

the **CALVIN** **Orum**

ECONOMICS AND WAR

Private vs. Government Capitalism

THE PANAMA DECLARATION

The Doctrine of Mare Clausum

MILITANT CHRISTIANITY

Against Present-day Foes

THEOLOGY AND POLITICS

Calvinism's Influence

POETRY IN THE COMMONPLACE

Looking beyond the Prosaic

A REMARKABLE DOCUMENT

Dathenus Lives Again

CHRISTIAN WORLD VOICES

The East - China - Australia
South Dakota - Canada

BOOKS

VERSE

VOL. VI, NO. 4

**TWO DOLLARS
A YEAR**

NOVEMBER, 1940

THE CALVIN FORUM

EDITORIAL COMMITTEE

CLARENCE BOUMA.....*Managing Editor*
HENRY J. RYSKAMP HENRY J. VAN ANDEL
HENRY SCHULTZE JACOB G. VANDEN BOSCH

CALVIN FORUM CORRESPONDENTS

G. J. D. AALDERS.....*Netherlands*
ARTHUR ALLEN.....*Australia*
STUART BERGSMA.....*Northern India*
ALLEN CABANISS.....*The South*
R. J. COBB.....*Britain*
J. CHR. COETZEE.....*South Africa*
FRANK DE JONG.....*Los Angeles*
HARRY A. DYKSTRA.....*China*
MARK FAKKEMA.....*Educational News*
R. A. FINLAYSON.....*Scotland*
C. GRIKMAN.....*Russia*
EDWARD HEEREMA.....*The East*
S. LEIGH HUNT.....*London*
J. GRAHAM MILLER.....*New Zealand*
LAMBRY M. MISHKOFF.....*The Balkans*
G. J. PENNINGS.....*Near East*
P. PRINS.....*Netherlands*
ARTHUR V. RAMIAH.....*South India*
WM. CHILDS ROBINSON.....*Atlanta*
JENO SEBESTYEN.....*Budapest*
EDWARD J. TANIS.....*Chicago*
JOHN G. VAN DYKE.....*Religious News*
WILLIAM VERWOLF.....*Canada*
CHARLES VINCZE.....*Magyar News*

Address all editorial correspondence to
Managing Editor, THE CALVIN FORUM, Frank-
lin Street and Benjamin Avenue, S.E., Grand
Rapids, Michigan.

Address all subscription and circulation cor-
respondence to: THE CALVIN FORUM, Business
Office, at the same address.

THE CALVIN FORUM is published monthly, ex-
cept bi-monthly from June to September.
Subscription price: Two Dollars per year.

Entered as second-class matter October 3,
1935, at the Post Office at Grand Rapids,
Michigan, under the Act of March 3, 1897.

The CALVIN FORUM

Published by the Calvin Forum Board of Publication

VOLUME VI, NO. 4

NOVEMBER, 1940

Contents

Editorials

Brute Facts in Encyclopedias.....	59
Brute Facts in Magazines.....	59
Brute Facts After a Fashion.....	59
The Conscientious Objector.....	59
That Strange Thing—Man.....	60
Such Fools We Be.....	60
Sniping Against Academic Freedom.....	60
Thanksgiving and No God.....	60

Articles

Economic Freedom and War.....	<i>H. J. Ryskamp</i>	61
Freedom of the Seas and the Panama Declaration.....	<i>P. Hoekstra</i>	64
Militant Christianity.....	<i>R. Stob</i>	65
A Relationship Between Theology and Politics	<i>Haver C. Currie</i>	67
Poetry and the Commonplace.....	<i>John L. Timmerman</i>	69
An Old, Remarkable Document.....	<i>H. J. Van Andel</i>	72
Words . . . Words . . . Words . . .	<i>Ala Bandon</i>	74

From Our Correspondents

Calvinism's Progress	75
Trials of a Calvinist.....	76
China's Changes	76
An Australian Calvinistic Voice.....	77
Was Warfield Right?.....	77
Priest Becomes Presbyterian.....	78
Religious News and Views.....	78

Around the Book Table

Ten Women of the Bible.....	80
A Christian Novel.....	80
Popular Psychiatry	80

Verse

Little Lands	63
Show His Grace.....	66

EDITORIALS

Brute Facts in Encyclopedias

ENCYCLOPEDIAS are supposed to be objective. Their purpose is: "Information, please." And they are veritable storehouses of knowledge, and therefore, very valuable and indispensable for the student, and for the inquisitive layman.

A few years ago the present writer bought the National Encyclopedia. It is, perhaps, not as complete as others, but it certainly gives a great amount of information for Americans, and as such deserves the name of National.

But the other day the writer had occasion to look up what the Encyclopedia had gathered on Archaeology, Anthropology, Races of men, Evolution, Bible, Jesus, Idealism, Calvinism, Calvin, Augustine, Methodism, Philosophy—and he was astounded to discover how thoroughly evolutionistic, modernistic, and unfair to orthodoxy, and especially to Calvinism this Encyclopedia is. Indeed, the work is full of poison and partisanship. But, it contains also a good deal of brute fact, after a fashion. H. J. V. A.

Brute Facts in Magazines

SUCH magazines as *The Reader's Digest*, *The Coronet*, and *Your Life*, and many others are really quite worthwhile. They tell you what is going on in our good United States. Here and there, there is a reference to the Bible, to religion, and even to Christ. The morality is of the conservative and conventional type. With a few exceptions the illustrations in such magazines can pass mustard, though the editors of some ought to have many more protests from decent readers. But what is the level of these magazines? The facts are on the three Platonic levels, the physical, the moral, and the rational. They do not go beyond this. There is no Christianity in these magazines. Man is treated as an animal, as a social being, and as a rational product, but not as a creation of his Maker. Brute facts again, after a fashion! H. J. V. A.

Brute Facts after a Fashion

THE expression "after a fashion" was coined by Dr. C. Van Til. It deserves wider dissemination, we think. Encyclopedias, magazines, textbooks, monographs, biographies—they contain much

material that can be classed as bare fact, or as brute fact. But they contain also an immense amount of material that is interwoven with false philosophy, with false interpretation, and with unfair statement of fact. It seems there is no broad subject which does not change color when submitted to interpretation. Facts without interpretation are no scientific facts, for science comprises not only description, but also interpretation. We can only speak of brute facts "after a fashion."

Perhaps this effort to speak of objective knowledge and of brute facts dates back to the French Encyclopaedists of the eighteenth century. Let us, therefore, be careful not to imitate philosophers whose purpose was to overthrow the influence of the church and of Christianity. If we *must* speak of brute facts, let us then add the formula "after a fashion." We certainly have no right to overthrow the Biblical principle that there is no knowledge without wisdom. The terminology of "objective truth" without an underlying philosophy belongs in the camp of the liberals. H. J. V. A.

The Conscientious Objector

THE Selective Training and Service Act of 1940 states that combatant service will not be required of anyone "who by reason of religious training and belief is conscientiously opposed to participation in war in any form." Whether this provision applies to those whose objection is based on other than religious grounds is not clear. Neither is it clear whether a person who for religious reasons objects to participation in a war which he regards as unjust is exempted. It will be remembered that during the World War of 1914-1917 those of the last group were tried as political objectors. Be that as it may, there is no more pathetic and tragic figure than the conscientious objector in the time of war. The courage he will have to manifest in remaining true to his conviction will be far more admirable than that of the ones who enlist. He will not be left unmolested. He will be the object of much undesirable publicity. The social pressure will become well-nigh irresistible. He will appeal in vain to the duly constituted authorities. Their sympathies will be on the other side. It will be harder, much harder, to obey God (as his conscience dictates) than to obey man. But such devotion to one's deepest conviction will always have to be bought at the tremendous price of self-sacrifice. H. S.

That Strange Thing-Man!

NO definite hour was set for the actual blacking out of the World's Fair, but a razzle-dazzle fireworks display was used to clarify the event. The night sky thundered and writhed with fire in a mock end-of-the-world effect. And as taps sounded sharp and clear the visitors and the employees sang "The End of a Perfect Day." In some such a way did the San Francisco Exposition come to an end. As one muses over such an end which so aptly reflects the spirit of man, he is impressed with man's consciousness of the futility of all his efforts, of the destruction of the best that he can do, and of the passing character of all his works. The end seems a tragedy. And on the other hand, there is also revealed man's deep sense of satisfaction over what he has accomplished and his conviction of his own worthwhileness. That's the strange contradiction created by humanistic optimism and self-reflecting pessimism. That's the situation that makes men picture the end of their labors as a catastrophe comparable to the end-of-the-world scene, accompanied, mind you, by the singing of the "End of a Perfect Day." Someone has said somewhere, "Consistency, thou art a jewel."

H. S.

Such Fools We Be

THE Triple Alliance of the leading dictatorships of the world is variously viewed as a customary bluff of the dictators, as a serious threat to other countries with which to enter into the fray, as a sign of the consciousness on the part of the dictator that each is too weak to stand alone, or as what has been called a tragedy of terror. Whatever the military alliance may mean, Hull has informed us that it is simply the culmination of a relationship that has long existed in effect and to which the government has repeatedly called attention. Then why has the country for almost six years sold to Japan some 8,500,000 tons of iron and comparable amounts of gasoline, oil, copper, machine tools, and other merchandise to be used for military purposes? We have sold to Japan the bulk of her essential war imports. Christian missionaries, Christian journals, and even non-Christian forces have been raising a veritable din of protest in this matter. But to no avail. We had goods to sell and we are going to sell them even though China may be ravished with them and even though we ourselves may have these goods hurled back at us in the form of bullets, bombs, and shells. Is Mammon still God? He was always the friend of Mars. Even a nation must learn that it can't serve Mammon and the gods of national peace.

H. S.

Sniping Against Academic Freedom

WHAT has become known as the Bertrand Russell debacle has created a mounting tension in the educational circles in our land. Students are up in arms against what they choose to call the "Amerikanische Gestapo." It's an insult to their intelligence, they aver. They feel that no matter how radical a teacher's philosophy may be and how salacious his attitude toward sex may be, he should be allowed to teach his views without restriction and be paid for it. They are sure that virtue and knowledge come not by shrinking from what others think is evil, or by being sheltered from it, but by meeting it honestly and independently.

All of which reveals the characteristic overweening confidence that college and university students are wont to have in their own critical judgments. But experience has taught us all too clearly and tragically that the average run of students are sponges that soak in what the professor may wish to dish out, be it good, bad, or indifferent. Others who have developed minds more mature, who have had experiences that will enable them to judge more critically and who have not been under the personal magnetism of the professor will have to do the judging if there is any detached, objective, and critical judgment at all.

Then, too, what is this thing "academic freedom" anyway? Does it mean that the professor may teach anything, no matter how destructive it may be of the ideals, the morals, and the best interest of those who must pay the bill? Is education the one field where a man may have to pay to support and propagate a "subversiveness" inimical to all that he holds dear? No American will deny a professor the right to think what he pleases, but everyone can see the propriety of not securing or retaining one that teaches so as to break down the highest ideals for which the school stands. What is more, no educator worthy of the name would want to, his sportsmanship (whatever that may be) would stage a rebellion.

H. S.

Thanksgiving and No God

FALL, November, Thanksgiving, Turkey, freezing nights, barren trees, and meadows brown and sear, and so on. The enumeration is the result of an association of ideas with Fall and November. As one ponders over this string of thoughts, two observations intrude upon his reflections. The one is the prominence of Thanksgiving in the line-up. The second is the absence of God in the series. Thanksgiving and no God! That's America. There is a bit of the farcical in the proclamation issued each year which calls upon the people, who have by and large manifested little practical interest in the existence of God to go to their accustomed places of worship

and to thank God for the blessings with which they have been favored. It is no small wonder that the majority of us (Americans) do not take the presidential proclamation any too seriously—surely not as seriously as the presidential call to registration. Instead of making it a day of Thanksgiving to God, we make it a holiday, a day of hunting, a day of attending football games, and a day of feasting and carousal. The nation did not pray for the blessings of God at the beginning of the season. It didn't bank on his favor during the season. It doesn't feel any urging from within to acknowledge Him now. But Christians need not and cannot live their convictions without God. It is those who claim to be children of God that will have to do the praising of God, if there be any praising of God at all. It is

well that they realize that it is The President of presidents, the God of creation, the only true Providence that calls to thanksgiving. They must develop an ability to count their blessings and to find them even when they went through the valleys of hardships and adversities. They should realize that they are objects of God's omnipotent love, even when they had forfeited it over and over again. They must reflect upon what God is and what He has done and upon what they are and have done. It is some such serious thinking, and not a presidential proclamation that will bring God and Thanksgiving together where they belong. Our national Thanksgiving, as it is, is a travesty upon the recognition of the Providence of God.

H. S.

Economic Freedom and War

H. J. Ryskamp

Professor of Economics and Social Service
Calvin College

THAT the national and international situations of the last few years have produced changes in the economic systems of the Western European countries is only too obvious to those directly concerned and must be apparent to all who have been following world events. It is perhaps not so surprising either that we should read in magazines, newspapers, and news letters that our own economic system is changing. It did not surprise me greatly to read in one conservative news service that the changes occurring in our own economic order were substituting government capitalism for the private capitalism we have had. What did surprise me was that such a conservative source of information should represent such a change as inevitable, and that information going out to business men should represent this as a change which neither of our major political parties could do much to prevent. The trend is represented as one that has its basis not only in recent political events but also in economic events. When sources of information close to business inform us that we may expect a permanent change in our private profit system, it is well that we sit up and take notice.

