal apparatuses, two sets of teeth, two ears, two lungs, two hands and feet, two kinds of bowels and too many more things in pairs to mention. He can live comfortably with very much less than he has, but God never willed such. Providence provided super-abundantly. We spoke of the two cells that formed the new being. For a large family of twelve children only two dozen of such cells would be necessary in the lifetime of father and mother. And yet nature provides millions of these cells, and again millions.

The same allwise Creator who put such marvellous possibilities in those two cells, provided that the sweetness and beauty and love that is required to have these two cells meet, shall not be limited to the number of children that are to be born, nor should

that be the only aim. The culmination of pure love is an aim in itself and the Creator has provided for just that ten-thousand fold.

Unholy abstinence is as sinful as unholy birth control. How careful we must be to steer clear of both of these rocks causing destruction in matrimonial love.

### Do You Know--

- that the amount which the American people spend annually for medical and dental care is three and a half billion dollars?
- that we spend some 360 million dollars each year for patent medicines?
- that more than a thousand, or approximately one third, of the counties in the United States have no hospitals for general community use?
- that in South Carolina there is a doctor for every 1431 persons, as over against California which has one for every 484 persons?
- that in Great Britain a system of compulsory health insurance has been in force since 1911, under which 18 million persons (all those earning less than \$1250 per year) receive medical care (not including hospitalization), and that the government pays one fifth of the total cost, the remainder being divided equally between the employer and the employee?
- that voluntary coöperative plans of health insurance are in operation in New York City and Los Angeles?
- that the American Medical Association has at various times attacked almost all plans for health insurance on the grounds that they are "socialistic and un-American"?
- that an interesting and informing statement of these and similar facts may be found in the pamphlet entitled, "Doctors, Dollars, and Disease," issued just recently by a non-partisan fact-finding organization at Washington, D. C., known as the Public Affairs Committee?

# WHAT IS ESCHATOLOGY?

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**E**SCHATOLOGY is the doctrine of the last things. The Greek for "last" happens to be *eschatos*, so Christianity has adopted the term "eschatology" to cover the subjects discussed in that branch of theology. *Eschatos*, or its Hebrew equivalent, *acharith*, enjoys the same latitude our English word "last" does. When we employ this word we may mean one of three things: 1. We may use last in the sense of the last one. I am the last one in a room. The relation to the others who came in the room is numerical, and, consequently, external. 2. Last may also mean final. We often say that the last word has not been said about a certain subject. What we mean is that the final word has not been said, that our work has not reached its final or perfect stage. 3. We may combine one and two. Something may be last in time and in quality. The last stage of the drunkard, his *acharith* stage, shows the final results of the drinking of wine. When Balaam says that he wishes his end to be like the righteous, Balaam is thinking not only of something in the future, but also of something qualitatively different. The life of a righteous person will be different in kind in the hour of death (Num. 23:10).

## Three Elements in Eschatology

The Bible employs all three. *Acharith* days may simply mean "future" days. "Last" may also show a different kind of life. When Isaiah and Micah describe the peace of the last days there is a definite association of a different kind of life with these days (Isa. 2:2; Micah 4:1). Paul's last trumpet refers chiefly to the trumpet that introduces the final kind of life. He does not mean that this is the last trumpet that shall sound. That may or may not be so. But he does mean that this trumpet heralds a world order emancipated from all the inroads of sin and death.

In eschatology we must keep in mind, therefore, three things: 1. We must deal with facts that lie in the future. Revelation vouchsafes for us that these predicted facts will be history in God's own time. 2. We must study the final life no matter when or where we find it. We are the recipients of the benefits of the Resurrection now. Now we are the sons of God. Now we have the abiding presence of the Holy Spirit. This new life is final in quality, but not in manifestation. There is no higher quality of life than to be co-heirs with Christ, sons of God. In this sense Christianity in a full-orbed eschatology comes with its finality. No new religion can give us more than God and eternity, and Christianity is the only religion which can give us this. 3. We must see the proper relation between the present events, the future events, the past events, and a different kind of life. In short, "the eschatological point of view is, of course, originally historical and dramatic; a new world can come only with the new age and therefore lies at first in the future. But the coming age has begun to be present with the death and resurrection

of Christ. From this it follows that of *the coming world likewise a present existence can be affirmed.*" (G. Vos, "Eschatology and the Spirit in Paul" in *Biblical Theological Studies*, Princeton Faculty, p. 245.)

## Eschatology and the Future

We are not surprised to find three emphases. On the whole dogmatics has emphasized the futurity of eschatology. This is not absolutely true. A. Kuyper points out that Maastricht never had a locus for eschatology but subsumed it under the doctrine of salvation and the doctrine of the church. Karl Barth has also been notoriously guilty of doing an injustice to the predictive facts. When Karl Heim speaks as a dogmatician he emphasizes future events, but when he lectured on *Romans*, he emphasized eschatology as something already present. The new life was hidden in the present world forms but would come to full glory when these forms would pass away in the birth woes of a new creation. The Reformed master minds, H. Bavinck and A. Kuyper, also emphasize the future element of eschatology, but, likewise, take great pains to show the relation between the future and the present redemptive treasures of the Christian.

Why is this peculiar to dogmatics? A dogmatician is not at liberty in his choice of subject material. It happens that the Belgic Confession in Art. 37 and the Westminster Confession in Arts. 32 and 33 speak of future and dramatic events. The eschatological aspect of justification, for example, is never mentioned. But what prompted the church in accepting this is, of course, partly historical. The church of the Reformation had to clarify the doctrine of salvation. Although John Calvin's emphasis on the doctrine of the Holy Spirit paved a new road in eschatology, his was not the prerogative to ride on it. The Reformers reacted against Rome, and Rome is guilty of perverting the beautiful harmony between the doctrine of salvation and the doctrine of the last things. The eschatological glow through the *City of God* and the political intrigues of the church was changed into an adoration for the church as a salvation institute, or salvation clinic. Their doctrine of salvation was shaded by their conception of the future and the urgent task of the day was to explode the error of salvation first. The Reformers made a splendid job out of it. In justice to Rome, Rome had to react against the vagaries of the early chiliasts. Still Rome could not reclaim the lofty position the apostle Paul had reached. The transfer of the Kingdom of God to the Roman Church as a hierarchy has made this forever impossible. There is another reason why Dogmatics will always emphasize the future aspects of Eschatology. The present glory will always remain but the very first sign of the dawn of the final glory. The new life is the eternal life, but at early dawn. Woe unto any presentation of the

final life that did not delineate in glowing colors the crowning day of our Lord and his church, of all the days the most majestic.

### Eschatology and History

The second emphasis is to ignore events. Karl Barth in his *Kirchliche Dogmatik* thinks of eschatology as everything the redeemed have received of the Holy Spirit. God is the true *eschatos*, that is, God is final in existence and in His ways. There is the vague statement that Eschatology among other things is that which is still to be experienced of this relation between the redeemed and God. The strange thing is that nothing is mentioned about future events. Possibly this section of the *Dogmatik* could not include it, but the omission seems to have been made advisedly. There is a similarity between the Karl Barth who wrote an exegesis on *I Corinthians 15* and the Karl Barth who wrote the *Dogmatik*. Events are only history, and history practically seems to be *per se* sinful. Rudolph Bultmann of the Form School also ignores events. The scenery of angels and trumpets is merely the Jewish dress eschatology has acquired in time. This is a logical conclusion of the Form School. The Form School in general means that the gospels as we have them are a collection of the stories of Jesus in the form they assumed in the early church. Bultmann seems to go farther. Even the message of Christ was borrowed from the Jewish forms. We must recognize that Christ was an eschatologist, but we should not throw the child away with the bath. We must see in the forms the true content. Eschatology is God speaking to man.

Philosophy has its way of climbing into the eternal. In the main the two reliable ladders are the *Phaedo* and the Ideas of Plato. In *Phaedo* a philosopher loves death because death emancipates him from the physical world, the prison house of the soul. We are not interested in showing a fundamental inconsistency in this position. In passing note, however, time is the very requisite of all thinking. You and I could not think for a moment unless we analyzed things, separated things to weave them together again in consciousness. To do this requires the mystic power of time. How can we jump out of our time-conditioned consciousness into a timeless eternity? An aviator flying the aeroplane named "time" can ascend into the boundless skies named "the eternal," but he would not think for a moment to jump out of his plane for somehow something would happen—he would fall to the earth of time-conditioned facts. A few illustrative representatives are the realists of the Middle Ages; Kant's *noumena*, through ethical endeavor ushering in the Kingdom of God within the limits of reason; Fichte's ironical reply to popular Christian eschatology of the transcendence already his; Hegel's *logic*; and Schleiermacher's eternity in every moment of his time-conditioned existence. In our day John MacMurray in his *Creative Society* points out that we need such an eternal undergirding which he calls the Kingdom of God within us. The fact is that all this is within us, but it is not the Kingdom of God. A religious-philosophical combination is found in the writings of Paul Elmer More. To him Paul is a calamity.

Luther and Calvin are accursed satellites of this great Jewish eschatologist. The Greek Fathers should be embraced with undying affection because they had the acumen to discover the identification of the Ideas of Plato and the Kingdom of God in the teachings of Christ. Thus the catastrophical offense of eschatology has been removed.

### Events Reduced to Symbols

The neo-Kantian philosopher, Cohen, tried to make Jewish eschatology palatable to the modern mind as Philo tried to make Jewish thought in the days of our Lord. Events become symbols. But did he have any Jewish eschatology left? Although we admire P. E. More for what he has done to preserve culture in this democratic era of ours, we cannot understand how More can arrive at his conclusion. This Greek savant fails to see, as well as Cohen did, that he killed the very essence not only of Jewish eschatology, but of Jewish thinking. The Greeks seek after wisdom, but the Jews require a sign. God is not known through philosophy to the Jew, but through the *acts* of redemption. God is known through the deliverance from Egypt. God is known in our Christian life through the act of the cross, and the resurrection. Bearing in mind another thought that sin is so interwoven with the events of this world that no natural development can extricate even the coarsest roots, we look forward to a great event when God will dynamite this world to destroy the very finest root of sin. To us also God is known in what he does for us, for the gospel is an event.

