

the **CALVIN** **orum**

Is War Sin?
Pacifistic Dry Rot

Heroic Testimony
The Church Speaks Out

Spiritualism
Rappings and Trappings

Hitlerism
Some Taproots

Israel and Paganism
Revelation's Impact

Letters

Books

Verse

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**TWO DOLLARS
A YEAR**

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EDITORIALS

The Dry Rot of Pacifism

PACIFISM is not the innocent thing many people—especially religious people—silently assume it to be. Pacifism is refusal to defend the country that gives one protection. Pacifism is refusal to bear arms under all circumstances. Pacifism is not a “weakness” in a Christian brother that one ought to bear. The pacifist is actually a traitor to his country. The arch-pacifist, Tolstoi, did not hesitate to say that he would not stretch forth a hand in violence to defend his wife and daughters from the villain who might come to attack or ravish them. The fact that erroneously the authority of the Lord Jesus Christ is often cited to buttress this position only makes it the more reprehensible. Pacifism is a crime against one’s nation and fellows. It is an outrage to refuse to defend one’s loved ones, one’s country, and the spiritual and moral values for which it stands. It means disobedience to one’s country but no less disobedience to God, who teaches us in His Word that the magistrate does not bear the sword in vain, and that we must obey the higher powers as ordained by Him.

We have cuddled the pacifist long enough. That many people may have been led astray to become pacifists with an appeal to assumed Christian sentiments and attitudes and upon the supposed authority of a passage in the Sermon on the Mount, does not alter the fact that they are grievously guilty of shirking their duty and may jeopardize the highest interests for which any nation may live or be forced to die. When men hold religious convictions which are morally harmless and impose no injustice upon one’s fellows, a country that believes in religious freedom will do all it can to be tolerant. But when in the name of religion men refuse to bear arms under any and all circumstances, they are not only traitors to the country whose protection they enjoy, but also to their loved ones. What is more, they sin before God. The fact that the Mormons at one time in their history in the name of their alleged religious convictions sanctioned and freely practiced polygamy in their native state, did not make polygamy any less displeasing to God, degrading to fellowman, and in flagrant violation of the laws of our land—as Utah and the Mormons found out!

I indict the pacifist as one of the great violators of God’s holy ordinances. I indict him as one of the pernicious forces that has greatly contributed to the backwardness of the defense program of our country. I am heartily ashamed as a Christian and as an American of the ten thousand clergymen who only a few months ago signed a solemn pledge that

they would never approve of anyone ever bearing arms in any future war and would exert their influence to have people act accordingly. And I accuse such a paper as *The Christian Century* of being one of the most subversive influences in this critical situation in which we as a nation find ourselves.

The only encouraging element in this picture is that many people were simply led astray by specious arguments, by sentimental twaddle, by distortions of the teaching of our Lord and of the New Testament, and that many of them have recently seen the error of their way. Those who are still afflicted with this disease and think they have a case either in the forum of public opinion or in the court of biblical teaching, may well make a fresh study of the real teaching of the Word of God. And if this is asking too much of many of them, they might at least listen to a scathing rebuke from the man who today is revered as America’s greatest hero, General Douglas MacArthur. Ten years ago General MacArthur, in commenting upon the pacifist attitude of thousands of clergymen, wrote these searching words.

“My predominant feeling with reference to the majority of the replies received by your paper from 19,372 clergymen is that of surprise. Surprise at the knowledge that so many of the clergymen of our country have placed themselves on record as repudiating in advance the constitutional obligations that will fall upon them equally with all other elements of our citizenship in supporting the country in case of need. (To exercise privilege without assuming attendant responsibility and obligation is to occupy a position of license, a position apparently sought by men who do not hesitate to avail themselves of the privileges conferred by our democracy upon its citizens, but who in effect proclaim their willingness to see this nation perish rather than participate in its defense.)

“Another surprise comes in the revelation that so many seem to be unfamiliar with the struggle of mankind for the free institutions that we enjoy. Magna Charta, the Declaration of Independence, the Emancipation Proclamation, the rights of small nations, and other birthrights of this generation have been bought with the high price of human suffering and human sacrifice, much of it on the fields of battle.

“I am surprised that men with clear and logical minds confuse defensive warfare with the disease which it alone can cure when all other remedies have failed. Do they not know that police systems and armed national defense are the human agencies made necessary by the deep-seated disease of indi-

vidual depravity, the menace of personal greed and hatred?"

These words of the hero of the Philippines, as sound in their theology as in their common sense, may well burn into the consciences of the pacifists in this country. Against the background of the tragedy and the heroism of the Bataan peninsula, where a great leader is fighting their battles, the contemptible character of the spurious and anti-Christian teaching of these pacifists stands out in bold and shameful relief.

C. B.

Is War Sin?

FROM time to time one can read the statement in the religious press that war is sin. That is, of course, quite in harmony with the perverted pacifistic teaching to which many sectors of the Christian church have in recent years been exposed. An ardent Dutch pacifist, himself a professor of liberal theology, some years ago characterized his indictment of all war with the expressive title, "De Zondeval van het Menschengeslacht." With their blind optimism as to the inherent goodness of human nature these "liberals" first deny the reality of sin and the historicity of the fall in the biblical sense, and then they brand all taking of arms as the essence of human sin and the fall. But not only is this thesis, War is sin, part of the moral—or, rather, immoral—furniture of the pacifists. There seem also to be some good Christian people, not infected with the poison of pacifism, who do not at once detect the moral fallacy in this proposition. "War is sin" possibly appears a bit plausible when people think of the fact that there would be no war in a world without sin. But there is a great difference between holding—as we all do—that war is a result of sin, and affirming that war is sin.

"War is sin" means that anyone participating in war is sinning. And this is a great fallacy. The root error underlying this sort of judgment is its failure to distinguish between those who by unprovoked aggression foist death and destruction upon others, and those who in the course of their plain patriotic and Christian duty are called to protect their home and country against the assaults of such aggressors. Participation in the same war may be a sin for one person and a solemn duty for another. In the words of General MacArthur quoted above: "I am surprised that men with clear and logical minds confuse defensive warfare with the disease which it alone can cure when all other remedies have failed." The sweeping statement that war is sin cannot be harmonized with scriptural, Christian teaching. War may be a sin for one nation and a solemn God-given duty for another. Only recently a Methodist bishop of the Middle West issued a statement for the benefit of the 763 ministers under his jurisdiction which, though it apparently was clearly anti-pacifistic, contained this fallacious sentence: "I am sure war cannot be accepted as a Chris-

tian practice and receive the blessing of the church." It is quite possible that the bishop had not quite succeeded in purging his own sentences of the leftovers of a pacifistic leaven which used to permeate the whole lump until recently. It is well also for converted pacifists to speak in unambiguous terms. The new age upon which we are entering may be the age of the paradox, but I am sure it is not an age that will have much patience with the ambiguous use—or, rather, misuse—of language to which an effete, unrealistic "liberalism" has been treating its devotees for some decades. These are days in which to call a spade a spade.

C. B.

Some Plain Forthright Duties to Observe

HERE are a few simple duties that every American may well pledge himself to observe, and if he name himself a Christian, he will have the finest chance to prove that the Christian is the best citizen by testing himself on this list. From the nature of the case, the list is by no means exhaustive. How could it be? But it offers a good test of one's Christian citizenship in these days that try men's souls.

1. Stand by your government. Pray for the President. If ever the biblical injunction to pray for those in authority should be heeded, that time is now.

2. Put your critical, fault-finding tongue in cold storage for the duration. In days of peace we, Americans, have never taken our government seriously. If we do not take our government seriously now, we deserve to be conquered by the totalitarian gangsters—who will show us how to hold our tongue of criticism for longer than the duration.

3. If you have some constructive criticism of the government or any of its measures, be sure it is constructive before you pass it along. Your government is never above criticism and no democracy can flourish—even in days of war—without free speech, but remember there is a "free speech" which is more deadly than bombs and machine guns.

4. Do not be deceived by the new "lingo" of the old isolationist crowd. They are thoroughly discredited—the Wheelers and the Lindberghs. Pearl Harbor took care of that. And the enemy subs in the Caribbean and on the Pacific coast. But if you think the poison of these blind leaders is no longer being peddled out, you are only deceiving yourself. The same crowd that led the American people astray by their talk of "two oceans," by their ridicule for those leaders who warned that "it might happen here," by their contemptible insinuations that "this is not our war"—these same tongues now shout: "Where is our navy?" "Why don't we protect our shores?" "Why don't we shoot some help straight over to gallant MacArthur?"

5. Treat with the silence of deserved contempt those who have the gall to play their cheap "poli-

tics" in this day of our country's peril. Treat them thus when at the next national election they seek to be elected or re-elected on the vile slogans of an attack upon the man whose hands they ought to steady. Treat them thus when brazen-facedly they blame the present government for its lack of preparedness, whereas they themselves used every cheap political stratagem to oppose the government's far-sighted attempt to strengthen our military resources; voted down every appropriation proposed for that purpose; and called him a warmonger whom they should have hailed as their far-sighted, courageous Chief.

6. Steel yourself for a grim and hard war. The sacrifices will have to be made not only on the battle field, but also at home. If you are still sleeping the sleep of complacency and indifference, you deserve to have a few bombs explode in your back yard.

7. Never seek to cover up your failure to face a difficult duty by false "rationalizations" of a course of action which your conscience condemns. Don't fall back on "religious" hokum when the call to duty is clear. The piosity of some ministers whose mouth is full of "the judgments of God upon our nation," but who never once speak to their congregations of the solemn call to duty which this war presents to us all as Christians, is a stench in the nostrils of the Lord of Sabaoth.

8. Bind up someone's wounds when the blows begin to fall on "isolated" America. Become a hero by forgetting yourself and asking, What can I do? Haven't we been soft and comfortable and smug enough—we Americans? Haven't we sought the protection of our own hide these many years? Let's travel the Jericho road now that the international robbers have stripped and beaten many a Samaritan, and let us stop going by "on the other side."

9. Let the Gospel be a greater power than ever in our lives and let us make it that increasingly—by God's grace—in the lives of others. If doors are closed in one direction, others are thrown wide open. Let the Church rise to its opportunity—greater than ever—and lift up the trumpet call of sin and redemption, of pardon and grace, of victory even in defeat, of life victorious over bombs and liquid fire. If these days of divine threshing and winnowing do not make Christians with the gospel of redemption eloquent, the very stones will cry out!

10. Pray. Pray much. Pray without ceasing. Pray as you have never prayed before. C. B.

The Church's Heroic Testimony

ONE of the most heartening experiences that is coming out of this European holocaust is the courageous and heroic stand which in many countries the Church of Jesus Christ or its accredited leaders and representatives have taken. With the courage of a Luther many of them have said in the face of tyranny and cruelty: Here we stand; we cannot do otherwise: So help us God!

That is the testimony that comes to us about the church in Norway. The number of clergymen who have fallen before the crude blandishments of the Nazi-Quisling regime in church and state is reported to be very small. Speaking of the new Norwegian Christian Front a neutral, Swedish, paper writes: "The Church's special position as defender of right and righteousness has made the whole Norwegian people support the Church in what would once have been an unbelievable degree. Today there is in Norway a mighty Christian Front against Nazism." And this is not a matter of the Church being used for political, nationalistic ends by government authorities. Quite the contrary. There is no Norwegian government in Norway. The Nazis and the Norwegian Quislings are dangling the sword of political authority in the country of the fjords. No, this stand of the bishops and their clergy in Norway is a stand for the church against paganism. It is a stand for Christ's sake. It is what Niemöller once called the outcry of the conscience of the church.

The same is true of the testimony of the Reformed Church in the Lowlands. Whatever may have been silenced in Holland by the Juggernaut of destruction or the Damocles sword of secret or public Gestapo extermination, not the voice of the Church. Listen. These are sentences from a Pastoral Letter circulated in recent months in the Dutch Reformed Church.

"Just authorities will respect the freedom of the Church and will help her to maintain it, so that the preaching of the promises and the commandments of the Gospel may continue undisturbed. The freedom of the Church does not solely consist in the liberty of her servants to *preach* the Word of God, but also in liberty for each Christian to *obey* the Word of God in private and in public life. Subjects are bound to obey authorities 'in all things which do not go against God's Word' (Art. 36 of the Belgic Confession), even if the instructions of the authorities may seem arbitrary. The Scriptures know one exception to the obligation of obedience to the authorities. When the authorities exceed the limits of their mandate and demand something which goes against God's Commandment, then the apostolic word becomes effective: 'We ought to obey God rather than men.' Authorities which do not observe these limits degenerate into tyrants. In this case one serves the authorities by acting exactly as God commands. The Christian Church accepts her sufferings for the sake of the Gospel. 'But and if ye suffer for righteousness' sake, happy are ye'."

And lest anyone interpret this courageous stand as in any way being nationalistic, Dutch against German, or Norwegian against German, listen to the same words flowing from the lips of one who is of Nordic blood, of German nationality, a countryman of Hitler and a submarine hero of the First World War on the German side. These are some of Martin Niemöller's pulpit utterances which Hitler has sought to silence by confining their author to the concentration camp of Sachsenhausen, but which

are ringing around the world in languages which Niemöller himself never dreamed of speaking.

"It may sound frightful and may well inspire us with horror to hear a high representative of the ruling power declare in a student training camp: 'National Socialism makes this claim in all seriousness: I am the Lord thy God. Thou shalt have no other gods beside me.'

"We can have peace only when Cæsar does not demand what is God's. There is strife whenever the powers that be try to prevent us from giving God what is His.