The War and Capitalism

If we had been told that our family life and our religious or church life were to be permanently changed, the report would have been even more alarming. Family life has been very seriously affected in several European countries as the result of the world war and the preparations for the present war. The state has not only acted as a guardian of children who have lost their parents, it has virtually entered the home, brought separation be-

tween parents and children, has organized youth movements to which children must belong, and has substituted its ideals for those which the parents may have wished to foster. It has, we know, greatly curtailed the freedom of the church and of individual religious activity, has indeed acquainted the modern world with the fact and meaning of religious persecution. That the family and the church will not remain untouched in this country our experience during and after World War No. I has taught us. Such a complete change as war brings cannot be confined to one phase of our culture, it will spread inevitably to every phase. But it is the economic that concerns us now.

That a measure of governmental regulation of our economic life may be necessary and wholesome no one conversant with the facts will now deny. Consider, for example, the wasteful exploitation of petroleum under a system of drilling which practically compels each owner of land under which an oil pool happens to lie to drill a well before his neighbor, who has already struck oil, takes all the oil from under his own land and his neighbor's too. And consider the trend in such basic industries as steel, aluminum, copper, etc., in which cutthroat competition has led, to a marked degree, to the formation of monopoly. Monopoly in these industries, although it has led to far more successful and less wasteful exploitation of natural resources, has admittedly been achieved in the interest of the investors and at the expense of the consumer and of labor.

If war did no more than regulate and control industry, where such regulation and control are indicated, in the interest of individual freedom and the good of society the change might be welcomed. But,

it must be clear to every one who reads, that war is doing more than this, it is greatly restricting the field of international exchange, and seriously cutting in upon the field of individual exchange. If anything is at present closing or narrowing our world it is not the basic features of our economic system that are responsible, it is rather man's inability to use them. And under the influence of war, past and present, we are submitting to changes that may rob us of values we should not willingly give up.

Capitalism

What is interesting to the student of economics is the frequency with which well-informed writers insist upon using the word capitalism even in such terms as Russian capitalism. Their position is this, that even in such a radically changed economic order as that of Russia capitalism remains, for, as every one must realize, Russia is making greater use of capital than ever before in her history. No one will deny the truth of this contention, but to contend that the Russian economic system is capitalistic does strain the meaning of the word capitalism a bit. Private capitalism, history teaches us, had its beginnings in the period before the Industrial Revolution (which covered the period from about 1760 to 1840 in England) but can hardly be regarded as having been characteristic of the period of Feudalism or of earlier times. True, capital was already used in a measure then, just as capital is used in great quantities in Russia today, but capitalism as ordinarily understood implies private ownership and control of the means of production, not the use of small amounts of capital in the crafts but the bringing together of relatively large quantities of capital for the purpose of large scale production, and the organization of all the means of production not just for home consumption or for barter exchange, but for a price and for a profit. Capitalism is typically private, organized for free exchange, and for a profit.

Freedom

Private capitalism, thus understood, implies freedom, personal freedom, freedom to conduct business on the basis of individual initiative. Critics of recent trends are right when they detect a loss of personal freedom of action in carrying on business today. This is a trend which if carried too far will undoubtedly endanger not only the old economic order but other values which men have come to hold dear as well. But some of the insistence on freedom today leaves the impression that men want freedom for freedom's sake, as if freedom in itself were sufficient motivation to action.

It is almost trite to argue, at this late date, that freedom must be positive, must lead to the realization of the individual and to the fulfillment of the needs of society, that freedom must not be negative, mere freedom to act as one pleases, must not be license. We must want to use our freedom for

certain ends, for good, for right ends. Economic conduct should not, therefore, be so free that in it men ignore their duties to their fellows, to standards of right and wrong that stand above their fellows and themselves. And when there is obvious, flagrant disregard of ethical standards in economic conduct individual freedom must be subjected to some regulating force which does have these higher standards in view. Resort to law, to the power of the state may well crush individual freedom, may prevent the realization of the good of the individual and of society. But real individual freedom in our highly complicated, and in that sense narrowing, world requires increasing direction or limitation under law.

Self-Interest

The threat of permanent government capitalism revives the call to emphasis on enlightened self-interest. How real the need of emphasis on self-interest is, only he knows who appreciates that man's greatest gift, within himself and for the good of society, is the development of his personality. To realize this for oneself means using all that God has endowed one with and means, just as assuredly, using all that society can contribute. Man cannot develop personality unless he has available both the powers that he has within himself and all the riches of human association. Included in those things necessary to developing personality in this world may even be a modicum of this world's goods. But this latter can be as easily over-emphasized as neglected.

Enlightened self-interest is really an interest in others as well as in one's self, or, better, an interest in a self that is so well developed that it includes both a reference to others and to self. What we so generally forget is that we must think of others, love others, just as we must think of, must love our selves. Men may say, "Yes, we are willing to acknowledge that also." But are they willing to acknowledge that we must love others as ourselves, as being not our own, as having nothing that is really our own, willing to acknowledge that we are God's and that all things belong to Him? Such an enlightened self-interest could well be left to itself and be encouraged. Anything else is counterfeit and bound to lead to something else than a wholesome, dynamic, economic order,—to conflict and to war.

Ownership and Exchange

Some who believe that our present economic arrangements lead inevitably to conflict, personal and national, repeatedly direct us to the always threatening conflict between those who "have" and those who "have not." In that way they would, for example, account for Germany, Italy, and Japan's going to war, or rather causing others to declare war on them. But, say the exponents of economic freedom, men may act on the notion that to take what others already have will bring them what they want or

need, but such a policy is really short-sighted. Exchange of goods and services would give them what they need at less expense and with more certainty than any attempt to rob others. Italy and Germany can more cheaply, so runs the argument, buy goods from other nations than to try to develop backward regions to the point where they can produce these goods, and much more cheaply than to raise a large army and go to war and steal such regions. And so also within a country men can far better practice freedom of exchange and thus get the wherewithal of life than to limit such freedom of action by government control.

Both of such contentions are true, at least in part, and both rest on the assumption that ownership is really quite immaterial, that it is the flow of goods and services which counts. But there is a point ignored in both of them, in the first the fact that although such nations as Germany and Italy may freely buy cheap goods from other countries, they may not as freely sell their own very cheap goods. If they cannot sell they cannot buy, and are finally tempted to steal. Within a nation it is too frequently ignored that the flow of goods is not free, one of the contentions of the Brookings Institution as the result of its study of the depression being that our business recession was due to rigidities in our price system, to controls over supply that prevented the free exchange of goods and services. Men do not generally own their goods as stewards, nor do they generally use them in the interests of others as well as of themselves, or foster freedom of exchange as they should.

Conflict Continuous

That war changes the economic systems of neutrals as well as of belligerents is a fact. But the emphasis is likely to be put on major episodes in conflict such as world war No. I and world war No. II. War, however, is continuous, and the destructive forces continue quite as active in the periods of so-called peace as in those of belligerency.

An article in a recent number of *The Scientific Monthly* describes the civilization of Western Europe in the nineteenth century as "a liberal, pacific, international security capitalism." The author, remarking that our institutions are dynamic, constantly changing, points to the significant fact that each of the above institutions characteristic of a capitalistic order is now declining. Our civilization is becoming authoritarian, militaristic, and imperialistic, he avers, is returning to a pre-capitalistic stage. He does not give the reason for this change. Is it not this, that our action has been so largely selfish and negative, not sufficiently positive?

Militarism is an open and recognized destroyer of the foundations of our economic life. And militarism, the Democracies believe, must be denounced and opposed. Therefore the Democracies believe that the Totalitarian states must be shown that militarism cannot lead to a sound economic and social order, by force if necessary. But it is not only the

destructive force of militarism that should be fought. We should resist our selfishness, our tendencies to negativism, to conflict in the periods between as well as during the periods of open warfare.

"What can we do?" somebody asks. Well, whatever we do we are doing something, and if it is not positive and constructive it is negative and destructive. Consider, for example, the treaty of Versailles. "That was terrible," someone is likely to insist. It was certainly not all that it should have been, but it was based in considerable part on ideas of what was just, proposed by our former president Woodrow Wilson. And Germany laid down her arms, the Germans still insist, because they believed that the terms of the peace would be dictated by justice. Admitting that the peace was more just than that which the Germans might have imposed had they been the victors, the point remains that the peace was supposed to have been dictated by a desire to be just, and should have been supported by all the parties to the war by a continuing resort to that moral force. We, who were also a party to the war, should not have stepped back immediately afterward, notwithstanding the fact that we sought no territory and received none. We should have positively reenforced the peace by a continuing attempt to bring justice into the world, by an attempt to help Germany and to enforce conditions that might protect France. By not actively co-operating in an attempt to rebuild the world through the League of Nations we were doing something. Was our action positive or negative?

War has again engulfed us. Step by step we have moved from insistence on isolation, to the milder goal of insulation, and finally, to—what? Whatever it is it will be regarded as participation, and unless our participation is positive, particularly when the war ends and peace must once more be made, what will the prospect be?

Little Lands

Little nations prayed and trusted;
Leaned on God, and fought, and . . . fell!
Just a slight miscalculation:
Thinking they were Israel.

Since God has become impartial
And no nation is the Lord's,
Little lands are hewn to smithers
With cruel annexation-swords.

Little lands, why be so little?
Helpless midget-states, unite!
Then your power-thirsty neighbor
Knows he'll have a foe to fight.

* * * * *

God is not the "God of Dutchmen."
God is Father of "His own."
So, until Christ comes from heaven,
Steel for steel, and stone for stone.

—ALBERT PIERSMA.

Freedom of the Seas and The Panama Declaration

P. Hoekstra
Professor of History
Calvin College

DURING Holland's war against Spain, captain Heemskerck brought into the port of Amsterdam as prize of war a rich Portuguese galleon. Among the members of the Dutch East India Company this bold act of the captain in their employ caused much stir. But it also caused no little consternation. For Portugal then claimed dominion over the Atlantic south of Gibraltar as well as over the Indian Ocean, where the capture had been made, just as Spain at the time claimed that the Gulf of Mexico and the whole Pacific were hers. Technically, too, the Dutch were not at war with Portugal, though this power was then united with Spain under a common sovereign; yet this situation had not prevented the East India Company from competing with Portugal in the Eastern trade. But to seize a Portuguese vessel in waters which Portugal claimed as her own was an act against which some members of the company, Mennonites and others, raised conscientious scruples. They denied the right of a private company to take prizes, refused any of the prize money, and even sold their shares in the company.

The company now employed legal counsel to defend its case. Among these was a young man of 21, Hugo Grotius (De Groot), who in 1604 submitted to the admiralty court a document which has the aspects of a lawyer's brief, but which is more in the nature of a learned treatise of thirteen chapters on the law of prize (*De Jure Praedae*). One of the chapters of this treatise presents a cogent argument against the contention that the high seas are private property and seeks to prove that the sea is free to all. His reasoning convinced the court and the galleon was declared confiscated.

In 1608 Grotius published a booklet under the title *Mare Clausum*: "The Freedom of the Seas, or the Right which belongs to the Dutch to take part in the East Indian Trade." Its publication arose out of a very concrete situation. In the negotiations between Spain and Holland, which resulted in the Truce of Antwerp, Spain insisted that the Dutch must renounce their trade in East Indian waters. The East India Company, then powerful in government circles, was loathe to concede Spain's claim to jurisdiction over Eastern waters. Once again they turned to Grotius to defend the argument that the sea is free to all nations.

This booklet was published anonymously, but at the time Grotius was generally regarded as its author. What was not known at the time, however,

was that the *Mare Liberum* was simply chapter XII of the *De Jure Praedae*, suitably dressed up to meet the occasion. This discovery was not made till 1864, when the historian, Robert Fruin, brought to light the manuscript of the earlier treatise and the similarity came to be noted. Grotius never departed from the principles laid down in these two early studies! With certain exceptions and modifications they were incorporated 20 years later (1625) in his "Law of War and Peace," the first systematic work on international war. Thus the doctrine of the freedom of the seas, now universally accepted, was conceived by a Dutch youth, who even at the age of 21 was an accomplished international lawyer.

The principle set up by Grotius, that the sea is free to all, also struck a blow at the pretensions of France, England, and Venice. England was then inclined to set up a claim to the high seas between her and the continent. If the principles of Grotius were accepted, this claim would have to be abandoned. Several pamphleteers now rose to the defense of England's position. The best known of these is John Selden, of whom Milton wrote that he was, "The chief of learned men, reputed in this land." Selden in his *Mare Clausum* (written 1618 but not published till 1635) argued on the basis of Scripture and of reason that God had given man political sovereignty over the seas. Had He not said to Adam and again to Noah that man should have dominion over the fish of the sea? If nations can own land, he argued, they can also own water, and if they can own a river they can own an ocean. But Selden's treatise proved to be a fire that would not burn. Shortly after its publication the claims of the maritime powers to jurisdiction over the open ocean began to dwindle. The last country to advance such a claim has been the United States.