In literature we find in Dostoevski's *Crime and Punishment* as well as in his *Brothers Karamazov* resurrection as a qualitative change, but not a future event. True, the fair Sonia reads the story of the resurrection of Lazarus, but the outcome of the two novels is that the main characters have a new purpose from a new source within. This then is the resurrection.

The last emphasis is the beautiful relation between the present new life and the new life in its final manifestation. The greatest proponent is none other than our Dr. G. Vos. Much that we could accept of Karl Barth if reworked in our system has been said long ago by G. Vos. And if enough pressure is brought to bear we can have mimeographed copies on "Eschatological Studies in the Old Testament," a study which would do the world good to absorb to the very last period.

### Sin, Grace, and Christ's Resurrection

Positively, certain requisites must be maintained. The pivotal eschatological event is the resurrection of our Lord. Paul skips from easter to our resurrection. Jesus arose to return. In the meanwhile we are told that we are seated in heavenly places. The resurrection reminds us of the cross. As a result of the cross Christ is the eternal lamb of God. The Book of Revelation casts its brilliant spotlight particularly upon this endearing name of our Savior. The cross for the sinner means that the world is crucified, something which could not be said if the cross did not break the very backbone of this condemned world. The cross reminds us of the birth

of Christ. The virgin birth of our Savior was necessary to break the Adamic line of sin, but also to bring into this world the Son of God, the Messiah, who was set aside from all eternity to usher in a new life. We may never dissociate the birth of Christ from the lofty and exalted predictions of the final glory of our Redeemer.

The necessity of the virgin birth is very clear—sin. Eschatology was in this world before the entrance of sin (cf. the tree of paradise), but after sin made its entrance all doctrines of the last things of necessity must be related to sin and grace. The line of demarcation allows no dispute on this score. Egyptian, Babylonian, and a good deal of Greek eschatology is determined by the movements of the stars, but the motivating power in our eschatology is God's grace defeating all the power and results of sin. How easy it is to speak of the future as if we had a private wire with the Almighty and still to forget the underlying movements of sin and grace. For the believer the great world upheaval is an act of God's grace as well as God's justice.

### ***Dispensationalism and the Cross***

Within the Christian family two thoughts become self-evident. In fact these two thoughts may be reduced to one. Can there be watertight dispensations as the dispensationalists claim? Let us trace the results of such a claim. First, are there different dispensations as far as sin is concerned? Are there different "hells" for the lost, possible two, one for the lost Jews, the other for the lost Gentiles? Romans three informs us that we all have sinned and enumerates sins common to all men and all ages. Cain was a murderer, Noah's generation were not paragons of morality, Ham seems to be imperishable, and Abraham isn't any worse than we are when he doubts the power of God while in Egypt. David's sin was not peculiar to a dispensation. If we all are sinners, what could the grace of God do for us but forgive our sins? "And ye shall call his name Jesus."

Let us go a step farther. Not only can there be no radically different dispensations for evil, there cannot be any for grace. Suppose there are different dispensations in God's dealing with men. That is, one age is saved by conscience, the other by law, our age by grace. I, then, am placed before a horrible choice. The first conclusion is that there must be different ways of salvation, a conclusion some do not fail to assert. Is the cross the result of Israel's failure to crown the Lord the King of the Jews? Then this dispensation of grace is the by-product of the revelation of God, and not the indispensable fact of the eternal grace of God. The cross loses its essentialness. With all reverence to the Father, why did he allow His son to suffer this death if other ways were possible. Dispensationalism, therefore, with its watertight compartments of history has destroyed the centrality of the cross.

But suppose I say that this is not the case. Suppose I say that all men from Adam to the last saint are saved by grace. If so, one fails to see then how there can be different dispensations. The cross de-

stroys all dispensations for it breaks down the wall of partition. Suppose the Jews had accepted Christ as a king? Would God have saved us without the cross? One radio preacher ventures the explanation that Christ would have then been captured by the Romans and thus executed. But this preacher forgets that Christ believed God gave Pilate this power over Him. Suppose the Jew will have a kingdom age different from the age of grace. Well, then, how can the Gentile world saved by grace ever create jealousy among the Jews? As a preacher I cannot be jealous of Roosevelt's popularity for we are interested in different matters. So also the Jew and the Gentile. If the blessing is different, then jealousy is excluded. From now on Christ will have two peoples, two brides, and why should we not say, seven according to the number of dispensations. Dispensationalism consistently applied is the death-blow to the centrality of the cross.

Another requirement is that we relate the development of evil in Scripture as well as that of the good. There is a relation between Babylon of Daniel's day and the Babylon of Revelation. The earthquakes that are also heartquakes, the rumors of wars, the coming of pestilence, and the final return of the Lord with catastrophic suddenness are not loosely related events in the program of our Lord. The man of sin, the son of perdition, is more than Antiochus Epiphanes. He is the consummate embodiment of the sin of Paradise—"I am God."

### ***Pentecost and the Spirit***

The Ascension and the Pentecost often receive a stepchild treatment in the subject of the last things. In a sense they are not the last things, but without them there could be no return of our Lord. In the ascension we see the Christ interested only in one thing at the right hand of the Father—the last things. (Ro. 1:1-4) Pentecost is the return of the Lord in His Spirit preparing us to serve Him eternally when He shall come in person. Who is the Holy Spirit? He is the earnest of our redemption. He gives us the new life of love, mercy, and peace, the life of heaven. Pentecost also shows the true brotherhood of man, the nations united in the blood of the Lamb, the renewed humanity. Pentecost symbolizes God's purpose, all nations shall own Him Lord.

All the redeemed from the nations shall be united through the Holy Spirit. But how shall sinners be saved? Only when they hear the preaching of the gospel. How shall they hear the gospel? Only when the preachers are authorized to go. And who shall authorize them to go? Christ does this through His church. This is the plain teaching of Romans ten and of the farewell command of the Lord to his disciples. Rightly understood the church has an eschatological character. Preaching is the divinely appointed instrument to bring in the harvest for eternity. Will the Lord wait until the Kingdom Age when the clever Jew will succeed where Gentiles have failed? Strange that the Holy Spirit needs national crutches for his work. No, Christ will not come because preaching has been a failure, but because it has been a success.

### The Triune God

Positive eschatology may not divorce itself from a sound doctrine of God. Let us notice negatively what that means. There is a notion that the personal Christ can do better work when He comes than what the Holy Spirit is doing today. That is, the glorified Jesus, for still he is human, will be more successful than the God given gift to the Messiah—the Holy Spirit. What happens to the Holy Spirit? In a new dispensation does he recede to the background? Does He not have to cleanse the heart? If so, why then will the personal Savior be more successful than the present way of preaching. By emphasizing the great blessings of the personal Christ one is in danger of destroying the proper balance between the Father, the Son, and the Holy Spirit. Christ looked forward to the coming of the Spirit. Why? Christ believed in the Trinity, and that each person had a specific task, eternally so!

Positively, a true emphasis upon the whole Trinity will bring out that eschatology is very much interested in the attributes of God. How can two walk together except they agree? Christ came to reveal the Father. We shall see God. God has betrothed us in righteousness, faithfulness, mercy, loving-kindness. If we desire to know the quality of this new life, we must renew our studies of the attributes of God for a God of love cannot associate with a man who hates his brother.

### Our New Life Eschatological

Besides a true knowledge of the Christ, of the Triune God, we must also have a true knowledge of ourselves as renewed by the Holy Spirit. We are justified. Justification is the verdict of not-guilty of the judgment day anticipated and realized in the heart by faith. Sanctification is the life of eternal light and purity shining through the darkness of sin in this world. Baptism is the death to the old world, and the entrance to the new life. This is also true of the baptism of John the Baptist. His converts were baptized to enter the kingdom of God. If it is true that Christ arose for our justification, that the resurrection is eschatological although as all acts of God's redemptive power, historical, then it follows that all salvation is eschatological. Because salvation must grapple with the problems of this life, and of sin, we may say with Dr. Vos that these concepts common in our terminology have a semi-eschatological character. From Paul's point of view, from the early church's point of view, living before the Reformation and the Roman deflection salvation was a comprehensive concept, including time and eternity. If we in our Heidelberg Instruction would point out these truths we can vitalize our preaching in this eschatological age by presenting a systematic and positive eschatology.

Of course, from this point of view eschatology is the great ethical power in our life. Paul looked forward to the day of his coronation. The Bible considers time a servant of eternity. It is the scaffold upon which we build our eternal destinies. The

brightness of our star in the eschatological firmament is determined by the use we made of time. The life we shall live perfectly in the future is the life we must live now. In so far as we do that we shall realize what that insignificant cup of water meant, the shy visit we made to a jail to encourage a friend, the comforting word we dropped at the bedside.

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## JEREMIAH

He goes about in the city,  
In the hills and the lands of his people;  
The weight of the hills is upon him,  
The burden of woes bows him down,  
The turning away from Jehovah.  
He feels in his soul the sins of his race.  
He knows the second love —  
The faithless love —  
Grows cold upon embrace.  
O prophet Jeremiah,  
The beautiful sorrow  
Of your vision!  
The gall and the wormwood  
Of sorrow; the beauty  
Of courage and light!  
You saw the false love  
Stealing the heart of your people.  
You called them back  
To the white-burning love,  
The pureness and fulness of faith.

By the rivers of waters  
Of Israel, in the land  
When the sun was low —  
In the grayness your voice was heard.  
Foreshadows of doom, in Zion,  
Knew fear when your plaintive voice  
Flowed stilly, clearly on  
Through strident din of multitudes,  
The lusting, lurching multitudes  
Who crushed the soul  
(And slew the words  
Before they found their mark)  
Of prophet Jeremiah.  
You died by their hands,  
You suffered the sin,  
You said the good word,  
And you died by their hands.  
Then Jehovah, the God,  
Sent your people to bondage,  
But you He released —

From the sorrow — to the beauty —  
By their hands. . . .