"Dear friends, we will not look back, lay our hands in our laps and watch the dechristianising of our nation, and see the Lord Jesus depart while we merely sigh, 'What a pity!' . . . One thing we must do: we must follow Him and testify and profess to other men and women that we too are with Jesus of Nazareth, that we know of no other kingdom but the kingdom of God.

"Anyone who has the experience I had the night before last at an evening communion service, and sees before him nothing less than three young members of the Secret Police who have come in their official capacity to spy upon the congregation of Jesus Christ in their praying, singing, and preaching . . . cannot escape so easily from the shame of the church. . . .

"Our duty today—and we have no other—is that we should be like the apostles who, when a new embargo was laid upon their preaching, went forth and did not cease to preach the Gospel of Jesus Christ, the message of the Cross."

Heroic words these, and in every case their true source of inspiration is found in the eternal and never-failing Gospel of Jesus Christ, who is going on conquering and to conquer!

Is our Lord Jesus Christ about to cast the Evangelical Church in our land into the crucible of fiery affliction, in order that the pure gold of such heroic testimony may be separated from the dross of our self-complacent religious mouthings about the betterment of man? Who knows? C. B.

America on Its Knees

TODAY our nation is facing a great crisis—greater, I firmly believe, than we did even in the days of Washington. There is nothing America needs more than to turn from its imaginary sources of security in human wisdom, human might, and material wealth, to the only true source of national security: the living, experiential, vital knowledge of the living God and the doing of His righteousness. The Father of our country turned to God in the dark days of Valley Forge. In a deeper sense than he, the Pilgrim founders of our nation wove the fear of God and His righteousness into the structure of our "civil body politick." "In the name of God, Amen"—with these immortal words they began their civil compact drawn up in

the cabin of the Mayflower when they were about to land on the bleak and inhospitable shores of New England. God and His righteousness were the greatest realities of their lives.

No nation will despise its skill, its man-power, its weapons of war, its wealth and resources, but as soon as any nation makes these its ultimates, when it glories in them, when it makes anyone of these its imagined source of security, then it has lost its soul, because it has lost its God. Our nation must turn back to God. Our nation must be big enough to get down on its knees—not before its enemies, but before its God. Then it will not need to fear the enemy.

Have we not worshipped the false gods of wealth, of economic security, of human ingenuity, of military might, of man-made wisdom, of our own vain selves—yes, even of our own "religious" selves, when we used religion to patronize God, but not to worship, to serve, to obey Him? God does not wish to be patronized—He desires to be honored, worshipped, adored, and obeyed as Lord, the Lord of righteousness, of lovingkindness, and of justice. Also as a nation we must cast out every idol and let God reign supreme and reign alone. Then America will be great and strong and invincible. Then America will have nought to fear even when the deepening shadows are falling across its path. A new spirit of reliance upon almighty God must take hold of America today if there is to be any true basis for lasting national security in the face of the rising tide of violence, destruction, tyranny, chaos, and nihilism. C. B.

We accepted this war, and did not seek it. We accepted it for an object, and when that object is accomplished the war will end, and I hope to God that it will never end until that object is accomplished. We are going through with our task, so far as I am concerned, if it takes three years longer.

ABRAHAM LINCOLN *during the Civil War.*

Beatitude

Blessings upon the man who dares to be
A Christian pilgrim going on his way
Heedless of all the carping to bewray
His noble aims and thwart his liberty.

Blessed, thrice blessed, tho he stand alone,
His Bible, unashamed upon his heart;
Determined with the world to take no part,
His eye unwavering, fixed upon the Throne.

Upon the throne of God, the great white Throne,
He sees the One of irresistible grace;
No foe can harm him here, for on that face
There is a beckoning smile and welcome Home.

—JOAN GEISEL GARDNER.

Spiritualism

Its Rappings and Trappings

Arnold Brink
Muskegon, Michigan

THE rise of modern Spiritualism is usually dated, and that by Spiritualists themselves, as of March 31, 1848. Soon we shall see the ninety-fourth anniversary of that memorable evening when little Kate Fox, aged six and one-half years, uttered the words that have been reverberating ever since in America's chequered religious history, "Mr. Splitfoot, do as I do," meanwhile clapping her hands a certain number of times. Thereupon, mysteriously, the haphazard rapping sounds that had sounded in the house even during its occupancy by previous tenants, now settled down to rationality and imitated exactly the number of times she clapped her hands.

Catholic writers might see something significant in the fact that even the child prophetess of the movement addressed the "ghost" by an old slang-term for Satan. The Foxes, no doubt, in keeping with the belief of their day, associated the haunting of houses with demons. Stage magicians, who have usually been sworn opponents of Spiritualism, or have deliberately used its theories to add interest to their prestidigitation, might be quick to point out that the event occurred on All Fool's Eve. In fact, Kate, or "Cathie," at first refused to try to gain another response from "Mr. Splitfoot" because she said it was no doubt only an April Fool prank by some mischievous neighbor. This remark from her becomes doubly significant in view of the public statement made repeatedly by Margaret Fox Kane, the other girl involved in the Hydesville rapping episode, a statement made on October 18, 1888, and repeated afterward, and subscribed to by Kate Fox:

"I think that it is about time that the truth of this miserable subject 'Spiritualism' should be brought out. My sister Katie and myself . . . were very mischievous children and we wanted to terrify our dear mother, who was a very good woman, and very easily frightened."

Two Little Girls and an Apple

Then Mrs. Kane went on to describe and demonstrate in detail how they first made the ghostly raps with an apple tied to a string and later with their toe-joints.

Harry Houdini's dramatic offer, made at a congressional hearing on a bill against fortune-telling offered by Senator Sol Bloom in 1926, of \$10,000 to any medium who could produce a phenomenon that he could not duplicate by conjury; which offer to the best of the writer's knowledge is still maintained by Thurston, and then by Blackstone, still stands unclaimed. The similar offer of \$5,000 for a medium

producing a scientifically *bona fide* phenomenon of any kind, made earlier by the *Scientific American*, has also stood without a claimant at all successful. Unsuccessful attempts by mediums to gain contact with Houdini's spirit in the other world is explained by Doyle and others as due to the fact that Houdini was, without his knowledge, a highly adept medium and therefore has merited a place in a plane of existence in the spirit world so high that contact with earth is impossible.

The whole rather sordid story of the John Foxes, their early family-life, during which the parents were separated for a time due to his chronic alcoholism; their reunion, and removal to Hydesville to occupy a house purportedly haunted (although the Fox sisters claimed that they made up the story about the murdered peddler, Charles Rosna, supposedly buried in the basement); the illiterate superstition of the Foxes, coupled with the peculiar religious temper of Northwestern New York—all that has been told and retold in a vain attempt to discredit the whole movement. The sheer fact that this beginning, capped by the vigorous denials of the Fox sisters, has not halted the onward movement of Spiritualism, is already evidence that its real origin lies deeper than the Hydesville phenomena.

Statistics of Superstition

There is no quick and easy explanation for the fact that anything so insignificant as the Hydesville rappings under the conditions that surrounded their occurrence could have grown to the proportions of a thunder-clap that resounded around the world. Not even the "will to believe" explicated by William James, serves to explain it entirely. How could these utterly illiterate folk begin a religion that was to attract men like Doyle, Lodge, Murray, Ellis, Barrett, Bond, Crandon, and many others all over the world? How could anything so obscure initiate a movement that would at least twice engage the investigation of the Congress of the United States, and call from that body a law calculated to arrest at least its fraudulent forms? How could a little knot of wide-eyed Hydesville neighbors expand to the proportions suggested by the following figures?

Margaret Fox Kane spoke in 1888 of 8,000,000 spiritualists whose eyes would be opened by her renunciation. Various writers of the cult spoke of a "constituency" of 4,000,000 in 1868, 20,000,000 in 1875, and 60,000,000 in 1884. Such figures ought not to be taken without a good deal of circumspection,

however, in view of the habit that spiritualists have of confusing "membership" with "constituency," which latter term seems almost to include everyone that has a dead relative, or at least has consulted a medium. It is true, nevertheless, that there are a great many who accept in general the spiritualists' hypothesis but do not interest themselves in the Spiritualist church. So, at its zenith, within a half-dozen years of its origin, there were 30,000 professional mediums in America. The movement declined, resurged in the 70's, declined again, and enjoyed new vigor during and just after the Great War. What the present world situation may mean for them, we cannot tell yet. In 1893 the National Spiritualist Association was formed and in 1923 this body reported 126,000 members. Recent statistics give them 600-odd churches with only 17,000 members.

Such figures, however, whether conservative or extravagant, give only a very imperfect picture of the deep hold that the whole philosophy and psychology of this movement has taken on modern life. For example, the books published by really eminent thinkers under the inspiration of the Societies for Psychical Research, both American and European—the experiments conducted by Clark, Duke, Stanford, and Groningen Universities, by Rhine, Warcollier, Mulholland and others, are all directly traceable to the influence that Spiritualism has had in opening new and unexplored frontiers of the human mind and its potentialities.

The Headwaters

All this leads us to the inescapable realization that we must search deeper than the American sect begun in 1848 for the real origin of Spiritualism. The background of this sect and its set of ideas reaches back as far as the anguished thoughts in the minds of Adam and Eve as they first looked upon the dead face of their son Abel. Whenever the human spirit comes face-to-face with the fact of death, there something like spiritualism has a potential appeal. That is due, no doubt, to the fact that man was created to live, and Death is an interloper. It is precisely at this point where lies the primary appeal of spiritualism. It seems to offer tangible proof that death is not real, and it offers that proof by means of minute descriptions of life on the other side of the grave, descriptions purportedly given by beloved departed ones.

This appeal is a real one. We cannot well afford to minimize it. It is said that every sect represents an "unpaid bill of traditional Christianity." We ought to be honest to admit, as the sum-total of American churches, that Spiritualism also pays one of our bills, though it does so, unfortunately, in counterfeit currency. Modern American churches as a whole have been seriously to blame for not offering more genuine assurance of the reality of life after death, and of the coming resurrection. It is hardly to be wondered at that Spiritualism should arise in a land and time when the prevailing church-

ly teaching on this subject consisted either of a morbid dwelling on the agonies of Hell, or a rationalistic pooh-pooh-ing of the whole future life. *When the stream of human longing is dammed up at both ends, it must spill over into strange fields!*

The solution to the church's problem in meeting this sect is to be found only in a plenary, sincere exposition of the riches of Biblical testimony found in the words of the Master: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

"The Silken Sad Uncertain Rustling" — Poe

Because of its universal appeal we find that spiritism has actually existed in one form or another in very ancient time. Belief in disembodied spirits and communication with them exists in nearly every ethnic religion. That is one reason why it is so severely condemned by the Bible as we shall indicate in our third article in this series.

Arthur Conan Doyle begins his *History of Spiritualism* with Swedenborg but says, "There has . . . been no time in the recorded history of the world when we do not find traces". . . . of spiritistic phenomena. There are early traces of psychic belief in Scandinavia, Scotland, Ireland, in fact, in every land in Europe. Forman (*Story of Prophecy*, 1936, N. Y., Chap. XI) traces the story of man's psychic powers far back into ancient history. Occult arts are found in every modern land by Seabrook (*Witchcraft*, 1940, N. Y.) and Pliny believed in ghosts and relates a typical "hair-raiser."

In point of fact, perhaps the only thing really distinctive about modern American Spiritualism is that it has purportedly systematized the otherwise haphazard contacts with the spirit world and has invested the whole thing with the theology and denominational trappings it now possesses.

An Important Distinction

Before we close this introductory article and proceed to a study of the relation between Spiritualism and modern psychological science in next month's contribution, one important distinction should be noted. So far we have spoken rather consistently of this movement as "Spiritualism." We shall continue to do so, but only because it is the name they themselves prefer, and we can hardly deny them their sovereign liberties, but it ought to be understood that we use the term definitely as an accommodation. The term "Spiritualism," says Schiller in *Encyclopedia of Religion and Ethics*, is a popular term for "Spiritism," but is really a philosophic term, referring to that system of thought that opposes itself to Materialism, by positing that the ultimate nature of Reality is spiritual, not material. Spiritualism may be dualistic like Christianity or Cartesianism, or monistic, somewhat like Idealism, only speaking of "Spirits" instead of "Mind."

The interesting thing to note is that Spiritualists, the sectarians, have appropriated wholesale this philosophic connotation. The title of a book by Peebles, *Spiritualism vs. Materialism*, might serve as one of their battle-cries. Doyle, Lodge, and others, never tire of insisting that this movement, the "New Science," really deals the death-blow to the prevalent materialism of the age in which it arose. As suggested above, Spiritualism was a per-

verted reaction against the rationalistic materialism of its age. Spiritualism and Materialism are not bed-fellows, but neither are Materialism and Christianity. It certainly did not require a set of seances to give the lie to materialistic thinking.

Next month we shall have something to say about how the "New Science" was treated by, and molded, traditional scientific thinking, under the title, "Science vs. Seance."

Some Ancestors of Hitlerism

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THE basic explanation of Hitlerism and of the German *Führer's* present attempt at world conquest is not to be found in the Treaty of Versailles. It is true that the severe terms of that Treaty created a fertile ground for the development of Hitler's National Socialism, but it is a mistake to look upon National Socialism as nothing more than a reaction to Versailles. Hitlerism has deeper roots than that. The seeds of revolution were planted long before his staccato voice fanned the smoldering fires of an extravagant patriotism into a devastating conflagration. Nazi megalomania with its ideas of race superiority and race worship is the fruitage of a body of literature and a system of philosophy. Even as long ago as 1842 Heine foresaw into what a monster of unscrupulous Will the "Prussian infant" in time might be destined to grow:

"Germany's still a little child,
But he's nursed by the sun though tender;
He is not suckled on soothing milk,
But on flames of burning splendour.

