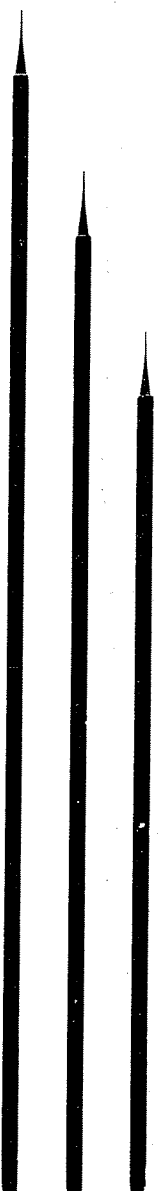


THE CALVIN FORUM

A MONTHLY



Controlling Life's Vital Urges
Youth's Problem

The Far East
Japan and We

Socrates and Denominationalist
A Dialogue

Ethiopia Cries to God
Mussolini vs. Haile Silassie

We Listen to our Readers
Encouraging Words

Around the Reading Table
Helpful Reviews

A Christian Philosophy of Education
Jaarsma on Bavinck

The CALVIN FORUM

Published by:

PROF. LOUIS BERKHOF, B.D., PROF. CLARENCE BOUMA, A.M., Th.D., PROF. ALBERT E. BROENE, A.B., PROF. JOHANNES BROENE, A.M., PROF. HARRY G. DEKKER, M.S., LAMBERT J. FLOKSTRA, Ph.B., PROF. PETER HOEKSTRA, Ph.D., PROF. WILLIAM HARRY JELLEMA, Ph.D., PROF. DIEDRICH H. KROMMINGA, A.B., Th.B., PROF. H. HENRY MEETER, Th.D., EDWIN Y. MONSMA, M.S., PROF. JAMES NIEUWDORP, B.S., WILLIAM T. RADIUS, A.M., PROF. ALBERTUS ROOKS, A.M., PROF. HENRY J. RYSKAMP, Ph.D., PROF. HENRY SCHULTZE, A.B., B.D., PROF. RALPH STOB, Ph.D., PROF. SEYMOUR SWETS, A.M., JOHANNA TIMMER, A.M., PROF. HENRY J. VAN ANDEL, A.M., PROF. J. G. VANDEN BOSCH, A.M., PROF. JOHN P. VAN HAITSMA, Ph.D., PROF. HENRY VAN ZYL, Ph.D., PROF. SAMUEL VOLBEDA, Th.D., HARRY J. WASSINK, A.B., B.S., PROF. MARTIN J. WYNGAARDEN, B.D., Ph.D.

The Editorial Committee:

DR. CLARENCE BOUMA (Managing Editor), DR. HENRY J. RYSKAMP, PROF. HENRY SCHULTZE, DR. RALPH STOB, and PROF. HENRY J. VAN ANDEL.

CONTENTS—Vol. I. No. 2, SEPTEMBER, 1935

EDITORIALS	
We Thank God and Take Courage.....	27
Why Is Labor Day?.....	27
Forty-three Years Ago.....	27
Back to Christian Fundamentals in Education.....	28
To Clarify or to Mystify?.....	28
The War and Peace Discussion.....	29
Only an Instance.....	29
ARTICLES	
Youth, Impulse, and Discipline. By George Goris, Th.D.....	30
The Situation in the Far East. By Albertus Pieters, D.D.....	33
Encouraging Words and Interesting Slants. Voices from Our Readers.....	36
Denominationalist. By Ralph Stob, Ph.D.....	38
Ethiopia Cries to God. By Stuart Bergsma, M.D., D.T.M.....	40
BOOKS	
A Christian Philosophy of Education.....	42
Were the Puritans Averse to Music?.....	43
South African Calvinism.....	44
On Revelation.....	44
Bible Chronology.....	45
In a Psychopathic Hospital.....	45
What Barthians Preach.....	46
Prostatitis.....	47
An American Novel.....	47
VERSE	
The Mystic.....	29
Sufficiency.....	32
Music.....	35
God.....	47

Who is Who in This Issue

- BERGSMAS, STUART—For three years surgeon of the Tafari Makonnen Hospital, Addis Ababa. Just returned from a seven year period of missionary service in Ethiopia. Author of *Rainbow Empire*, *Ethiopia Stretches Out Her Hands* (Eerdmans, 1932), and of *Sons of Sheba*, a novel with Ethiopian background.
- BROENE, JOHANNES—A professor of Psychology and Education with a deep interest in Abnormal Psychology. Former student of G. Stanley Hall.
- GORIS, GEORGE—A young pastor (Fuller Avenue Christian Reformed Church, Grand Rapids, Mich.) with a deep interest in youth and its problems.
- MEETER, H. HENRY—Professor of Bible and Calvinism at Calvin College. Author of *The Fundamental Principle of Calvinism* (Eerdmans, 1931).
- PIERSMA, ALBERT—Organist of one of the large Grand Rapids churches. A lover of both music and of verse.
- PIETERS, ALBERTUS—Professor of English Bible and Missions at Western Seminary (R. C. A.), Holland, Mich. Spent 30 years as missionary for the Reformed Church of America in Japan. Author of *The Church of Christ in Japan*.
- REITSEMA, MILDRED—A college graduate with an interest in books and verse.
- STOB, RALPH—President of Calvin College. Took his Ph.D. in Greek under Paul Shorey. Author of recent article in *The Classical Journal* (Jan. 1935) entitled, "Stoicism and Christianity."
- STUART, G. J.—A Christian physician and nerve specialist.
- TEN HOOR, FREDERICK—His avocation is reading and writing.
- TIMMERMAN, JOHN—Holds a Northwestern University fellowship in English for 1935-36. The novel reviewed by him was recently listed first among 1935 works of American fiction by Professor William Lyon Phelps of Yale.
- VOLBEDA, SAMUEL—Professor of the art of preaching and related subjects at Calvin Seminary.

Note: Contributions signed with initials are by members of the Editorial Committee, whose names appear at the head of this page.

The CALVIN FORUM

VOLUME I

GRAND RAPIDS, MICH., SEPTEMBER, 1935

NUMBER 2

EDITORIALS

We Thank God and Take Courage

THE reception accorded THE CALVIN FORUM has been heartening indeed. Enthusiastic endorsement of our program; assurance of prayerful support; deep conviction that something like this was desperately needed—all this has spoken unmistakably from the pages of scores of letters that have come to our desk in recent weeks. As was announced on the back cover of the first issue, the second number was to follow after an interval of two or three months, during which time the response of the public to our undertaking could be registered. The second issue herewith makes its appearance and we trust that succeeding numbers will follow each month without interruption. Our subscription list is growing nicely. Already CALVIN FORUM subscribers are found in 30 of the 48 states of the Union, as well as in Canada, Japan, China, India, South Africa, the Netherlands, Scotland, and Wales. Our cause is no longer ours only. It is that of a large and growing number of praying, thinking, struggling, believing Christians. We will continue our venture of faith in the same spirit in which it was begun. We thank God and take courage!

C. B.

Why Is Labor Day?

INSTEAD of using Labor Day purely as a day of outing we might well spend some part of that almost meaningless holiday in pondering the problems of labor and industry. Christian people ought to be deeply concerned about this phase of our complex social life. The spirit of Christ and the principles of social justice contained in the Word of God should be vibrant with meaning, for employer and employee alike, if they profess Christianity. A more definitely Christian consciousness and attitude on the score of modern labor issues is sorely needed and organization in this sphere according to principles consistent with our Christian profession ought to be promoted. It is not as generally known as it should be that there is in existence in our country a Christian Labor Association. This organization is about four years old and has made some gratifying progress. Its headquarters are at Grand Rapids, Mich. (52 Grove Street, N.E.). According to its constitution the C. L. A. "recognizes God as Sovereign and Jesus Christ as Lord in every phase of human life, and believes that all efforts for the improvement of labor and industrial conditions must be prompted and guided by Christian principles." Its aim is "to aid in establishing righteousness, justice, and brotherhood in the sphere of labor and industry

through the practical application of Christian principles and attitudes and, more especially, to promote the material and moral interests of its members in connection with their trade or occupation." Principles by which this organization is guided are defined as follows: Employers and employees have not only rights but also responsibilities over against one another, and both have duties toward God. The attitude of employers and employees toward one another should be one of co-operation inspired by mutual interest and confidence. They should jointly promote the trade or industry in which they are engaged, and strive to promote one another's well-being, both physical and moral. All use of violence against persons and property must be condemned, but the employees have the right to organize for the protection of their joint interests and for the improvement of the terms and conditions under which they are working. In case a labor dispute arises, both parties should use every available means to settle their differences by the peaceful method of arbitration. It is worthy of note that one of the expressed objectives of the C. L. A. is the maintenance of Sunday as a day of rest and the promotion of the abolition of all Sunday labor except that which from its inherent nature must be judged necessary. This Christian Labor Association publishes a weekly paper of its own, known as *The Christian Labor Herald*. If the labor problems of our day are to be brought a bit nearer to their practical solution, it will have to be done by taking seriously the principles and objectives as set forth by this organization of Christian laboringmen.