In the two leading instances in which the question of jurisdiction over waters figured in American diplomacy the attitude of the United States was curiously inconsistent. In the Atlantic Fisheries dispute, which dragged along from 1783 to 1910, this country persistently contended for the *right* to fish *within* the territorial waters of Canada and Newfoundland. An agreement was reached in 1909 to submit this, the oldest of our disputes, to the Hague Tribunal. One of the judges of the court which tried this international law suit was a compatriot of Grotius, De Savornin-Lohman, at one time connected with the Free University of Amsterdam. On most of the seven points in dispute, Lohman and the

fellow judges decided against the United States, and the justice of the decision has never been questioned because it rested on the foundations of maritime law which Grotius had set up.

But international law was equally against us in the dispute arising in the Pacific, where we took an exactly opposite stand. In a sense we fell heir to this dispute when we acquired Alaska from Russia in 1867. With the laudable intent of protecting the seal fisheries in the Pacific, we sought to bar foreign fishermen from catching seals not only within the three mile limit but within huge stretches of the open sea as well. At one time our government asserted that Bering Sea—a body of water 700 miles by 1500 miles—was a *mare clausum*, or territorial water. Other maritime powers succeeded in proving our position to be untenable and by international conventions of 1893 and 1911 the dispute was amicably adjusted.

About a year ago (September, 1939) a conference of the foreign ministers of all the American Republics drew up what has come to be known as the "Declaration of Panama." Amid the welter of news the significance of this declaration has perhaps escaped attention. It aims to set up a safety zone extending 300 miles—in places it is nearer 500 miles—beyond the territorial limits of these two continents. Within any part of the high seas so defined European belligerents are requested to refrain from warlike operations of any kind.

What does this declaration mean? Is it an attempt to repudiate the principle of the freedom of the seas and to revive the doctrine of the *mare clausum*? Do the American Republics expect to exercise full sovereignty over these huge stretches of the Atlantic and Pacific? The declaration has no such purpose. The combined navies of these powers would be inadequate to police these waters. Trade within these waters continues to be free to neutrals and belligerents alike, without any commercial recognition of sovereignty such as the lowering of the flag. Even

warships of belligerents are not to be barred. But within these waters warships are asked to refrain from engaging enemy vessels in combat and to refrain from any warlike maneuvers. To this extent, therefore, the declaration does constitute a limitation on the freedom of the seas, for it requests belligerents when in these waters to refrain from doing what in the past it has always been their right to do, that is, to seek out the enemy and give combat in whatever part of the high seas the enemy might be found. This right the declaration seeks to restrict.

The principle which the American Republics seek to advance is that the neutrals of this hemisphere have the *right* to take extraordinary precautions in order to keep free from the entanglements of the world conflict. The declaration raises many questions which cannot as yet be answered, for the principle is entirely new in international law. It has not yet been raised to the status of law, and like every other principle which was advanced by neutrals to safeguard their position it is sure to encounter strenuous opposition. But it is backed by the combined moral force of the Pan-American Republics and may in due time find its place as part of the accepted laws of neutrality.

On the subject of neutrality Grotius in his day had little to say, and what he had to offer did not find ready acceptance. The United States has already made many, perhaps most, of the contributions to this field, which constitutes the latest chapter in international law. Is the principle of the "Panama Declaration," for which Cordell Hull appears to deserve much credit, to be added to the list? This is a truly intriguing idea. If belligerents persist in violating the freedom of the seas by blocking off huge zones to neutral shipping and compel neutrals to acquiesce, should not neutrals be permitted to use the high seas for the purpose of maintaining their neutrality? Can there be any ethical objection to this exception to the traditional doctrine of the freedom of the seas?

Militant Christianity

Ralph Stob
Professor of Greek Literature
Calvin College

THERE is doubt in nobody's mind about the sad plight of our contemporary world. It is indeed in a crucial state. People has risen against people to fight it out to the finish. Death rains on combatants and civilians alike. Or should it even be said more on civilians than on combatants? No longer is it a "phoney" war. Fearful destruction is seen and heard on both sides. War rages in Europe, and another one goes on interminably in the East. The mighty military machine of one nation has snuffed out the independent existence of small nations, and over others

it has extended a "protectorate." The name is different for the time being, and we at a distance can only wonder whether there is any real difference between the conditions of those who have been absorbed and those who are protected. And the end is not yet, for now this and then another of the small nations is faced with the same choice. War in all its cruelty and pitilessness stalks through the lands of great sections of the world.

That is the world in its external conflict. But behind that lies the world of thought, of volitions, of feelings, of attitudes and reactions. And just as

surely, that world is in a state of conflict, strife, turmoil. As in the realm of the physical so in that of the things of the spirit there is universal strife. Men do not agree and therefore combat each other. Especially the lines between Christian and non-Christian views are very definitely drawn. It is often said, and that very correctly that neopaganism is rampant. As the external conflict is almost universal, so that of the spirit is entirely so. There is not a field of human thought which is not confronted with perversions of the Christian position, and silent denials or open attacks on its fundamental positions. It matters not whether it is philosophy, theology, psychology, ethics, sociology, economics, science, literature or art. Everywhere one meets with views subversive of and opposed to the Christian view. The conflict is universal.

Seeing that world of matter and spirit both in conflict, the Christian asks what shall I and what can I do? It seems to me there are two prevailing attitudes expressing the inner answer to these questions. The one is that of defeatism. It is quite useless to attempt much of anything over against these assaults. You see, the enemy is very numerous. His hosts far outnumber our small band of believers. And what is more, these people are "scientifically" trained, and we Davids must be very careful about taking on such Goliaths. Further they have built themselves mighty strongholds in key positions which can be taken only at great effort and cost. All we can hope to do is escape with our lives. Because of the fierceness of the attack we evacuate our positions and become refugees from the overwhelming onslaught. And we may even look ardently for the "rapture" when we shall be snatched out of it all.

But is that the attitude of the Christian? Is that the attitude of the stalwart Calvinist? Hardly. For we believe, do we not, in a church militant? We are soldiers of the cross, are we not? We believe in fighting for the truth, do we not? Surely we have not taken the position of the liberal that the "truth" will prevail, and hence we can take an attitude of a superior indifference? We all believe in fighting for the Christian position, no matter what the apparent odds. And fight we will with all that is in us. For we all do love the Truth, and we are eager to pass on the torch of Truth to the next generation. Unless we of this generation manifest that we are ready to fight for the Truth, the next generation surely will not. If Christianity is to be virile now and in the future true militancy must manifest itself.

We, then, are militant. Let us grant it. And yet it seems, that our militancy might be improved or increased. Perhaps it could be more resourceful in devising counter and surprise attacks, perhaps it could be more persevering in sustained bombardment of the enemies' positions. Perhaps we could throw greater forces into the combat so that the battle is carried on with more determination and enthusiasm. Probably so, although that is not what I would call attention to.

We are agreed that we will fight and that we must fight. But whom? Ah, there is the rub, is it not? And if I try to point out that we are not warring as we should, it is that which I have in mind. Warring means coming to grips or blows with the enemy. The French and British were "warring" for eight months in and behind the Maginot line, and yet were not warring at all, or hardly so. And is our "warring" not somewhat of the same character? The lines are drawn in two opposing camps but the forces have not come to grips and blows with each other. The battle, however, must be against a present enemy, whom you meet face to face. Not a straw man either, but one of blood and flesh. In a word the present enemy who is present. By which is meant two things, the enemy now, and a particular enemy.

What is meant by the enemy, now? No one will deny that the seventeenth century was a heyday in Reformed theology. But the militant church cannot afford to spend its energies battling against the heresies of even the seventeenth century. To make the battle real it must be shown (as can easily be done) that the same heresy prevails now. The attack is not on some individual or doctrine of a few centuries ago, but on enemies of the present. And would our militancy not improve too if it were more particularized? Instead of fighting abstractions, why not aim at a specific object? Would our Christianity not appear much more vital and virile if it went into the thick of battle, engaging flesh and blood enemies today? The views of present day philosophers, educators, scientists, artists, psychologists must be attacked and refuted as being contrary to and in conflict with the Christian view. Real militancy would seem to imply much more than a battle with the shades of the past. And to win the war in the world of ideas we must get out of our Maginot lines!

Show His Grace

Sometimes, only God and you may know
Certain sorrow of the heart.

What a burden then is secrecy,
How gladly, anxiously you would impart
Unto others what your soul must bear
Only and alone, and never share.

Gather then the sunshine from your path:
Sweet tones of music like waves blown by the sea;
Clean winds and a blue sky, and kindly thoughts,
Baby smiles and children running free.

Garner there the brightness of your way
Scatter it abroad;
Make a garland of your little joys each day
Giving them in worship unto God
That His grace sufficient you may show,
And more like the Master you may grow.

—JOAN GEISEL GARDNER.

A Relationship between Theology and Politics

Haver C. Currie
Austin, Texas

THE doctrine of the sovereignty of God is a two-edged sword. Affirmatively, it declares the sovereignty of God as such; negatively, it denies that any human being has the right, wisdom, intelligence, ability, or goodness to be sovereign over his fellow men. This doctrine was recognized at once as the theological foundation of democracy. The acts of persecution directed against those who proclaimed and held this doctrine were so immense in numbers as to be recounted only in many volumes. As a group, kings and popes and the lesser rulers of Europe never had any doubt as to the political implications of this doctrine.

The United States has as a fundamental principle that of the separation of the church and state; and the Presbyterian Church has been opposed to what is sometimes called "the mixing of politics and religion," and at other times "dabbling in politics by the church."

It is not the intention of this article to oppose the position of the government of the United States or the position of the Presbyterian Church with regard to the separation of church and state. Rather, it is the intention to propose the general thesis that, despite any contention to the contrary, every government has a theological basis; and to discuss specifically the theological basis of democracy. The general thesis would require so much space that it must be neglected for the present.

No principle of the government of the United States or the polity of the Presbyterian Church calls upon us to forget historical facts as to the effects of theology upon government, or to neglect consideration of the complete significance of an essential doctrine of Calvinism that has had amazing effects upon politics, even though the principle of the separation of church and state has continued to seem best among Presbyterians of the United States.

Calvinism has not only maintained that in the first place the doctrine of the sovereignty of God is true as such, and that in the second place no human being has the right to ultimate sovereignty; but has also had the logical corollary to the effect that men are "equal" with respect to sovereignty.

Calvin and Democracy

Thus the theological basis of democracy presents itself. We are not to be surprised that the Calvinists, together with the other Protestants who in their degree presented similar doctrine, were persecuted by kings and popes.

It was not for nothing that John Calvin has been called "the father of democracy," that Switzerland where he did his great work has been called "the cradle of democracy," and that Geneva where Calvin lived and labored has been the seat of the League of Nations and notable throughout the world for its stand for democracy. John Calvin, the French Protestant, found refuge in mountainous Switzerland whose people were slow in submitting to human beings who would be gods on earth.

Of course, the term "democracy" suggests the political. Fundamentally, however, our concern is not so much with specific "forms of government" as with human relations in terms of moral laws and the theological ground of such laws. This is to be said partly because one is aware that "democracy" as a political term has been applied to various perversions of what is right among men under God who is the only sovereign.

At the same time, our forgetfulness makes it important for us to emphasize the sufferings of our forefathers in the faith especially as these relate to the principles of their faith. Not even in these late days are we able to forget the famed Inquisition, especially in view of the fact that certain occurrences of the present time call the Inquisition to mind. In those earlier days the Protestants of the more intellectual type faced the horrors of the Inquisition, while the more poor and unlettered type faced the equal horrors of witch-hunting and witch-burning. The Inquisition calculated for one group of people and witch-burning for another were both calculated to put down the Protestant efforts.

"The Divine Right of Kings"

The actual facts of history are that the doctrine of the sovereignty of God was in earlier times emphasized not only because of the truth of the doctrine, but also because certain men, specifically emperors, kings, and popes, were assuming divine prerogatives on earth. The kings were claiming prerogatives which according to their contention belonged to "the divine right of kings." The popes were claiming to be infallible representatives of God on earth. At times certain emperors arose who assumed approximately the position of emperor-gods. The Calvinists and the Reformers in general challenged these claims of human beings who were claiming authority that belongs only to God.

Consequently, there is no reason for us to be surprised that the Protestants were harried and persecuted both by kings and popes.

There came a time in the history of Europe when men called "Protestants" or "Reformers" maintained that among men there is no one who either has the right, intelligence, wisdom, ability, or goodness to be a sovereign. These leaders maintained that there was only one sovereign, the King of Kings, God Himself. The Protestants maintained that in so far as God has been manifest directly in the flesh, Jesus Christ is the only divine earthly sovereign of men's lives.

The Protestants maintained further that there is only one real priest, the Priest, God Himself. They maintained that Jesus Christ alone, as God manifest in the flesh, has had the right to priestly sovereignty among men.

Another contention of the Protestants was that the only word of ultimate authority for man is to be found in the Bible, designated the Word of God.