CORNELIUS VAN ZWOLL.

# A MAY DAY

"Rrrrrrrr!"

It's the raucous ringing of an alarm clock. Yours, perhaps?

Such an unpleasant and rude beginning of the day!

That alarm clock's voice is provoking—so sudden and so startling. It cannot compare with other voices which we might hear in the morning if we but tuned our ears to hear.

The clarion crow of the rooster, for instance, has a ring of challenge in it which is an inspiration to be up and doing. But we city folks seldom hear this prince of early risers. He is outlawed from the city.

This May morning it was a robin duet that awakened me.

"Cheerio, cheerio, cheree, chee, cheerio, chee!" sang one robin.

"Cheeryup, chip, cheerup, chip- cheree! cheree—" sang the other.

The voices harmonized and blended into a beautiful morning hymn. There is nothing alarming about that kind of alarm clock. It rather gives one a sense of peace, a warm glow of contentment, and happiness. And it stirs, deep within the listener's heart, thoughts and emotions of worship.

It is a beautiful custom, this custom among the birds to begin the day with song. Before light has fully dawned one of the feathered folk peeks out from under his wing and sees the grey light. He shakes himself a bit, and then murmurs a sleepy good-morning "cheep". Another fluff of feathers hears and answers the greeting. Then another, and another. If it is truly a good morning, then a song is in order. So, at least, they seem to think. And a burst of melody follows.

Not every bird joins the chorus. Not every bird is gifted with a song. But listen to the robins, meadowlarks, brown-thrashers, cat birds! Even the English sparrow tries his hardest. The bluejays and others join in with such calls as they can utter, and the woodpeckers drum on their favorite hollow trees. Such a concert!

Remarkable, isn't it, how all those different voices blend? Without a leader, without practice, each singing his own song, yet there is no discord at all.

It's a pity we haven't the time, or the inclination, to adopt this morning custom of the birds.

We were walking toward the sun-rise, my companion and I, on our way to the day's task. And as we walked we watched the changing forms and colors in the sky.

"Do you know," said my companion, suddenly, "I'd like to have charge of the sunrise pageant just for once."

That was a new idea to me.

It surely would be very interesting to order and arrange all those successive changes, to blend the shades of pink and grey and blue, to mold the soft cloud masses into many graceful forms. What artist would not thrill at the thought of such material to work with?

But, if my hand were to attempt that I'm afraid there would be a sad lack of harmony and symmetry.

There would be many a clashing of colors instead of soft shades fading into each other. There would be awkward angles and corners in the cloud shapes. There would be changes too abrupt and movements too sudden. Only a master artist could do it well. In fact, it is only *the* Master Artist who can achieve such perfect harmony of color, grace of form, and majesty of motion.

Why should beauty give us joy? I do not know, but the fact that it does tells us something about ourselves. And if beauty does not thrill us, does not even attract us, that fact speaks much about us, too. A dog is a remarkably intelligent animal. But who ever saw a dog gaze at the glory of sunset? or stop to admire a flower?

A flower . . . .

"Solomon in all his glory was not arrayed like one of these,"

We are familiar with those words, but what do they mean to us? Have you really seen the beauty of a lily's robe?

If you have held a flower in your hand, just one flower, even a very common one; if you have given it more than a passing glance of admiration; if you have noted its graceful form, its colors, its lines; then you have begun to see something of the meaning of Jesus' words. But you have only begun.

There is much more to be seen, much more to admire.

It seems to me that everybody should own a little magnifying glass—the kind which can be had at a very small price and which can be carried in the vest pocket or purse. Little though it is, this glass reveals the most astonishing things! With it one can come much nearer to appreciating Jesus' words. That same flower which we admired a moment ago is now seen to be of exquisite texture. How shall I describe it? Shimmering beaded satin . . . . But one must see it!

The tiny forget-me-not has a surprise for us, too. With the unaided eye one can see the touch of white upon the blue. But with the magnifying glass we see the dainty star-shape of this crown-like center. Its design reminds us of a snow-crystal, but it has five points instead of six. And the colors! Pure white against the blue, with the golden yellow of the tiny stamens at the very center!

And, besides all this beauty, the flower has life. Color, shape, texture, perfume, nectar—all came from the depths of a tiny, mysterious seed. How can such a thing be?

What stores of pleasure, enjoyment for eye and ear and heart, are not found in the simple every-day things around us on this May day!

How proud we may well be of our Father's handiwork!

A little tour of inspection around the yard at the close of the day—lilies-of-the-valley and forget-me-nots in bloom. They are just in time for a Mother's Day love-token, arrayed in a glory exceeding Solomon's.

M. M. S.

# THE SIT-DOWN STRIKE

## Two Different Views

### Pro

**N**EXT to the issue of the Supreme Court nothing in recent months has so stirred the country as labor's new strike technique commonly known as the "sit-down." Though it has been hailed by labor as a very orderly and effective way of dealing with recalcitrant and exploiting industrialists, and has been tacitly or openly condoned and supported by progressive public officials, it has been roundly denounced by the alarmed industrial overlords, the reactionary chambers of commerce, and the Tory press. It has been variously attacked as "revolutionary," "lawless," "a menace," "vandalism" and something "more dangerous than a foreign invasion."

Unfortunately, a section of the religious press, including THE CALVIN FORUM, has joined with the reactionaries in oversimplifying the problem and blindly denouncing the new technique. In the April issue of this magazine the editor wrote:

"The sit-down is not a strike. It is a sit-down on law and order. To forcibly seize and hold the property of a corporation, thus depriving that corporation of the use of its machinery of production, is a form of vandalism that disgraces the American labor movement. . . . The sit-down strike is a resort to violence with very serious implications."

Now since this magazine purports to be a forum, and one side of this issue has already been presented, it might be well also to look at the other side and briefly to state the case for the sit-down.

First of all, the sit-down is a strike, the dictum of the editor of THE CALVIN FORUM notwithstanding. It is a strike, which, like all others, seeks effectively to stop production. This is its only, and incidentally wholly legal, objective. That this is its only aim is evident from the history of the two great automobile strikes which have been singled out for special criticism. During the first stages of the General Motors strike, the workers agreed to evacuate the plants if the company would guarantee that, while negotiations were in progress, it would not resume operations or move machinery and dies from the factories. The only reason why the sit-down was not then immediately terminated, but made to drag on for several more weeks, was the fact that the corporation refused to make this promise. When in the course of the Chrysler strike this promise was actually given, the plants were peacefully vacated before the settling of the strike. Nowhere have sit-downers challenged the ownership of a plant; they have merely challenged the right, during a strike, of employers to dismiss them and carry on production with professional strike-breakers or thugs. Secretary of Labor Frances Perkins confirmed this contention when she said: "Careful inquiry indicates the sit-down strikes do not reflect any widespread movement to defy the law or impair civil government or change current conceptions of property rights." The objectives of sit-downs, she affirmed, were the "usual ones of unions in labor disputes."

But the sit-down is not only a genuine strike, it appears from many angles to be a distinctly improved type of strike. It is obviously so, of course, for the workers who by means of it gain for themselves a greater bargaining power and can force a more speedy settlement. But the sit-down method also has advantages for the authorities and the general public. It effectively obviates the violence born from the hiring of strike-breakers, and reduces the chance of a long, drawn-out struggle, with its continued disruption of production and general economic dislocation. The sit-down strikes have been remarkably free from destruction of property, and what is more, from loss of life. The older type of strike, with its provocative picket line trying to keep out strike-breakers, even when waged on a minor scale, practically always produced a good deal more violence.

But regardless of these admitted advantages, the sit-down remains an act of lawlessness, say its opponents. Granted that this is true, certainly no person interested in justice, would simply denounce an act of lawlessness and stop there. That would be tantamount to calling the War of Independence a lawless rebellion and letting it go at that. Pertinent questions in this connection are: Of what was this lawlessness born? Did the workers first try all possible legal methods? Did the corporations perhaps set the example for and provoke to lawlessness?

An answer to these questions can be found in the history of the auto strikes themselves and in the minutes of the La Follette Civil Liberties Committee. The fact is that, before the strike, employees of General Motors tried in every peaceful and legal way to get their corporation to obey the law of the land by having it grant them the right of collective bargaining. Their efforts were frustrated on the part of the corporation by delay and evasion. In the meanwhile the company, again in defiance of the law of the land, continued to discriminate against union members, to spy on its workers, and, in the case of its St. Louis plant, to dominate a company union. Hereupon the workers took their grievances to the National Labor Relations Board, hoping thereby to get relief from their lawless oppressors. But the corporation, by means of an injunction, had the hearings stopped and the hands of the Board tied. A few months later, in December, 1936, the United Automobile Workers of America again requested a conference with leading company officials with the purpose of bargaining collectively on behalf of the company's employees, but again this fundamental civil right, guaranteed by law, was denied.

It was of this sort of repeated lawlessness, borne patiently by the union for many a month, that the sit-down in General Motors was born. It was devised not to "sit down on law and order," but rather to "enforce law and order" upon a lawless corporation.

As for the Chrysler strike—the reasons for it, and the issue of lawlessness connected with it, are very ably discussed by Homer Martin, president of the U. A. W. A., in his letter sent to Governor Murphy on March 22. After having cited various examples of "long-standing and deep-seated evils from which the workers have suffered," he has the following to say about lawlessness:

"As we have stated, the strike (itself) was precipitated because of the corporation's refusal to abide by the Wagner law which gives sole collective bargaining agency upon a majority basis. This the company consistently refused to do, and insisted upon its representation plan despite the fact that, with the beginning of the alleged negotiations, 112 out of a possible 120 of the so-called workers representatives resigned in favor of the union. . . ."