C. B.

Forty-three Years Ago

DR. ROBERT P. WILDER is known throughout the Anglo-Saxon world as an outstanding Christian leader and guide to college students. For nearly half a century he has traveled in Great Britain, Canada, and the United States, a potent spiritual force in Christian student conferences. Recently he has registered his impressions of the difference between the spirit that pervaded the British Christian student groups of his earliest visits to the Isles and those he meets there today. Writing under the heading, "Impressions on Revisiting the British Universities," in the *Inter-Varsity Magazine* (Canadian Supplement, Summer Term, 1935) he points to some striking contrasts. "Forty-three years ago," says he, "there was a strong belief among Christian undergraduates that those who are not saved are really lost. There are today quite a

number of students who feel that all will be well in the future for everybody, or for nearly everybody. Forty-three years ago amongst Christian undergraduates there was such a thing as personal conviction of sin, and this was often vivid. Now one seldom sees it. For many now, sin is rather a misfortune than a fault. Forty-three years ago, the Bible was regarded by Christian students as *The Word of God*. Now it is regarded by some as merely containing the Word of God, and each undergraduate may decide for himself what parts of it are the Word of God. Forty-three years ago, doubt was regarded with alarm when it was found amongst Christian students. Now doubt is regarded as a misfortune, and sometimes there is a danger of placing a premium on doubt." Forty-three years ago! Indeed, there is food for thought here. For years it has been known and taken for granted that the so-called secular educational agencies in our Christian countries have entered upon a course which means a break with the great historic faith of the Christian Church. What Christian people should become increasingly aware of is that the identical intellectual forces are getting control of the educational agencies which are assumed to be Christian because they wear that tag. Dr. Wilder's pertinent observations register a transformation in the Christian student mind which is but one phase of the transformation in thinking and attitudes that has gone on in European and American thought for the last one hundred years. Not until Christian thinkers and educators repent of their synthesizing of Christianity and Humanism will this situation be remedied in any fundamental way. Christian philosophers, theologians, and educators cannot serve both Augustine and Schleiermacher, Calvin and Hegel, Luther and Dewey.

C. B.

Back to Christian Fundamentals in Education

THE greatest menace to genuine Christianity in our day is not found in the attack of the atheist, the naturalist, and the outspoken unbeliever, but in the compromising stand of those who claim to be Christians, yet are in reality the champions of principles alien to the Christian faith. It has always been thus. One of the spheres in which this subtle process of the transvaluation of all Christian values is going on today is that of education. What we need is an educational theory and practice that is squarely founded on the great fundamentals of the Christian faith. The spirit of the age encourages the substitution of a de-supernaturalized religiosity for the verities of the historic Christian faith. This spirit is increasingly taking possession of the educational agencies of the Church. That the public school system and the state universities have in their main drift become enemies, rather than promoters, of the Christian view of God and the world is sad enough; yet it need surprise no one. But it is both surprising and discouraging that the eyes of many so-called Christian leaders are closed to the fact that the educational institutions of the Church (Seminaries, Denominational Colleges, and Sunday Schools) have been infected by this same virus of a spurious educational philosophy and practice. Dr. John Wesselink, President of the General Synod of the Reformed

Church in America, has recently uttered a few sentences bearing on this situation which deserve to be snatched from oblivion and might well be graven upon the mind of every Christian thinker and educator of the land. Said he on the occasion of the celebration of the fiftieth anniversary of the establishment of theological instruction at Holland, Michigan (*Intelligencer-Leader*, June 26, 1935): "The tragic failure of a large part of our educational work in these days may be accounted for by the fact that it has proceeded on the supposition that human nature is normal and by the further fact that the regulative principle by which human life is designed to be controlled, namely, its relation to God, is ignored. In the training of the intellect and in the inculcation of morals we have proceeded on the naturalistic basis and then afterwards perhaps have tried to give some instruction in religion, which rests on an entirely different conception." How true, Dr. Wesselink! To create a stronger consciousness of the distinctive principles and methods of a genuinely Christian education (primary, secondary, and higher) is one of the crying needs of the hour. We trust that a book like that of Dr. Jaarsma on the Christian Educational Philosophy of Herman Bavinck (reviewed by Prof. Van Andel in this issue) and such articles as the one by Dr. Van Zyl in our initial issue and by Dr. Goris in the current issue of our journal may stimulate thought in that direction.

C. B.

To Clarify or to Mystify

LANGUAGE is intended to convey thought, not to conceal it. Its true purpose is to clarify, not to mystify. In every realm of human endeavor the man who makes things clear, who expresses in language just what he means, is lauded for such ability. There is only one exception. In the realm of religion and theology the fashionable thing is to do the very opposite. Precision in this realm is stigmatized as "scholasticism," "hair-splitting," "word-sifting." In theological literature and ecclesiastical deliverances the leaders of our day take great delight in expressing themselves in such a way that the greatest possible amount of ambiguity is packed into the least number of words. There can be only one explanation for this strange phenomenon. Those who practice it do not wish to be understood to say just what they mean. This is the curse of much of present-day theology and church-life. What we need is a revival of plain, old-fashioned honesty in attitude and in speech. Insincerity and hypocrisy are written large over the face of the modern church. No better evidence of the correctness of this diagnosis can be given than the fact that the two groups of people who are clear-cut and unambiguous in theological and ecclesiastical matters are the consistent historical Christians of the orthodox type who stand by the Word of God on the one hand, and the out-and-out liberals who have nothing to gain or lose in an ecclesiastical shake-up on the other. Both speak unequivocally and say what they mean. An institution like the Harvard Divinity School is more liberal in its theology than such a school as the Union Theological Seminary (New York), but it is infinitely more honest, less mystifying, and less desirous of pretending to be what it is not. Such an out-and-out humanist

as Walter Lippmann gave such a thorough-going orthodox theologian as Dr. J. Greshman Machen one of the finest compliments in his book, *A Preface to Morals*, when he maintained that the latter had defined the issue, as over against the Modernists, correctly and that "the liberals have yet to answer Dr. Machen." Even though these Humanists themselves do not accept the supernaturalism of Christianity, they at least recognize that supernaturalism vs. naturalism is the real issue in the present-day interpretation of the Christian faith, and that the two cannot be fused. When will the Christian Church break completely with this monistic, synthesizing tendency by which it attempts to say yes and no in the same breath? When will we recognize that not synthesis but antithesis is the deepest fact in the world of thought and morals in which we live? When will theologians and denominational leaders repudiate what has aptly been called "that weasel method of sucking the meaning out of words, and then presenting the empty shells in an attempt to palm them off as giving the Christian faith a new and another interpretation"?

C. B.

The War and Peace Discussion

THE presentation of two divergent views on the ethics of going to war, as offered in the first issue of our magazine, has aroused widespread comment and has already stimulated a great deal of interesting debate. There can be no doubt that this moral question possesses deep and increasing significance for every Christian. We propose to carry the discussion forward for the benefit of our readers and are happy to announce that in the next issue we expect to place two strong articles on this question. The angles brought into the debate will, we trust, prove helpful in reducing the discussion to real fundamentals. We also plan to let the voices of our readers be heard on this subject before editorial comment is made, and we hereby invite anyone who feels inclined to contribute a thought to this "round table" to do so. In the present issue, both Dr. Pieters' and Dr. Bergsma's article makes a valuable, though indirect, contribution to this discussion. We hope and trust that the method adopted by THE CALVIN FORUM for the discussion of this and similar problems will aid in clarifying the subject and in leading our readers to an intelligent and truly Christian solution.

C. B.

Only an Instance

THE views which are subversive of genuine, orthodox Christianity are, of course, not presented merely in highly scholarly works in the special fields. If that were the case only a few would be exposed, and again those few would also be able to stand the temptation. Fact is, however, that these views are often presented to immature minds in the primary and secondary schools. And again these views are presented there with a bold confidence which leaves no room for doubt in the mind of the child. It is simply stated as a fact. And many of these statements are made,

strongly colored, but at the same time making no reference to the coloring. Unless one knows he will not recognize it.

It is the purpose of this brief article to call attention to the fact of this danger by using an instance. In a very fine general history by E. W. Pahlow entitled *Man's Great Adventure*, which is used extensively as a high school text, we find the statement: "Various elements came together to form the Church. It owed its organization to the genius of the Romans for government, while from the Greek philosophers came many of the ideas which helped to explain its teachings (for example, Socrates or Plato might have written the opening verse of the gospel of St. John)." (p. 339.)