In France, Holland, Scotland, Bohemia, England, and largely in Germany the Protestants were strictly opposed to the idea of an infallible, divine priestly sovereign among men, whether priest or pope. The trend of Protestantism was likewise in opposition to the theory of the "divine right of kings" that was held for centuries.

The popes and kings had disputed for years as to the matter of ultimate sovereignty, and a kind of working agreement had usually been maintained between them. Certainly, the papacy preferred a monarchy to a democracy. The Protestants were inclined to be opposed to both kings and popes.

Political Implications of Calvinism

Calvinism was taken by kings and popes to have quite definite political implications. Have we forgotten the persecution of the Huguenots of France? Lecky, the noted historian, points out that at one time the whole Dutch population of 3,000,000 were condemned to death by an edict of king and pope. The Spanish army marched to carry out the order. But the Dutch opened the dikes and saved the majority of the people. Holland continued to be a refuge for persecuted Protestants.

The countries that have been in the foreground toward developing democracy have been France, Switzerland, Holland, Scotland, England, and the United States. In each of these countries the powerful influence toward developing and preserving democracy has been the Calvinists; at least, this was so for several hundred years.

In Bohemia John Huss, the Protestant, was executed. Even so, for hundreds of years down to the present, a trend toward democracy has been a factor in the Bohemian portion of the world despite the fact that there the Protestants were nearly crushed.

Luther challenged the theory of the infallibility of the pope and the theory that the pope was a representative of God on earth. But Luther was largely under the protection of the German princes. With reference to the notion of the "divine right of kings," Lutheran Germany has been in a position verging toward the half-way mark of compromise.

This fact is of importance to our own day; for the fact is that the doctrine of the single sovereignty of God, the doctrine that no human being has the right to divine sovereignty, and the corollary declaring that all men are equal before the sovereignty of God was never fully inculcated in the German world. Even so, we have to recognize the fact that after all other forces of opposition in Germany had waned, numbers of Protestant churchmen held their stand against granting a human dictator the prerogatives which Protestants have always and everywhere maintained to belong to God alone.

We find that in England the Calvinists, there called Puritans, were certainly taken to hold a position having political implications. Like the Huguenots of France, numbers of the English Puritans were able to find refuge from persecution in Holland and America. Many Scotch Calvinists sought escape from persecution in the northern part of Ireland and in America.

In America the Puritans (English Calvinists) and the Scotch-Irish (Scotch Calvinists) had the leading part in establishing a democratic form of government in the United States.

Calvinism and American Government

In setting up the government of the United States, care was taken to provide that no human being should ever be permitted to assume the position of "the divine right of kings." The actual fact is, that the very principle of the separation of church and state expressed the view that no living human being had the right to exercise the sovereignty of an infallible priest. In short, the people who founded the government of the United States proposed never again to be under the domination of king or pope. Chosen rulers themselves would be definitely under the law.

Even at the beginning, Calvinism offered certain considerations as to what kind of political government would be most in accord with the theological position of Calvinism. The "social contract theory" is often attributed to Rousseau. The fact is that Rousseau got the idea from the Calvinists when living among them in Geneva.

In general, the position was that in view of the fact that God alone is sovereign, that no man has the right to be sovereign, and that all men are equal before the sovereignty of God, practical procedure required that men get together and make a contract as to procedure of government. The resulting view called for a representative democracy. Many men, of course, contributed ideas as to the exact structure for a representative democratic government.

The time has come again in the history of the world when certain human beings are attempting to reinforce the theories of the divine right of kings and the infallibility of popes. Certain of these human beings assume rights belonging only to God; namely, the right of sovereign rulership without reference to God himself, the law of God, or even

the laws formulated by men. In short, there are again men who presume to be God on earth.

The Scriptures are taken away from the people, abused, or rewritten in such a way as to pervert the meaning intended.

We have to consent that during the earlier period of Calvinism and Protestantism in general when the issue was definitely to the fore as to the doctrine of the divine sovereignty of men in contradiction to the doctrine of the divine sovereignty of God, Calvinistic ministers took stands which in these days some might consider to be obvious "dabbling in politics." But long historical grounds suggest that if the issue continues to come to the fore, the Calvinists will again be the last to compromise the doctrine of the sovereignty of God when it is challenged by those who make a claim for a divine sovereignty of men.

Sovereignty of God vs. that of Man

Historically, the theological position of Calvinism has ultimately been the contradiction to the theory of absolute sovereignty of a single man or of an autocracy. The doctrine of the sovereignty of God has clearly maintained that all earthly rulers are themselves subject to the law of God, even if these

earthly rulers be kings. But the Calvinistic position pointed even beyond the idea of monarchy or dictatorship to the idea of a representative democracy under which rulers are chosen by the people and subject to the laws of God, the laws formulated by the state, and the will of the people.

The polity of the Presbyterian Church itself calls for a representative form of government, and the Presbyterian form of government helped furnish a pattern for the form of government adopted by the United States.

Once again, as heretofore, the doctrine of the sovereignty of God as a two-edged sword is proclaimed from amidst the Calvinistic world. Neither edge of this doctrine is dulled, injured, or absent.

Without the doctrine of the sovereignty of God, the idea of political equality among men loses its foundation, as has been readily seen by those who would assume divine sovereignty among men. If confronted by an ultimate issue, which one hopes may never occur in our land, the doctrine of God's sovereignty states the justification that an individual might have in taking such a course as that explained by Peter who insisted that he must obey God rather than man. We pause with this thought of the ultimate possibility, though one not to be sought or desired by any man.

Poetry and the Commonplace

John L. Timmerman
Grand Rapids Christian High School
Grand Rapids, Michigan

U AN WYCK BROOKS once said of the amiable, garrulous members of the Saturday Club of Boston, "They could only meet, these minds, by soaring up in the fog, fortunate if, in the course of an anxious evening, two of them came within hailing distance of each other."

Have you ever had that feeling when you read such a mystic, other-worldly poem, so rich in connotation, so freighted with bright beauty as Henry Vaughan's "The World," to a group of pragmatic people? Here is the magnificent opening stanza.

"I saw Eternity the other night,
Like a great ring of pure and endless light.
All calm, as it was bright;
And round beneath it, Time in hours, days, and years,
Driven by the spheres,
Like a vast shadow moved; in which the world
And all her train were hurled."

Henry Vaughan, whose poet's "eye" in a fine frenzy rolling, looks from heaven to earth and sees the "white radiance of eternity"—the common man dreaming of sports, his affairs, his romances—fortunate if in the course of reading they come "within hailing distance of each other." Here we have poetry and the common-place, that is, the untutored,

pragmatic attitudes of the average person (even the naturally gifted person may be imaginatively asleep; as long as he has never been guilty of an aesthetic emotion, he is aesthetically dull).

Now, I conceive the primary function of the artist to be to awaken the slumbering imagination, to electrify the torpid fancy, and to bring mankind into an enriching, vivifying contact with the "vision of latitudes unknown," to make us aware that God's world is a magnificent world, and to have us exclaim with Miranda in "The Tempest,"

"How many goodly creatures are there here!
How beauteous mankind is! O brave new world,
That has such people on it."

For in true art even sadness is akin to beauty, and even tragedy ennobles the heart of him who reads to the end. Wasn't it Horatio who exclaimed when Hamlet died,

"Now cracks a noble heart. Good night,
Sweet prince;
And flights of angels sing thee to thy rest!"

You may ask, "On what is this ideal grounded, on what is this belief predicated?" Is it a purely humanistic credo, is it simply a burning fidelity to the Great Tradition, is it simply to be acquainted with

what Matthew Arnold called our solemn duty to know and love "the best that has been thought and written"? It is all that and more. It is grounded on something deeper than humanism, something more vital than the ideal of a gentleman. It is an imperative from God Himself, rooted in the Scriptural fact that man is to subdue the creation, and subduing creation includes most essentially the beautiful for Art is one of the most entrancing facets of creation—it is one of the "magic casements opening upon faery seas forlorn." It is postulated on the belief that the Christian has a self to develop and that a part of the good self is a lively interest in the beautiful. It rests on the scriptural truth that the Holy Spirit is the ultimate author of the Beautiful, and that the highest loveliness of man is through common grace, a gift from above. Therefore, also, I believe the earnest striving to persuade intelligent adults to live into the accumulated and present cultural heritage of their language is not only desirable but divinely ordered.

Anyone who has ever tried to communicate the spirit of a truly great poem knows that talking finely about poetry and the sharing of it suffers a rare change when brought into the dusty lanes and "practice-choked" highways of ordinary life. You know the hollow, futile feeling that follows the reading of a tender lyric like Aldington's "Two Years," which begins,

"She is all so slight
And tender and white
As a May morning.
She walks without hood
At dusk. It is good
To hear her sing."

When you see the wandering eyes that follow a roaming fly on the pane, the abstracted gaze that is lost in yesterday's market, Aldington's "Two Years" and the man on the street are not "within hailing distance of each other." Poetry and the commonplace have not met. Two questions arise, "Why is it hard for them to meet, and how can those who believe in the value of poetry aid in arranging such meeting?"

Great poetry is something more than such a soothing rhyme as:

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;"

No teacher has much trouble with a roaring platitude like this. Why? Because it is of a piece with the false and baseless American idealism with which the child is deluged from infancy. If there is anything the life of a great man teaches me—St. Paul, Milton, Browning—it is the unflattering mediocrity of my own capability. Furthermore, footprints in sand are the most ephemeral of all mementos—a bit of wind and rough water and the beach is smooth as a stretch of sky. When poetry is as platitudinous as a truck, it registers because it re-invigorates a commonplace attitude.

Now read this deep yearning of Ulysses, who speaks in old age, after he had tossed on seven seas in search of new things,

"This gray spirit yearning in desire
To follow knowledge like a sinking star,
Beyond the utmost bound of human thought."

There is no obvious clasp of this thought. Why not? Because we have here a noble uncommon yearning instead of soothing ruts of thinking. It attempts to wrench us from our old grooves and inspire to something finer.

Great poetry is first of all a heady, exhilarating challenge; it breaks up staid approaches and stupid clichés of thought; it pushes back horizons and fills the mind with new experiences. Poetry either breaks up the commonplace or it illuminates it; it does not entrench it. When poets talk of the glory of the commonplace, they do not call grass, vegetation, but, as Whitman

"The handkerchief of the Lord
A scented gift and remembrancer designedly dropt,
Bearing the owner's name someway in the corner, that we
May see and remark, and say Whose?"

The poet removes the film of the ordinary from the everyday world, and makes us see its divine origin. He takes the commonplace and proves it uncommon, since we are dull of eye and hard of hearing. If Poetry does not illuminate the commonplace it breaks it up. Does not then this stanza of John Donne's Song come as a biting challenge?

"Go and catch a falling star,
Get with child a mandrake root,
Tell me where all past years are,
Or who cleft the devil's foot,
Teach me to hear mermaids ringing,
Or to keep off envy's singing,
And find
What wind
Serves to advance an honest mind."

Now the human mind is congenitally conservative; even youth with its supposed adventuresomeness is often strangely static. It likes the well-oiled habit, the conventional mode. An adolescent is most imitative and aware of the pressure of the flock. He feels cozily at home in the usual. It is hard to find a high school youth who dares the public feeling. So natural human conservatism and the general urge to conform combine to create a resistance to new experience! Youth as well as the adult is infected with the values of the market-place, with the cash-philosophy of life. The baker, the chandler, the huckster ask, "What can I do with poetry? Does it pay?" They would rather peruse something with a bank-roll as an end. They like an enthusiasm well-rooted in an income.

To sum up—the unexpectedness, the freshness, the originality of great poetry, the wrenching, disturbing impact of great literature is met by the innate conservatism and the torpor of the average man, the pressure of the group, and the unappreciative background of the home—and the problem of communication is faintly stated. The artist would hold that poetry breaks up the following attitude of

+ Norman Angell, "Well, after all, what is human life but getting up in the morning and having breakfast, going to work, and coming back at night to slippers and the newspaper?" The situation reminds me of an anecdote of Bernard Shaw. At a production of a play of Shaw's, the audience was strangely silent. There was a lone applauder in the gallery. Shaw said, "Personally, I agree with my friend in the gallery, but what can we two do against an audience of such a different opinion." That is the way the author of the poem and I feel, and the second part of the paper proposes to see what can be done about it.

+ A vital communication of belief on poetry can only occur when the devotee believes he is handling something profoundly significant and valuable. He must believe in the value of the poetry of all those who wrote as Coleridge said, with

"A light in sound, a soundlike power in light,
Rhythm in all thought and joyance everywhere."

+ Belief, a warm, throbbing belief in what you champion is essential to all subjects, but especially in the arts. Literature is taught by contagion rather than precept; for literature is rather an anthology of valuable experience than a set of definitions. One feels a great poem before one fully comprehends it. That, I feel, is the one thing needful to a believer in poetry—a genuine, sincere, spontaneous, and perfectly natural belief in the intrinsic value of his subject. Such enthusiasm will tell.