One grows apace on such a diet,
It fires the blood from languor;
Ye neighbours' children, have a care
This urchin how ye anger."

In tracing some of the origins of Hitlerism one is not likely to overlook the patriotic deliverances of Johann Gottlieb Fichte who framed his conception of "an empire of mind and reason" upon the philosophical basis of Kantianism. In Fichte's opinion German nationality was unique. The German people, as he described them, had preserved the stamp of their originality through the devious courses of their history. They were the kind of people from whom one might expect colossal achievements. With unwearied ingenuity he sought to prove that the Teutonic race was an *Urvolk* of this kind—a race absolutely different with respect to stock, energy and vision from every other. On successive Sunday evenings, from December 1807 to March 1808, he delivered in the great Aula of the Academy of Sciences in Berlin, where frequently his utterances were interrupted by the shouts of Napoleon's sol-

diers, those impassioned *Reden an die deutsche Nation*. Not since the time of Luther were the German people so eloquently addressed as then. It was not violence he pleaded for. "Strive not," he urged, "to conquer with bodily weapons, but stand before your opponents firm and erect in spiritual dignity. Yours is the greater destiny—to found an empire of mind and reason, to destroy the dominion of rude physical power as the ruler of the world."

The post-Kantian thinkers generally tended towards a more positive conception of the State. Hegel, for example, attempting to establish the entire realm of empirical fact as an expression of absolute thought, described the State as something more than an aggregate of individuals. The State, he averred, has a unity of its own. Ideally, it is only partially realized in the structure of particular states which rise and fall in the sequence of history. Some writers suggest that perhaps Hegel had it in mind to present the Prussian bureaucracy as the most complete exemplification of the *Kulturstaat* so far reached. The suggestion is not without evidence. On the other hand there is considerable evidence to show that Hegel was more disposed to find his model among the ancient Greek commonwealths.

* * *

A complete inversion of Hegelian idealism, contemporaneous with a general reaction that occurred soon after Hegel's death, is to be found in the writings of Feuerbach and Marx. Sensuous things are the real things, said Feuerbach. Spirit is the mirage of nature. The fundamental processes in history, said Marx, are the economic processes. They are the determinatives not only of social conditions but of religious and scientific activities as well.

Here was the materialism into which Bismarck's military State could drive its stakes. Faith in brute force radically transformed the culture and morality of German society, though not without some lamentings. "Everything is falling to pieces," wrote the aged Ranke; "no one thinks of anything but commerce and money." And in the quiet, little town of

Göttingen the lonely Lotze bewailed the demise of idealism.

The Prussian theory of the State finds full expression in the works of Heinrich von Treitschke, popular lecturer on the Philosophy of History in the University of Berlin for a period of no less than twenty years (1875-1895). His fundamental principle is that the State is Power (*Der Staat ist Macht*). In the State might is right, while feebleness is the unpardonable sin. It was Treitschke who reintroduced the Machiavellian doctrine that the State is above morality. "It is of the very essence of the State that it cannot recognize any force above itself." Smaller states may rightly be suppressed when they stand in the way of a larger state. Indeed, it is in the nature of things that small states should disappear. They are destined by fate to be absorbed in the greater state. Concerning the sacredness of treaties Treitschke says, "Every state reserves to itself the right of judging as to the extent of its treaty obligations."

* * *

A rabidly anti-Christian element was injected into Prussian militarism by Friedrich Nietzsche. He reckoned it his good fortune to have discovered that the instinct of the jungle tiger can be erected into a philosophical principle. Life is Will to Power. "Morality is the idiosyncrasy of the decadent revenging themselves upon life." The sole objective standard of values is vigor. To despise legality is a sign of wholesome strength. The thing most needed in the world is not the protection of the weak against the strong, but the protection of the strong against the weak. "The Golden Rule is the maxim of slaves"—"I call Christianity the one great curse, the one great intrinsic depravity."

Nietzsche's thought travelled far and wide in Germany. Much of his philosophy was immediately compatible with Prussian imperialism. His glorification of "the magnificent, blond brute, avidly rampant for spoil and victory," was most palatable to the philosophers of militarism. Who can deny the all too apparent correspondence between Nazi terrorism in Europe today and Nietzsche's evolutionary ethics? World War II is a return engagement of those forces which find the goal of humanity in the pride and joy of life obtainable only by individuals who hesitate not to be remorseless, without scruple, and to aggrandize themselves to the utmost. And World War III is certain to follow so long as any nation harbors a controlling political party whose members are profoundly fascinated by the three virtues of Nietzsche's *Superman*—might, cunning and cruelty.

The German people have responded quite readily to the idea that Germany is a superior nation and that she has been called of God to give her *Kultur* to the world. They have not repudiated the arrogant declaration of their own Rudolph Eucken: "To us more than to any other nation is entrusted the true structure of human existence." Hitler's

National Socialism, with its "blood-and-iron" heritage, is particularly attractive to his young people. It has a directness and an emotional appeal to which youth is not averse. The glamorous figure of a *Führer* who promises order out of chaos and who makes prompt decisions for his followers has produced a monomania among German youth to whom the older generation had bequeathed the tensions and disorders of the post-war period.

Our task in this present conflict is, therefore, a tremendous one. It is one from which the Christian must not disassociate himself. For the great ideals, dear to the hearts of free men everywhere, are at grips with a terroristic militarism clothed in the Darwinian doctrine of the survival of the fittest, and panoplied with technical science as an instrument of destruction.



Alcatraz

Just inside the Golden Gate
"The Rock" holds high its head
Above the surface of the bay
Into a dome of secrecy
As mystic as the mists
That hover over it.
On its rigid rocky head
Are men—alive yet dead:
Are men . . . living yet dead;
Death in motion. . .
Locked in solidarity.
Time too is locked up.
It does not stir.

Bars, guns, gates, guards,
More bars, more guns,
More gates, more guards,
And silvery cylinders
Wired to "innocent" buttons.
The dead move on, ever on
Neath ever-haunting scrutiny
Till reaching chrome-steel walls
Of perspiration halls.

* * * * *

Free men in ships glide through
the Golden Gate,
Passing "just an island,"
And reach the Californian shore
Where loved ones wait.

—ALBERT PIERSMA.

"There is a gang of robbers broken loose in this world, whose rapacity is boundless. . . . Our choice lies between slavery and freedom; in other words, we have no choice. We want freedom to live our own lives in our own way; to further the goodwill in men and among nations and races; to see our children grow and live in peace. For these elementary things we fight. And if the battle is still far away—remember December 7th. . . ."

HUBERTUS VAN MOOK, Lieutenant-Governor General
of the Dutch East Indies, speaking to Americans
January 19, 1942.

Israel and Her Pagan Neighbors

The Impact of Special Revelation

John H. Bratt

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TO estimate the extent to which Israel influenced the pagan nations is no easy matter. One reason for the difficulty is the silence of pagan sources. H. R. Hall says, "Only once does the name of Israel occur clearly and unmistakably in an Egyptian inscription (namely in that of Meneptah of the 13th century); rarely do tribal names occur in Egyptian inscriptions and Palestinian cuneiform letters that have doubtfully been identified with that of the Hebrews." And the inscriptions that have been uncovered are definitely and monotonously egotistical. Thus King Mesha on the Moabite stone boasted that he had destroyed Israelitish garrisons and had dragged the sacred vessels of Yahvey before his god Chemosh. Other inscriptions reveal deliberate misrepresentations and when Egyptian chroniclers in the interests of patriotism interpret the supernatural deliverance of the Israelites by Jehovah as the banishment of undesirable lepers by an Egyptian king, we can expect to glean very little that is authentic and reliable from pagan sources.

Israel a Poor Vehicle

There is another factor which tends to dampen our optimism in the expectation of a substantial impact. And that is the frequent faithlessness of God's people. Israel was much like the brand of Christians in the Near Eastern world at the time of the rise of Islam and of whom Trench says, "Themselves with scanty knowledge of their own faith, entangled in manifold superstitions and errors, they were little fitted to be witnesses against the superstitions and errors of others." Apparently Israel felt uncomfortable with its special privileges. The cloak of special grace was ill-fitting and they did not hesitate to exchange it for the 'habiliments' of the pagan nations. From the highest official to the humblest citizen there was accommodation in abundance to pagan ideas and practices. King Ahaz interpreted his military reverses paganistically and sacrificed to the Syrian gods saying, "Because the gods of the Syrians help them, therefore will I sacrifice to them, that they may help me." (II Chron. 23:23.) And with such deplorable examples set by those in high authority we are not exceptionally shocked to find that when the expedition against King Mesha failed (II Kings 3) the Israelites ascribe their defeat directly to the intervention of their enemies' god Chemosh, to whom the king had sacrificed his eldest son. Then too there were enchanters, diviners, sorcerers and false prophets within Israel

like Hananiah, Ahab the son of Kolaiah, and Zedekiah, the son of Maaseiah, who with poor exponents of the Israelitish faith like the avaricious Gehazi, served to dull the force of the possible impact. And so if an impact was to be made, it must be made by men who towered far above these base conceptions, the non-conformists among them, men who in the face of widespread national infidelity, exalted Jehovah above all. Happily there were these choice figures, men like David, who suggested to the world monarchs in the second psalm that it was the part of wisdom to worship Jehovah; and the courtier Isaiah, who stressed the sovereignty of God and pictured Him as "sitting above the circle of the earth and bringing princes to nothing and making the judges of the earth a vanity" (Is. 40:22-23); and the courageous Jehoshaphat, who expressed his convictions in the rhetorical question, "Rulest thou not over all the kingdoms of the heathen?" (II Chron. 20:5); and pious Hezekiah who confesses, "Thou art God, even thou alone." (II Kings 19:15.) It is majestic figures like these and the faithful nucleus they represent from whom we must expect a substantial and beneficial impact if it is to be made upon the nations.

Traces of Primitive Revelation

It should be noted too, and it is significant in this connection, that the primitive true revelation outside of the chosen depositary did not die out in a flash at the dispersion of the races. "At the time of Abraham," says Hengstenberg, "there was scarcely a single nation among whom religious truth had been preserved in perfect purity, but in most of them the last traces of it had not yet disappeared." Traces of that primitive tradition appear upon occasion in the Biblical record. We meet with such indications in Job, the patriarchal chieftain who, in a postscript in the LXX, is identified with Jobab, the second king of Edom, and in his three friends, Eliphaz, Bildad, and Zophar, princes of the desert who had heard of his misfortunes and had come over to console him. And even though these three friends were dead wrong on the vexing problem of the theodicy, yet they appear to be strict monotheists and sincere devotees of the ONE True God. And in Syria there is Laban who acknowledges the Most High God as the common object of Jacob's worship and his own and definitely affiliates himself with the Abrahamic line in his matrimonial negotiations. It is true that Laban has teraphim, some of which Rachel smuggles in among her luggage when they

leave for Canaan, and which are very likely inferior gods, through whom they expected to secure the favor of the Highest God. In this intermixture of the true and false we are apparently at that transition stage which ushered in complete forgetfulness of God.

Among the Midianites there was the priest Jethro, the father-in-law of Moses, whose name means "friend of God" and who exhibited his friendliness in rejoicing at the deliverance of Israel from Egypt, in the offering of sacrifices and in the prudent suggestion that Moses appoint judges rather than wear himself out in trivial court cases.

And among the Canaanites the Hittites in Hebron (Gen. 23:6) still recognize Abraham as a prince of God and thereby indicate that there is still some remnant of true knowledge among them. And the same is true of the Philistines. Abraham confesses his error in supposing that they were entirely bereft of the fear of God. (Gen. 20:11.) The record shows too that Abimelech, king of Gerar, pays high honor to Abraham as a servant of God and is very ready to heed divine warnings and observe divine commands.

And then Melchizedek, that mysterious figure whom Zahn regards as an example of many others and whom Hengstenberg designates "the setting sun of primitive revelation." He and Abraham greet each other warmly and as coreligionists. Apparently they serve the same God although we must admit that Melchizedek's designation of Him as the Most High God looks in the direction of polytheism and (as we have observed in the case of Laban) the worship of inferior deities. Kurtz suggests that we are nearing the end of the true primitive tradition outside of Israel and that in this meeting we see "the last remaining blossom of a past development and the germ and commencement of a new development, fraught with blessings and with hope."

There are a few later indications like Balak, the magical-practitioner in the name of Jehovah, whom Tholuck believes to possess a remnant of the true knowledge of God since he came from the land of Bethuel. And there is Heber and his wife Jael, nonconforming Kenites (Cainites), who display so much interest in the fortunes of Israel that Jael is stirred to heroic deeds and is consequently celebrated in the Song of Deborah (Judges 5:24). But those are mere glimmerings. The heathen world gets darker and darker and certainly the darker it gets the harder it is to make an impact because the points of contact are gradually disappearing.