Now it is exactly the last and latter part of this statement to which I wish to call attention. The truth of the first part I pass by. Now what is the young boy or girl of high school age going to make of that? I presume he is expected to know that the reference is to the Logos. But what the Logos can be he does not know. The inevitable impression, however, must be that somehow or other the teaching of John about the word is the same as that of Socrates or Plato. To the mind totally unacquainted with Greek philosophy the impression is given that the Greek philosophers taught pretty much the same thing as is taught by John.

In this manner the youth of the nation are led into the developmental view of religion. At the same time the implication is clear that the same truth was held by Socrates, Plato, and John. And behind it all is the tacit denial of a special and unique revelation in the Scriptures.

In this fashion the seed of modern thought is quietly sown in the minds of the younger generation. That seed will bear its own fruit. Sow the wind and you will reap the whirlwind. A careful scrutiny of what is taught the younger generation is therefore highly necessary. For text-books give not only the facts, but also an interpretation. And the interpretation is often prejudicial to orthodox Christianity.

R. S.

THE MYSTIC

Loose from his neighbor, from the varied scene
And from the self preoccupied with this—
Like something dead not dead, in chrysalis—
He meditates, inactive, and serene.

Within the cell of this passivity,
Where nothing stirs that he has made to move,
Grows like a bud or like a sudden love
A little beauty he could not foresee.

He contemplates, like looking at the moon
And seeing more than a reflected light,
Illumination brighter than the bright
And all-exposing summer sun at noon

And feels himself a spectator of glory
Beyond the actual and transitory.

FREDERICK TEN HOOR.

Youth, Impulse and Discipline

By George Goris, Th. D.

DISCIPLINE is not a popular concept in modern life. The Puritan, who embodied rigorous self-discipline and self-denial, is an object of ridicule, if not of contempt. Self-repression is considered damaging to personality. It stunts, it dwarfs, it crushes and distorts.

Self-expression is the term that has come into much prominence in the past few years. Self-realization is the popular philosophy of the hour. Everything is being done in education to secure the proper motivation so that repression will be reduced to a minimum and self-expression shall be facilitated.

This trend, which is so prevalent in education, is fortified in every other field of life. Less and less is required of the modern child in the home. His urges and desires are not thwarted by a large number of unpleasant tasks. Everything is being done to remove the drudgery of life. The inventions have multiplied the conveniences and reduced the disciplining effort of life. This has reached the point where youth feels an injustice is being done them if they are being required to do that which is exacting, which calls for repression of desire and expression of self-denial. In many cases father and mother have lost their spine and have not the courage to insist on the performance of such duties that are distasteful. Our homes are weakening. They no longer teach self-mastery, self-sacrifice, and self-control.

The Break-down of Restraints

The literature of our day fortifies this already natural tendency in parents to take the path of least resistance. Much of our reading matter decries sternness and rigor, calls it imperialism and brutality. The parent who seeks to develop self-control, to discipline urges, is considered a tyrant. He is said to be cultivating this dreaded inferiority feeling in the child. And this feeling is the bogey of our day, dreaded more by educators and parents than "spoiling" was by our parents. Truly, the fear of creating an inferiority complex hangs over the heads of the majority of parents like a nightmare.

The word duty is fast being dropped from our vocabulary. The result is that there is an overdevelopment of the natural urges and drives, a catering to the wants and desires, an encouragement of egotism, self-will, and pride; and at the same time a breaking down of restraints and controls, a weakening of character, and of the ability to repress, to deny, and to persevere.

Working hand in hand with the home and the literature that influences the home is the increase of the stimuli that seek to draw out the natural urges. The tremendous power of advertisements that greet the eye, that call forth desires; the easy payment plans, that make it unnecessary to repress the desires; the slogan "pay as you ride," that eliminates the necessity of repressing desire even until there is money needed to purchase.

Yes, our whole economic structure is an individualistic one. There is the tremendous appeal of the profit motive, and that not in terms of the community or nation, but the individual. One hundred men amass an

annual profit equal to that of one million farmers. Cut-throat competition, disregard for standards and ethical restrictions, all tend to develop this same self-expression and to weaken the controls of life.

In politics the same is true. Cheap time-serving politicians, partisanship, thinking in terms of personal advancement rather than the good of the whole, characterize our political life. Scandal after scandal in high places reveals the selfishness and individualism of our political structure. There is little there to help modern youth to cultivate a sense of self-control and self-discipline.

The Weakening of Religion

Even religion, which has been the great force in the history of the world for the development of controls, for the discipline of the urges and drives of life, is re-inforcing these other influences for the strengthening of self-expression and the relinquishing of discipline.

Men have begun to think of God in terms of an indulgent being who freely condones our errors. Human responsibility is minimized as heredity and environment are indicted as the cause of evil. The holiness and righteousness of God are hushed. These attributes in Deity which should curb individual desire and should demand submission of individual wills to law, are made to give way to love and mercy. The doctrine of the depravity of human nature has given way to the teaching of its inherent goodness, thus calling for expression rather than repression. In short, an easy-going sentimental conception of Deity has taken away all reverence and the restraint that comes from a deep and healthy respect for God.

Even the dark days of depression and visitation during which we were brought face to face with the fact that He who rules the nations demands an accounting of our reckless foolish ways; even the prolonged economic crisis which revealed a righteousness, the embodiment of God's reaction against the selfishness, greed, and materialism of a humanistic age; even this clear indication that there is in God that which demands a reaping for all sowing of disregard for great eternal truths and standards, and that which calls for the removal of the barriers of sin before we can hope to enjoy the favor of His providence,—all this has not moved us to take heed to the developing of the controls.

Needed — the Control of Desire

And yet, the development of controls and disciplines is absolutely essential for moral and spiritual health and growth. Yes, the multiplication of stimuli and the development of techniques without the restraining and controlling influence of repression and discipline, spells suicide to the home, to society, and the nation, as well as the Church.

Following impulse and desire, unchecked and unrestrained, leads to barbarism. No individual, community or nation can exist without highly developed controls, restraints, and disciplines. The individual without developed and strengthened controls becomes self-willed, sensuous, and criminal. He faces a world or

social order in which there are laws restricting individual self-expression. The strong-willed, undisciplined individual rushing on toward the realization of his desires, blocked by law, which is made for the protection of the larger group against the encroachment of the selfish individual, either evades the law, finding ways of getting around it and thus breaking down respect for it, or he deliberately violates the law.

In the economic sphere this undisciplined desire leads to high financing, profiteering, fraud, and all kinds of dishonesty and corruption. In politics or international life, it leads to inability to suppress feelings of envy, revenge, malice, hatred. It leads to imperialism and to wars.

What this poor world needs is not multiplication of skills and techniques, not multiplication of inventions for satisfaction of new desires, not the increase of wealth to facilitate every form of self-indulgence, but rather it needs discipline of desire, control of impulse, checking of natural drive, or, in a word, the development of character. We need manhood and womanhood that will know how to control the wonderful techniques, skills, and forces at our disposal. We do not need greater development of our industries as much as development of men who will know how to control industries, lest we become enslaved to our own handiwork. We are in danger of becoming mere machines ourselves, just cogs in a great wheel, or the prey of powers we ourselves have developed. We are in danger of being destroyed by the very machine guns, poison gas, liquid fire, and submarines that we have invented or discovered.

Nations have decayed and empires have fallen when manhood lost its controls. Drunken with prosperity, luxuries, and self-indulgences, nations become an easy prey to the hostile forces that destroy. No nation can endure when its development of human controls lags behind its control of the natural forces and powers and inventions. When nations build ivory palaces, but fail to develop strong men and women to dwell in them, the palaces crumble and the nation decays.

Brain Power Inadequate

How can these controls be developed? How can one strengthen discipline in order to increase control?

Education alone is not the answer. Development of mental capacity alone certainly is insufficient. Mental energy itself must be guided and controlled lest it become one of the most dangerous tools at the disposal of man. A full-fledged college faculty could be secured from among the inmates of Sing Sing penitentiary.

Mind can be used for beneficent purposes, but it can also be used for diabolic ends and is thus only an instrument which itself must be controlled. Mind can be used for the relief of suffering and pain, for the lifting of the burdens and the removal of the drudgery of life. It can be used to relieve the mental torture by its decisive victories over superstition and ignorance. But this same mind that can be instrumental in relieving man from pains and suffering, and can so enrich life with means of travel, communication, and entertainment, can also be used to devise schemes to defraud, to corrupt, to poison. Behind the scandals in politics, as well as many of the clever, ingenious, socially-degenerating practices such as the salacious film and the vulgar novel, is mind. Yes, mind, too, was

employed in devising the inhuman machines of destruction in the world war, such as the poison gas, the liquid fire, and the devastating bombs. Mental energy and capacity have been employed to advance atheistic and communistic propaganda. Indeed, mind itself needs to be controlled lest it wreck our very civilization. It is dynamite that must be used by one who has properly disciplined controls. The misery of millions of men and women in this day of international crisis is due to misdirected mental energy.