+ A great poem, I believe, is felt before it is fully comprehended. A reader of such a cosmic tragedy as King Lear is left with a sense of limitless, tragic waste rather than an intellectual formulation of the thesis that error reaps the whirlwind. Emily Dickinson, that quaint voyager of eternities, has a poignantly acute definition of poetry. It runs as follows, "If I read a book and it makes my whole body so cold no fire can ever warm me, I know it is poetry. If I feel physically as if the top of my head were taken off, I know this is poetry. These are the only ways I know it." How packed these phrases are with the breath of poetry! Poetry is first of all a vivid, integrating, and creative experience. Compare her account with a series of definitions from the learned, who say, that poetry "is the best words in the best order;" "unity in variety;" "significant form;" "the disimprisonment of the soul of fact;" "a criticism of life." These formulations are all partially true, but unless poetry cools or warms the heart, one doesn't experience a poem. And so the first effort should be to recreate the initial experience of the author in the mind of a hearer and this has to be done by making him feel the breath of life, the sweep of romance in the poem itself. This is no journeyman's task, no henchman of pure grammar can compass it; it can't be done by dissecting words and crusading into philology. It can be done I believe, however, even if imperfectly, by one who has caught the spirit of the poem, its lift and surge, and acts as a witness to its power. The intellectual understanding of the poem can come later. Even if

such enthusiasm begets only respect for a work of art, a feeling of reverence, much has been done.

+ After the poem has been felt, it should be more thoroughly comprehended. Of course, a certain amount of comprehension must accompany the emotional impact of the poem, lest we have the situation of the dear old lady converted in South Africa who received unlimited solace from the sonorous vowel sequences of "Lady Augusta, Princess Dowager of Wales." But this comprehension need not be complete at the first reading. It results from re-reading and study. Such understanding will result when one sees the poem as an organized, interpreted, significant account of the qualities of experience. The student must become aware that great art takes up the crude, unformulated, raw material of experience, the

"Thousand jigsaws, pattern still unguessed
The colors not divided black and white,"

the brash medley of impulse and mood, and moulds it into a permanent form where it is the subject of reflection and analysis. To revert to King Lear—after a man's heart has felt the momentous impact of the tragic sense of waste and sorrow, frustration, and pain, then he can attempt an evaluation of the experience; he can re-examine the play and learn the profound lesson that—

"There is some soul of goodness in things evil,
Would men observingly distill it out."

+ These, then, I believe are the major steps in an enthusiast's attempt to bridge the gap between the winged horse of poetry and one shod with commonplace attitudes. To believe in the high art he enjoys, to be absolutely sincere, to ripely feel the poem and prevaillingly share that persuasion, to understandingly relate the meaning of the poem to life.

Suppose you have tried this, say as a teacher. Do you now see again before you thirty-seven pupils trammelled with practical concerns, even the best of them, steeped in the routines of dollars and cents, tumultuously concerned with baseball and football, hard to penetrate, full of the lack of concern for the riches of ripe art, and do you then feel the gentle melancholy of Thackeray in *Vanity Fair*, "Ah! Vanitas Vanitatum! which of us is happy in this world? Which of us has his desire? or having it, is satisfied? Come, children, let us shut up the box and the puppets, for the play is played out."

One does feel that way when the great page does not light up their faces and the overwhelming duress of the ordinary holds its age-old sway.

+ And yet we have a divine imperative: to enrich men's minds to some extent, even those of the dull of heart or otherwise-minded. Let us believe that what holds true for us will hold true for more than one other, namely that

"Once we shut our fists upon a star
It will take portents to unloose that grip."

(This article is a revision of an address delivered at the convention of Mid-west Christian Teachers' Association. At our request Mr. Timmerman revised it and submitted it for publication in the C. F.—Ed.)

An Old, Remarkable Document

H. J. van Andel

Professor of Art and Dutch Literature
Calvin College

THROUGH the courtesy of Mrs. Dr. G. J. Stuart of Grand Rapids, Michigan, we are able to present the translation of an old Dutch document of 1579 which she received from her uncle, Mr. Adrian Buys, as a keepsake. Our forebears took many old books and documents along, some of the latter pasted in antique religious works, preferably old Bibles, to keep alive among their children the faith of the fathers and to continue the good old traditions of Calvinism. We are sure that there are many old books and documents scattered through dusty attics, and we take this occasion to request especially our ministers to help save what is of real historical value, and not to discard anything unless it has shown to be of an obscure nature.

Historical Setting

The following document is a petition sent by some seventeen ministers and elders of Flanders in February, 1579, to the executive committee of the States of Holland and Zeeland to help them preserve the Reformation in Belgium. The heart of Calvinism in the Low Countries was once in Brabant and Flanders, the most prosperous provinces, because it was there that the richest merchants lived. From 1100 on the Netherlands had been the nation who distributed the Mediterranean and Baltic goods throughout Northern and Western Europe. First Bruges was the queen of the North. When its harbor was silted up between 1300 and 1400 Antwerp took the lead. But it was not till Antwerp fell into the hands of the Spaniards in 1585 that the merchants moved to the north, especially to Amsterdam and Leyden. When this document was written, Belgian trade was still in its prime. Partly because Calvin freed the conscience of the merchants by proving that not only interest on investments was allowed, but also interest on loans, these merchants turned to the Reformed religion and not to Luther. If they could have stayed in Belgium, this country would have remained in its majority Calvinistic, Belgium and Holland would have remained one, and the first World War might have been prevented. However this may be, in 1579 the Flemish felt the pinch of Parma and begged Holland and Zeeland to send an army to drive the diplomatic Spanish general back.

Shortly before the date that this document was written Parma had succeeded, on the 6th of January, 1579, to align with him the Walloon, or French-speaking provinces, less than a year after he had

arrived. William of Orange sent his brother John, stadholder of Gelderland, to Utrecht, to unite the northern provinces together with Flanders and Brabant into the union of Utrecht on January 23, 1579. However, a month later not much had been done by Holland and Zeeland to continue the rebellion and to hold Parma back. The latter abolished the Inquisition, and promised peace and prosperity to all if they would return to the Spanish King and to the mother church with the secret understanding perhaps that unfaithful church members would not be bothered as long as they would surrender their children to the parish schools. The one city after another fell for the smooth proposals of Parma. The disappointed Catholics flocked to him one and all. The halfway Protestants were lying low. The moderate Calvinists were leaving for the north. But Dathenus and his fanatic one hundred percenters tried in vain to save the day for a totalitarian Calvinistic state. They recruited an army under John Casimir of the Palatinate, brother to Frederick who had been instrumental in publishing the Heidelberg Catechism, and when their army was defeated they turned to the energetic Hollanders and Zeelanders for support. But William was not very anxious to come to the aid of Dathenus who had called him a child of Satan, because he wanted liberty of worship for Catholics and Protestants alike. So Parma succeeded in conquering all of Belgium, and even in taking Antwerp after a siege of fifteen months. If Dathenus had not been so overzealous, Parma would have been curbed, and the future of Flanders and Belgium would have been different. But the times were not ripe for the toleration of Orange and Mar-nix. Flanders was lost soon after the document was written, in fact six years later.

The Document

The document according to the legend on the second page—originally on the third, for this legend is pasted on top of it—was addressed to the Executive Committee, or the Deputies of the States of Holland and Zeeland (the States were the Legislative Assembly):

Noble, wise, discrete Gentlemen, and Good Friends:

There is no doubt with us that your nobilities notice and learn every day better than we ourselves do how that the enemies of our common Fatherland continue in their plans and that the means of the true lovers of the foresaid Fatherland to protect them diminish and decrease more and more, a fact which is mainly caused (so far as we human beings can judge about this) by this that the people concerned with the matters of God's honor and truth act so halfheartedly and have too much respect for the enemies of the Fatherland. Therefore, noticing

the apparent perils in which the Fatherland and the congregation of Christ now stand, we have for some time besought you humbly that it may please you to declare yourselves openly for the Word of God and to take matters to heart more than has happened for a long time. And now, seeing that the lands of Holland and Zealand are in oppression and that they can have neither rest nor peace, we pray you humbly to consider not only such matters as have happened and to admonish the people diligently, but also to induce the magistrates of the foresaid provinces to support us in our needs with good council and with good deeds to preserve their own and the cause of us all. And seeing that our faithful brethren and messengers Philips Andries and Jan Crombrugghe can better tell about our anxieties and utter needs by mouth than we could by pen, we beseech you, therefore, willingly to put perfect confidence in their reports.

Herewith heartily committing you into the gracious protection of the Almighty, dated in our Assembly at Ghent, February 26, 1579, new style,

Your willing servants and friends, the ministers of the Word, and the deputies of all the Reformed Churches in Flanders.

Adrian Van der Decke, elder at Ghent in the county of Waes.
Matthew van de Loo, minister of the Word at Waerschoot.
Baltasar Beemont, minister of the Word at Bergerhout and Antwerp.
Daniel Coene, minister of the Word at Lokeren.
Guillaume de Vleeschauwer, minister of the Word at Bargham and minister in the County of Aelst.
Philips Andrieson the Vrolike, unworthy minister of the Divine Word at Nineve.

To the noble, wise, and very provident Lords, the deputies of the States of Holland and Zealand at D(elft) (?)

Petrus Dathenus
Wouter Van der Poort, elder at Ghent
Michael Rasmeil, minister of the Word in the County of Waes and congregational secretary* at Bruges.
Jan Lamoot, Courtray
Jan de Praet, minister at Audenaerden.
Jan Graaff, elder at Dendermonde.
Jan Marthiny, minister at Zele.
I. Arcerius, minister of the Word at Sluis.
Theodorus Verhaer, minister of the word at Aelst.
Eugheen Machiel Limpens, elder
Jeronimus Van den Dorpe, elder at Aelst.

* This word might also be an abbreviation of *Christi*.

Comment on the Document

The document is in a fairly good condition. The paper is well-preserved except at the edges where it is yellow with age. It is torn somewhat at seven places at the top and cracked a little bit at the edge along the two horizontal folds. The document consisted originally of two folio leaves (four pages) which were pasted in a folio book, a "Staten-Bijbel." The second leaf seems to have been clipped off with scissors, for there is a folding line from top to bottom and next to it is a narrow edge of an average of a half centimeter which has frizzles and fringes in a zigzag fashion. The first page of the document shows at the inside edge traces of old and worn brown paper (much older than that of the document) which may represent part of a fly leaf of the old Bible, or part of the paper that is used to cover the binding on the inside.

The paper is linen paper of a very good quality but without water marking a little thinner and not as rough and substantial, as for instance, the paper of a copy of Marnix's *Bijenkorf* which is of about 1600. The present writer is not enough acquainted with the quality of paper in different centuries, but it looks to him as if the paper of the document is barely a century old.

If this is a true guess then the document (which dates to 1579) is copied, and not original. It would be peculiar indeed, if a document which should be

in the Archives of the government of the province of Zeeland should be pasted in a Bible. My guess is that someone used this document in 1850, when historical research was already in full swing, and that someone else who saw it copied it on linen paper and pasted it in his old "Staten Bijbel" to satisfy his antiquarian curiosity. Anyway, it came to America from Arnemuiden, Zeeland in 1867.

Yet the handwriting looks so genuine sixteenth century and the different signatures are so ably and consistently written that the would-be-copyist must have been a master draftsman, in fact an etcher of whom we would least of all suspect that he would have the ambition for such a laborious task, unless he was out of work, and well-paid for the job. There are eighteen kinds of handwriting, and handwriting in those days was very individual and personal. The handwriting of the document is queer, but consistent and does not seem to be done by any of the ministers or elders who signed it. It is true that one seems to have been the scribe of the congregation of Bruges, but he is the third one in the second column and his handwriting is not as clear as that of the document. Of course, there is the possibility that he scribbled his name and title to lend a scribbler's charm to his person, and that he did his best to be more legible in the document proper, but then there is a certain coarse wilfulness about his signature which is not akin to the spirit of playfulness of the document proper. Indeed, it might originally be the work of the poet Dathenus.

One more argument seems to point in the direction of a copyist who lived 300 years later. Though the document is neatly done, it seems almost impossible to decipher some words in the text, even after a constant comparison of several weeks. If the copyist did not understand what he was doing, it must have been easy for him to distort the letters here and there, so as to make his product less legible. On the other hand, it is very well possible that the original scribe's goose quill was not of the very best, and that his handwriting, therefore, suffered here and there, or, that the man was really left-handed, and because he had been taught to use his right hand, did not always produce a legible script.

After all, the main argument for the genuineness of the document must rest on the quality of the paper. If any book or document of 1600 A.D. can be found containing the same quality and the same smoothness of paper as of this document and then without water marks, it will in all probability be genuine, for it is of no use to assume that some antiquarian of three or four centuries ago copied the paper.

Value of the Document

The value of the document lies not only in the fact that it shows the signature, spirit, and temperament of Dathenus and the signature of some of his contemporaries, but also in the fact that the Reformation was once very strong in Flanders and Brabant (Belgium) before it became of significance in

the northern Netherlands. And even if it is true that thousands of Belgians moved north, especially after 1585, the fall of Antwerp, the document shows that there is nothing to the claim that Protestant Missions in a Catholic country are doomed, or that Calvinism can only flourish in some parts and not in others. Calvinism may show a different aspect in different countries and localities, but as a genuine Christianity, that is, as the most rational, most ethical, most practical, most imaginative, and most democratic form of Protestant religion, it is fit for all ages and for all parts of the world.