Again, the workers challenge the right of a corporation to arbitrarily decide what laws they will obey and which they will disregard. Senator William E. Borah put the proposition well when he said: "The workers are fighting for their rights in an economic system dominated by lawlessness."

The lawlessness of gigantic corporations in this country is a national scandal and has resulted in wholesale disrespect for the law and for the courts which do the corporations' bidding.

If it is a good thing, and we believe it is, for the workers to obey the law, then it is only just and only fair to expect the abide by the law."

You have stated that you will use the full power of the State to enforce law and order. If you demand obedience to the law from the poor, exploited, and sweated workers who are fighting for the very existence of democracy itself, and who are seeking to protect the property right of their jobs, why do you not demand the same compliance with the Wagner law from the corporations?

Let us remind you now that if the corporation had obeyed the Wagner law in the first place, there would have been no strike, or if it would now obey the law, the strike would end immediately.

Therefore, in the interest of true democracy and a workable plan of human relations, in the interest of human lives and



happiness, in the interest of industrial peace and of law and order, we ask you to use your good offices to give the workers of this State a square deal and avoid needless human suffering and bloodshed by demanding that the corporation likewise abide by the law."

All this does not yet prove, of course, that the sit-down is legal. But it does show that in this matter of strikes there was lawlessness on the side of capital as well as of labor. That in both THE CALVIN FORUM and *The Banner* only the lawlessness of labor, certainly the least culpable, should have been singled out for denunciation, is highly regrettable and perhaps somewhat significant.

But although the sit-down is illegal under present law and its traditional interpretation, it may not remain so. There are those who believe that the new technique may in time be recognized as within the law. They point out that virtually every great civil and religious liberty has had to be won by challenging existing law—in other words, by acts of temporary lawlessness. Chief among those is perhaps James M. Landis, chairman of the Securities Exchange Commission and dean-designate of Harvard's Law School. In a recent address to law students he pointed out that practically every weapon developed by labor was held illegal in its early stages. Said he:

"The history of our law is replete with illustrations of the creating of new rights. In the employer and employee relationship, the rights of employes to quit work together for the simple end of improving the conditions of labor found recognition only in the early nineteenth century.

Indeed, the right to strike and, through such economic pressure, to force collective bargaining found no recognition in this country until the turn of the century, and even today in many states it is still of doubtful standing.

But this insistence upon collective bargaining refuses to stand still. . . .

In recent months we have seen the advancement of a new claim to take measures that will effectively prevent all production until grievances are satisfied—action that in its economic effects is the counterpart of the lockout, but, because of any relationship such as the lockout possesses to property, finds itself with doubtful traditional legal justification.

The eventual outcome of such a claim will depend in part upon the emphasis law will give to the concept of property and its inviolability in its industrial and corporate setting to economic pressure of this type—and in part, perhaps, on the capacity of our law to devise new concepts and mechanisms to meet the needs out of which this type of economic pressure has been born."

The inviolability of property "in its industrial and corporate setting," as Mr. Landis puts it, is certainly very questionable from the viewpoint of the economic realities. For although all men are not equally convinced that such property has been accumulated by withholding from the workers a part of the value which they produced, it ought nevertheless to be clear that "property" of owners in which the security and the very lives of thousands of workers are bound up has become a very unprivate sort of private property. To compare the seizure of such property with that of a man's house or automobile is to overlook a fundamental difference.

As for Christians, they may be expected to be interested in the weightier matters of the law, such as justice and mercy. They can hardly be said to follow the best traditions of prophetic Christianity when they tithe mint, anise and cummin in company with social reactionaries who quibble about a strike technique. In a case where law and justice are at odds, let Christians show Christ's passion for justice, rather than the Pharisees' blind devotion to mere legality. Let them conscientiously avoid the unworthy attempt to settle a many-sided issue like the sit-down strike with a few over-simplifications or with mere labor-baiting denunciations of the Hearst variety. Perhaps then they may discover great truth in a recent declaration of the United Christian Council for Democracy, which holds that "the questions raised by the stay-in strike are a challenge to our civilization to bring its property concepts into conformity with the needs of social justice rather than a challenge to the strikers to confine their tactics to methods which are more traditional and incidentally less effective."

BERNARD FRIDSMA.

## Con

THE question whether the sit-down strike is justifiable from the Christian point of view cannot be answered in the affirmative upon the premise that existing injustices in employer-employee relationships call for drastic action. Two wrongs never make one right.

Neither does the answer depend upon the effectiveness of this newest weapon in the modern class struggle, nor upon the apparent success in reaching the objective. The means used are not sanctified by the end sought, neither is the end sanctified by the means used.

The answer to the question whether the sit-down strike is justifiable does not depend upon one's view of the working man's "property right in his labor." The Christian labor movement believes that the worker has such a property right. Upon that premise we base the right of free working people to bargain collectively with their employers, and the right to accept or to reject a job, if no satisfactory agreement relative to working conditions, wages and hours, can be reached. Man's property right in his labor is linked up with himself. It has no connection with the property of his employer: the factory or the machinery, paid for by the employer and with the title in the employer's name.

Although it is true that the working man has something to say in regard to his working conditions, has the right to determine for himself or in conference with his employer how much work he shall render for the wages he is to be paid, the extent of the exercise of this "property right" in labor is still undetermined, and cannot be exercised to the extent the C. I. O. has gone.

Those who claim that since the factory and the machinery have been bought with money which the owner could not have gained without the aid of labor, come dangerously near to the socialist theory that "workers are the only producers," and when from their statement they deduce the right to occupy the factory and to stop others from using the machinery, they in fact agree to the socialist-communist principle that "the producers, the workers, should be the owners of the means of production."

The question whether the sit-down strike is justifiable from the Christian point of view can only be satisfactorily answered in the light of God's revelation in regard to property rights, in regard to the requirement of obedience to the law, and in regard to the present legal status of employer-employee relationships.

The Christian labor movement, opposing and condemning the abuse of the private right of possession of property, cannot, upon the basis of the explicit teachings of the Word of God, reject the right of possession of such property, and cannot agree with the defense of the academic side of the question whether the combined earnings of capital and labor, over and above the wages paid, does give workers the right to take possession of private property not legally belonging to them. After all, wages earned and paid are always the result of agreement, be it oral or written, individual or collective. With the payment in full of the wages agreed upon the employer has fulfilled his part of the bargain; it is the employee's part of the bargain to concede that what he does not receive as the result of the limitation of his agreement belongs to the employer. If that share proves to be too large and the employee's share too small, the worker's remedy is to seek a better agreement for the future upon expiration of the current agreement. In this connection it is conceded by the Christian labor movement, that organization of the workingmen does provide the means for better regulation of working conditions, and that through genuine collective bargaining exploitation of labor by the oppressing employer can be reduced to a minimum.

With the right to private possession of property is inseparably linked the right to protection of that property. Trespassing upon another's right of possession and upon another's property is illegal in all civilized countries. The holding of one's property for the ransom of another is also in conflict with existing law.

Even if we should contend—which the present writer denies—that the existing laws of the land in regard to trespassing, to property rights, and to protection of private property, are wrong, it is nevertheless the duty of the Christian to obey the law for God's sake. The remedy lies in seeking repeal of existing law and the constitutional enactment of laws embracing our conception of what is just and equitable. The Christian labor movement, in obedience to the precepts of God, must always operate "within the law," and neither the Christian nor the Christian's collective action may set aside existing law for utilitarian reasons, regardless of the merit of the objective one seeks to achieve.

The present legal status of employer-employee relationships is that of free men, each with his own rights, his own privileges, his own responsibilities and his own duties. The exercise of these on the part of either requires respect by both for the other's prerogatives. Only upon this respect for one

another's rights, privileges, responsibilities and duties can a satisfactory mutual working program be built. If lack of understanding or unwillingness by either party results in oppression from either side, the regulatory intervention of the lawgiver must step in and define by legislation these rights, duties, responsibilities and privileges; and in case of willful oppression and suppression of the weaker economic groups, it is the task of government to impose restrictive and protective regulation of the relationships.

We conclude that the sitdown strike is a transgression of the law of God and man, and is as illegal as lynching is at the hands of the mob, even though the man lynched might be guilty of the deed of which he is accused, and the penalty would not be too heavy if administered by duly instituted authorities.

JOHN VAN ZWOLL, General Secretary,  
Christian Labor Association.

## CROSS SECTIONS OF LIFE AND THOUGHT

By the Editor

### ● The Hodge Tradition

DR. CASPAR WISTAR HODGE, who departed this life February 26 at the age of 66, was the last representative of the famous Hodge family which has meant so much for Princeton Seminary. With him the Hodge tradition dies at Princeton in more than one sense. It is deeply to be regretted that this last of the Hodges, despite his erudition and devotion to Reformed scholarship, did not hold a position of greater influence among the Princeton student body than he did, and that his writings have been so few. Now that the Hodge tradition has departed from Princeton not only in fact but also in name, those of us who love Reformed theology and have also other ties of connection with Princeton Seminary, are deeply interested to know who will be invited to occupy the chair of the Hodges at this historic Seminary. Says Dr. Samuel G. Craig, Editor of *Christianity Today*, in the April issue of his paper:

The passing of Dr. Hodge raises an anxious question for all those concerned about the future of Princeton Seminary. Who shall be his successor? It is the chair of Systematic Theology which more than any other has given tone and character to the institution in the past; and what has been true of the past we may be sure will be true of the future. Hence the kind of man chosen to succeed Dr. Hodge is big with meaning for the future of Princeton Seminary. If a man not only of unquestioned but of unquestionable loyalty to the Reformed Faith, as it has found expression in the Westminster Standards, is chosen to succeed him, we will have high hopes that the institution, despite its reorganization, will not depart far from the faith of its founders. Otherwise such hopes as have been recently engendered by other developments in connection with the Seminary will receive a severe set-back, perhaps altogether destroyed.