Never before has there been more brain power than today. Never have there been more intellectually trained men and women. Unnumbered colleges and universities dot our country from coast to coast. And yet few times, in the history of our country, at least, has there been more self-indulgence, crime, and immorality. Education is not meeting this need for the development of controls.

The Weakness of the Church

What, then, about the Church? If the home, under the influence of the philosophy of self-expression and the fear of developing an inferiority complex, is not meeting the need; if father and mother have in many cases lost their spine or are themselves failing to set an example of self-discipline; if the schools have developed technical knowledge and cultivated skills but have not been able to produce adequate controls commensurate with the tremendous potential energy of a trained intellect; then, surely, the Church is taking care of this need of youth. But alas! in many cases this is not true.

There is much traditionalism in the Church that is sterile and does not produce the dynamic necessary for control of the deep-seated elemental urges of mankind. Traditionalism may affect externals, but alone cannot change the springs of life which are the dynamos producing power to control. Traditionalism comes from a word which means "to hand down." It designates that type of religion which consists in adherence to a body of truth because parents believed in it and it has been taught them by home and Church. They have intellectually accepted it without assimilating it. It has affected their habits and perhaps even their conduct without having changed their hearts. It emphasizes the institutional relationships without adequately assuring themselves of their personal relationship to Christ, the source of all power.

This traditionalism stresses the machinery of the Church without being overly concerned about the spirit of God which must work in and through the machinery if it is to change lives and develop real power to control. Traditionalism is like a coat. You can put it on or take it off without really affecting the person. It is not a vital part of himself. It has not gotten into his blood to become so much a part of himself that you could not think of him without it.

The Evil of Traditionalism

In short, a person whose religion is largely traditional lacks conviction. Convictions are neither merely intellectual holdings nor emotional prejudices, but that which lays hold on the whole of the person, mind, emotion, and will. Convictions are dynamic: they create power. One only need mention a few such convictions to note their ability to produce the kind of power needed for the controls and discipline of life.

Luther was convinced of the fact of justification by faith. That conviction made him strong to resist the whole Roman hierarchy with all its prestige and power. It gave him strength to say: "Here I stand, I cannot do otherwise." It gave him courage to go to the Diet of Worms saying that if there were as many devils oppressing him as tiles on the roofs, he would still go on. Moses' faith in God and the future life gave him power to renounce all the riches of Egypt and become identified with a slave nation. It gave him power to repress every desire for worldly glory and fame and ease and indulgence. Need I mention Daniel or Augustine or Jerry McCauley or Jim Hadley or a score of others whose convictions gave them power to resist every temptation of appetite, desire, every wrong urge, of nature and habit.

One of the causes for the prevalence of this traditionalism is the method of teaching employed. Much of our instruction has been autocratic. The teacher handed down the material, the preacher passed on the doctrines. They were memorized, perhaps, but very little time was given for discussion to see whether the truths were understood, to see whether they were inwardly accepted. Little time, if any, was given for raising of questions, revealing and removing of doubts. It was assumed that if truth was taught or memorized it was accepted and assimilated.

A second cause of this traditionalism was, as we already suggested, a lack of emphasis on the inner working of the spirit of God, which illuminates the mind, makes meaningful the truths presented, and gives inner content or conviction. There was too much trusting in the mere machinery of catechism classes, Christian Schools, and the institutional work of the Church.

Legalism and Modernism's Impotence

The Church has also failed because it has too often resorted to legalism. When there was not enough inner religious life to produce the controls and the restraints needed for Christian morality, the short-cut of law was resorted to and the Church sought to force by legislation what can only be produced by inner conviction.

The result was that evils were catalogued and life was diagrammed. Through pressure of habit, parental authority, or church discipline, external conformity was produced often where inner consent was lacking. The sad result was a coldness and externality of religion which restrained perhaps when there was a possibility of discovery, but failed utterly where one was beyond surveillance of home or Church. And in the days of automobiles, that means a great deal of the time.

The cause of this legalism is, in part, a wrong conception of the Scriptures, a Biblicism which considers the Bible a book of rules and precepts, and not a living organism containing great living principles and doctrines bringing in touch with great redemptive facts of history, in which the real power of the Church consists.

Modernism fails at this point to produce proper controls. It seeks to pull up hill a tremendous load of moral and ethical reform without an engine. It lacks the dynamic of a supernaturalism while it emphasizes

splendid practical everyday values. It is realistic and keeps contact with life, but it loses the benefit of the great dynamos of the Christian faith, such as the atonement and the regenerating power of the Holy Spirit.

Youth Needs God and His Christ

We need to keep secure the sense of reality which they stress and the practical emphasis on ethics and morals, while we, at the same time, stress the great Christian doctrines which contain the power. The Christian religion is not a code of ethics, not merely an ideal, but it is, rightly understood, the *power* of God unto salvation. It shows us the way not only, but is the way, and the life itself. It produces a new life by contact with the vine from which the branches receive their sap. It is vital union with a personal, supernatural Christ that gives power to incarnate the ideals and morals and ethics of Scripture in life.

The Church has failed in the third place because it has fostered a false asceticism at times. Religion was dissociated from life. It was considered a withdrawal from life. Religion was associated with the hereafter, heaven, hell, or with certain days and ceremonies, or with the inner life. Not only did the older folks say that "business was business," but they allowed the younger generation to feel that "secular life was secular life," and they were not taught that all of life should be lived in this relationship to God so that all of life becomes religious, sacred. Youth failed often to feel that religion has something to say about the way you do your school work and the way you play and the way you conduct your social relationships; that this God-consciousness must go with us into every phase of life, and that the ownership of Christ includes also our emotional life, our social life, and our recreational activities. When God claims us as His own, when we are devoted to Christ, that ownership and devotion comprehends the whole of self, and that in every relationship. God is Creator. His is the world and the fulness thereof, and He claims it for his use and glory. Christ is a cosmic Redeemer and would break down the works of Satan in every domain. He would not merely snatch us from eternal condemnation but consecrate every part of our being to his service. He would be honored in all our thinking, feeling, and willing.

Youth's problem is therefore also the Church's problem. The Church must seek to create a vital religious life. Youth, in turn, must not seek to solve its problem of self-discipline and control apart from the Church. If it does it will fail. Youth, without religion, cannot control these tremendous urges. Morality rests on religion, as does ethics. The first commandment ever given is this: "Love God above all," and only as that love is vital and strong, will youth be able to repress the urges that interfere with real love for our fellow-man.

SUFFICIENCY

I had no need of Heaven
When I had you.
That may be why you went,
Because God knew.

MILDRED REITSEMA.

The Situation In The Far East

By Albertus Pieters, D.D.

THE Washington Naval Conference of 1922 was a very great event, and ended, for the time being, a very dangerous situation. There had been, for some years, a naval race between our country and Japan. Japan was arming against us and we against her. Openly "Der Tag" was being toasted in the ward-rooms of both navies. The *Japan Advertiser* said, not without reason, that a form of war already existed.

Deliverance came through the proposal of the United States government to scrap a considerable proportion of its capital ships and to limit its fortifications in the Pacific, if an acceptable agreement could be made. The ratio of 10-10-6 for the navies of Great Britain, the United States, and Japan was fixed, the number and nature of fortified ports was determined, and the diplomatic significance of the bargain was embodied in the Nine Power Treaty. By this document the nations concerned pledged themselves to respect the territorial integrity of China. As a consequence, Japan withdrew her troops from Shantung, and appeared to have made a final renunciation of her territorial ambitions in China.

Japan Balks and Withdraws

It was not easy for Japan to agree to this treaty. Indeed, it was a very bitter pill. It meant the acceptance of a definite inferiority to England and America upon the high seas, and, if lived up to, the abandonment of the dazzling dreams of Asiatic empire which the military leaders had so long cherished. Then why did the Japanese consent? Frankly, because they had to. There was no alternative. To refuse would have been almost equivalent to a declaration of war. Even continuance of the competition in armament would soon have been beyond their power, at that time. Thus circumstances said to them plainly enough what Secretary Hughes was too diplomatic to put into words: "Refuse to accept this ratio of sixty per cent of America's naval power, and we shall see to it that you never get forty. For every ship you build, we will lay down two. We can do it, and we will. How long can you keep that up, and where will it land you?" Sorely against their will, the Japanese were forced to accept the American demands, because they could not resist. It was true, as one of their professors said in print at the time, that the conference had put Japan in the same position in which she would have found herself at the close of an unsuccessful war.