It has been proved a few years ago that Calvinism in Belgium lost out not because of Parma's tactics and lack of interest shown by Holland and Zeeland, but by the exorbitant contentions of Dathenus himself. Dathenus was a zealot and a "fanatic." He was not at all in favor of granting the Catholics a church in any town where a hundred families asked for a place of worship—the sane proposal of William of Orange and Marnix—but he wanted Flanders and Brabant as thorough-going Calvinistic islands among the seventeen provinces. This lack of toleration made the Catholics discontented, and an easy prey for the Spanish general Parma who at last succeeded in winning thirteen of the seventeen provinces for the cause of Catholicism. By wanting everything, Dathenus lost almost all. This document again illustrates that Calvinism cannot flourish, if its leaders are of the type of Dathenus, overzealous and legalistic Puritans. Calvinism is safe only in the hands of men like William of Orange and Marnix whose outstanding quality was toleration and spirituality.

NOTE 1. After writing the article I discovered in the library of Calvin College *De Kerkhervoorming in Vlaanderen* by H. A. Janssen, Arnhem, 1868. In this book the document is mentioned about twenty times. According to the author it was edited and annotated by Dr. J. Borsius in Zeeland, *Jaarboekje voor 1852*, pages 51-111. Dr. Borsius has a few suggestions for the deciphering of the names and their additional items that are different. They follow here:

1. Aderiaen Van der Dick, ouderlinck van Senter Claus in Waes.
3. Baltasar Beemont, dienaer des Woorts tot Aeyghem (Adegem) en Sent Lauwerens.
5. . . . Bayghem ende Munte in 't land van Haelst.
9. Michiel Panneel, Dienaer des Woordts uten name der [van de?]
11. Jan Pourck.
17. . . . Hulst (instead of Aelst).

NOTE 2. Dr. H. Beets made the suggestion that the document was torn from the above mentioned yearbook of 1852. Mr. R. Weidener, engraver and painter, is of the opinion that the document is a lithographic copy, because the ink is nowhere brownish, but equally black; and because the strokes of the letters are broken up in different places.

Words...Words...Words...

THE perspiring literary neophyte, toiling over his first thousand-word theme often thinks despairingly that words are as rare as gold nuggets.

In the year 1939, nine thousand, four hundred, sixty-four books were published in America. An average book of about five hundred pages contains some one hundred, eighty thousand words. That means the publication of about two billion words in

book form, without, of course, considering the number of copies of each book. Besides, twenty-one thousand, four hundred, thirty-five periodicals saw the light from American news stands. Including dailies, weeklies, and monthlies, they averaged perhaps ninety issues a year. A moderate size city newspaper of twenty-five pages represents about one hundred, fifty-five thousand words. In short, periodicals were responsible for the addition of another three hundred and ten billion words.

Lest the reader despair of forming mental pictures in terms of billions, let us concretize. We can all appreciate with what difficulty a young bird, just out of its nest, manages, "with man a flirt and flutter" to negotiate a hop along the sidewalk of perhaps an inch and a fraction. If we imagine the fraction to be three-quarters of an inch and then try to see that birdling hopping around the world, we have some idea of a billion, that would require a billion hops.

In other words, of the published words we just mentioned averaged an inch in length, the string of words would encircle the earth one hundred and eighty times.

Add to that the words represented by the many copies of each publication, the words written and spoken, published and unpublished, conversations, addresses, letters, and our imagination has conjured up such an aggregate of words, that, to put it mildly, the world is engulfed in words.

And of how little significance are mere words. Hamlet, struggling with the "weary, stale, flat, and unprofitable uses of this world," expresses his weary dissatisfaction with, "Words, words, words!" Job meets the flood of words from his three friends with, "How long will ye break me in pieces with words?" Solomon spoke wisely, "A fool's voice is known by the multitude of his words." In twenty years, the words of the world's leaders on every one of which men hang avidly now, will have become a part of the vast limbo of the insignificant past.

In so vast a flood of verbiage there could hardly be many words of abiding value. It makes it all the more remarkable that twenty-five words spoken in a remote corner of the world by an obscure man, apparently at random, in a private conversation, should have become and remained through nearly twenty centuries the most momentous and best-known words ever uttered.

In every nation and people there are some who know them. They are written and spoken in every language and men try always to repeat them just as they were spoken. Great leaders have turned to them when satiated with all other human speech. The fates of men and nations have depended on faith in those words. Wherever they go, they bring about the most fundamental changes. And yet, nineteen of the twenty-five are words every child learns in his first school year and most children know all twenty-five before entering school. The greatest single force in human history frankly holds them to be the key to its secret of power.

Of these words, a two-letter word introduces us to the marvelous magnitude of Divine love, "so." A four-letter word suggests the greatest mystery and greatest hope among men, the unique Sonship of Christ, "only." Another two-letter word goes far toward expressing the essence of Christian faith, "in." A three-letter word expressed a solemn warn-

ing of impending doom for eternity, "not." A four-letter word expresses the essence of salvation as a personal, immediate, unchanging possession, "have."

"For God SO loved the world that He gave His ONLY begotten Son, that whosoever believeth IN Him should NOT perish, but HAVE everlasting life."

ALA BANDON.

From Our Correspondents

Calvinism's Progress

THE CALVIN FORUM,
Cor. Benjamin and Franklin,
Grand Rapids, Mich.

Dear Editor:

IT IS some time since the FORUM's circle of readers have perused a letter from its eastern correspondent. This lapse is due in part to the adjustment that usually attends a change. This correspondent hopes to keep the East and her Calvinistic interests before FORUM readers more consistently in the future.

Mention must be made first of all of the meeting of the Calvinistic Philosophy Club, convening at Westminster Theological Seminary on October 1, 1940. In view of the absence of the president, Dr. C. Van Til, the gavel was held by the Rev. E. F. J. Van Halsema, Vice-President of the club. The chairman expressed the sentiments of the club in saying that the counsel of its leader was missed. However, a most interesting and stimulating meeting was held. As usual two papers were read. The Rev. N. J. Monsma read first on the subject *The Approach to Facts*. This paper dealt with the methodology of science as that subject has been discussed in the writings of recent Dutch Calvinists. The second paper, *Stoicism, the Porch to Christianity?*, was read by the Rev. J. H. Skilton in the absence of its author H. Evan Runner, who is studying at Harvard.

The reading of the papers was followed by a period of discussion. This period was altogether too short, time not permitting longer debate. Most of the discussion centered around questions brought up by the paper by Rev. Monsma. Does the scientific worker truly obtain *facts* if he does not see these in their fundamental relation to God? Is there such an entity as a *fact* apart from any and all interpretation or bias? Rev. Monsma contended that there are no facts without an attendant interpretation of the same. As soon as one begins to speak of facts, one is at once talking about a certain manner of viewing the universe. During the progress of the discussion it seemed feasible to this correspondent that this club should make a thorough study of the subject *What is a Fact?* The club is always coming upon this whole general subject, and future meetings promise to cast more light upon this fundamental problem. Furthermore, it would seem to be a most desirable practice for students planning to enter some branch of scientific effort to read a paper such as that presented by Rev. Monsma. Such students would be aided in gaining that proper perspective which every true learner seeks.

The Paterson Area

A Reformed Bible Institute is again in session in the Eastern Academy in Paterson. This is a most worthy undertaking, and deserves the whole-hearted support of Calvinists in this area. It is a sad fact that more than a few young people of Calvinistic churches attend Bible schools which have emphases decidedly unreformed. An enthusiastic backing of the Reformed Bible Institute should aid in furthering a greater consciousness of the meaning and power of Calvinistic principles. That such reinvigoration of these principles basic to the gospel message is

needed, yes, is always needed, among the general group of people who go by the name of Calvinist or Reformed is a fact too plain to invite argument.

Another important step in that direction is in the making. A committee has been formed to study the advisability of establishing a "Reformed Gospel Hour" in the metropolitan area through some good radio station in New York City or vicinity. This is good news. The religious broadcasts now coming over the air form a wretched mixture of Modernism and a thinned-out gospel preached by certain sectors of the American Fundamentalist camp.

The Philadelphia Area

When we think of Philadelphia we naturally think of Westminster Theological Seminary and all movements in any way connected with that institution. Westminster has set out on what promises to be another successful year. When certain late registrations have been completed the total enrollment for the year is expected to reach fifty-five.

The library at the seminary is rapidly becoming a first-class vehicle for theological learning, both for graduate and undergraduate study. A recent gift of \$10,000 for the purchase of books over a period of three years is of no small help toward attaining this end. This is in addition to the regular appropriation for books. At the present time the library contains 15,250 volumes. From the new fund just mentioned money was used to purchase the Greek and Latin series of Migne's *Patrologia*. This is the standard complete set of the writings of the church fathers, and constitutes a fine acquisition. It would be hard to imagine a library meant for graduate theological study that did not contain this set. In addition to this set the Weimar edition of the works of Martin Luther was purchased. These books were obtained from the library of Auburn Theological Seminary, which recently closed its doors. Such improvements in the library indicate that Westminster Seminary is moving forward, and that the intent of its founders is being realized, namely, that this school be the citadel of the Reformed Faith in the East, a Reformed Faith declared and propagated in no uncertain terms.

In Philadelphia is another institution founded by those who support Westminster Seminary. That institution is the Calvin Institute of the Bible. This is a Reformed school of Bible study for laymen. Its teachers are all ministers in the Orthodox Presbyterian Church. The nature of the courses taught there can be seen from those being offered this current semester, the first semester of the third year of four years of work. The courses now being offered are: The Prophecy of Isaiah, Bible Doctrine, Introduction to Books of the Bible, Church History, Apologetics, Biblical Interpretation. The enrollment of the school is 26 at present. Incidentally if there are any in the Philadelphia area who might be interested in this project, they can obtain information regarding it by corresponding with the Rev. Edward J. Young, 120 Krewson Terrace, Willow Grove, Pennsylvania.

Sincerely yours,

EDWARD HEEREMA.

Midland Park, N. J.
October 17, 1940.

Trials of a Calvinist

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

Dear Dr. Bouma:

I WISH to thank you for your kind letter of September 9 informing me of a year's subscription to THE CALVIN FORUM through the generosity of a California subscriber. Please express to them my deep appreciation for this fellowship gift in the truth.

Our Institute has been opposed by a militant alumni which has cut off a large number of our regular small contributors and affected our enrollment. In our evening school alone for several years we enrolled in our first year class over 300 young people, whereas this year it probably will be somewhere between 50 and 75. This has drastically affected the salaries of all workers; hence, the necessity of my curtailing expenses.

The charges of the alumni are administrative and doctrinal. About six young men left the Institute last year because the President refused to fire me at their request. They claimed I was heretical, and their charges were that I was a Calvinist and taught that Matthew was for the Christian and the church, and not primarily, solely, and only Jewish. While a pre-millennial my personal conviction is that the Church will be here through the so-called tribulation period, and to this great exception was taken. I endeavored to teach the students that the Post, A, Millennial should be respected, and not barred from Christian or church fellowship, for the differences were differences between brethren. Also that we all needed to follow the motto: In things *essential*—unity; in things *non-essential*—liberty; and in *all things*—charity. I have long believed that the fact of Christ's personal, visible coming was an *essential, fundamental* truth, but that the details of any prophetic program were non-essential, and therefore, on such matters we should agree to disagree without being disagreeable, while we all stood together in preaching the gospel. I have learned, however, that such a viewpoint does not go over with militant fundamentalists, who to me because of their attitude seem narrow, bigoted, and uncharitable. Then, too, I have found that such convictions, if known, affect one's pocketbook.

Calvinism has enriched my life and ministry; and your paper with its helpful editorials and simple but critical articles, has been very profitable to me.

I sincerely trust that next summer will find me in better financial situation, so that I may renew my subscription for the ensuing year.

The Lord fill you with all grace, and fulfill your every petition.

(EDITOR'S NOTE: Because of the nature of this letter, it is deemed best by the author and the editor that the names of the parties concerned be not divulged. This letter clearly illustrates what sacrifice a Christian may be called upon to make when true to his convictions.)

China's Changes

Jukao, Ku., China.
August 23, 1940.

Dear Editor:

ALLOW me once again to intrude on the hospitality of our valued journal. Events transpiring in China are of the greatest importance for the progress of the Kingdom of God and also for the welfare of the land we love across the Pacific.

Europe's tragedy is rapidly enveloping the United States. Loudly expressed sympathies and the increasing flow of our war supplies reaching the British Isles have already compromised our position as a neutral nation. To those of us who lived through the stirring days preceding America's entry into

the earlier war, present-day propaganda has an all-too-familiar ring. Some minds may not be clear as to the importance of the ideological issues involved; there can be no question but economic-minded America is deeply concerned about the material issues involved.

If the convictions recently expressed in the editorials of THE CALVIN FORUM represent those of the majority of thinking men and women in the home-land, then we are already caught in the current and will soon be swept over the precipice into the maelstrom of active warfare. The men manning our navy and bombing-planes will cross the ocean upon the same terrible business from which the army is tentatively pledged to refrain.