### ● Christian Schools and the Supreme Court

In the April issue of our magazine we have spoken editorially of the President's proposal to reorganize the Supreme Court. How the liberties of the minority may be jeopardized by such "court reform" is brought out tellingly by David Lawrence in the April 5 issue of *The United States News*, writing under the caption: Individual Liberty and the Courts. The sub-title is significant and is deserving of the attention of those who seem to be of the opinion that this issue has no serious implications

for our religious liberties. It runs thus: Protection afforded private religious schools by Supreme Court is an example of the importance to the citizen of a just interpretation of the Constitution as against temporary majorities which sometimes seek to undermine religious freedom.

Here are the opening paragraphs of this thought-provoking article:

Likewise, with respect to private schools in Oregon, the Supreme Court took note of the fact that some of the private schools were business enterprises, that they had met the same educational standards as governed the public schools and that to put them out of business by an arbitrary law was really to deprive them of their property without "due process"—the words of the Fourteenth Amendment.

It was Mr. Justice McReynolds who delivered in 1923 the opinion of the Supreme Court in both these cases. He wrote in the Nebraska case:

"That the State may do much, go very far, indeed, in order to improve the quality of its citizens, physically, mentally and morally, is clear; but the individual has certain fundamental rights which must be respected. The protection of the Constitution extends to all, to those who speak other languages as well as to those born with English on the tongue. Perhaps it would be highly advantageous if all had ready understanding of our ordinary speech, but this cannot be coerced by methods which conflict with the Constitution—a desirable end cannot be promoted by prohibited means.

"For the welfare of his Ideal Commonwealth, Plato suggested a law which should provide: 'That the wives of our guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child his parent. \* \* \* The proper officers will take the offspring of the good parents to the pen or fold, and there they will deposit them with certain nurses who dwell in a separate quarter; but the offspring of the inferior, or of the better when they chance to be deformed, will be put away in some mysterious, unknown place, as they should be.'

"In order to submerge the individual and develop ideal citizens, Sparta assembled the males at seven into barracks and intrusted their subsequent education and training to official guardians. Although such measures have been deliberately approved by men of great genius, their ideas touching the relation between individual and State were wholly different from those upon which our institutions rest; and it hardly will be affirmed that any legislature could impose such restrictions upon the people of a State without doing violence to both letter and spirit of the Constitution."

But suppose there had been no Supreme Court, or suppose the issue had been left to Congress to decide, and suppose it had suited the whim of Congress to abolish private schools, or suppose it had been the mood or temper of the national legislature in the post-war bitterness to exclude German from being taught, would such a legislative action have been the sober, considered thought of a majority that was fair to a minority of our population?

### ● The God of Science

A rather common fallacy in present-day apologetic literature is the silent atheism that any thinker who argues against a bald atheism is arguing for the God of Christianity. In the field of speculative philosophy this fallacy assumes the form of confusing the vindication of Idealism, as over against Naturalism, with a vindication of the Christian Faith. Many a philosophy department in a denominational college, and an apologetics department in many a seminary as well, commits this fallacy. How a similar fallacy is committed again and again in that phase of apologetics which deals with the interrelations of natural science and religion, has recently been brought out effectively by Professor C. Van Til of Westminster Seminary. In a fine series of articles (whose only demerit was that the argument was quite beyond the level of most of his readers), published recently in *The Banner* (Grand Rapids), he has made the point that similarities on this score are not identities.

Under the title, "Do Scientists Today Believe in God?" the same scholar has recently published the gist of his lecture delivered at the February meeting of the League of Evangelical Students, and through the pages of *The Evangelical Student* (25 South 43rd Street, Philadelphia, Pa.) made available to the public. After showing that the conception of God, of creation, of providence, and of miracle which most of the so-called theistic scientists hold of late, and for which they are often lauded to the skies by believing thinkers, is poles removed from the Christian biblical conception, he closes the article as follows:

When we present the message of Christianity on the college campus we do well to face the actual situation. We cannot say to men that they can retain the favor of such men as Jeans, Eddington, Einstein, Millikan, Bavink, etc., if they accept historic Christianity. To do so would be to obscure the message of the gospel. It would be a vain attempt to take "offence of the cross" away. We should rather ask men to count the cost.

If we do this faithfully we need not be discouraged. All the conclusions about Christianity on the part of scientists are but philosophical conclusions. When Jeans tells us about the marvels of the universe we honor him, but when he tells us that the universe must somehow have sprung into existence by itself some billions of years ago, we demur. When Bavink analyzes the concept of law we listen attentively but when he concludes that natural law, whether mechanical or statistical, shuts out God, we need not follow him. When Bavink tells us about the strange events of nature we smile but when the resurrection of Christ is put into the same class with the jumping brick we rebel. We honor scientists as scientists; as philosophers they are no wiser than other men. If as philosophers they gave signs of approaching the Christian-theism of the Bible we should rejoice, but since in their philosophy they have immersed themselves more deeply than ever in the sea of Chance, the God of the Scriptures as the one absolute, rational Being back of all that happens in the universe stands out more clearly than ever as the only alternative to the destruction of human reason.

To avoid misunderstanding it must be remembered that the Bavink here mentioned is not Herman Bavink, the Reformed theologian, but Bernard Bavink, a scientist, author of *Science and God*.

### ● Indian Reorganization

Readers of THE CALVIN FORUM will remember the Open Letter addressed by the General Conference of Missionaries of the Christian Reformed Church among the American Indians to the Honorable John

Collier, Commissioner of Indian Affairs. This letter, captioned "Is Our Government Promoting Paganism?" was published in full in the July, 1936, issue of our magazine. At the time Mr. Collier replied in a letter which clearly evaded the real issue.

Of late discontent with the American Indian policy on this score has been growing. The latest to join the ranks of protesters is none other than Senator Wheeler of Montana. The story of his protest is given in the March 14 issue of *The New York Times*. Here it is:

Senator Wheeler of Montana, who was sponsor of the Indian Reorganization Act of 1934, regarded as a "new deal" for American Indians, said today he would press for repeal of the act. A bill to this effect has been introduced jointly by Mr. Wheeler and Senator Frazier of North Dakota.

Senator Wheeler's statement put him in opposition to John Collier, Commissioner of Indian Affairs, veteran critic of old-time government Indian policies and, according to some observers, the "whole future of 300,000 Indians is at stake" in the controversy.

The fundamental issue on which the commissioner and the Senator are at variance is whether Indians should be helped by the government to live in their own way on lands held in government trust, or whether they should be encouraged to enter the general white population and to live as individual family groups, in the manner of ordinary American citizens.

Mr. Collier holds that Indians should be preserved, so far as possible, in communities of their own, where they may carry on their traditional religious and racial customs and where they are "spiritually and economically" self-sufficient.

Senator Wheeler, on the other hand, says he has been informed by many Indians that they resented being "herded like cattle" on to reservations, where they are treated like "some special kind of creature."

Explaining his attack on the bill he fostered three years ago Senator Wheeler said he introduced it as chairman of the Indian Affairs Committee without reading it thoroughly, and relying largely on the representations of its principal advocates.

"Since we passed it, we have seen that it did not do what it was intended to do," he said, "and, more than that, the Indians don't want it.

"They tell me that they want to be prepared and permitted to take their place in the world and make their way like any other American citizen.

"They want to go to the same schools and colleges, and meet life like any other American, instead of being herded off apart from every one else."

Senator Wheeler asserted that the Indian Administration discriminated against Indians who did not support the act. He said the requirement that tribes take three separate votes to adopt the provisions of the law was a complicated procedure not liked by the Indians.

The Blackfeet of Montana, although they had adopted the act, were dissatisfied with it, he went on, adding that the Flat-head Indians had sent a petition bearing 500 signatures to Congress, asking to be relieved of its provisions.

### ● Calvin Stinketh, but —

*Peace and Truth* is the name of the quarterly organ of the Sovereign Grace Union at London, England. Its editor is the Rev. S. Leigh Hunt. In the current (Jan.-March) issue Mr. Hunt gives an interesting account of Principal Whale's recent lecture held in London City Temple on Calvin, and he couples with it an even more interesting story dating back to 1891, which should be rescued from oblivion. Under the title, Calvin at the City Temple, he writes:

Principal J. S. Whale, of Cheshunt College, is no Calvinist, but his lecture on Calvin, delivered at the City Temple, London, on December 10, was all the more remarkable on that account. "No character in Church history has evoked such bitter hatred as Calvin," said the lecturer. "The one really dangerous opponent of the Roman Catholic Church, he had what Luther lacked—organizing genius. Luther sometimes blustered and did not seem to know his own mind; Calvin, a man of decision, cut a deep and broad channel for the enthusiastic, personal religion which he systematized in his *Institutes*. This religion was rooted in faith in divine sovereignty and predestinating grace. He took God seriously, emphasizing what He is, pur-

poses and performs. He taught that men should live as ever in the Master's eye. Religion for Calvin meant 'all is of God,' and he lived it out himself. With him, 'Is there a living God?' was no mere academic question. It is the glory of Calvinism that its first and last word is God. God's absolute sovereignty in the material, national and moral spheres, His free grace providing the only way of salvation. His will which can never be defeated. This is the theology that makes God most real to the intellect and most authoritative to the conscience. Lutheranism is essentially Teutonic, Calvinism is catholic and international." "This building," added Professor Whale, "would never have been built but for the truth taught by Calvin."

Although the City Temple is the direct descendant of Thomas Goodwin's old meeting-house in the Poultry, it must be quite a long time since the doctrines of grace were heard from its pulpit. Those doctrines were proclaimed there on July 14, 1891, when the great Puritan's namesake, Dr. E. P. Goodwin, Minister of the First Congregational Church, Chicago, preached the Council Sermon before the delegates to the International Congregational Council, some of whom expressed dissent by hissing in the house of prayer. The then Minister of the City Temple went to the length of declaring that he must have his pulpit fumigated after such a discourse. "By this time Calvinism stinketh," he said, "for it hath been dead these two centuries." One who overheard the remark, added: "But Jesus cried with a loud voice: Come forth!"