This was true in the matter of territorial expansion, not in the still more vital point of national security. The naval ratios and the accompanying details about fortifications in the Far East were based on the theory that it should be made impossible for Japan to cross the Pacific to attack the United States, and equally impossible for our navy to cross the ocean to attack Japan. The ratio of 100 for us as against 60 for Japan, has that result. Although the navy of our country is represented by the larger figure, it could not, with any hope of success, engage that of Japan in her own waters; in view of the fortifications, naval bases, and submarines of the latter, and in view of the further fact that in such an enterprise never the full strength of our navy could be used.

The Washington Treaty contained the provision that it was to remain in force until December 31st, expiring on that date only if one of the signatory powers had given two years' notice of withdrawal. If none of the powers withdrew, it was to continue automatically until two years after such notice was given. It was also provided that, eight years after the ratification of the treaty, a preliminary conference should be called to consider whether any modification of its terms should be made. Such a conference was duly called in London, and the readers of this journal no doubt remember, in a general way, what took place. The negotiations ended in a complete failure, on account of the firm insistence of the Japanese that they be allowed an equal navy with the other two leading nations, and the equally resolute refusal of the said nations to agree to such a thing. As a result of this, Japan, at the end of last year, gave the required two years' notice of withdrawal from the Five Power Naval Agreement, to be effective December 31st, 1936.

Japan's Imperialistic Ambitions

What does this mean? The answer is to be found in the revival of Japan's ambition to be a dominant power in Asia, taking whatever she may wish to possess, and controlling the remainder. The outstanding evidences of this are the seizure of Manchuria, in flagrant violation of her pledged word, and the warning given other nations to keep their hands off China, in the following statement, made public April 17th, 1934, by Mr. Amau, spokesman of the Foreign Office in Tokyo, saying in part:

"We oppose, therefore, any attempt on the part of China to avail herself of the influence of any other country in order to resist Japan. . . . Any joint operations undertaken by foreign powers, even in the name of technical and financial assistance, at this particular moment, after the Manchurian and Shanghai incidents, are bound to acquire political significance. . . . the supplying to China of war planes, the building of airdromes in China, or the contracting of a loan to provide funds for political uses, would obviously tend to alienate the friendly relations between Japan and China and other countries, and to disturb the peace and order of Eastern Asia. Japan will oppose such projects." (*Towards Understanding Japan*, by Dr. Sidney L. Gulick, p. 158.)

This arrogant warning that no one must make loans to China or supply her, in times of peace, with articles that form legitimate objects of international trade, bears an ominous resemblance to the warning of Germany to United States citizens not to travel by British ships. One need not be a diplomat to understand such language. It is notice to the whole world that China must be looked upon as a ward of Japan, and that no one must help her to resist.

Naturally, England and America promptly made it plain that they were not taking orders from Japan in such matters, so that practically it has amounted to little, so far; but as an indication of the mind and purpose of Japan, this utterance is of the highest importance. Japan has said to them: "You must keep your hands off in China. We intend to do here what we please, and we shall tolerate no interference." This makes it necessary for these two powers to make up their minds. If they agree to this, openly or tacitly,

they consent to be eliminated from eastern Asia, from territory containing nearly one-fourth of the world's total population.

England and the U. S. versus Japan

To this a preliminary reply has already been given, in the joint refusal of the two countries named to agree to an equality of naval ratios, in the Pacific maneuvers of the American fleet, and in the navy building program at present sponsored by our administration and approved by Congress. All of these are meaningless except in the light of this demand made by Japan. At the London conference Japan proposed that the navies should be equalized not only, but should be greatly reduced. If England and the United States had had no idea of opposing Japan by force in the Far East, this would have been a very reasonable and acceptable proposal; but it was rejected because it would have made such opposition impossible. A simple calculation will show why this is so. At present, under the provisions of the Washington Treaty, neither country can make war against Japan alone, but the two in conjunction might do so. Let us represent the naval power of England and America each by the figure 100, and that of Japan by 60. Let us assume, further, that the former might be able to put 50% of her total strength into Far Eastern waters, and the latter 75%. Then the combined naval force would be 125 against Japan's 60, a superiority probably sufficient for success. If, on the other hand, Japan had a navy equal to each of the two others, represented also by the figure 100, the opposing forces would be 125 to 100. Remembering that the Japanese navy would operate in its home waters, within easy reach of fortified harbors, ship-yards, etc., we can see that its navy of 100 probably could, in such a case, hold its own against the combined 125 of England and America.

Obviously any such war would be almost exclusively a naval war. The army of Japan is so strong that no military force which the other two countries combined could land upon the continent of Asia would be adequate to contend with it. The purpose of the allies would be to blockade the coast of Japan so as to cut her off from the mainland. If this could be done, no other military action would be necessary; if it could not, none could be successful. It is clear that the above considerations lie behind the refusal of Great Britain and of our own government to agree to a new naval treaty with equal naval ratios.

In this discussion we have spoken of these two as in alliance. They are not so formally, but their joint action seems to indicate something of an understanding between them. This point is well discussed in an article in "Harper's Magazine," for June of this year, by Nathaniel Peffer, entitled: "Our Choice in the Far East — An Alliance with England, or Withdrawal." He shows that unless these two powers are ready to step down and out in that section of the world, they must resist Japan by force, either by actual warfare or by such a manifest display of superior armament that Japan will back down. He shows also that it is not possible for us to resist alone, and that there is no reason why we should. Whatever reasons we have for refusing to be eliminated in China apply with equal or greater strength to Great Britain. Therefore we ought to act in concert with that country.

Why Resist Japan's Ambitions?

I think that he is right, if we are to act at all in opposition to Japan; but the question will be asked and should be considered: "Why should we resist the ambitions of Japan? Why not let happen in Asia what may, and say that it is none of our business?" This is by no means a simple problem, if looked at from a reasonable and Christian standpoint. It is not satisfactory to say that we must stop Japan in order to maintain our commerce in China. In the first place, it is not Christian to shed blood for dollars and cents. This has always been true, and is being more and more clearly seen to be true. In the second place, there are not so many dollars involved. Dr. S. L. Gulick, in the book already quoted, says that our entire trade with China has been less than two hundred million dollars a year for ten years. Let us say that half of this is profit, and that half of the said trade would be lost if Japan had control of the country, that gives us less than fifty cents a year for each American! Shall we shed blood for such a sum as that? In the third place it is gratuitous to assume that even so much loss would result. Such a China as would result from Japan's tutelage, and such a Japan as would control China, would surely be a great commercial power, not only selling but also buying many things, and our resulting share of that business might easily make up for any loss in direct trade with China.

The question of national rights and of international justice is far more important than the question of dollars and cents. We have seen the attempt of Japan to dictate to our government as to what it may and may not do in China. Admitting that in the past the idea of national "honor" has been driven to absurd lengths, is there nothing at all in it? Can a government that allows itself thus to be dictated to in times of peace retain its self-respect? And can it retain the respect of its citizens? As to international justice, China is an independent country, a member of the League of Nations, one of the contracting units in the Nine Power Treaty, each signatory to which has solemnly promised to respect her territory. Japan has already flagrantly violated that pledge, and gives callous notice that it must be free to violate it still more. Have we no duty in regard to that? To be sure, we can not go about the world like a knight-errant of old, making every act of injustice in the world our active concern. We should have our hands full if we tried that!

Moreover, it is primarily China's business to protect herself, not ours to protect her. The Chinese have had a long time to set their house in order — twenty-four years, now, since the overthrow of the Manchu dynasty. Yet they have been all that time, and are today, an international danger from sheer inability to get together, and from consequent failure to put themselves into an adequate condition for defense. In the long run, either they must govern themselves or some other country must govern them. All this is true, and yet it is also true that if ever there is to be a better world, there must be some international restraint on international highway robbery. For this, the strong must help the weak. When the League of Nations was organized, the hope was that it would be such an instrument, and to a limited extent it has served that purpose, but it broke down in the case of Manchuria,

and apparently it is breaking down in the present quarrel between Italy and Abyssinia. So it looks as if the League were not the solution of the problem how to maintain international justice. Yet somehow and somewhere that solution must be found, or the world can never emerge from the barbarism of the present. Is it not the duty of the United States to stand by other nations, at least to some extent, and in some cases, to uphold the right? From this point of view it seems to me that we can not remain passive spectators of what goes on in Asia.