Converts from Heathenism

But despite the lengthening shadows we do get continued evidence of impact. The many converts that are harvested is mute evidence of that fact. Judaism was proselyting with zeal and success. In all of the surrounding nations there were those who evinced dissatisfaction with their own religion and interest in the religion of Israel. We need but mention Ruth the Moabitess, who cut herself loose from

paganism with a courageous testimony; Rahab in Jericho, who pledged her faith to the spies she harbored; the Shunammite woman, who appears to have been one of a group of missionary converts of Elisha; the widow of Zarephath, a heathen by birth as Luke 4:25, 26 confirms but to whom the knowledge of the true God had come from neighboring Israel; and Naaman the Syrian, whose faith was tested immediately upon his return when he was compelled to bend the knee with his master in the temple of Rimmon. If we had documentary evidence enlightening us as to whether these are examples of many others like them or scattered and isolated instances we would be in a position to discover whether the truth cut deeply into these nations or merely scratched the surface. But lacking that evidence, the question must remain more or less a mooted one.

If Israel was to make a real impact, however, it is not difficult to indicate the lines along which it was to come. Obviously it must be intimately connected with that which is their specific genius as God's chosen people. And as we attempt to measure the force of the impact we do well to ascertain, if we can, what effect their revealed monotheism, their lofty ethic, their concept of special revelation, and their longing for the Messiah who was to come, had upon the pagan nations.

Monotheism?

First, with respect to monotheism. Were it not for Israel's prolix polytheistic yearnings, we would expect much on this score. For on repeated instances Jehovah had come into collision with the pagan gods and invariably had emerged the victor. That took place in Egypt when Pharaoh's deities were affected by the Ten Plagues and in Philistia where proud Dagon was ignominiously treated in his own temple. David's duel with Goliath was essentially a duel between two rival deities in which Jehovah emerged the victor in the face of tremendous odds. Baal was humiliated on Mt. Carmel; Rabshakeh the Assyrian was forced to swallow his words when he deified the God of Israel, and the Syrians likewise when they advanced the claim that Jehovah was a god of the mountains but was powerless in the plains. In the captivity, too, God gave repeated illustrations of His unlimited sovereignty. And in all of these instances did not the thought occur, or—more strongly—was not the conviction driven home in the hearts of thoughtful folk among the heathen, that their religious faith was misplaced since their deity was a sham and there was but One True God, the Jehovah of the people of Israel?

Did not the enchanters of Egypt apprehend and express that conviction when, after the fourth plague, they made the frank admission, "This is the finger of God." It appears as though they did. But it must be borne in mind in this regard that the word for God which they employ is the pluralistic Elohim and not Yahveh, which Moses and Aaron have been consistently using. Thus we incline to the view that by this expression they had in mind

not the God of captive Israel but the sum total of their own Egyptian deities and were warning the Egyptians that their own gods were acknowledging the justice of Israel's demands and for that reason refused to continue the contest with the God of Moses.

But is not Ahkenaten, 1370 B. C., the last scion of the 18th dynasty in Egypt, the first tangible evidence that the monotheism of the recently liberated Israelites had so impressed the Egyptians that they were ready to abolish polytheism and adopt monotheism, even though it be a solar monotheism in honor of the god Aten, as the only logical construction of man's relationship to the supernal world? So it appears on the surface. But again the pertinent facts in the case render that judgment suspect. Ahkenaten was but a lad of tender years when this change was effected and that suggests the strong probability that his advisers had recommended it as a policy of state in order to unify the Egyptian nation. And even if Ahkenaten was attempting to duplicate the Israelitish monotheism (which was impossible because he lacked the living connection with the True God) the attempt was short-lived because the record of this heretic king was expunged from the Egyptian annals and Egypt lapsed again into polytheism. Monotheistic tendencies had always been present in the Egyptian religion and they continued as a subterranean current in the Heliopolitan priesthood, but by and large the predominant coloring remained strongly polytheistic. So much for Egypt.

Monotheists or Henotheists?

In Canaan we note that Hiram, the king of Tyre who had secured the contract to furnish the temple timber, praises Jehovah in saying, "Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding that he might build an house for the Lord and an house for His kingdom." (II Chron. 2:13.) Is Hiram a confirmed monotheist who is convinced of the sovereignty of Jehovah and is desirous of worshipping Him or is he a clever business man who resorts to flattery in order to gain favor and enrich his personal holdings?

And when Benhadad, king of Syria, languishing on his sickbed, requests the prophet Elisha to consult Jehovah as to his prospects for recovery, does he thereby affirm his belief in the supremacy of Elisha's God or is he willing to grant at best that Elisha's God is a specialist in physical diseases while his own Syrian gods are well able to care for him in other circumstances? I incline to the latter view.

Again, when Hazael accepts anointment as King of Damascus at the hands of Elisha in much the same way that Charlemagne in the early middle ages received his crown from the pope of Rome, is King Hazael thereby acknowledging Jehovah as ruler of the world and King of Kings or is he condoning this interference or impertinence on the

part of the prophet of Israel since it secures for him a coveted kingship?

Did not the Philistine priests realize and admit the sovereignty of Jehovah when the captured ark turned out to be a most embarrassing prize of war and they advise their rulers to be sure and avoid the error of Pharaoh in Egypt and "give glory to the God of Israel" (I Sam. 6:5), or are they thereby expressing the common polytheistic notion that a god is irritated if it be removed from its proper province and that if it be returned to its own land it would be perfectly content with a limited jurisdiction and would leave other peoples strictly alone? The latter would appear to me to be true.

No True Conversion

Even at the time of the captivity the example of Israel's monotheism had seemingly exerted little influence. And the fact itself that this people who claimed to be the chosen of the Only True God had been enslaved and were powerless in the hands of her captors would do little to impress upon the heathen mind the fact that the God of this captive people was the sole monarch of the world. And even though Nebuchadnezzar says in a burst of thankfulness when Daniel interprets his dream, "Of a truth it is, your God is a God of Gods and Lord of Kings" (Dan. 1:47a) he soon renders himself suspect by erecting a golden image and demanding homage to it as well as to the native Babylonian gods. His monotheistic pretensions seem to have been produced by utilitarian motives and are readily dissipated. And Darius his successor is willing to go to such lengths as to sign a decree which actually elevates him to the level of deity for the space of thirty days. Artaxerxes too rejects the monotheistic position when he refuses to recognize the universal jurisdiction of Daniel's God and styles himself the "King of Kings."

With Cyrus the situation looks a shade brighter. He is willing to admit that his empire has been given him by the Lord God of heaven (II Chron. 36:23) and Hengstenberg speaks very favorably of him when he says, "In sacred history Cyrus appears as one who had acquired a deeper knowledge of the God of Israel, a knowledge essentially distinct from that which had impressed a Nebuchadnezzar, a Belshazzar, a Darius without having a deep root in the mind. While the heathen monarchs had hitherto served only as instruments for the humiliation and punishment of Israel, he serves God in the realization of His thoughts and peace towards His people. In the God of Israel he recognizes the author of his victories and proves his gratitude by the benefits which he confers upon his people."

One is hardly warranted, however, in concluding from this isolated instance (assuming now that Cyrus did experience a real change of heart) that the pagan world after centuries of illogical polytheism at long last had swung over to the monotheistic

position. There are too many evidences to the contrary. Even though it may appear that the "gathering of the heathen" is near at hand and that the time is about to be fulfilled when "kings become nursing-fathers and nursing-mothers of the truth," succeeding events show that these are exceptional instances and must be regarded as conversions to the Jewish faith rather than indications that the lesson of Israel's monotheism had finally sunk home in the pagan consciousness.

The Impact of Israel's Ethic

And if we are constrained by the facts to the conclusion that monotheism did not make a forceful impact, neither may we be too optimistic with respect to the ethic that is based upon that monotheism. That is not to say, however, that nothing in the way of ethical principle and precept filtered through into the pagan world. I believe that in some cases it did. When the king of Israel asked Elisha, who had led the strickenblind Syrian army into Samaria, whether he should butcher them in cold blood and when the prophet answered in the spirit of Christian love, "No, feed them and send them back to their own country" (II Kings 6:19-23) these thankful Syrians may have spread the news in their native land that there was a people not so far distant who knew and practiced the rare principle of "love to enemy." And when Israel is forbidden to attack the Edomites and Amorites because that land had been given to the descendants of Esau and Lot (Deut. 2:4-9) it may be that some of these pagans received some notion of the righteousness of Jehovah who regarded His own promises as sacred and who forbade His own people to take advantage of others. And when Elisha refused remuneration at the hands of Naaman for his cure from leprosy we like to think that Naaman carried back and published abroad the generosity and willingness to serve others which characterized the people of Israel.

It has been variously asserted that in the Code of Hammurabi, which was discovered by a French archaeologist in the acropolis of Shushan at the turn of the century, we find striking similarities to the Mosaic code. But even though there are similarities and even though the Code casts light on such customs as Abraham seeking a wife for his son or negotiating for the Cave of Machpelah, yet the differences between the two codes are weighty and significant. In the Code of Hammurabi you cannot find the semblance of a law against covetousness or selfishness nor any injunction to love God and neighbor. In point of fact God is mentioned only in the prologue and epilogue and that but passingly.

And thus, once again, the results appear to be meagre. The Code of Hammurabi lacks basic essentials as we have just observed; the Assyrians with their unheard of barbarities in warfare violated every law of humanity; and no one of the captor nations betrayed much evidence that the lofty ethic of God's people was appreciated or emulated.

The Impact of Special Revelation

There was another way in which Israel could make a contribution and that was in the way of special revelation. The situation looks hopeful on this score because in the Providence of God Israel had been placed in a polytheistic "milieu." Had Israel been located in the pantheistic and deistic Far East instead of the polytheistic Near East, the situation would have been vastly different. Pantheism, as we find it in India, severely monistic as it is in its identification of nature and deity and its fundamental postulate that "all of reality is of one piece," obviously leaves no room for special revelation. Germane to the possibility of special revelation is some form of dualism, are some clearcut ultimate distinctions, and since pantheism denies or obliterates these distinctions, it likewise denies the possibility of intervention from another world and "ipso facto" the voice of revelation.

Deism, as we find it represented in sociological China, is likewise chilly to the idea of special revelation, not in this instance because of the rigidity of a philosophical system but because of deliberate choice. While pantheism denies the possibility of special revelation, deism, with its "absentee" God denies its necessity and thereby negates its reality. The deist no longer expects to hear a voice from another world. That voice has spoken once for all in the beginning and has divulged so much at that particular juncture of history so as to make the universe entirely intelligible and to render later illumination superfluous. Browning's wellknown lines, "God is in His heaven and all's right with the world" expresses in poesy the deistic point of view and the uselessness of special revelation.

With polytheism in the Near East the situation is vastly different. It denies neither the possibility nor the need of special revelation. The presence of a special cult in the nation, enchanters, sorcerers and diviners, is evidence of that fact. The polytheistic pagans firmly believed that their gods and the "gods in other parishes" were living and approachable. That conviction enables Thothmes III (assuming him to be the Pharaoh of the Exodus) to ask Moses to beg of his God to remove the vexing plagues. And later on, when King Josiah attempts to intercept the Egyptian expeditionary force on its way to attack Carchemish by the Euphrates, Pharaoh Necho warns Josiah to desist because God had commanded him to launch the attack. (II Chron. 35:20-21.) King Ahaziah does not doubt but what Beelzebub, the god of Ekron, can speak and therefore consults him as to his prospects of recovery from his illness. (II Kings 1:2.) And Benhadad, king of Syria, was also convinced that Elisha could get word from his God as to the issue of the illness. Contact between God and man and the possibility of special revelation is tacitly admitted in the polytheistic environment of Israel as well as in Israel itself.

Keeping the Channels Open

It is obvious then that some contribution could be made along this line because the heathen were open for it and congenial to it. And the fact, too, that God did appear to each one of these neighboring nations in some concrete way must have had a beneficent effect upon them, even though it may have been only in a formal way. For even though the heathen allowed for special revelation, try as they may thru all of the magical arts and ingenuity that the mind of man could devise, they could not produce real, unimpeachable evidence of its reality and if that situation continued, the eventual result must be skepticism and ultimately an outright denial of the possibility of special revelation. And that would have been calamitous in view of the Advent of the Christ. The pagan world must know and be assured beyond all doubt that the heavens are not a closed vault shielding an idle and uninterested God but opened upon occasion for God to exhibit His interest, communicate His will and point ahead to the Day when the heavens would be parted to permit the descent of the Only Begotten Son of God. They know of its possibility now on the basis of the evidence God has given unto them.

It may be that God's special appearances to these pagans served another purpose and conferred another benefit, that of reacquainting them with the name of Jehovah, the name which furnished the only key to genuine salvation. It appears that with the progressive darkening of the heathen world and the gradual disappearance of the pure, primitive tradition even the name of the True God had been forgotten. So that even though there may have been those who were filled with restlessness and dissatisfaction, they knew no longer where to turn. And undoubtedly there was a consciousness in the pagan world that they had lost something precious, a loss that is reflected in the indefinite gods Ilu of Babylon and Neter of Egypt and in the "idol to an unknown god" that we meet with in the 1st century in religious Athens. It was imperative that they become reacquainted with the name of Jehovah. Jesus in His highpriestly prayer indicates the service He rendered in that regard when He said, "I have declared Thy name unto men." And when God appeared on these several occasions to pagan peoples He was reminding them once again of the name of the *only true God* so that they might know the way to Him and could never claim on Judgment Day that every avenue of coming into touch with the saving truth had been closed to them.