Japan's Hour of Destiny

Japan believes her hour of destiny is approaching. The new government just organized under Prince Konoye—instead of blowing a retreat from totalitarianism and aggressionist policies—is marshalling the resources of the Island Empire for a more vigorous advance. Japan takes her "divine mission" very seriously. At times public utterances circumscribe her ambitions as limited to the "Peace of East Asia;" at other times, they are world-wide in scope. World events appear to be working in Japan's favor. Chungking's refusal to admit defeat and capitulate on the enemy's terms is the fly in the ointment of an otherwise very pleasing situation. Simultaneously with this three-year-old, disappointing war against the Chinese government, a bloodless war—remarkable for effectiveness—has been waged against Western power and privilege in the Orient. To obtain the longed-for goal victory in the one war is as necessary as that in the other.

For the last three years the term "military necessity" has explained all the acts of encroachment upon the interests and rights of other Powers. The taking over of the large section of the International Settlement which had been the scene of military operations, the closing of the Yangtze River to ships of Third Power Nationals, the blockade of the entire China coast, wholesale interference with the rights of white men to travel in the interior of China's provinces—these, are but a few instances of the methods used by Japan to break down the prestige of other nations.

Protests have been long and loud. Strange to note, however, nothing of practical importance has been done to implement these protests. Three years of acquiescence have given Japan ample opportunity to consolidate her positions.

France humbled in defeat was recently forced by Japan to stop the flow of war supplies through Indo-China into "Free China." Proud Britain accepted similar terms in the closing of China's life-line, the Burma road. This week the departure of British forces from North China and Shanghai brings vividly to mind the historic departure of the Roman legions from the British Islands in days long ago. Vast defense sectors of Shanghai have been surrendered to the Japanese and at this writing they are contesting the right of American marines to guard the heart of the Foreign Settlement where most of British and American vested interests are situated. We are daily witnessing the retreat of the white man from the foothold he maintained for almost a century.

Today's Missions in China

Foreign missions have shared in China's experiences during the last three years. The history of medical work has been one not merely of buildings bombed, wrecked, and abandoned, but, far more, one of continued heroic service under extreme difficulties. Educational institutions flying the Christian banner were cast loose from their moorings wherever the terror of the enemy approached. Many went West to carry on in a new land; others sought the safety of Shanghai's foreign districts. "Occupied China" is dotted with schoolbuildings temporarily abandoned. Most mission-stations in China are continuing evangelistic service with a full or skeleton staff. New missionaries are still crossing the oceans to this land of missionary promise. Not only countries at peace—even hard-pressed England announces the sending out of new recruits.

All this in an atmosphere of decided uncertainty. Not uncertainty as to the Message. The Message does not change. Uncertainty regarding adaptation to situations rapidly changing and evermore threatening. Amid it all the comforting knowledge: "I cannot get beyond His tender care."

Sincerely yours,
HARRY A. DYKSTRA.

An Australian Calvinistic Voice

R. P. Manse,
20 Fenwick St.,
Geelong, Australia.

Dear Prof. Bouma:

I RECEIVED your letter about ten days ago, and I have to thank you for writing so sympathetically, and for your decision to insert my article in THE CALVIN FORUM. The article was written in response to a pressing invitation by my friend, Rev. A. Allen, with whom you have already had correspondence.

We do not feel that we can help you much in your good work in "defence and confirmation of the gospel"; but we (Mr. Allen and I) thought we might get stimulus and help from you and your friends in an attempt to witness a little more publicly for the truth as it is in Jesus.

We realize that in the large population of the U. S. A. there are many conflicting religious ideas, and many departures from the Reformed faith on the part of churches nominally of the Reformation, and that you have a big task before you in trying to stem the tide of error.

The population in Australia is small, and it is greatly divided not only between the various religious bodies which have their home in the British Isles, but also between the various 'isms' and movements which are in active operation in many countries in modern days, as well as a large body of citizens who are indifferent to religious interests.

Looking at those churches which professedly stand for Protestant teaching we find a great departure from the testimony and practice of a generation ago. Perhaps the much-used term 'Modernism' will best suggest the situation that exists widely in these churches. At the present time the number of vocal witnesses for Reformed theology, are so few that one is reminded of the words in Isaiah x:19, "And the rest of the trees of his forest shall be few, that a child may write them."

It is in these circumstances that a number of friends, led chiefly by Mr. Allen, are trying to organize a live Calvinistic Society to encourage one another by friendly conference; and to emit as occasion may offer a brief and pertinent testimony on behalf of neglected truths. Necessarily the widely-spread but sparse population of Australia makes it difficult to secure a large body of supporters in any one centre, and it will be necessary to rely to a large extent upon correspondence and the circulation of copies of some approved magazine.

We feel, too, that the situation in the world to-day calls for the linking up in active co-operation of all who stand by the Reformed Confessions, both in the East and West and in the North and South hemispheres. And this for two reasons. First, we require one another's help in re-asserting and putting before the public the grand principles of our faith, so well enunciated by Calvin and so compactly and formally stated in our Confessions and Catechisms. This is necessary for the spiritual revival of the Church and for the ingathering of Christ's redeemed people.

And, second, the present process of disintegration in society calls for some formative principle like the sovereignty of God to quicken the conscience and supply the moral resources necessary for establishing freedom, justice, and an ordered society on an enduring basis. Human wisdom is manifestly failing to solve the problem, and we know of nothing so well-fitted for the task as the Calvinistic principles which brought so much freedom to Europe in the fifteenth and sixteenth centuries. Within the memory of some of us different countries could live their

own lives without being greatly affected by the conditions in other lands, and internal national problems were dealt with by the politicians and statesmen of the respective countries. But to-day the world is crying out as with one voice for something that will cure a common and universal evil, and we do not think that the wells of human wisdom can supply the health-giving draught.

We do not suggest that Calvinism is to be turned into a 'social gospel'; on the contrary, we are entirely opposed to such an idea, but we do feel that a population in which there is a large number of every class touched by the spirit of reverence and piety characteristic of the Reformed Church in her best days, is a population most likely to find an acceptable way of life for the general body of the people.

That the democracies have failed is largely due, we believe, to the failure to keep in touch with the moral resources of Calvinistic teaching, with its grand conception of the sovereign Lord of the universe stooping down in grace to redeem the guilty and perishing. That any real or abiding good can be secured by the totalitarian spirit and methods seems beyond belief by any reasonable mind.

That society can be bound together only by that principle that binds men as a whole to the throne of God, seems to us the only reasonable faith. We may not expect all to have the same faith, nor even every individual to have an active faith, but we may expect that there will be such a large body of genuine believers as will exercise a controlling influence on national and international affairs.

If you could make your paper, THE CALVIN FORUM, the medium for voicing Calvinistic faith throughout the world, you would be rendering a great service to the cause of God. We ask you, therefore, to consider the possibility of linking up the various Calvinistic movements in the old and new lands, and of making your paper a medium for the exchange of ideas and for furthering a world-wide co-operative effort on behalf of Reformed theology with its great potentialities.

With sincere Christian regards, yours fraternally,
H. K. MACK.

Was Warfield Right?

Corsica, South Dakota,
September 13, 1940.

Dear Dr. Bouma:

IT WAS with great pleasure that I read Dr. Loraine Boettner's article in the August-September issue of THE CALVIN FORUM. He does our cause a good service when he emphasizes the basic idea of the ransom transaction, i. e., that of purchase.

But I was surprised at the quotation which Dr. Boettner borrowed from one of the writings of Dr. Warfield. It seems to me that when Dr. Warfield declares that the German 'Erlösung', 'Erlöser', and 'erlösen' are "wholly without native implication of purchase", he makes an inaccurate statement. Yet so sure is Dr. Warfield of his thesis that he blames the modern defection in Germany, in large part at least, to this supposedly faulty rendering of the Greek terms employed for ransom. He suggests that "loskaufen" would have been much better.

But "Erlösung" certainly did carry the idea of purchase in Luther's time. The Dutch equivalent, 'lossen', carries it to this day. And even in modern German the proceeds of an auction are still called the "Erlös". What remains then of Dr. Warfield's assertion that the terms "erlösen", "Erlösung", and "Erlöser" are faulty because they "mean in themselves just deliver, deliverance, deliverer, and are employed nowhere apart from their religious implication, with any constant involvement of the mode in which deliverance is effected"? I contend that "Erlösung" did and does carry with it the idea of freeing by purchase.

Fraternally yours,
LEONARD VERDUIN.

Priest Becomes Presbyterian

THE CALVIN FORUM.

Dear Mr. Editor:

FROM this little million-acre garden of the gulf let me offer your readers something of that which is happening 'way down east'. Let me first assure you that we're not frozen down yet, as some suppose. This Island Province does get pretty well frozen in after New Year, but never becomes isolated, for the car ferry is one of the best ice crackers in the world, and we have two 'air' services daily. Few realize that a considerable portion of the United States lies north of Prince Edward Island.

P. E. I. is a mighty long ways from Vancouver, and to pretend to give you some news coverage for all that is impossible. But we have enough in the somewhat segregated Maritime Provinces to make an interesting note.

For some time I have been a little hard pressed in amount of work. Last autumn our session for the first time in the life history of the Summerside Presbyterian Church assumed the responsibility of entertaining the Synod of the Maritime Provinces. For our church that meant a great deal of work in billeting the delegates and making all things hospitable for them. However, the Synod has come and gone, and has been fruitful of some things according to true evangelical zeal. There is still enough good covenant blood in the church of the Maritimes to do some good constructive work.

As Synods go, much that was done was routine. Some was not. I have written before of Fontenelle, the spot up in Gaspé, Quebec, where a former Roman priest, Rev. J. H. Real D'Anjou, abjured the Roman faith and accepted the Bible as the only rule for faith and conduct, and the Westminster Standards as subsidiaries. He has seventy-five heads of families as his followers. They had been accepted into the Presbyterian order more than a year ago, but the Rev. Real D'Anjou was not fully accepted until the last General Assembly in June this year. He persevered four years from the time of his 'apostacy' until his acceptance in our church. The Presbyterian Form of Government is slow as a snail. It must have seemed so to him who was accustomed to sudden and arbitrary actions coming from a bishop. We wish we could always say that Assembly action though slow, is never arbitrary.

Well sir, I can assure you that the highest spot of the whole Synod, a moment that every delegate was anxiously awaiting, a time no one wanted to miss, was when in the Home Mission report, Mr. D'Anjou was asked to ascend the rostrum to tell us his story. It was done in broken English, for he is a French-Canadian. But he made himself understood and that was all we needed.

Mr. D'Anjou makes an impressive figure on the platform. He is a comparatively young man, well-groomed, sharp-featured, with a strong voice, humble yet determined, meek and courageous. He is thin. Severe illnesses, due largely to the tremendous strain of taking the course he did, have more than once prostrated him.

The members of Synod for the first time realized, and then only in part, what it meant for a soul like him to cut himself off completely from his church, what persecution it entailed, what endurance was demanded of him. Only about four weeks ago, while absent from his flock, his house was burned to the ground. I, nor any one else can say that it was incendiary, for a scrap of evidence that is worth anything wouldn't be admitted before a 'Roman' tribunal. Unfortunately, there was no insurance on the unfinished house. I suppose they expected to finish the interior before insuring it. So this man's life and his property as well as the property of others stands in hourly jeopardy. His representative elder has received notice that his house is next. Not a nice thing to contemplate in the civilized world. It's a familiar thing in the underworld.

Mr. Lavoie, the representative elder, was also present at the Synod. Though he made no speech, yet he stood before the Synod and answered questions put to him. We were told by the Moderator, the Rev. G. C. Webster of Charlottetown, that Mr. Lavoie had spent six months in jail. So one member asked him, "What was the brother put in jail for?" Lavoie answered, "For following Mr. D'Anjou and reading a New Testament." While in jail he read the New Testament to other inmates, six of whom were converted. For that he was threatened with a twenty-year imprisonment by the Bishop.

The Synod was so moved that upon a motion of one of the brethren, an offering was taken right then and there from the delegates, amounting to some \$89.00. The Synod further agreed that it would itself be responsible to raise \$6000 in the next year for the completion of the church. It is a pity that the structure has remained half completed for so long. It has certainly proved the worthiness of those who have been accustomed from youth to see projects like that completed without delay, upon an order from a bishop. Rev. Mr. C. E. Hayward, who is more responsible than any other man for having led Mr. D'Anjou to the Presbyterian Church, said, "Presbyterians can worship in dens and caves and catacombs, but these people have always been accustomed to beautiful edifices to worship God." But there they are with a half-completed building. The scaffolding stands around it looking like the claws of death, for the work of construction is at a standstill. The Maritime Synod will never raise \$6000 most of us fear. Would that some soul reading these lines were touched effectively with the sacrifice and devotion of D'Anjou and his followers to open the purse to them. They help themselves as they are able, but they are very poor.