Shinto Religion and Japanese Militarism

To my mind a further consideration arises from the character of Japan, and from the serious danger to the world from so immensely powerful a nation as Japan will be if allowed to absorb China. It is not generally understood that Japan presents such a phenomenon as the world has not seen since the days of Constantine the Great, namely, a highly civilized military pagan power, imbued with the lust of conquest, and without scruples of any kind. It is said that upon one occasion President Wilson said to Dr. Robert E. Speer, then recently returned from the Far East: "Dr. Speer, how are we to think of Japan?" Dr. Speer replied: "Think of Japan in terms of ancient Rome." That was a very good answer. In that light, the religious question is important, for from the heart are the issues of life, and it is in the heart that religion is enshrined.

The ancestral and prevailing religion of Japan is Shintoism, a primitive nature and hero worship not essentially different from that of Greece and Rome. It culminates in a fanatical emperor worship worse than that of Rome, for it is far more deeply rooted in the ancient mythology, diligently taught as truth in all the schools. According to this doctrine, the Emperor of Japan is a descendant of the gods, and is himself a god. He is the only legitimate ruler in existence, for he alone rules by divine appointment. Hence he is destined to rule not merely Japan but the entire world. Such things are not, of course, avowed by the government, but they are implicit in Shintoism, and are not infrequently put into plain language by popular sects and teachers, as the following extracts will show:

"The Imperial Family of Japan is the parent, not only of her sixty millions, but of all mankind on earth," (from the *Niroku* magazine, translated in the *Japan Advertiser* of May 9th, 1919).

"Japan is a root country, or a country in the status of an elder brother, while other countries are branch countries, or countries in the status of younger brothers," (from T. Iwai: *The Outline of Tenrikyo*, p. 39).

"Japan is the parent nation of the world . . . He who is hostile to this nation opposes the will of God," (from the *Michi no Tomo*, official magazine of the Tenrikyo sect, September, 1914).

"There will be a great world war. After that, people will gradually come to understand, and so Japan, being the country of the gods, will unite the whole world, and one King will rule," (from *Oh Moto Kyo Shinnyu*, an official publication of the Oh Moto Kyo sects, p. 7).

"The Emperor of the Holy Land is not like the kings of other countries. For this there is a profound reason. (Here follows the usual Shinto theory of the Imperial descent.) Since our Emperor thus sits on the Heavenly Throne, the people of our country should, of course, obey him; but before long the people of other nations as well must submit themselves to his transcendent majesty, as it is written, 'Shall not every land that is illumined by the light of the sun and moon serve the august Original Country?'" (from *Konkoh Kyo Dai Kyo Zen*, an official publication of the Konkoh Kyo sect).

Quotations of this kind could be easily multiplied. They are not official, and dissenting utterances by

Japanese can be found in abundance, yet such writings in the popular religious books and journals are evidence of a wide-spread conviction in the national mind. These are the principles most deeply rooted in the history, religion, and character of the Japanese people.

Pacifism and Christian Duty

Now, history testifies in no uncertain tones that religious fanaticism of this kind, linked with and directed by military skill and autocratic power, is one of the most dangerous forces that can be let loose in the world. Let us suppose that Great Britain and the United States stand aside, and allow such a nation as this to conquer the four hundred millions of China, to organize and teach them, to gain control of the natural resources of the country, and to utilize its man power by a system of conscription. Then what will happen to the world at large? This is no imaginary "Yellow Peril," but a danger too great to be ignored. Is it unchristian to take whatever steps may be required, even to war, in order to prevent it?

These questions of peace and war are far more intricate and profound than some of our pacifist friends perceive them to be. We may set aside those who declare that war is wrong under any and all circumstances. There are not many of them, and their pledges in time of peace, never to take up arms, even in defense of the country when invaded, will, for the most part, evaporate soon enough when war is at our doors. But can we hold the less extreme ground that we never should send our soldiers and seamen beyond the boundaries of our own country, or go if sent? Have we not, as one of the great nations of the world, a real responsibility towards the course of affairs in the world? Is not one of the elements of this responsibility the evil and injustice that we permit, but could prevent, if we did not selfishly withdraw ourselves? If, under all the circumstances, our government should decide resolutely to oppose the further advance of Japan in China at this time, in company with Great Britain, even to the extent of war, would that be so clearly contrary to Christian principles that every Christian ought to refuse to serve in the army or navy?

For my own part, I see nothing for it but to adhere to the old established Christian doctrine, which I believe to be the doctrine of the Holy Scriptures, that judgment on such matters has been entrusted of God to the governing powers of any country, and that the individual Christian is bound to be in subjection and obedience; excepting only cases where he knows beyond peradventure that he is commanded to join in an act of injustice. Then he ought to refuse, even to the sacrifice of his own life, but let him not lightly come to the conclusion that this is the case.

MUSIC

Sublime enchanter of the human heart,
O surging sea of sound, I love thy roar;
I love thy thunder from a distant shore;
I love thy whispering calm, o Art of arts.
What pen, what brush, what chisel can impart
The grandeur poured from thy symphonic store?
Thou liftest me the hills, the mountains o'er,
As angels lift the spirits that depart.
With crystal-gold and golden-crystal coil,
Celestial tone-waves coil around my soul;
Then far above this tone-less, sin-cursed soil
Uplift me to a more harmonious pole;
Sound-sealed against discordant earth's turmoil,
There where angelic tone-waves ever roll!

ALBERT PIERSMA.

Encouraging Words and Interesting Slants

Voices from Our Readers

[Within proper limits THE CALVIN FORUM will publish voices from its readers on subjects of general interest. In an early issue such readers' voices will appear on the current subject for debate in our columns, the war and peace issue. It will not be thought strange that in this second number we present readers' voices which have expressed themselves on the appearance of our new magazine. Interesting and valuable comments are combined with encouraging words. For both we thank our readers.—*Editor.*]

To Clarify.

I surely welcome this venture and hope that our Father may use it to clarify our position on important issues.

Chicago, Ill. A. S. DE JONG.

Sparkles.

Received your copy of THE CALVIN FORUM. Indeed, if you keep this up the way you are starting, it will become a grand magazine. It simply sparkles with life and initiative.

Hamilton, Ont., Canada. ALBERT LUNGE.

Enthusiastic Greeting.

We feel that THE CALVIN FORUM should be received everywhere with enthusiastic greeting. It has all the characteristics which a truly Christian periodical should have.

Central College, Pella, Iowa PROF. RICHARD DROST.

Frank Discussion.

A paper in which there may be a frank, serious, and sympathetic discussion should be of the utmost value. I have great confidence in its leadership. The first issue was very good. May it be a real, wholesome "Forum."

Duke University, Durham, N. C. JOHN B. SCHOOLLAND.

All Phases of Life.

Your sample copy of THE CALVIN FORUM is greatly appreciated. At present it is being loaned to others who are interested. The magazine fills a definite need, not only in our circles but also wherever an earnest attempt is made to apply Christianity to all phases of life.

Detroit, Mich. J. D. PLEKKER.

Courage.

Your magazine has the courage even to invite controversy. Such a publication can be a blessing. Our democratic times need scholarly advice and Christian guidance. I hope your publication may be successful in giving both.

Zierikzee, Netherlands. DR. J. VAN LONKHUYZEN.

Who Will Pay for Him?

I must congratulate you on such a fine magazine. I also congratulate you on your courage in starting a new magazine in these poor times. I am not subscribing, as I have no money. I am a sick fellow. Wishing you much success.

Bethesda Sanatorium, Denver, Colo. PETER NIEMEYER.

A Venture of Faith.

I wish the venture success. Being a venture of faith one cannot help but commend the courage and unselfishness of those who are sponsoring the enterprise. I trust that the paper may come to occupy a significant place in the field of religious journalism.

Western Seminary, Holland, Mich. PROF. JOHN R. MULDER.

All "Educated" Persons.

All the teachers, preachers, and educated people in our group should subscribe to THE CALVIN FORUM; and by "educated" persons we do not mean merely those who have completed high school or college but all those who love to read and to think on fundamental questions.

Grand Rapids, Mich. REV. H. J. KUIPER, Editor.
In: *The Banner*, June 7.

Growing Stream of Unbelief.

I think your magazine serves a great purpose in these trying times and certainly hope that through the exposition of our Calvinistic principles the growing stream of unbelief and false Christianity might be curbed and true Christianity zealously defended. In God alone is our strength.

Cleveland, Ohio. G. RIETVELT.

Spiritual Vitamin.

I feel certain that it can become a very unique publication, and one that will do much in the way of giving to thinking Christians a stability and a spiritual vitamin that too many of the popular periodicals lack. Wishing you success in your noble experiment.

Clifton, N. J. REV. FRED WYNGARDEN.

Deserve to Succeed.

I am in hearty sympathy with what you are undertaking to do. We need just such a magazine as THE CALVIN FORUM is intended to be, and I wish you the best of success with it. The first number is excellent. If you can keep up this quality you will deserve to succeed.