When the Messiah Came

But little more remains to be said. Israel had a Messianic hope; it was preëminently a people of longing and expectation. But that hope was inextricably tied up with the consciousness of sin from which the Messiah was to bring ultimate deliverance. And as long as the heathen world rested complacent in its self-imposed darkness and remained

unconvicted of sin, there was little hope that they would be much affected by Messianic anticipations. It is only a few centuries prior to the Savior's birth when the religious breakdown and a wave of dissatisfaction sweeps over the pagan world that they begin to get some notion of what the Chosen People have been longing and praying for throughout the centuries. And it is that mood that makes them receptive for the gospel when it comes.

Close to God

We know there is a crying need for art,
For literature of greater excellence;
Leaders deplore the sorry consequence
Of what is offered on the reading mart;
Truly sin unrestrained no beauty can produce
And I bemoan the lack of godly style
That animated Christian pens erstwhile,
And showed the pilgrim's struggle glorious!
How as a child I oft inspired would be
By Bunyan's *Pilgrim's Progress* and its kind—
That stirred devoutly heart and will and mind,
And urged the soul to fight the enemy.

* * * * *

O won't you heed the call, you Christian men!
To bring your readers close to God again?

—JOAN GEISEL GARDNER.

Recently the Amsterdam *Standaard*, former daily of Abraham Kuyper and of Hendrik Colijn, but now under Nazi censorship, continued its veiled criticisms of the Nazi regime in these words. "Law originates with God, who uses man to carry it out. That which does not originate with God cannot be called law, because it is merely arbitrariness which is predestined to go up into smoke." The *Standaard* then quoted Professor Herman Dooyeweerd of the Free University of Amsterdam, in pre-invasion days a leader in the Revolutionary Party, as saying that a revolutionary has never been able to create law because as soon as he loses the support of brute force, his "law" turns out to be "mere paper words."

We hoped for a happy termination of this terrible war long before this. But God knows best, and has ruled otherwise. We shall yet acknowledge His wisdom, and our own error therein. Meanwhile we must work earnestly in the best light He gives us, trusting that so working will conduce to the great end He ordains. Surely He intends some great good to follow this mighty convulsion, which no mortal could make, and no mortal could stay.

ABRAHAM LINCOLN during the Civil War.

Whatever may be said about blessing war, Lincoln could and did ask God to bless him and bless the country in waging war in a good cause. As the war went on, he was evidently more and more overshadowed by the sense that God was on the scene and was working out some high purpose amid terrors and sorrows.

Christianity and Crisis.

COME TO THE CALVINISTIC CONFERENCE
AT CALVIN SEMINARY
GRAND RAPIDS, MICH. DATES: JUNE 3, 4, 5

Condition--Critical

THERE is no doubt of it . . . the World is sick. No one is trying to hide the fact. The World has been notified. In hushed murmurings his closest friends admit the fact among themselves.

The World's face, heavy-jowled, well-fed, is waxily anæmic. His body is blotched with great cancerous sores, which are rapidly spreading. His great frame quivers under the impact of burning fevers and benumbing chills. Everyone admits now that it is not at all well with the World. Too long have his friends closed their eyes to the gradual deterioration. Too long had the World felt a cheery slap on the shoulder that meant to say, "Great old World!" but the slap brought with it a fleeting glance of apprehension. In fact, the World himself had felt for some time that he was not well. He had had his illnesses, of course, here and there in his body—not long ago he had really been quite sick. The illness had almost laid him low. But he had bandaged himself up after a fashion and assumed he had shaken it off. But he knew now he had not really touched the ailment. He became sure of it when the flimsy bandages burst under the pressure of great putrefactions that burst by their own pressure out of his body. Now even his dearest friends admitted they did not like the look of it.

So doctors were coming. Many different doctors, because the World and his friends had rather neglected keeping contact with any one physician. They rather assumed anyway that a true diagnosis would include the guesses of all of them.

The first diagnostician was a great bearded giant who happened by the door. In fact he did not wait to be called, he went from door to door hawking his cures. He took a cursory glance at the dying World and pronounced his verdict: "Blinded completely by the god of this World . . . must be recovered . . . that he may prove for himself his right to life eternal." (C. T. Russell.)

With those categorical words, the doctor whipped some booklets from his black case, played a phonograph record, and said, "When he will make himself see and work again, these will be indispensable." With that he betook his shabby form out of the door.

The World's friends glanced at the books and at the World's glazed eyes, and shook their heads. Obviously that doctor was not even interested in saving the World. He only wanted to collect his fee, quoted in terms of 144,000.

Just then another unfamiliar doctor burst in. This one was a woman. She is very positive, even vociferous. "The trouble is, the World has been observing Sunday instead of Saturday as his sabbath."

The World only thinks sadly of the fact that he has observed no sabbath at all, and hardly hears the noisy lady, and her quibbling distinctions mean little to him.

At least four physicians arrive together. These doctors were not infrequent guests when the World was prosperous and dined sumptuously with his friends. The first of them, and one who thrust herself foremost, was a woman whose face showed determination and strength. Her home was a palatial mansion in Boston. "If God or Good is real, then evil is unreal," (M. B. Eddy) was her abrupt verdict. The others nod their agreement. They are not so well-known to the World and tend rather to hide behind the first lady. One of them, also a lady, apparently the wife of one of the men, speaks still more categorically. "There is no sin, sickness, or death" (M. Fillmore).

There was a time when the World liked to hear such cheerful words, but now he cowers in his bed as his body seethes with fevers of redoubled fury and white-hot waves of pain deluge it again and again.

At last an old doctor steps quietly into the room. He had been called as the last resort. He has been here before and always the World took enough of His medicine to ease his pains and then assumed he was well. The World did not like this old doctor. He was rather blunt in his kindly way, and he always insisted that the World needed long treatments that no one else could give. The World much preferred prescriptions that he could mix himself and take in the doses he thought he needed . . . a few vitamin capsules, for example. . . .

The old Physician now bent a sad but gently pleading gaze upon the World's racked body. "I know thy works" . . . the World winced at that . . . "Thou hast a name that thou livest, and art dead. ."

The World's friends seize the Doctor by the arm. "Surely, not so bad!" but a groan from the tortured World is their answer.

"Beware of the leaven of hypocrisy . . . unleavened bread of sincerity and truth . . . water of life . . . salve to anoint thine eyes that thou mightest see . . . prayer and fasting . . . oil of gladness. . . no more wine of violence . . . but this cup, the new covenant in my blood."

Rapidly, but with the certainty of long experience, the Great Physician sketched the requisites for cure, and then He leaves the World to consult the advisability of adopting the cure. As He steps to the door, He turns once more, and with a look of real tenderness, "Behold, I stand at the door . . . if any man open . . . I will come in . . ." and so saying He stepped softly out.

The light of day pales to the shadows of night. From the room, reëchoing with the World's moans, emerges a white-clad nurse. In her hand is a chart, bearing at the bottom her last entry, "Condition—Critical."

In the shadows stands a Figure, still waiting, patient, untiring.

ALA BANDON.

REMEMBER SECOND CALVINISTIC CONFERENCE
AT CALVIN COLLEGE, GRAND RAPIDS,
JUNE 3 TO 5, 1942

From Our Correspondents

A Century of American University Education

Dear Dr. Bouma:

I'VE been looking into an old picture album today, the album of Ann Arbor. You see, the University here is just a century old now, and on anniversaries I like to look at pictures, old pictures especially.

What immense changes have been effected during these ten decades! The few homely wooden buildings of then have been lost in vast cathedrals of stone. In place of a very short list of teachers we now have a small book full of names; in the place of a few dozen students we now have a thousand dozen.

What change!

I had almost written what progress! But somehow I substituted another word. Not that there hasn't been progress; there has. There has been wonderful expansion, improvement, growth. But not all movement is forward, not every enlargement is progress. There have been losses too, terribly significant losses, awful deterioration.

The album makes that plain. It tells the story of an institution (like the America which it symbolizes) at the first definitely and positive Christian but moving, as it comes to years of discretion, into a vague, contentless religiosity, and arriving in its adulthood at all-out secularism. That's not a story that promises to end well.

Want to see a few of these pictures, some of them tintypes?

Here is one made when Ann was only five years old—in 1847 that is. On it I read, "On Monday morning throughout the year every student shall study the Greek New Testament; for freshmen, the Gospels; for sophomores, the Acts; for juniors and seniors, the Epistles." If you will turn to the last page of the album, Dr. Bouma, you will see that at present there are seven students taking such courses!

Look at this, made in the second decade. It reads, "undergraduate students are required to attend prayers daily in chapel, and public worship on the Sabbath at any one of the churches in the city of Ann Arbor which they or their parents or guardians may select." And here's another of the same year. "The Scriptures are regularly read and prayers offered in the morning in the chapel of the University by the President and in his absence by the senior professor." The later pages of the album don't have anything like this, for chapel and chapel prayers are no more—not even in the memory of the most senior professor!

This print was made in the third decade. It informs us that the course in "Evidences of Christianity" was required for every senior. Soon after the engineers were excused. And after the days of President Haven the course was taken to the attic, evidently out of date.

Look at this unconventional picture. It was taken in the fifth decade, the days of Morris and Dewey. "The conflict of scientific findings with religious experience are frankly set before the students." It seems that some of the relatives didn't like the pose, for in those days the Legislature made an investigation "as to the character of the religious teachings at the University".

And look at this ornate photo done in the latest mode during the sixth decade when higher criticism was staging its great Blitzkrieg. Notice the reference to "courses in the Old Testament with special reference to the latest results of Assyrian and Babylonian research." Also in "The Babylonian Stories

of Creation". Those were the days when Wenley lectured on "Sheaves on the Threshing Floor, a Discussion of the Effect of Science upon Religion". It is said that "the study of the Bible for linguistic purposes and for the few persisted. Its study for a religious purpose in the lives of students has been discontinued."

What, it's time to go? That's too bad, Dr. Bouma, for I had marked some more very interesting pictures of more recent date, pictures of the "School of Religion" which existed for a brief period, of the coming of Fundamentalism and its hasty departure. But here's your hat and coat.

I'm going back to that old album some time. It contains a sad but intriguing story of a University beginning with a deep interest in a Book full of divine communications to man, and ending with a shallow interest in a book full of human opinion.

Throughout western Europe there are similar albums recording the same transition. On their last pages are pictures in color, mostly red, telling the story of the substitution of a Bible of Semitic human opinion for one of Germanic human opinion. Ann Arbor cannot consistently protest the trade. And many who think know it.

May THE CALVIN FORUM continue to call men back to the idea of a Book full of divine communication. Then it will have reasonable grounds upon which to protest the trade which will be offered here too, in our generation!

LEONARD VERDUIN.

Ann Arbor, Mich.

Calvinistic Study Club

IN the afternoon of November 28, the members of the Calvinistic Study Club gathered at the home of the undersigned. Their purpose was, as usual, to think upon and discuss the problems confronting the Christian today.

Our meetings are conducted along definite lines and a clear cut pattern. As is to be expected, the president, Dr. C. Bouma, opens the meetings with prayer. Sometimes, at the request of the president, one of the members leads us in devotions. Business is disposed of with all possible dispatch. Next in order is the presentation of a "paper" in which the speaker of the day develops his ideas regarding a specified subject. In previous reports we have stated the main theme of the series of subjects and the particular topics with which we deal. The maximum length of time allowed for the presentation of a subject is one hour. Being Calvinists, we adhere to this wise rule.

The next important element is a discussion of the subject presented in the "paper." Occasionally the discussion causes one to think of John 3. "The wind bloweth where it will, and thou hearest the voice thereof but knowest not whence it cometh and whither it goeth." Discussions are always, anywhere, quite unpredictable. That, however, lends a spirit of adventure to the conversations in our meetings. But always, the discussions are for the purpose of clarifying thought. "Hairsplitting" is unknown among us.

Naturally, since we believe in man's dichotomous nature, we take time out for experimental enjoyment of the culinary accomplishments of our host's wife. But for all that, these gastronomic interludes in no way stop the flow of conversation. As a matter of fact, the primacy of the intellect is effectively maintained.

At our last meeting, Dr. J. T. Hoogstra of Holland, Mich., read his contribution on "The Divine Immanence and Transcendence." He began with a critique of the terms, and stated "that there is a real conflict in the uses of the terms transcendence and immanence." "Philosophically these terms are mutually exclusive." "The adding together of two mutually exclusive and false gods can not make one true 'Christian God.'" The speaker also remarked that these two terms evidently were born not so very long ago. Hence their meaning has apparently not yet been stabilized. For his own purpose he declared that "God's immanence is his indwelling in the world," adding that "God always dwells in a transcendent manner. Even the immanence of God upholding the electron or neutron is the immanence of the absolute and uncreated Creator. The transcendent God must uphold the power of the minutest conceivable forces. . . ."

Dr. Hoogstra next took up the data of Scripture relative to the subject. The Bible teaches transcendence of God in Eph. 1:5, Job 38:4. The "transcendence of God is not his greatest in relation to me, a mere man. His transcendence is his very godhead. It is his sovereignty and power." "To know God's law is to know his transcendence." God's transcendence is also manifest in providence and in "the great act of salvation," before and after the Fall. He works all things after his plan so that we may speak of a creational immanence and a personal providential immanence. At the same time God's throne is in the heavens and the earth is his footstool.

Next the speaker took up the evidence in Greek and later thought.

The Greeks had no conception of creation. "The universe is here because it is here." If they believed that the gods transcended the universe this transcendence would be "one of degree and not of quality. They thought horizontally."

Philo and John were next, placed in juxtaposition, only to discover that the logos of John is not the logos of Philo.