The work has immense possibilities. Stuck out there on the point of the Gaspé, with R. C.'s to the right of them, and R. C.'s to the left of them, with letters of sympathy, and for information, coming in all the time, the work ought to develop into something big some day. Romanism is growing as the French population continues to increase much faster than the English-speaking population, and yet thousands and thousands have drifted away from Romanism, many into communism. Light will come in God's good time.

More later, and goodbye, sir,

WILLIAM VERWOLF.

Summerside, P. E. I., Canada, October 12, 1940.

Religious News and Views

• The Reformed Church under Hitler

Now that the battle is over, and the German occupation of the Netherlands established in orderly fashion, life of the churches is assuming a certain degree of regularity. The Netherlands Christian Press Bureau functions again, and as a result we received this week a package of clippings from religious and secular journals. A few matters of interest to our readers follow herewith.

Professor Dr. K. Dyk writes that it is no longer a secret for those who keep in contact with the news, what has happened to Dr. K. Schilder. The authorities deemed it necessary to take him away from his family and his work. He went as a good Christian who has fought with a good and free conscience for his Heavenly King. Said Dr. Dyk, we may not express in writing our judgment regarding the arrest, but we can not help to express our sympathy with him and his family.

Dr. K. Schilder was to address a mass meeting of the Oost-Geldersche Gereformeerde Jeugd-vereenigingen. During the meeting it was announced that he could not carry out his plan since he had been arrested and sent to Arnhem. At the conclusion of the meeting a telegram of sympathy was sent to Mrs. Schilder.

The Synod of the Reformed Churches which, was to meet again this fall, has been postponed.

The *Standaard* writes in great detail about the speeches of German experts such as Dr. Funk,—even though the speeches are delivered in Austria or Germany.

September 1 Dr. J. G. Geelkerken and Rev. Ph. F. Faber exchanged pulpits. Geelkerken is Reformed in "Hersteld Verband" and Faber is in the Ned. Hervormde Kerk. What makes the exchange newsworthy is the fact that each minister was accompanied by one elder as representative of respective consistories. The purpose was to show the possibility of contact between churches of different denominations. A sign of the times?

The secular and religious press say nothing about Germans or German occupation. There is no criticism either good or bad. Occasionally there is a guarded reference to present military-occupation-conditions.

Because of the nightly renewed blackout, worship services are being held in the afternoon of each Lord's Day. Catechism classes are being held in the afternoon, because darkness holds physical and spiritual dangers for young men and women.

All churches are receiving extra gifts for the desperate need of the churches whose buildings have been destroyed by enemy action. In one report of offerings received the total was seventy-three thousand gulden!

The deaconates of some churches are taxed to capacity. This is especially true of churches which are located near destroyed churches.

The *Noord-Hollandsch Kerkblad* has changed considerably. All articles are now signed in full by the contributors. In the past the reader was left to guess the identity of the writers upon the basis of one or two initials. The change is for the better.

From a small book by the Rev. M. D. Ringnolda, Jr., army chaplain, it appears that the total number of Dutch soldiers killed in action is about 3,000. On the Day of Pentecost, under the signs of wind and fire, about 3,000 souls were saved. The German roar and fire killed about 3,000.

The Reformed people, in the Chr. Ref. Church, the Reformed Church, and in the Established Church feel the need of union more than ever before. Many non-essentials are assuming their proper perspective.

A spirit of humbleness permeates the press. The rancor and bitterness, the spirit of pride so evident in past polemical writings, is no more. The lightning of the Blitzkrieg has purified the air of much controversial static.

• Ceylon Reformed Church Problem

The Dutch Reformed Church in Ceylon has no Seminary of its own, but, in the past has obtained its ministers from Presbyterian Churches. For some years some of the pastors obtained had received their training at United Theological College of Bangalore. This proved to be a mistake. In May, 1929, it was decided to require in the future, that candidates should have received their theological training in a Dutch Reformed or Presbyterian Seminary. The *Old Paths* (published in the interest of the Reformed Church in Ceylon) pleads for more ministers who are trained in the doctrine and polity of the Reformed faith. They should be men well-grounded in our doctrinal standards.

The *Old Paths* is right. A Reformed Church must have Reformed pastors. If it does not, there will be either a conflict among the membership and clergy, or a drifting of the membership into the superficial views of a colorless ministry.

• Affirmationists to the Fore

There is food for thought in the following editorial appearing in *The Presbyterian* (CX:38): "It has been pointed out to us that the new president of the Board of Foreign Missions, the general secretary of the Board of Christian Education, and the

Moderator of the last General Assembly are all signers of the Auburn Affirmation. Apparently, this means that to have signed that document was not an omen of popular vengeance. But the seeming success of exponents of that cause may be just part of our retribution, and theirs. Certainly the tremendous promotion, propaganda, and mechanical enthusiasm in our Church today seem to lack a vital something. Is it the blessing of the Spirit? Congregations are yearning for spiritual pastors and orthodox preachers. Presbyteries are holding "retreats" in an effort to lash themselves into some kind of spiritual warmth. Evening services are about discarded. Bible Schools are dwindling. Gifts are wobbly. Church union schemes die a-borning. Great preaching missions produce no results outside of the reports the managers themselves make. Glowing exceptions can be noted, and we often find them associated with sound preaching, a full schedule of worship, and the ministry of those who could not sign the Auburn Affirmation. "By their fruits ye shall know them."

• Bryan's Wish

Bryan University is a big name for a big idea. The complete name is William Jennings Bryan University. Where is it found? In Dayton, Tenn. Why in Dayton, Tenn.? Because there in 1925, a world-stirring event took place.

J. T. Scopes was arrested in 1925 in Tennessee, and brought to trial for teaching evolution in the public school. At the trial the two biggest names in the U. S. came to Dayton for assistance and defense. They were Clarence Darrow and W. J. Bryan. Scopes was convicted. Bryan died at the conclusion of the trial, July 26, 1925.

Just a few days before his passing away Bryan suggested that it would be a good thing for Tennessee to have a school, teaching science according to the Word of God. The result was that plans were made for such a school, on a large scale. The idea was to build it as a memorial to the valiant defender of the faith. Hence there is in Dayton, Tenn., a "Bryan University." E. W. Hill in the *Sunday School Times* writes about this school. "The first classes met in an abandoned high school building in September, 1930." It lacks much in equipment, but "the remark frequently heard by visiting missionaries is that here is an excellent preparation for Christian service, because the lack of nearly everything above the real necessities of living, makes for more ready adjustments to the rigors encountered in most mission fields."

The school is incorporated as a "University", and thus in its name carries forth the original plan. But at present only two degrees are granted: B.A. and B.S. "Nearly all of last year's 78 students coming from 14 States and Canada were Christians (the term "Christian" appears to have a Fundamentalist connotation). The students study, do manual or administrative labor, and preach or sing the Gospel story. The University Print Shop sends out each month more than 5,000 copies of *The Newsette*; 1,450 Sunday School Lesson Outlines by Dr. Harris H. Gregg, and 1,700 Prayer letters prepared by President Rudd."

From the remarks of E. W. Hill it appears that the school is a fundamentalist institution, quite young and having great plans.

• Stress and Distress

"Soon or late ministers discover that what counts with human souls is not their brilliant sermons nor their academic honors, but those simple acts of love and kindness which seem so insignificant that they are soon forgotten." Arthur Hedley of Dunsstable, Beds, England, in the *Presbyter* of Sept. 12, 1940. War has a way of causing the words of the Lord to be applied: "Whosoever will be great among you, let him be your servant."

J. G. VAN DYKE.

Grand Rapids, Mich.

Around the Book Table



TEN WOMEN OF THE BIBLE

HAVE YOU MET THESE WOMEN? By Harold John Ockenga. Zondervan Publishing House, Grand Rapids, Michigan, 1940. Pages 146. Price \$1.00.

UNDER this attractive title, Harold John Ockenga, minister of the Park Street Congregational Church, Boston, gives the reader an insight into the lives and characters of ten women of the Bible. These women are Delilah, Rachel, Sarah, Ruth, Elisabeth, Eve, Bathsheba, Martha, Mary Magdalene, and Mary, the mother of Jesus. Not only has the book an attractive title, but also a captivating designation for each of the ten chapters, suggesting the dominating characteristic of the woman presented. Every chapter follows the same method of development—a general introduction and three main divisions. The ten sermons which constitute the book are well written and easy to read.

Those of you who are acquainted with Dr. Abraham Kuyper's two volumes on the Women of the Old and New Testament will find this book of Ockenga interesting. In comparison, Kuyper's characterizations of the women are brief; some of them can be called nothing more than glimpses. However, there is similarity of thought between the two authors. Undoubtedly, Ockenga has used Kuyper as a reference for the preparation of these sermons. Although there is similarity of thought, yet, Ockenga gives these sermons in his own charming manner interspersed with new thoughts—thoughts that to the reviewer's mind are more in harmony with fundamental behavior and motives of Christian women. For instance, the interpretation of Mary's character is a better one than Kuyper's. The latter says that "it can never be demonstrated from Scriptures that she was an extraordinary spiritual woman," p. 16. He tries to prove this by Mary's actions at Jerusalem, Cana, and Golgotha. By these same incidents, Ockenga proves the implicit faith of Mary. The whole tone of Ockenga's attitude toward Mary is more in keeping with what a Christian expects from a woman so closely associated with the Lord as Mary was chosen to be.

Then, a different point of view is given on the words, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful . . .," an interpretation one usually doesn't hear in Calvinistic circles. This lends itself to discussion.

It is interesting to note in the sermon about Eve how the author allows for the geologic period between the fall of Satan and the beginning of the six days of God's creation. This Restitution Theory is rejected in the article written by Rev. W. Hendriksen in the Aug.-Sept. 1940 issue of THE CALVIN FORUM. Another good point for discussion.

Particularly fine characterizations are given of Sarah in her laughter of unbelief, faith, and joy; of Rachel who commanded the love of Jacob; and of Ruth who won a husband. Even though one may not agree in some of the details or broader sweeps, yet, the book has something valuable to offer. It is especially recommended for societies which may at times want material for the study of Bible women. Every church library will find it a good addition to its collection of religious books.

GRACE PELS.

A CHRISTIAN NOVEL

SHINING AFTER RAIN. By Louise Harrison McCraw. Zondervan Publishing House, Grand Rapids, Michigan, 1940. Pages 242. Price \$1.00.

IT IS not a foregone conclusion that two girls who have been friends during childhood and adolescence will remain friends when they reach womanhood. Such was the situation in the lives of Judith McDonald and Lavinia Carter. Friends they

had been since childhood; living only ten miles apart, they grew up together, went to the same schools, and lived in the same social world. But, when they both loved the same young man, the struggle began. For one girl, it was a degrading process, for the other an uplifting one.

There are three distinct phases in the story—the setting with its dark forebodings, the actual struggle, and the restoration. Fittingly, the author describes these phases in backgrounds that are in keeping with the moods of the characters. In the first phase, the atmosphere is gay with blossoms and joyous with the luxury of the prosperous South; in the second phase, the Civil War period is in harmony with the intense struggle of Judith; and in the last phase the South begins to restore itself somewhat while the sun also begins to shine for Judith and Jim.

The author shows by means of long conversations between the principal characters her views on how to be victorious in the Christian spiritual struggles of life. It is typical of Moody's interpretation. Although there are good qualities about it, yet, the conversations seems a bit unreal to life. When two young people who really are attracted to each other can so calmly discuss their inmost thoughts without showing more natural affection—that seems unnatural. Judith and Jim are too spiritual. In life one usually finds that the natural attraction comes first and then the spiritual union grows as friendship develops.

This story has much good to offer. Although it is not to be equaled with the Christian novels which come from the Dutch press, yet, the reviewer can recommend this story to our Christian young people. They will enjoy it and profit by it.

GRACE PELS.

POPULAR PSYCHIATRY

MEN AGAINST MADNESS. By Lowell S. Selling, Greenberg, New York, 1940. 12+342 pp. Price \$3.50

LATELY we have a succession of books on psychology and psychiatry and on the history of both, all for the lay reader. Of these books this is the latest. The author is the director of the Psychopathic Clinic of the Recorder's Court in Detroit. It is manifest on almost every page that he is thoroughly familiar with the ground covered by the book. It is regrettable, at least so it seems to the reviewer, that too often in books of this type, scientific accuracy is sacrificed in the attempt to catch the layman's attention. Take, for example, chapter four of the book under review. It has the heading: "Quack Number One—Gall." Now as a matter of fact more than half of the chapter is not at all about Gall. Moreover, as indeed appears from the chapter itself, Gall was first the scientist and only secondarily the charlatan, and that probably under the influence of Spurzheim. The chapter heading should read: The Doctrine of the Localization of Functions. Of that doctrine it gives an excellent account.

Probably the best chapter in the book is that on our own Dorothea Dix. While that on Mesmer is accurate enough, one much prefers, for example, Zweig's essay on the same subject.

The reviewer regrets that, admitting the book has its merits, he cannot wax enthusiastic about it. The style is pedestrian, devoid of all distinction. There is too frequently an attempt to tell too much leading to irrelevancies.

One can commend the book for its accuracy. If there are misstatements of facts, they have escaped notice.

Barring the strictures made the book indubitably is worth reading by one not already familiar with the facts.

J. BROENE.