### ● Christianity and War

Under this caption Gabriel Gillet writes in the April 3 issue of *The Living Church* (Milwaukee, Wis.) the following observations, which at most points coincide with the position set forth editorially in the December, 1935, issue of THE CALVIN FORUM.

All Christians will be agreed that even if it may sometimes be unavoidable war is always an evil; and that when disputes between States arise it would be better that a just conclusion should be reached by peaceful means than by force of arms. Catholic theologians teach that mankind forms a true natural society. "God has made of one blood all nations of men to dwell on the face of the earth."

Since human nature has been perverted and disintegrated by the Fall, and we are concerned with the world as it is, not with an ideal world, the use of force cannot, within any time that we can foresee, be wholly eliminated.

But force can rightly be used only as the instrument of justice. Its sole object must be to vindicate rights.

Because the State is a moral personality, it has the rights proper to persons and the corresponding duties.

Relations between States, therefore, must be governed by the same ethical principles as relations between other persons.

The individual has the right to defend himself and to assist others when attacked. But in an orderly and civilized community he may use only so much force as is required to restrain the aggressor, who must then be handed over to the public authority to be tried and, if found guilty, punished.

In the event of disputes between citizens in such a society, the individual has no right to act as judge in his own cause, but must resort to the courts of law.

The same principles should be applied to international crime or disputes. But the lack of appropriate international institutions has hitherto made it impossible to apply them fully. Hence the moral justification of war in certain circumstances. It may sometimes be the lesser of two evils.

But the State that declares war must be able honestly to conceive itself as the minister of justice and international order. It must have a just cause for fighting—the vindication of right. Wars undertaken from a lust for economic or political conquests and wars for the propagation of religion or civilization cannot be morally defended.

Further, in making war, the aim of the belligerent State must be to secure a just and stable peace, and peace is not merely the absence of armed conflict, but (as St. Augustine says) the "tranquillity of order."

Further, no State has the right to engage in war until all available peaceful means of settling a dispute have been tried and have failed. It is bound to resort to arbitration or other processes of international law before taking up arms, except against sudden unprovoked aggression.

In the conduct of war all the rules which the belligerent State has accepted for the mitigation of the sufferings inflicted by war must be loyally obeyed; the rights of neutrals and non-combatants respected; and treaty obligations faithfully observed.

Normally, a Christian is not forbidden to bear arms and to fight in the service of the State, any more than he is forbidden to serve in its police force. But if he is seriously convinced that the war in which he is ordered to participate is unjust, he must refuse to serve. The State is not the highest authority to which he owes allegiance.

## BOOK REVIEWS

### DR. DE BOER'S FIRST BOOK

THE IFS AND OUGHTS OF ETHICS. *A Preface to Moral Philosophy.* By Cecil De Boer, Ph.D. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1936. Pp. 379. Price \$2.50.

HERE is the first book from the pen of a young philosopher of Reformed parentage and Calvinistic background. Dr. De Boer is a graduate of Calvin College and the University of Michigan and at present assistant professor of philosophy in the University of Arkansas.

This book of well-nigh four hundred pages consists of two parts. The first, covering seven chapters, deals in the main with material usually found in Introductions to Philosophical Ethics; the second, covering chapters 8 to 10, is devoted to the discussion of such subjects as legal justice and punishment, economic justice, and sex morality and the family. Those having no theoretic interest in Ethics I would advise to begin the reading of this book at Chapter VIII, or, possibly better still, at Chapter IX. That will whet their appetite.

The first part of the book is of fundamental significance for the underlying principles of Ethics. Dr. De Boer, after an introductory chapter dealing with Ethics as a science, discusses successively four schools of moral philosophy and the theory of the good which they champion. Under the Happiness Theory of Morals he includes Hedonism and Utilitarianism. Under Self-Realization a number of types of morality from Plato to Neo-Hegelianism are taken up. The Kantian Ethics comes in for discussion in Chapter IV and is labeled "For-

malism." And Naturalistic-Evolutionistic Ethics comes in for criticism in Chapter V. "Freedom" and "Rights" are the titles of the two remaining chapters of the theoretic part of the work.

Dr. De Boer's treatment of the four outstanding schools of ethical thought is marked by critical acumen of a high order. His criticism of these schools is an immanent one. He is fair toward his opponents; but never at the expense of the truth as he sees it. His criticism of the Naturalistic-Evolutionistic type of ethics is particularly good. In this part, as also in others, keen logical thrusts and fine shafts of occasional humor enliven his pages. His philosophical reasoning is never dry or dull. He is generous with illustrations from every day life.

There is a genuinely Christian-Theistic thrust running throughout the author's discussion. One may regret—as the reviewer does—that a positive, clear-cut, constructive statement of the assumptions and implications of a Christian-Theistic Ethics is not offered in this book, but there can be no doubt about the spirit and thrust that marks the discussion of moral problems throughout. Dr. De Boer reveals no great sympathy for the abstractions of the metaphysical assumptions of Idealistic Ethics. His refutation of the current Naturalism in Ethics is not inspired by the assumptions of the truth of a mere Idealism—as is so often the case when men who pass for criticism of self-realization as propounded by the Neo-Hegelians (pp. 85-86) hits the nail squarely on the head, aligning it not with the tradition of Christianity (Cf. pp. 80-82) but with the

pantheism of Spinoza and Hegel. Dr. De Boer's discussion in this connection shows that Christian self-realization and self-realization in the idealistic sense of the word are poles apart.

In this connection it is also significant to read what the author thinks of the position of Kant. In the chapter devoted to him ("Formalism") he tells us that Kant retained the moral principles imbedded in his early Pietistic training but having "forgotten the peculiar view of life upon which they were based," he "turned to the preaching of duty." And then in answer to his own question, Duty to what?, the author continues: "Duty, not to God, but to human nature, which had written upon its heart the commandments of a 'natural morality' discerned by the 'light of reason'." The most luminous passage on Kant, however, is not found in this chapter but in that on Freedom. Here, having summarized the basic approach of Kant and contrasted it in a sentence with that of the Church Fathers, he concludes significantly: "Now this reasoning reflects a complete revolution from the theistic to the humanistic outlook." (p. 174.) The reviewer considers this one of the most significant sentences in the whole book, and he may perhaps be pardoned for adding that he could wish that the recognition of this "complete revolution" and its inescapable implications for the incompatibility of all modern philosophical ethics and the ethics of Christian Theism might have been made more explicit than it has throughout the book.

There are three passages in the book which exhibit Dr. De Boer's penetrating insight into and sympathetic attitude toward the Christian Theistic position. They are found on the following pages: 80-81; 124-125; 132-134.

Says Dr. De Boer: "For the Christian self-realization is synonymous with salvation, and salvation consists of peace and union with God and deliverance from sin. According to Christianity all things have their appropriate place in the Divine plan, the dominant theme of which is the glory of the Creator. Man finds his own glory in companionship with God. This companionship was broken by sin, but by the incarnation, death, and resurrection of the God-Man, Jesus Christ, there comes into being a restored humanity which on earth realizes in principle man's true destiny, namely, the conscious showing forth of the glory of the Creator in love and holiness." Again, "Fundamentally the history of the race is a process in which God retrieves human nature from the debris of man's fall. Reflective morality points to man's original moral endowment. From the point of view of theism, therefore, it will make no difference whether we say that acts are right because God requires them, or whether we say that God requires them because they are right. For, if God requires a thing because it is right, it must be right because He has ordained the universe in such a way that that thing in fact is right; it is right, therefore, because He commands it. For theism, therefore, the authority of the moral law is the very nature of the godhead itself, and derivatively the very nature and consistency of man and the world which he inhabits." And, finally, speaking of the ideal of the Greeks he says: "The ideal of temperance is one thing, that of holiness and the complete eradication of sin, quite another. What to the Greek appeared as obviously the natural life of man must to the early Christian have been at best a very meager development of man's real potentialities. On the other hand, the Christian insistence upon the consciousness of sin and the divine demand of perfection must have appeared to the genuine Greek as a morbid and perverted sense of values. For the Christian not courage but complete assurance and confidence, not temperance but a passion for righteousness, not justice but love and holiness, not the wisdom of this world but the fear of the Lord, were supremely worthy of cultivation."

This review must close with but a brief reference to the second part, or the "applied" section of the book. One of these three chapters, the one on Economic Justice, covers no less than a hundred pages. Here crime, retributive justice, and punishment; economics, business morality, capitalism, and socialism; marriage, divorce, and birth prevention, all come in for stimulating and fundamental treatment. The reviewer

has read these two hundred pages with singular delight. Fairness, sanity, concreteness, and forthrightness mark every page. Dr. De Boer knows how to speak on economic questions as a moral philosopher who does not lose himself in abstractions. He knows his facts and understands the forces and principles operative in the economic sphere. One does not know what to admire more, the author's fine analysis and unequivocal repudiation of socialism or his superb lashings of the evils of the *status quo* of economic society. In the closing chapter the only disappointing page is that on the origin of the family. For the rest, it is one of the finest discussions of marriage, divorce, and conception prevention which the reviewer has read for some time.

Our congratulations to Dr. De Boer on his first book. The publisher has also done a neat job, both in printing and in proof reading.

C. B.

### DR. MACHEN'S LAST BOOK

THE CHRISTIAN VIEW OF MAN. By J. Gresham Machen, D.D., Litt.D., Macmillan Company, New York, 1937. Pages 302; price \$2.50.

IT is with a feeling of sadness that we call attention to the last book of Dr. Machen, consisting of a series of radio addresses delivered during the year 1936. The author had already sent the book, including the preface, to the publishers, when the grim reaper, to the intense grief of his many friends, cut short his useful career. Two of his colleagues saw the book through the press.

A previous volume of radio addresses appeared under the title, *The Christian Faith in the Modern World*, dealing with the authority of the Bible and the Christian doctrine of God. The present volume deals with the decrees of God, particularly predestination, the works of creation and providence, including miracles, the creation of man as the image of God, and his original relationship to God in the covenant of life (works), the fall of man and the doctrine of sin in its various aspects.