The quest for transcendence and immanence continued in Kant and Hegel but without success. The speaker then spoke of Kierkegaard and Barth. Here the immanence of God is found. "God is immanent qualitatively" as "the total Other." "Barth confuses the picture by saying that God could not create the possibilities of evil and devil, etc."

* * * * *

The Rev. Hoogstra's discourse provoked a long and interesting discussion. The residue of it seems to have been the conclusion that the terms immanence and transcendence are terms which have not received citizenship papers in the City of God.

1023 East Leonard, Grand Rapids, Mich.

VAN DYKE.

A Unique Radio Broadcast

CALVIN FORUM readers—in so far as they are not familiar with it—will be interested to know that there is a chain of radio broadcasts whose policy perhaps comes nearer to the policy of the FORUM than any other religious broadcast that at present clutters the air waves.

I refer to the Back to God Hour—a chain of 8 stations—sponsored by the Christian Reformed Denomination. These stations all broadcast the Back to God Hour program on Sunday time. Their call letters and time of broadcast are as follows:

WCFL—Chicago, Illinois—1000 kc., 6:30–7:00 P. M., C. S. T.
 WORC—Worcester, Mass.—1310 kc., 1:00–1:30 P. M., E. S. T.
 KMA—Shenandoah, Iowa—960 kc., 4:00–4:30 P. M., C. S. T.
 WHBI—Paterson, N. J.—1280 kc., 4:30–5:00 P. M., E. S. T.
 WTCM—Traverse City, Mich.—1400 kc., 4:30–5:00 P. M., E. S. T.

WNAX—Yankton, S. D.—570 kc., 4:30–5:00 P. M., C. S. T.
 WOOD—Grand Rapids, Mich.—1300 kc., 4:00–4:30 P. M., E. S. T.
 WADC—Akron, Ohio—1350 kc., 10:30–11:00 P. M., E. S. T.

There are many religious programs on the air today. But the Back to God Hour is not like any of them. It is unique.

The Statement of Policy of the Radio Committee in charge of the Back to God Hour claims it to be "essentially different" from the more common types of religious broadcasts. Without reflecting upon the worthwhileness of other religious programs, the Radio Committee has adopted the following policy:

"We take the position that religious thought and action in America has drifted far afiel from the true end of man, *to glorify God for His own sake*. Speaking *objectively*, God today is not honored as GOD—of whom, through whom, and unto whom are all things. Speaking *subjectively*, men today have no experiential knowledge of GOD as One in whom we live, move and have our being.

"Pragmatic thinking, steeped in humanism and motivated by utilitarianism, dominates religious thought and action today. The view of life prevalent today is man-centered; man's salvation is the end-all of religious programs. Jesus is honored not as the one in whom 'dwelleth all the fulness of the Godhead bodily' but rather as someone who did men—all men—a good turn on Golgotha's Mount. Instead of One who manifests the Father, Jesus is held up as the servant of man. Instead of honoring God as our chief business in every sphere of life, God—at best—is called in as an aid to carry us over the hurdles of life's difficulties. In short, God in the daily consciousness of men has ceased to be GOD—the ALL-WORTHY ONE, the ALL-GLORIOUS ONE, the THRICE HOLY ONE—who must ever be adored, honored and obeyed *for His own sake*.

"Ours is not the program to select a Bible text (either at random or on the basis of the church calendar) and give an exposition which stands the test of approved Reformed authorities. This may do for an established Reformed church. But our radio audience is not an organized church, much less a Reformed church. We indeed should be witnesses of God and exponents of His Word. But in what way? When Paul broadcasted from Mars Hill he did not discuss details of Christian faith—he laid bare the great trunk lines of Christian faith and life: He presented to the worldly-wise generation of his day the true object of worship, namely, GOD—the 'God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is He served by men's hands, as though He needed anything, seeing He Himself giveth to all life, and breath, and all things; and He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitations; that they should seek God, if haply they might feel after Him, though He is not far from each one of us: for in Him we live, and move, and have our being; as certain even of your own poets have said.' Note, from the beginning to end GOD is his theme. To Him he subjects 'heaven and earth.' Note also the cosmic range of his address, suggested by the four times repeated 'all.' Paul's address is our model. Paul was God-intoxicated. So we should be in each of our broadcasts. We should speak the Word. Only in that way can we come with boldness and say: **THUS SAITH THE LORD**. We should make a careful selection of those Bible passages which have fundamental, cosmic implications—texts which speak of the Most High God, the centrality of life in Him, the God-centered view of life, the Word of God (written and Incarnate), its place in life and its meaning for life, etc. For the sake of emphasis as well as clarity, we should contrast the true view of these basic concepts with the superficial view prevalent in our day. 'The world today needs . . . a solid, thorough, courageous presentation of all the principles of Christianity. It needs a Christian view of God and man and the world. System must oppose system. The philosophy of revelation must at every point meet and attack the philosophy of revolution.' *To explicate the fundamental, cosmic implications of God's SELF-revelation—this should be the keynote of every BACK TO GOD broadcast.* . . . As Paul did at Athens, we must proclaim—as our ever present central theme—Him who in this anti-theistic day and age is an UN-KNOWN GOD. Ours is not a flattering message. It is the message of a John the Baptist—commanding 'men that they should all everywhere repent.' The world which we

face is like unto the world in which the Jews lived—a world of which Paul said that its face was covered 'with a veil.' Ours is to bring the blessed message, 'Whosoever it shall turn to the Lord, the veil is taken away.' What an opportunity is ours!"

It is clear that the Back to God Hour programs are not intended to be periods of worship featuring a sermonette. The Radio Committee does not have in mind staging convenient substitutes for local church attendance. It rather has in mind setting forth the implications of faith in God as GOD—the sovereign ruler over every sphere of life.

Consistent with this policy a program will be heard on the above eight radio stations on the Sunday of March 8 which seeks to point out the place of God and His rule in the training of the Christian youth of America. Departing from the usual one man's speech, the need of Christian day schools will be presented in the form of a round table discussion—perhaps we should say by means of three speakers who discuss the need of Christian day school subjects in the light of their respective experiences and backgrounds.

The speakers on this half hour Christian education program are the following: Dr. Robert L. Cooke, Christian educator, professor of Education in Wheaton College, Wheaton, Ill., and author of the book, "Philosophy, Education and Certainty." The second speaker is Rev. John R. Muir, Presbyterian, missionary in China 22 years president of the Open Door Gospel Home, Chicago, formerly librarian in the State's Attorney's Office of Chicago, now in the service of Cook County Public Administration. The third speaker is the undersigned who is the General Secretary of the National Union of Christian Schools.

The Back to God Hour program makes an appeal to Christian America with its varied religious convictions. The merit of a three-way discussion in which each of the three has a distinct background is that the matter in hand is discussed by representatives of at least three of the groups which comprise the radio audience.

Those who somehow cannot tune in to any of the above mentioned radio stations and who would like to have a printed copy of this unique broadcast may obtain same by writing to undersigned.

MARK FAKKEMA.

11005 S. Michigan Ave., Chicago, Ill.

West Coast and Black-outs

Arcadia, Calif.
January 28, 1942.

Dear Dr. Bouma:

PERHAPS you will welcome a letter from the southwest once more. It may help to clear away some erroneous conceptions concerning conditions on the west coast. Rumors, like rolling snowballs, grow to sizable proportions before they spread very far.

December 7 and a number of "Black-outs" did cause the hearts of many to become seriously disturbed. During the first few days of the war the number of people leaving the state grew to a few hundred thousand a week. The widespread alarm concerning the dangers of this region must have been spread by this fleeing multitude as a justification for their hasty decision to return.

So far there has been nothing to worry about. Everything seems to be carefully tucked away under the bristling wings of the militia. All defense plants and ammunition stores are surrounded by armed soldiers and gleaming, anti-aircraft guns are comfortably nestled at all strategic points. The latest move in the direction of defense is very welcome—the removal of all enemy aliens from harbors and defense projects.

So far, strange to say, Japanese fishermen were permitted to carry on their traffic right in sight of our great defense works and fortifications. They were carefully guarded, but everyone felt that this permission was altogether too liberal. By February 24 the entire settlement near the shore will have been transferred to a safe inland camp.

The danger of the Nipponese in our land is this. At least 80% of them, alien and American born, even to the second and third generation, remain loyal to their native religion and swear allegiance to the emperor. That makes this large group of people a very dangerous element in the west coast population. At first no one seemed to suspect these little brown folks. They all acted so meek and seemed to be innocent of everything around them. Maar—o wee! Their little drab huts cluttering the vegetable fields and fishing communities many times prove to be secret information bureaus for the enemy. Right here in Arcadia, for example, the F. B. I. agents discovered a short wave sending set hidden in a cave, camouflaged with straw. Hirohito's sons are faithful to their god!

During the early days of the war we experienced several "Black-outs." Whether or not the "unidentified planes" came from enemy bases, only the authorities of the army know. Anyhow, the weird droning of sirens from every direction, the dead silence of all radio stations on the coast, and the strange darkness hovering over what normally is a sea of light, had the desired effect—the entire coast was aroused to the danger of a possible air raid and began in earnest to make preparations. Remember Pearl Harbor! That must not happen here! And so children are learning how to protect themselves "in case"; every community has a citizens' fire drill every week; and newspapers are giving detailed information concerning proper conduct during an attack. May God have mercy upon us and keep the enemy from our land!

"Black-outs" were nerve wrecking for many of the weaker sex. Some even went insane. I found that this new experience had at least this savory effect—it forced members of a family, from the wildest sheik to the most popular blond, to remain at home with their parents for a change. Put on your slippers but empty your pipe, nobody's going bye bye tonight! Really, I believe that even in our churches we can have too much activity. People are meeting to death nowadays. Something going on every night. What is becoming of the home? I, for one, found it extremely pleasant to spend a whole long evening in pleasant fellowship with my family.

As far as church life is concerned, I have little to report just now. Last year the ministers and their wives of the Orthodox Presbyterian, Reformed, and Christian Reformed Churches in southern California spent a few days in a desert place "to rest a while." Besides the eloquent silence of the dreary desert, we also thoroughly enjoyed one another's fellowship. The thought-provoking addresses of our guest, Dr. C. Van Til of Philadelphia, made the brief vacation eminently worth while.

We had hoped to repeat this meeting this year but the war came and dampened our enthusiasm. As a substitute we are planning a gathering "for men only" in the way of a noon luncheon. It may be the beginning of the proposed Ecumenical Synod suggested by the Rev. I. Van Dellen in the January issue of THE FORUM. We have invited him to read a paper on this subject at that meeting. So, who knows?

Dr. Ned Stonehouse of the Westminster Theological Seminary will also address us. He is spending his Sabbatic Year among us this year. Say, Dr. Bouma, doesn't that arrangement make your teeth water? How about introducing the same "ceremonial" at Calvin?

F. DE JONG.

COME TO THE CALVINISTIC CONFERENCE
AT CALVIN SEMINARY

GRAND RAPIDS, MICH.

DATES: JUNE 3, 4, 5

From New Zealand

70 Wesley Street, Dunedin, S.I., New Zealand.

December 27, 1941.

[Rec'd Feb. 12, 1942.]

The Editor THE CALVIN FORUM.

Dear Dr. Bouma:

ISOLATIONISM is gone! As I write this I recall the historic speech of Winston Churchill in your country, broadcast a few hours ago. Once again Britain and the United States of America fight side by side in a violent struggle to place righteousness and justice on the pedestal from which it has been hurled down by ruthless aggressors. I was talking with a Baptist pastor this morning, and we discussed the Day of Prayer to which President Roosevelt has called your nation on New Year's Day. What impressed us alike was the outline of prayer—forgiveness for the past, consecration for the present, hope for the future. May God grant to us all such grace to help us in our time of need.

Church life in our country continues much as in the past. The course of the war may have awakened some people to a sense of their dependence upon God, but the great majority just manifest sheer indifference. Probably the most outstanding event in the Presbyterian Church of New Zealand has been the General Assembly held at Christ church in November last. The newly-elected Moderator is the Right Rev. John Davie of Masterton, a man of some considerable pastoral experience. For the last nineteen years he has ministered to his present parish of Masterton. One who has known him intimately wrote in a recent issue of the "Outlook"—"I was a member of a Presbytery commission visiting Knox Church, Masterton, and in response to a query about the state of religion, he remarked, not in any boastful spirit but as a matter of fact, 'We are always having conversions'." Thus, we look with confidence to a year of blessing and spiritual leadership during the Moderator's term of office.

In his moderatorial address, the Right Rev. Davie mentioned several causes which have contributed to the Church's deflection. They are, I am sure, of great interest to Calvinists, so I will just mention them. First of all he mentioned modern science and the scientific method; then, the difficulty people have in appreciating the Fatherhood of God in view of the present happenings; the pace at which we live is such that there is no time for quiet thought. Let me give you a quotation from the address—"At the time when the voice of the Church should have rung forth with no uncertain sound declaring the *supremacy of spiritual things*, and that whatever be man's lot, he is *responsible to a righteous God*, before whom he must stand and be judged, she joined the popular movement which maintained that something must be done to advance man's temporal well-being, especially of those who were being left in the race of life, and through over-emphasis she lost her spiritual emphasis, and gradually lost her influence and power." Now, isn't that just what we as Calvinists have always set before ourselves, the task of maintaining that God is supreme in all things? How necessary it is in these war-stricken days to hold fast to such a profession of faith.