Western Seminary, Holland, Mich. PROF. ALBERTUS PIETERS.

We Admire the Courage.

We greet this new magazine with joy and sincerely hope it will fill the need which actually exists. . . . We admire the courage of the brethren to dare undertake such a venture like this. . . . May the number of subscribers be many, so that there may be no need of sustaining a financial loss. Esteemed editors! . . . God bless you and all of us through this publication of yours! (Translated.)

Grand Rapids, Mich. REV. H. KEEGSTRA, Editor.
In: *De Wachter*, June 5.

A Voice from Hope College.

I was pleasantly surprised when I received the first number of THE CALVIN FORUM. Something of this nature is desperately needed. The principles of Scripture as interpreted in Calvinism and applied to every sphere of thought and life are not extensively enough understood. It would seem that a candid and scholarly discussion and exposition of these principles would awaken a deeper love for them. I sincerely hope and pray that God's blessing may rest upon the project.

Hope College, Holland, Mich. PROF. THOMAS E. WELMERS.

To Turn the Tide.

Praise God for your effort. It is so greatly needed. Christian civilization, American freedom — civil, religious, and spiritual — are all at stake, and we must pray and work hard to turn the tide — rather: be used by the Lord to turn the tide — for God, country, civilization, and man. Calvinism is the key to the situation. The victory awaits us, if only we can sense the situation in the world today, and in our country, and in the Church. The Lord of Hosts leads on. Many of us are anxious to follow. We only need earthly leadership.

Kershaw, S. C. REV. C. M. BROWN.

With an Eye on God.

The list of editors bespeaks a great future for the publication, and one abreast of the best thought of the day. I am quite familiar with all these names and could expect nothing but the best from them. There is need for much study of the whole field of thought of our day from the Calvinistic point of view. That is with an eye on God, first and last. I must confess, I think it very difficult to consider some of the questions of today, as economic and social questions, and be sure that we are discriminating and anchoring to the one truth, God and His glory. I can but wish the greatest success for your undertaking.

Montreat, S. C. DR. S. M. TENNEY, Curator of
the Hist. Foundation Presb. and Reformed Churches.

Calvin, being dead, yet speaketh.

These declarations of conviction, purpose, and aim, quoted above from the prefatory statement in the first issue of THE CALVIN FORUM, speak in no uncertain tones. Nor does the content of the first issue. It quite fulfills the promise of the great name nailed to its masthead. In its editorials, articles, and book notices, Calvin, being dead, yet speaketh. These articles are well-written, by scholarly men, on vital topics, and in an admirable spirit. But they all speak with a marked Genevan accent.

One must needs admire this journalistic venture of faith. It takes courage and conviction to launch a new religious magazine in days when even the best of them face a grim struggle for survival, and when lack of support, not senility, bodes ill for religious journalism in America. To put a cradle into the editorial sanctum, where crepe and coffins seem to be the order of the day, is an achievement of courageous faith, worthy of admiration. Worthy of applause as well, by all who labor and pray for the coming of God's Kingdom. The cause of Christ greatly needs champions of the pen, if not of the sword, as in Calvin's day.

Philadelphia, Pa. PROF. THEO. F. HERMAN.
In: *Ref. Church Messenger*, July 25.

Music in His Ears.

The finest statement in the paper was this one: "We Welcome Controversy." Three cheers for that statement. . . . Really, all this one-sided "dishing-out" to the "laity" is (unless we are Roman Catholic) detestable. I've never learned more than by means of a good argument. Indoctrination is all right on the pulpit and in catechism, but in THE CALVIN FORUM? "We Welcome Controversy." That's music in my ears. Stick to it. And, I dare predict, the more controversy, the more interest, the more subscribers, the more accomplishment! We need thinking Christians who know why they believe what they believe.

Grand Rapids, Mich.

ALBERT PIERSMA.

From South Africa.

I read the initial issue right through at one sitting and must state that I have seldom enjoyed reading more. I am a professor of Education and my view of life is Calvinistic. I personally appreciated especially the article by Prof. Van Zyl and am looking forward to reading whatever he has to say on our mutual science. We in Potchefstroom are, as you may know, a particular institution in that we profess not only Christianity but more especially the Calvinistic interpretation thereof. That's why I hail the appearance of a periodical that devotes itself to the exposition and defense of Calvinism as a world and life view. Enclosed please find a British Money Order for 16 shilling in payment of a two year's subscription.

Potchefstroom, Transvaal, PROF. J. CHR. COETZEE.
South Africa. Potchefstroom University-College.**A Difficult Task.**

May the Lord richly bless you and your fellow editors in this new venture and may THE CALVIN FORUM give us the guidance and stimulation we so greatly need in these difficult days. Yours is going to be a difficult task, especially because your aim is to invite rather than to discourage controversy. There are enough divergent opinions on various subjects to make THE CALVIN FORUM a lively paper, I am sure. But it will not be easy for the Editor always to draw the lines, so that the opinions remain at least within the framework of traditional Calvinism. Am I trying to discourage you? Far from it. I merely want you to know that some of us understand something of the magnitude of the task you have undertaken, and to assure you of our sincere prayers in your behalf. The Lord bless you.

Rochester, N. Y.

REV. H. J. TRIEZENBERG.

No Apologies, but an Apologetic.

If I have caught the spirit of THE CALVIN FORUM, I should say that it would give answer to the cry of L. E. D. by saying that Christianity is true as well as good. We need never make apologies for the Gospel. The Gospel is good news because it is true news. Many will concede that it is good to be a Christian and that Christianity is a good thing to have. But it is sometimes added or implied—but not for intelligent people. THE CALVIN FORUM insists that the Gospel is true and therefore rational. . . . The Gospel is true, reasonable because Christ is the Truth and the Logos. . . . Being a follower of Jesus may make it necessary to "pluck out an eye" or "cut off a hand"; but it never means that you must cut off your head to save your heart. . . . In this word (of Paul) you have not an apology for but the apologetic of Christianity, its triumphant vindication. . . . Of this THE CALVIN FORUM would be a witness.

Pella, Iowa.

REV. JOHN WEIDENAAR.

In: *The Church Bell*, July 7.**A Clear Vision.**

I am interested to subscribe to a magazine of which you are managing editor. . . . Health did not permit me to acquire an education, but I have always studied history, biography, theology, and the best of fiction and poetry. I take interest in those who think with a clear vision along theological lines. . . . I am of the firm opinion if the Calvinistic forces of America could present a more united front, it would strengthen Kingdom work. If they could be educated to discuss their differences and shades of meaning without rancor, it would bring about a more united front towards the common enemy.

Schoolcraft, Mich.

ELLENORA JORGENSEN.

Straightforward, Clear Thoughts.

I have spent an evening in perusal of your very fine new magazine. I feel assured the public will receive it with enthusiasm. There is great need for this type of literature, so that we may face today's problems with straightforward, clear thoughts, based on Reformed principles.

Chicago, Ill.

RALPH ROZEMA.

Need Too Apparent.

As a student at Westminster I have learned to love and honor your men, and rejoice that you have been led to enter upon this venture. The need for such a publication is too apparent, and nowhere, I am sure, is there one group of men so fitted to fill it.

Nortonville, Kans.

JEAN FAUROT.

Our Great Leader.

I read THE CALVIN FORUM with a great deal of interest. We welcome every effort to restate the biblical doctrines of our great leader and reformer, John Calvin. Therefore we not only wish to join hands with you but also wish you God's choicest blessings. Modernism has failed miserably. Our only hope is to return to the "old" truths as revealed in the written word of God. Herein Calvin can assist us. "Back to the Word of God" was the cry of the Reformation, and this is the quintessence of Calvinism.

Tripp, S. D.

REV. K. J. STUEBBE, Editor
*The Witness.***Different.**

Of one thing we can be sure — it will be different from most magazines. The articles deal with today's problems and events. The book reviews give the readers valuable information regarding some of the latest books. This progressive conservative magazine with its Reformed outlook ought to meet with fine response. We welcome it and wish it success and great usefulness in God's Kingdom.

Muskegon, Mich.

REV. C. P. DAME, Editor.
In: *Intelligencer-Leader*, June 12.**Vital Consistent Christianity.**

I rejoice in the publication of THE CALVIN FORUM because of its significance not only for our own group, but also for vital consistent Christianity in this country. One is simply amazed at the half-heartedness of much of American Christianity. What a magnificent contribution the Christian Reformed Church can make, with its appreciation of and insight into the value of truly orthodox Christianity.

Wilson College,
Chambersburg, Pa.

PROF. JOHN E. MEETER.

Filing it Away.

This is a splendid magazine, not only because of its Christian viewpoint and emphasis, but also because of its theological and literary qualities. I will welcome its regular visit to my study. If the other material will be of this nature, I will want to file much of it away for future reference.