From this brief statement it appears that in these radio addresses the author is moving about in the field of systematic theology and not, as in some of his earlier works, in that of New Testament studies, in which he was a recognized authority. With characteristic modesty he disclaims all originality and often speaks of his authorities as "the theologians" in a manner which would almost suggest that he himself was not a theologian.

It was not his ambition to present to the world some novel construction of the truth, but merely to expound and defend the truth as it is found in the Westminster Smaller Catechism. He clearly saw that this was what the people most needed today. And in these radio addresses he gives an interpretation of the Reformed truth that marks the master. There is a remarkable freshness and originality in his way of presenting it. With characteristic simplicity and clearness he interprets the deep things of God, so that even the unlearned can understand him and derive spiritual benefit from his messages.

As always, he shows himself also in these radio talks as perfectly loyal to the Reformed truth. He shows no inclination whatever to soft-pedal the doctrines that are distasteful to many in our day, such as those of unconditional predestination, the relation of the divine decree and the divine providence to sin, miracles, the fall of man, original sin, total depravity, and so on. He makes no apology for accepting these doctrines, but defends them in masterly fashion as Scripture truth. Though perfectly conscious of the powerful and persistent assaults of unbelief, his faith never wavers.

The Bible is for him the last court of appeal. It is exactly in Scripture that he finds the ultimate ground for the position which he assumes. At the same time he does not neglect the use of rational arguments. He regards Christianity as a reasonable religion. His reasoning is always cogent and his logic convincing. The apologetic element of the book is strong and suggests some worthwhile arguments for those who are set for the defense of the truth.

We are grateful for this addition to our theological literature and hope that it may enjoy the popularity which it deserves. The heading of the last chapter reflects the consciousness of what the author considered himself,—a sinner saved by grace.

L. BERKHOF.

### CRIME

**CRIME FOR PROFIT.** *A Symposium on Mercenary Crime. Edited by Ernest D. MacDougall. The Stratford Co., Publishers, Boston, Mass. Pp. 355. Price \$2.00.*

THIS book is a publication of the National Institute on Mercenary Crime, a private non-sectarian and non-partisan undertaking organized to investigate and give publicity to the causes of just one class of crimes. It is the opinion of the Institute that a distinction may be drawn between crimes that are committed because of passion, jealousy, revenge, and so forth and crimes that are caused by the "cupidity and greed of the offender." A report of the Committee on Mercenary Crime presented to the Section of Law and Criminology of the American Bar Association emphasized the cruder forms of crimes for profit, the activities of the underworld, bootlegging, robbery with a gun and the like. The Institute on Mercenary Crime considers that "crimes of the upper-world, such as business frauds and financial swindles, committed by men who move in respectable circles of society are as dangerous to society as are the cruder forms of crime, and even more so."

The purpose of the Institute is to publish statements as to the nature and causes of crime for profit, and thus by means of education to fight this evil.

Twenty writers, among them many men of national reputation such as John T. Flynn, Frederick M. Thrasher, Jerome Davis, Harry Elmer Barnes, and Louis N. Robinson, discuss such topics as, Financial Racketeering, The Causes of Mercenary Crime, Industrialism and Mercenary Crime, Unemployment and Mercenary Crime, Small Loan Usury, Reckless vs. Scientific Investment of Savings, Legal Technicalities and Mercenary Crime, Juvenile Delinquency and Mercenary Crime, Social Values and Mercenary Crime, Politics, and Religion and Mercenary Crime, Punishment and Prevention of Mercenary Crime.

Semi-popular in their method of presenting this phase of our crime situation, its causes and results, such a series of contributions should be helpful in forming public opinion. The public is well aware of the rackets carried on by the so-called underworld, it is not sufficiently aware that such rackets are frequently suggested by or are reactions to what should be designated rackets in the upper world. Some of these articles point out the relation between the type of economic control that prevails in the world today and the evils within the economic system not only, but the manifestations of greed (more particularly, crimes for profit) that it encourages in the unemployed and the less favored classes generally. Much as we may deplore the fact it is true that real differences in classes exist and that the supposedly higher classes frequently set the example for the criminal practices of the lower classes. Apt as the criminal classes are in taking their cue from those supposedly not criminal, they are quick to learn the technicalities of the law as well and thus to use their ill-gotten gains to protect themselves. A point made in several places in the book is this, that we have not adjusted our moral codes in such a way as to control the machine age and that, "the machine age threatens our moral, intellectual and social as well as our economic integrity."

Aware as we are of the difficulty in dealing with crime in this country a recital of the various types of crime for profit and of their roots in our lax morals and in the declining control of our religious institutions is likely to make us more skeptical than ever that much can be done about the matter. If as we turn our faces from the generally recognized criminal world to the world to which the criminal world is supposed to

look up, and find there but a more polite form of crime, what shall we say? Certainly human nature reveals itself in all its depravity wherever one may turn. But the fact that it reveals itself in the manner that this book contends it does, among the supposedly non-criminal classes, should at least challenge us to understand the situation, and, then, if we are to attempt to fight crime as the least that we can do to keep the social order one within which we can continue to live, should challenge us to fight it in both low and in high places.

The writers of this book are undoubtedly some of the more frankly critical of our social order, and their attitudes are the attitudes of the liberal Christians of the day who expect much from social organization. Let it be granted that they expect too much, the challenge remains. If what such writers tell us is true the Christian should consider to what extent he is a party to the perpetuation of the conditions, and he should consider also the possibility of his testifying to and fighting this manifestation of evil. As presenting such a challenge this book is to be recommended.

H. J. R.

### DIVINE GUIDANCE

**THE GOD WHO SPEAKS.** *By Burnett Hilman Streeter. New York, 1936, Macmillan. \$1.75.*

DR. STREETER, like F. Buchman, is a modern mysticist. He begins the day by "attuning his soul to the contemplation of the Divine." He listens if haply "the inner voice should bring some guidance, some indication of the part of God's plan, which the worshipper may be called upon to play that day." (27) In this mystical experience, God speaks: i. e. Divine guidance is imparted to man.

The book endeavors to show that God always spoke, and speaks, in this fashion. There are, for example, the prophets of ancient times; their formula was "Thus saith the Lord." In chapters 3 and 4 the author states his philosophy of the Bible, Biblical History, Jesus, and Jesus' interpreters—notably Paul and John. The Bible, so he finds, "is true to life—at its highest." It is "great literature" springing from a profound experience of life. It shows that the God who guides today, did so, even in Old and New Testament times. However, the guidance becomes clearer as time goes on. After Jesus, the Spirit becomes the universal agent of guidance. See for example the case of Philip: "Go join thyself to this chariot." Acts 8:29. Also Acts 16:6-7.

The author tells us that he considers the experience of the New Testament writers a "half-way house" between the guidance of Old Testament writers, and the guidance of individual Christians in later times. Belief in "Divine Guidance," ever old and ever new, is "strongly reasserted in the religious fellowship, known as the Oxford Group." (165)

Now what are the tests, to discover whether or not a person has divine guidance? There are four: High ethical content, high ethical quality of life, subjective certainty, and "by their fruits ye shall know them."

Conditions required for "guidance" are: absolute devotion to the Divine, self-knowledge, waiting, and humiliation. Helpful is: confession to some sympathetic person. So is meditation.

It will be noted that the author, believing in the Oxford Group's "Divine guidance," and attempting to show its validity, has constructed a view of Holy Writ which makes the Bible prove his faith to be objectively true. In this process, however, the inspiration of the Bible, the inspiration of the prophets, and the "guidance" of the Oxford Group become one and the same. Moreover, the distinction between God's General Revelation and his Special Revelation has disappeared.

It is a matter of regret that the author says nothing in his book about what, psychologically, takes place when "guidance" is given. This may not seem important to Dr. Streeter, but for his readers it is of first importance.

Grand Haven, Mich.

J. G. VAN DYKE.

## THE CHRIST OF SCRIPTURE

OUR LORD, *An Affirmation of the Deity of Christ.* By Wm. Childs Robinson, A.M., Th.D., D.D. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., pages 239; price \$2.00.

THE author of this book is professor of Historical Theology in Columbia Theological Seminary, Decatur, Georgia, the school which numbers among its former teachers such illustrious men as James Henley Thornwell and John L. Girardeau, past masters in the clear, precise, and logical presentation of Reformed truth. We have learned to know him somewhat through his previous writings, a very interesting and informing history of *Columbia Theological Seminary and the Southern Presbyterian Church* from 1831 to 1931, a volume on *The Certainties of the Gospel*, and several worthwhile articles in the *Evangelical Quarterly*.

We rejoice in the fact that he carries on his work at Columbia Theological Seminary in the spirit of Thornwell and Girardeau, as an ardent lover of Reformed truth and as a scholarly defender of the heritage that is dear to his heart. His trumpet gives no uncertain sound. There are no false notes, no discords to mar the symphony. He understands the doctrines of Calvinism and does not hesitate to own and to proclaim them. His presentation of the truth is marked by clarity and logical precision, so that the reader need not be uncertain as to his meaning.

The present volume is a scholarly defense of the doctrine of the deity of Christ. Anyone who is at all acquainted with the nineteenth century literature on Jesus, and with the wide-

spread denial of his deity, will at once grant that it is a timely book. It is significant that, while Canon Liddon entitled his book, *The Divinity of our Lord*, Robinson calls his work, *An Affirmation of the Deity of Christ*. The term "divinity" has become too ambiguous. Liberal scholars will readily grant the divinity, but not the deity of Christ.