The General Assembly itself passed off without incident, except for an interesting debate on the question of union with the Methodist Church. At the previous Assembly a committee had been appointed to discuss and present a proposed basis of union to the next Assembly (1941), after consultation with the committee from the Methodist Church. It should be mentioned here that the overture in the first place originated with the Methodist Church. At the recent Assembly, after keen discussion, the proposed basis for union has been "sent down" to Sessions and Presbyteries for careful study, and a report is to be presented to the 1942 General Assembly. Opinions differ strongly on this highly contentious matter and it is difficult to forecast just what the future developments may be. The question of Church Union is a big problem and I am afraid that there are many dangerous difficulties to be surmounted yet. If I may be permitted to express a personal opinion,

I should say that I would prefer unity of spirit within the various denominations to a Union Church with its possibility of internal division. One interesting feature of the proposal from the theological viewpoint is that there is to be freedom of opinion on the doctrinal question of Arminianism or Calvinism. That is one reason among many why strong objection is made against Church Union by those who hold the Calvinist position. Time will tell, however, as the question comes under discussion.

An exceedingly fine feature of the Assembly was the Director of Mission's Report, in which he indicated that for the second year in succession the Church had exceeded her budget allocation. The voice of the churchmember was "No Retrenchment," and for this support in a year in which the war has made heavy financial demands, we can only thank God. Just what the future holds for our mission in China (the Canton Villages Mission) is a matter for conjecture, but we leave it in the hands of Him whose over-ruling purpose is seen in everything.

Forgive me for the many digressions in this letter, but I trust these few sidelights will bring the Presbyterian Church of New Zealand before your readers.

Yours very sincerely,

JOHN N. SMITH.

New Jersey and Philadelphia

Goffle Hill Road,
Midland Park, N. J.
February 18, 1942.

Dear Mr. Editor:

CF particular interest to eastern American Calvinists is the forthcoming conference on "The Christian World Order" to be held in Philadelphia on April 15, 16 and 17. The conference is being sponsored by Westminster Theological Seminary, that sturdy bastion of full-orbed Christianity, and is to be held at the Philomusian Club, 3944 Walnut St., Philadelphia. Five meetings are to be held, one of which is to be a forum on "Christianity and Democracy." The four main speakers come from four different Calvinistic bodies. The program follows:

"THE CHRISTIAN WORLD ORDER"

April 15—8 P. M.

"Its Source and Authority"

—by the Rev. R. J. G. McKnight, President of the Reformed Presbyterian Theological Seminary, Pittsburgh.

April 16—3 P. M.

"The Relation of Church and State Today"

—by the Rev. John C. Blackburn of the Southern Presbyterian Church.

April 16—8 P. M.

A Forum on "Christianity and Democracy"

—Ten-minute speeches by each of the four main speakers.

April 17—3 P. M.

"Christianity and Public School Education"

—by the Rev. R. B. Kuiper, Chairman of the Faculty of Westminster Theological Seminary.

April 17—8 P. M.

"Totalitarian Christianity"

—by the Rev. Henry Schultze, President of Calvin College.

No Christian who has seen and heard something of the travail of modern man under continual bombardment of conflicting ideologies, will want to pass up such a tempting menu. The aim and spirit of the conference are lucidly set forth on the back of a leaflet announcing the sessions: "The Bible clearly reveals that God rules in all human affairs, His sovereignty extends to every sphere of life and now as never before

this great all embracing truth of Christianity must be stressed. Orthodox Christians have allowed the Modernists to a great extent to preëempt this area of the gospel with vagaries and errors. Let us return to the Bible, study the whole counsel of God and reassert God's rightful place as supreme in every sphere of life, as King of nations and of the Church."

A Reformed Church Celebrates

Seventy-five years of faithful adherence to the Christian faith is reason enough for celebration, particularly when one looks abroad upon the contemporary American ecclesiastical scene. This faithful allegiance to the truth was an outstanding note in the festivities which marked the Diamond Jubilee celebration of the Sixth Reformed Church of Paterson, N. J., held on January 28 and 29. The main speakers for the evening meetings were Professor Thos. E. Welmers of Hope College and Professor R. B. Kuiper of Westminster Theological Seminary. Both men are well known for their unqualified Reformed convictions, and their appearance under these auspices indicates clearly enough that the claim of 75 years of allegiance to Reformed theology is today not an idle boast on the part of the Sixth Reformed Church of Paterson. The alert listener could detect overtones in the addresses that reflected the unrest over certain important doctrinal questions raised in the Reformed Church of America in recent times. A neat, well-illustrated souvenir booklet was prepared to memorialize the event and the history leading up to it. The historical portion of the book will be most interesting reading to any minister who wants a sample of how a congregation reacts to the particular preaching and emphases of different clergymen. The Rev. John Minnema, formerly of the Seventh Reformed Church of Grand Rapids, is now the minister of this large and flourishing congregation. May the Head of the Church grant to this church many more years of faithful allegiance to the Reformed faith.

The Reformed Faith and Psychiatry

A cardinal tenet of Calvinism is that God must be sovereign in every sphere of human activity. This certainly should also hold sway where we deal with troubled souls and shattered personalities. At the Christian Sanatorium, Midland Park, N. J., this conviction reigns. The two doctors, the supervisor of nurses and the spiritual adviser all share in this belief, along with the Board of Directors. It is interesting to note that the four officials just mentioned are all graduates of Calvin College. In the entire therapeutic approach to the patient (that is, the patient that can be helped) a dominant note is that the soul of man must above all else know, honor and obey a sovereign God with wholeness of heart. The Christian Sanatorium, with a staff united in approach by kindred undergirding convictions, is becoming increasingly known in the populous metropolitan area of northern New Jersey as a haven for the mentally and nervously ill. Much has been said and written in recent times on the relation between religion and psychiatry. Our calvinistic avowal of God's hegemony in every sphere of life ought to prompt some thinking along psychiatric lines, thinking oriented in the entire calvinistic framework of God, sin, grace, salvation.

Westminster Seminary Notes

Two somewhat unique organizations are associated with Westminster Seminary. They are a Women's Auxiliary and a Men's Committee, organized for the purpose of supporting and furthering the cause of the seminary. The Men's Committee for Westminster Seminary sponsored a dinner in East Orange, N. J., on January 23. The affair was put on entirely by laymen. There was much enthusiasm and fine fellowship among the sixty guests. Addresses were given by the Rev. Edwin H. Rian and Dr. C. Van Til, both of Westminster. Ministerial and lay members from Reformed and Christian Reformed churches were also present. Greetings were brought by the Rev. Lawrence H. Borst, pastor of the First Holland Reformed Church of Passaic, N. J.

February 10 was Homecoming Day for the Alumni. It was a time of good fellowship in discussion groups and at dinner. Professor John Murray spoke to the alumni on "The Moral Obligation of the Sabbath," a subject on which he can speak very effectively. Dr. C. Van Til spoke on "The Reformed Faith Today," declaring that the Reformed faith, consistently presented, is the only answer to the "limiting concept" of Kant which reigns in modern thought.

On February 27 Westminster had "Open House." On this day friends of the seminary are invited to visit the classes and to make themselves part of the seminary for a time. Reports of the Women's Auxiliary and of the Men's Committee were presented. Professor Paul Woolley, registrar, detailed interesting news items about student activities. A short address was given by the most recently appointed member of the faculty, the Rev. John H. Skilton of the New Testament department. The striking feature of the affair was the first full presentation of a new movie entitled, "Life at Westminster Seminary."

The Calvinistic Philosophy Club will meet at Westminster early in May. At that time Dr. Van Til's paper on Common Grace will be discussed, and Mr. William Young, graduate student at Union Theological Seminary, will read a paper on Augustine.

Cordially yours,

EDWARD HEEREMA.

American Calvinistic Conference

SCHEDULED TO MEET: June 3, 4, and 5, 1942.

PLACE: Calvin College and Seminary, Grand Rapids, Mich.

SPEAKERS: Dr. Oswald T. Allis

Professor Louis Berkhof

Dr. William Crowe

Professor John De Vries

Dr. Harold J. Ockenga

Professor Henry Stob

Professor Thomas E. Welmers

Dr. Leon Wencelius

THEME: The Word of God.

DAY MEETINGS: Scholarly Addresses, followed by Discussion.

Subjects: What is the Word of God?

The Word of God and Philosophy.

The Word of God and Science.

The Word of God and Culture.

The Word of God and Education.

EVENING MEETINGS: Popular Addresses, for general public.

Subjects: The Word of God in Our Day.

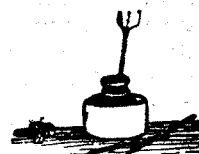
Present-Day Use of the Bible.

FELLOWSHIP BANQUET: Friday Evening, June 5.

Meetings open to all. No registration fee. Free lodging upon application.

For further information address: Rev. L. Oostendorp, Secretary, Second American Calvinistic Conference, 108 Greenwood Street, Battle Creek, Michigan.

Around the Book Table



THE CHILD, THE SCHOOL, THE CURRICULUM

CHILDREN IN A WORLD OF CONFLICT, by Roy F. Street. The Christopher Publishing House, Boston, Mass. \$2.50.

DR. STREET is a specialist in child psychology who has lately started to practice in Grand Rapids. He has had some elementary school teaching experience, a Ph.D. from Columbia, and some ten years experience as Director of Mental Hygiene for the W. K. Kellogg Foundation. It was during these years that the program of school reorganization which this book advocates was tried out in the Battle Creek public schools.

A more accurate title would be *The School in a World of Conflict*; for though the book contains much to interest and help parents, this is mainly incidental to Dr. Street's main argument, which is that our present world demands a far more flexible school organization than the graded system. By "world of conflict" Dr. Street refers not to the emotional impact of the war itself on the child's mind, but rather to the complex ends which confront the school if it is to prepare its pupils both for the self-abnegation and social co-operation necessary to win the war, and at the same time for the individual freedom and initiative required to implement the future peace. This volume, then, is concerned with the problem of how a more flexible school curriculum can best train our children for useful lives in a democratic world, once peace has been re-established.

Though the book is not actually so divided, its contents fall into two main parts: the first, which is largely introductory, deals with the child's need of security, and the relation of this need to the learning process; the second and main part of the book discusses how the school can be reorganized so as to contribute in the fullest possible measure to the child's security and consequent usefulness.

Dr. Street considers security as one of the major needs in a child's life; indeed, as an absolute necessity. When a child is pressed by demands which he is unable to meet, his personality can escape destruction only by flight. These desperate attempts to escape result in varied behavior problems which on the surface appear quite incomprehensible, ranging all the way from actual physical illness to truancy, and from daydreaming to bullying. The key to security is usefulness. The child will love and be loyal to those who need him; he will be happy and secure in that environment (be it home, school, or recreational) in which he can make some useful contribution. This is a simple truth which we modern parents, who do so much for our children but are too busy to help them to do anything for us in return, can well ponder with great seriousness. The child's ability to meet the demands made upon him depends upon an inner maturing, which occurs at widely varying ages in different children. The age at which a child can learn to walk or talk or read or do long division varies far more from child to child than is commonly supposed, and attempts to teach the skill before the inner maturity has been attained will not speed up the learning process, but on the contrary will only force the child into insecurity and attempted escape.

It is on this fact of varying maturity that Dr. Street bases his main thesis: namely, that our rigid system of grading works a grave injustice to many children who are branded as failures because they have not yet matured to the point which would enable them to learn the skills which the curriculum demands for their age and grade. Dr. Street considers this problem of such importance that he advocates the discarding of the entire

graded system, and the substitution of what he calls a "program of felt needs." In this system the child will learn those skills he feels the need of (and therefore is mature enough for), and the teacher will spend considerable time in exploring the child's life to determine what his actual learning needs may be. Such a curriculum eliminates entirely the need for motivation which, Dr. Street charges, wastes so large a part of school time both in the traditional and the progressive school. The school will extend its services beyond the child population out into the adult community, serving the entire body of citizens with opportunity to acquire any learning tool whenever a need is felt.

Dr. Street's account of the widely varying ages of maturity with which the school must deal and the effect our rigid grading has upon child security is stimulating and unanswerable; one cannot argue with facts, and I believe Dr. Street's are in accord with the latest and most careful investigations of child psychology. His solution to this problem is, however, a matter which is highly controversial; educators and even parents have violent convictions on this subject, so that a mere reviewer must tread warily. Certainly discussion and experimentation are the principal means on which we must rely for solution of this important problem; and any discussion and any reasonably considered experimentation are therefore *ipso facto* valuable. As for those who disagree violently and at once, they do well to remember that the subject cannot be dropped there; the burden of the problem now falls upon them to provide some means by which such children can be educated into useful lives for God's Kingdom, since we are responsible for these very children to an authority far higher and stricter than school board or human society. The solution to this problem must be worked out by some sort of trial and error, and the most important question concerning any experiment is: How does it work? and this cannot be answered by a reading of Dr. Street's book. One wishes that Dr. Street had included a more detailed and concrete account of exactly how the new organization works in the Battle Creek schools where it has been tried.

Apart, however, from the test of experience, there would seem to be certain practical difficulties. One of these, as Dr. Street points out, is the difficulty of obtaining teachers capable of handling this new and complicated system. Unfortunately this is a very real obstacle, since it is caused essentially by a shortage of the funds necessary to secure personnel with sufficient ability and training and a permanent professional interest in child development. Teachers have always been shamefully underpaid; even city public schools, for all their elaborate buildings, are financially straitened; our present world conflict will probably only aggravate this problem. Another practical difficulty is that the new organization would seem to produce fragmentary results. I, as parent, expect a school first of all to equip my child with the necessary fundamental skills: the three R's, some knowledge of spelling, the history of his own country and culture, and at least the rudiments of the geography of our constantly shrinking world. A systematic training in these fundamentals would seem to be a universal need in a democratic country. If the school can awaken in my child a feeling of need for these subjects, that, I would say, is all to the good. The modern school has made great strides in making learning less arduous; there is certainly no virtue in discomfort in and for itself. On the other hand, I want him to learn these things not casually, but systematically, and as thoroughly as he is able, irrespective of whether he feels the need of correct spell-

ing or not, even as I clean the baby's ears without regarding his immature failure to appreciate the need of clean ears.

It is here, I believe, that there is a fundamental disagreement between Dr. Street's philosophy and ours. Dr. Street argues that the newer organization is an improvement because it is democratic: i. e., it allows the child to make his own choices. This is based upon the unexpressed assumption that a child can be trained for a democratic way of life only if he has full liberty of choice during the training period. This assumption ignores the fact that the child is a child: he is immature, he knows little of the world or even of himself, he is entrusted to his parents exactly for this purpose, that they may protect him from his own ignorant choices and impulses. If this were not so the whole educative process would be something of a farce. Indeed, we as Christian parents believe that we have no choice in this matter. We are held accountable so to educate our children that they may become useful and disciplined men and women, and to entrust them to such teachers and such schools only as realize their solemn responsibility so to educate them.

In conclusion, though it may perhaps be out of place, I would like to voice a plea for more books of the sort that Dr. Street's is—clear, interesting, and thought-provoking—addressed directly to parents. I admit my reason is a selfish one. The amateur parent is often discouraged by the scarcity of realistic and helpful books dealing directly with the technique of his difficult job (although there is a fair number of almost unbelievably nonsensical works on the subject). And yet parents would provide a far larger and even more vitally interested public even than teachers. For one thing, they provide a permanent influence in the life of the child, whereas the teacher necessarily is constantly changing. Further, their deep instinctive emotional attachment to the child assures a greater concern for his welfare than even the professional interest of the finest of teachers. At the same time this very love of parents makes it the more essential that they should have at their command every technical resource if they are to see the child clearly and not blindly.

I am old-fashioned enough to believe that the family is still the most powerful instrument we possess to provide a child with that atmosphere of understanding and affection and encouragement which are the necessary background of mental health. I am old-fashioned enough to believe that the family is the best place to teach children nearly all the subjects included in Dr. Street's list of "felt needs" dealt with in the newly organized school, all the way from sex-education to good manners, and from cooking to self-control. It seems to me that most of these matters can be more effectively handled in the smaller, more intimate family circle, and that after all that is what parents are for. As for parents who because they live in the city are unable to provide their children with a variety of activities in which they can be useful and therefore wanted and secure, I admit such parents seem to me selfish and lazy. Unhappily, in their indifference, they are neglecting what is, as Dr. Street points out, the most powerful instrument they possess to weld the family into a unit, to which all make vital contributions, and from which all draw that feeling of emotional strength which comes from knowing that there is one place where one is needed and loved no matter what. And so I would like to have a book from Dr. Street dealing directly with the contributions which parents can make to the child's security, a book, let us say, on *The Home in a World of Conflict*.

MRS. W. T. RADIUS.

PSYCHOANALYSIS

THE LIVING THOUGHTS OF FREUD, by Robert Waelder. Longmans, Green & Co., New York, 1941; 168 pages Price \$1.25.

THIS book is one of a series of which the first is on Schopenhauer, the nineteenth is this book, and the twentieth and last thus far is on Saint Paul. The great missionary finds himself in strange company. Besides those already mentioned, Nietzsche, Voltaire, Karl Marx, Tom Paine,

Machiavelli, Confucius, and a dozen others, a motley company also are present. It is reassuring to find that Jacques Maritain has prepared the volume on Paul.

Waelder has selected from Freud's writings, as typical of the man and his work, fragments from *Problems of Lay Analysis*, *New Introductory Lectures on Psychoanalysis*, *Moses and Monotheism*, *Outlines of Psychoanalysis*, *Autobiography*, *General Introduction to Psychoanalysis*, and *One of the Difficulties of Psychoanalysis*.

As with anthologies no two men would make precisely the same selections. Were the reviewer to attempt such a book as this he certainly would want to find room for a fragment from *The Interpretation of Dreams*, and another from *The Psychopathology of Everyday Life*, both containing some of Freud's most characteristic writing. There is in the book, it is true, a fragment on dreams, but it is taken from Freud's *New Introduction*.

Within its compass the book probably gives the reader as good an idea of Freud and his philosophy—for that is what psychoanalysis has become—as any collection of extracts from Freud extant.

The attitude towards Freud manifested by his inner circle of disciples—of whom Waelder is one—is generally more that of the religious devotee than that of the scientific follower. This is puzzling. Can it be due to the fact that Freud himself, though subjected to rigorous scientific training, totally lacked the scientific temper?

It is only fair to say that Waelder, in his thirty-four introductory pages, is more critical and less worshipful than is common among the faithful.

Finally, the reviewer is constrained to say that if the reader seeks an introduction not specifically to Freud but to the literature on the whole field of psychoanalysis, and wishes that introduction to be from the strictly psychoanalytical point of view, probably the best book still is that edited by Van Teslaar, published in the "Modern Library" at an even lower price than Waelder's book.

J. BROENE.

ON KIERKEGAARD

A PASTOR LOOKS AT KIERKEGAARD, by William T. Riviere. Cloth; 251 pages; \$1.50. The Zondervan Publishing House, Grand Rapids, Mich., 1941.

THE author of this introduction to Kierkegaard is not unknown to the readers of THE CALVIN FORUM. He is pastor of the First Presbyterian Church of Victoria, Texas. In sprightly fashion he writes about Kierkegaard and entertains his readers and stimulates their curiosity and interest. Kierkegaard is presented from a variety of angles in such a way that one rises from the reading of the book with a sense of having had mere glimpses of a thinker, closer acquaintance with whom would richly repay.

Nearly sixty years ago Kierkegaard was characterized as a man who tried by means of numerous brilliant and stimulating writings to lead back to Christianity such circles as had become estranged from it. Such an aim and purpose accords with the most urgent need of our own age and country. It explains the worldwide attention which he is of late receiving and the very high rating which groups with similar aims are according him.

Riviere writes for two classes of people: for those who wish to study and know Kierkegaard, and for those who wish without reading him to be able to take part in a conversation about him. He warns us, that the latter way of doing is too popular a custom with us, and that a correct knowledge of Kierkegaard is not to be obtained from books about him and only with difficulty and assiduous study from the Dane's own writings. To this double aim the book is admirably adapted.

D. H. KROMMINGA.

BOOK BREVITIES

Reaching Upward, by Charles D. Whitely (Zondervan, Grand Rapids) is a popular account, very brief, of the world's religions and of the religion of the Old and the New Testament as the revealed and only true religion. Evangelical; true to Scripture; elementary; devotional.

The World's Religions, by Charles Samuel Braden (Cokesbury, Nashville) offers a brief account of the main religions of the world. Although very brief, it is scholarly, being based upon recognized sources. Good bibliographies. Accounts of non-Christian religions are helpful and informative, but the treatment of both Judaism and Christianity shows the modernistic bias of the author, who is teaching at Northwestern University.

The Cross Above the Crescent, by Samuel Marinus Zwemer (Zondervan, Grand Rapids, 1941, \$2.00) comes from the pen of a man who has spent some four decades as missionary among the Moslems and has written books on the subject since 1900. Zwemer lives and moves and has his being in the cause of Christian missions to the Mohammedan world. This book of about 300 pages consists of interesting and popularly written (though ever based upon the sources) accounts of the history, the doctrines, the present distribution, and the missionary challenge of the religion of the false prophet. A good book for church libraries and for missionary study groups. It need hardly be said that throughout Zwemer upholds the glory and the finality of the Christ of the Scriptures and his despised cross as the only hope for the Moslem.

Are Infants Guilty Before God? by R. B. Kuiper (Zondervan, Grand Rapids) is only a 23-page pamphlet but deals with a very significant matter. It is a lucid and unanswerable defense of the biblical teaching of the divine imputation of the guilt of Adam to the entire human race, infants included, so that, apart from the imputation of the righteousness of Christ, they are guilty before God and not only subject to the pollution of sin. The occasion for the writing of this brief but valuable doctrinal discussion lay in an utterance of Dr. Romig made in his presidential address before the General Synod of the Reformed Church in America in 1941 and, especially, in the attempted defense of this statement by a once-upon-a-time lector in Theology in Western Seminary at Holland, Michigan.

Russellism Exposed, by Paul Edward Hewitt (Zondervan, Grand Rapids, 1941) is worth its price of 35 cents as a condensed statement of the erroneous claims of Russell and Rutherford about some of the great Christian doctrines, placed alongside of the Scriptural teaching on these subjects. In both cases references to the sources are plentiful. The little exposé is very good except insofar as its own erroneous dispensationalist views need exposing in their turn.

212 Victory Poems, compiled and written by Clifford Lewis (Zondervan, Grand Rapids, 1941, \$1.) is a pretty cover containing a lot of good gospel and sincere Christian sentiment but very, very little poetry. This book may serve to remind us that we need real Christian poetry and that not everyone who can rhyme is a poet.

Sabbath Observance, by W. O. Carver (Broadman Press, Nashville, Cloth: 65 cts.) is an excellent little book on the Lord's Day and its proper observance. Though with an historical orientation that is slightly more Baptist than Reformed, the little book will be welcomed by all who honor the Word of the Lord and its teaching on the Day of the Lord. In brief compass of about 90 pages Professor Carver sets forth the various angles of Sabbath history, principles, and observance in such a way that every intelligent Christian can appreciate it and be benefitted.

The Missionary Message of the Bible, by Julian Price Love (Macmillan, New York, 1941, pp. 203, \$2.) attempts to set forth the missionary message of the Old and of the New Testament. The method pursued is of a popular biblical-theological type. Significant passages throughout the history of revelation are given brief but fresh and at times luminous treatment. Despite the many good elements in this little treatise, it is vitiated by a conception of "universalism" which fails to do justice to the particularism of the grace of God in

Christ. The author seems to identify the universalism of which the modernist likes to make much with the biblical universalism that teaches that there is only one God and one way of salvation for all men and all nations. At the root of this fallacy lies the other error of positing that the universalism of the Scriptures is a sort of discovery that men with wider vision than others gradually make as they progress in their religious insights. There is too much identification of the true biblical universalism of the Gospel with the universalizing tendencies of a world-wide humanitarian outlook. This is regrettable. It is worse than that. It is unpardonable. With this Old Testament misinterpretation as a background, it is not surprising the New Testament missionary teaching centers in "the life of Christ and the teaching of Christ" and the death of Christ, which is so central and climactic in the gospels plays a minor role and that one of a mere appendage to a life of universalistic teaching. What is said on Christ's death is extremely disappointing and does not at all reflect the full New Testament teaching. It is well to stress that Jesus and his teaching are "cosmopolitan" and "universal" and "world-wide," but all this has meaning only when we have the truly biblical conception of the cross and the atonement, so central in the preaching of the greatest missionary, and without which the gospel will readily deteriorate into a message of universal kindness and altruism. And what distorted view this implies for the missionary attitude commended may be seen from this sentence: "The biblical method of missions consists in always seeking to know the state of all men at their best, rather than at their worst, and working out from there to let that best suggest the need of the 'better yet' that lies beyond." Does this sound like the missionary method of Him who came to seek and to save that which is lost? The reviewer must confess to a deep disappointment to have this sort of unscholarly and unbiblical distortion of the biblical teaching on missions come from the pen of a professor of the Presbyterian Seminary Faculty of Louisville, Kentucky.

The World Today: A Challenge to the Christian Church, by Alfred M. Rehwinkel (St. Louis, 1940, Concordia) is a 107-page booklet which may be had for fifty cents, paper cover. But it is a most disappointing booklet. A few things which it stresses are fine truths, if not truisms. But the main message of the booklet is one of judgment upon the whole world with the exception of Germany. It is judgment especially upon Russia and England and our own United States. The author has (of course) no difficulty finding instances of sins and injustices in dealing with these nations and it seems to afford him a great satisfaction to quote Old Testament passages of doom and judgment upon these nations. But if the thoughtful reader will go through this booklet and note how many passages there are that speak of judgment on the German nation, he will find very, very few—if any. Moreover, in this booklet we find the same anti-war and anti-capitalist sentiment that we once used to hear from a certain Catholic priest whose name, I believe, was Coughlin—or wasn't it? Yes, even Kuhn, Loeb & Co. appear upon these pages! The author is very much in doubt whether the Allies are waging a just war and tells his readers that the British have been "showing symptoms of approaching old age." You can guess the rest. German blood is pretty thick even when it flows through Missouri Synod Lutheran veins.

101 Prayers for Peace (Westminster Press, 1941, Philadelphia). A medley of prayers for peace from more than a hundred clergymen, mostly American. Some of them are good, others bad, and again others quite indifferent. Most of these prayers are laden with the distorted conceptions of God and His justice to which we are accustomed from the lips and pens of modernist humanitarians. Occasionally the heart of the biblical Christian responds when a real prayer to the God of the Scriptures appears.

Stories of Favorite Hymns, by Kathleen Blanchard (Zondervan, Grand Rapids, 1940). The brief stories that lie behind some 75 Christian hymns, stories that will lend these classic hymns a deeper interest to many Christians. In every case the hymn is also given in small italics. The background and orientation is chiefly British and Canadian.