The work is up to date. It takes account of the work that was done during what is frequently called the second Christological period, in which the study of Christ was not theocentric, as in the first period, but anthropocentric, the starting-point being, not the divine Logos, but the human Jesus. The author clearly shows that the picture of Jesus presented to us in modern liberal literature is not the fruit of documentary study, but of erroneous presuppositions and a false philosophy. One who accepts the documentary evidence of the New Testament cannot deny the deity of Christ. This is clearly affirmed, not only by the Gospel of John and the Pauline Epistles, but also in the Synoptics. The critics failed utterly in their attempt to derive from the Synoptics the picture of a purely human Jesus. The Jesus of the first three Gospels is, as Warfield has clearly shown, *The Lord of Glory*. He bears the name that is above every name, He is the object of divine worship, and is seated on a throne which He shares with no one. These are some of the truths presented by Dr. Robinson in a very convincing manner.

We heartily recommend this volume, and hope that it will have a wide sale. Our societies will do well to give it a place in their libraries. It is a valuable addition to our apologetic literature.

L. BERKHOF.

## NEWS CHIPS

### REX DEFEATED

Fascist movements have sprung up in practically all European countries. In the Netherlands it is the "Nationale Socialisten Bond" (N. S. B.) and its leader is Mussert. The Dutch are approaching a national election in which the strength of this movement will be tested. In Belgium the movement is known as "Rex," or, the Rexist Movement, and its leader is Leon Degrelle. At the recent elections Degrelle and his movement were overwhelmingly defeated. The Catholic hierarchy had taken a strong stand against the Rexistists.

### CLARENCE DYKSTRA

The new President of the University of Wisconsin, taking the place of Dr. Glenn Frank, who was ousted from his position by an 8 to 7 vote of the Board of Regents, is a Dutchman—a Friesian. Dr. Clarence Dykstra is the son of a minister of the Reformed Church of America. He has recently attained to national fame by his position as city manager of the reform government of Cincinnati. He is exchanging a salary of \$25,000 for one of \$15,000. He has formerly been a Professor of Political Science. Friends of the commission form of city government, in which Cincinnati has been a leader, feel that Mr. Dykstra's resignation from his present position does not strengthen the movement for the promotion of a higher type of city government.

### DIED

Prof. D. G. Malan, on March 3rd, at Stellenbosch, South Africa. Age: 56. He was professor of the New Testament at the Stellenbosch Seminary and has recently written a popular work on the Sermon on the Mount. He was Editor-in-chief of "Die Gereformeerde Vaandel" and belonged to that group in the "Nederduitsch Gereformeerde Kerk" of South Africa which was enthusiastically behind the movement for the revival of Calvinism.

### CALVIN

Longmans, Green & Co. have just published a new book on Calvin from the pen of Prof J. Mackinnon. Its title: *Calvin and the Reformation*. Dr. John T. McNeill, the eminent historian of the age of the Reformation at the University of Chicago, comments: "My chief complaint against this study of Calvin is that there is not enough of it."

### YEARBOOK

The 1937 edition of the *Yearbook of American Churches* is about to make its appearance. It contains statistics and useful information of all religious bodies in the United States. Also surveys of thought and interdenominational activities during the past year, and a Who's Who in the Churches. Advance price is \$1.75. Publisher: Round Table Press.

### CHRISTIAN LABOR PAMPHLET

The Christian Labor Association of the United States has just placed on the market the first 10,000 copies of a 32-page pamphlet entitled: *The Christian Labor Movement*. It contains brief articles on the Swiss, the Danish, the Dutch, and the American Christian Labor Movements. These brief articles are written by leading men in the Christian Labor Movement in each one of these countries. There is also a splendid article from the hand of Dr. C. Smeenk, President of the International Federation of Christian Labor Organizations. The Christian Labor movement is growing. Send for a copy of this fine pamphlet. It ought to be distributed far and wide in these days of radicalism on the one hand, and indifference toward social justice for the laboring man on the other. The pamphlet is distributed free of charge, although the publishers would appreciate five cents a copy to defray expenses. Write: Christian Labor Association of the U. S., 52 Grove Street, N. E., Grand Rapids, Mich.

### RUSSIAN ORTHODOX CHRISTIANITY

Russian Orthodox Christianity is not dead, though much of its theology and church life in the past had become fossilized and petrified. For some years there has existed in Paris a group of Russian exiles. Among them, many of them being scholars, there has sprung up a remarkable rejuvenation of orthodox theology. The focus point of this movement is the Russian Orthodox Seminary in the capital of France. This is the only training school for Russian priests in existence today. Although these priests are not permitted to return to Russia today, they can minister to Russians in various centers of exile and hope some day to be able to return to their native land. In eleven years more than 60 priests have been trained at this Seminary, and last fall the sessions were opened with an enrolment of 30. The Very Rev. Sergius Bulgakov is Dean of the School. He is an outstanding theologian, who has visited America last October. Dean Bulgakov also was a speaker at the first Pan-Orthodox Congress of Theology held in Athens, Greece, last December. Other professors of Orthodox theological seminaries present at this congress came from such centers of Greek Orthodox Christianity as: Athens, Bucharest, Chisenau, Cernauti, Warsaw, Sofia, and Belgrade.

### SIT-DOWN STRIKES

In 1485 construction workers on the Rouen Cathedral (France) organized the first sit-down strike of which we today have any reliable record. They sat upon the scaffolds and threatened to destroy the half-completed structure in case strike-breakers were brought in. The strike was won. In 1565 a bakers' sit-down was organized in the French city of Lyons. They were ejected from the bakeries by armed force. In 1730 the typesetters of the same city were similarly driven out by the army, but only after some of the printing presses were destroyed. Sit-downs in textile factories took place in Lille (1750) and in England (1817). The recent series of sit-downs began in Akron, Ohio, in 1933. But memories of the largest such strikes will undoubtedly always be associated with the names of Flint and Detroit and the year 1937. The pressure of public opinion and of legislation is at present seriously crippling the popularity and efficiency of the sit-down strike.

### CORONATION

How deeply the religious traditions are woven into the texture of the British empire and its crown will be apparent when on May 12 King George VI and Queen Elizabeth will be crowned in Westminster Abbey. A litany will be sung; a communion service will be held; a sermon is preached; the Archbishop of Canterbury will administer the oath; the King takes the oath with his hand upon the Bible; as he swears, "So help me God," he kneels before the Archbishop to be anointed; a Bible is presented to the King and the people cry: "God Save the King!" All this one may call traditions and formalities, but as contrasted with what is going on in Russia and Germany, these Christian customs and traditions take on a new significance and value.

### SEMINARY TRAINING

There is a live interest apparently in the improvement of the theological curriculum of our seminaries. This is encouraging. There must be discussion before there will be action. Not that all discussion on this subject is carried on in public, but some of it is. A few such suggestions made in public recently are the following. Dr. John A. Dykstra delivered an address at the Western Social Conference of the Reformed Church in America, meeting on March 15th at Grand Haven, on "Pastoral Interneship," in which he pleaded for the introduction of a year of church work for every seminary student under the supervision of the pastor of the church and the Seminary. Sentiment seemed to favor placing such a clinical year between the middler and senior year. The Rev. Mr. J. J.

Hiemenga, formerly President of Calvin College and now pastor of the Third Christian Reformed Church at Paterson, N. J., recently proposed in a *Banner* article (March 12) that entrance requirements be raised and a fourth year be added to the required course. The Stellenbosch Seminary of the Nederlands Gereformeerde Kerk in South Africa has just recently made provision for advanced study and a certain degree of specialization in the fourth year of the course. Prof. A. R. Wentz of the Lutheran Theological Seminary at Gettysburg, Pa., in an article entitled, "A New Strategy for Theological Education" (*Christian Education*, April, 1937) puts up a plea for a Biblio-centric curriculum. And in a recent *Banner* article the Rev. Mr. W. Hendriksen of the Oakdale Park Christian Reformed Church suggests the introduction of a three-year course in the contents of the Bible.

### COMING CONVENTIONS

International Christian Endeavor Convention. Time: July 8-13, 1937. Place: Grand Rapids, Mich. Estimated attendance: 10,000.

World Conference on Church, Community, and State. Place: Oxford, England. Time: July 12-26, 1937.

World Conference on Faith and Order. Time: August 3-18, 1937. Place: Edinburgh.

World Meeting International Missionary Council. Place: Hangchow, China. Time: Autumn, 1938.

### NO FOREIGN WAR

On April 6th, the twentieth anniversary of America's entrance upon the World War, a crusade was launched in New York City under the auspices of the Emergency Peace Campaign, to be known as the No-Foreign-War Crusade. Speakers at the national broadcast at which the movement was launched were: Admiral Richard E. Byrd, Mrs. Franklin D. Roosevelt, and Dr. Harry Emerson Fosdick. At the cost of 5 cents a copy of the booklet describing the aims of this crusade may be had by addressing: Emergency Peace Campaign, 20 South 12th Street, Philadelphia, Pa.

### CHRISTIAN MARTYRS

On April 12th the first showing of a film depicting the condition of modern German Christian martyrs took place at New York, under the auspices of the American Committee for Christian German Refugees. This film ought to be an instructive and reliable account of the actual suffering in the German concentration camps, where men obnoxious to the Hitler regime are imprisoned, suffer, and often die ("commit suicide") in mysterious ways. Promise is made that the film will be made available free of charge to communities throughout the country. Address: American Committee for German Christian Refugees, 287 Fourth Avenue, New York City.

### CALVINISTIC CONGRESS

A Calvinistic Congress is scheduled to be held at Edinburgh in the summer of 1938. This is the fourth such European congress, the previous ones having been held bi-annually: London 1932; Amsterdam 1934; Geneva 1936. The executive committee, which recently had its meeting, chose Prof. Donald Maclean of the Free Church of Scotland as President. This congress is not to be confused with the proposed American Calvinistic Congress scheduled for New York in the summer of 1939. Information about the Edinburgh congress will be furnished by Mr. W. Rounsfell Brown, 15 North Bank Street, Edinburgh.

### PAROCHIAL SCHOOLS

There is a strong agitation in the state of Ohio in favor of some state support for non-public schools. At the present writing it seems that the effort may be successful, though similar efforts have been defeated on earlier occasions. The movement is largely backed and sponsored by the Roman Catholic Church.