Grand Rapids, Mich.

REV. WM. GOULOOZE.

The Only Hope.

We commend this magazine to the more scholarly of our readers. We share the conviction of its publishers that the only hope for any fundamental solution of the problems of the modern world is to be found in the principles that constitute the spiritual heritage of the Calvinistic group.

Philadelphia, Pa.

DR. S. G. CRAIG, Editor.
In: *Christianity Today*, July, 1935.**Calvin Club in Nova Scotia.**

I believe there is great need of such a Christian periodical as your paper purports to be. . . . Our Presbytery of Pictou, Presbyterian Church in Canada, has approximately twenty ministers. . . . Nearly all belong to our Calvin Club, which was organized less than a year ago. We meet once in three months and one of our men reads a paper on some phase of Calvinism. We have had papers on Calvinism as a Life System; Calvinism and Religion; Calvinism and Science; and Calvinism in History. I have to prepare a paper on the subject of Calvinism and Politics for the September meeting.

Westville, Nova Scotia.

REV. ROY J. STEWART.

Court of Appeal.

My reaction to THE CALVIN FORUM is very favorable. We need some court of appeal. We need exactly what it plans to do — present the problems of today in the light of our own principles. That will help us ministers wonderfully.

Pella, Iowa.

REV. FRANK DE JONG.

Thank You, Dr. Richards!

I wish to express my deep appreciation of the articles as well as the editorials. I feel that if you carry out the program that you promise in the first issue, you will render a very valuable contribution to theological and pedagogical thought in America.

Lancaster, Pa.

PROF. GEORGE W. RICHARDS,
Pres. Theol. Sem. of the Ref. Church
in the U. S.**All Fair-Minded Readers.**

Your attitude as an Editorial Committee *in re* the admissible and non-admissible material ought to commend itself to all fair-minded readers. . . . I do wish you all success in the effort to advance the cause of real Christian thinking and living.

Tokyo, Japan.

DR. A. OLTMANS,
Am. Mission to Lepers.**A God-Centered Faith.**

We have been looking for a magazine that will cope with modern spiritual, intellectual, social, and other problems in agreement with our Calvinistic culture and in accord with a God-centered faith.

West Newton, Pa.

REV. THOMAS MCKEE.

Denominationalist

by Ralph Stob, Ph. D.

ON a rustic bench beneath a spacious maple sat three men in earnest discussion. They had known each other as boys, and had even been somewhat chummy. In the intervening years all had developed but each in a different way from the others. Though all were members from childhood of orthodox denominations, only one had remained so. One had become a thorough-going liberal and the other had swung over to undenominationalism. Beneath the spacious maple they lost themselves in warm discussion, and were completely oblivious to their surroundings. For some time a peculiar individual with tattered cloak and barefooted had stood behind them and listened. As he did so he rolled his eyes, and with eyes and ears took in everything. Suddenly he could restrain himself no longer, and stepped forward eagerly, and said, "Perhaps you would not object to my taking part in the discussion?"

Denominationalist: Indeed not, sir. For we are in the midst of a most difficult problem. Perhaps you can help us in the matter.

Liberal: Yes, do come, and join us. For I recognize you as an old ally. You are none else than Socrates. Come then, do help us.

Socrates: You flatter me in saying that I am an old ally. For I would affirm that I am not old and about being an ally I do not know.

Lib.: But surely you will admit that you are old, Socrates?

Soc.: Perhaps you judge by my cloak?

Lib.: No, by you.

Soc.: But can you see me?

Lib.: No, but your body. And you are far from young.

Soc.: That all depends. Do not horses reproduce when they are young?

Lib.: Yes.

Soc.: And asses too?

Lib.: Yes.

Soc.: And dogs?

Lib.: Yes. But what of it?

Soc.: Oh nothing, except this that Xanthippe gave birth to our third son yesterday.

Denom.: Then you too are young, Socrates.

Soc.: It would seem so. At least we are not old. But you, Liberal, recognized in me an ally too, did you not?

Lib.: Yes I did.

Soc.: Don't you now?

Lib.: I don't know.

Soc.: Now isn't that interesting! Here's a man who knew a moment ago, and now does not know. That is a strange kind of knowing.

With that he looked rather knowingly at the Undenominationalist and said, "Perhaps that is characteristic of those liberals."

Lib.: Let's forget that, Socrates, and get back to the point. And the point was that you are an ally.

Soc.: Yes. That was the point, but I did not know whether it still was.

Lib.: Let it still be the point.

Soc.: You must not be so impatient with an ally, if I am one. In just what way am I your ally?

Lib.: Your worthless distinctions make me tired.

Und.: Me too. All those medieval hair-splittings.

Soc.: Evidently you do not like to make distinctions?

Lib.: No.

Soc.: But you think clearly?

Lib.: I think so.

Soc.: But how can you think clearly without making distinctions?

Lib.: I do not know whether I think clearly.

Soc.: I thought so. But let us return to the point, and that is whether or no I am your ally.

Lib.: Yes.

Soc.: It would seem then that you are not an ally of mine in the art of making distinctions.

Lib.: Yes.

Soc.: Am I your ally then?

Lib.: Not that either. Maybe you are not my ally after all.

Soc.: Possibly so. You will remember that I said that I did not know. But I prefer to investigate it a little further before I affirm it or deny it.

Lib.: Go to it.

Soc.: No, No, dear Sir. I want you as my ally in the undertaking. You of course do a great deal of thinking, do you not?

Lib.: Yes.

Soc.: But do you think rightly?

Lib.: You insult my intelligence.

Soc.: Maybe so, but I am only trying to find out whether I am your ally.

Lib.: Yes, but why take so long?

Soc.: It may not be long. Possibly you and I both will know very soon. You say that you think rightly?

Lib.: Of course.

Soc.: But does he who is thinking rightly change his thinking rapidly and completely?

Lib.: Maybe not.

Soc.: But you did, did you not? You first affirmed that I was your ally, and then denied it. Is that evidence of right thinking?

Lib.: No.

Soc.: Then I can hardly believe that you are my ally in right thinking. He who thinks rightly does not alter his opinion as readily as you did. On that score it has become evident that I am not your ally.

Lib.: It has become evident.

Soc.: There is another thing here which puzzles me. You dislike distinctions, as you said?

Lib.: Yes.

Soc.: But thinking rightly, is thinking clearly?

Lib.: Certainly. I do that!

Soc.: And thinking clearly is seeing things clearly?

Lib.: Of course.

Soc.: And seeing things clearly is seeing things distinctly?

Lib.: I suppose.

Soc.: And seeing things distinctly is seeing them distinguished?

Lib.: Yes.

Soc.: And seeing them distinguished is making distinctions?

Lib.: Yes.

Soc.: Then do you think clearly when you refuse to distinguish clearly?

Lib.: I suppose not.

Soc.: Then you do not think rightly?

Lib.: It seems so.

Soc.: It seems too that I am not your ally?

Lib.: Yes.

Soc.: And could I be an ally of Undenominationalist who also declared that he hated distinctions?

Den.: Indeed not, Socrates. That is what I was saying to these old friends of mine. I was telling

them that the denominations had a special task to perform in thinking rightly.

Soc.: Possibly so. But I am still thinking of Liberal who said I am his ally. Possibly he is.

Lib.: I don't think so.

Soc.: But you admitted that you don't think rightly? I still think that you and I are allies.

Lib.: How so?

Soc.: Since neither you nor Undenominationalist thinks clearly, and since you both differ from Denominationalist, let him tell us what is the difference between you three. Does that seem good?

Lib.: It seems necessary.

Soc.: Come then, Denominationalist, tell us.

Den.: It is not easy, Socrates. We all have much in common. We all grew up in a Denomination, which had something definite and distinct about it.

Soc.: And what was that?

Den.: They were three churches of the Reformation.

Soc.: Yes.

Den.: But all stood on the same fundamental basis.

Soc.: And what was that?

Den.: The Book.

Soc.: A unique book it must be!

Den.: So we all believed.

Soc.: Don't you any longer?

Den.: Well, Undenominationalist and I do, but Liberal does not.

Soc.: What do you believe about the Book?

Den.: That it is the word of God, infallibly inspired by Him.

Soc.: Do you believe that, Liberal?

Lib.: Certainly not.

Soc.: That then is the distinction between you Liberal and the Denominationalist?

Lib.: Yes.

Soc.: What then did you believe about the Book?

Den.: That it is to be the rule for our faith and practice.

Soc.: And you, Liberal, do not believe that?

Lib.: I certainly do not.

Soc.: Then what do you make the criterion of your judgment?

Lib.: My reason.

Soc.: You mean that you subject everything to your reason?

Lib.: Exactly.

Soc.: And you direct your life by your reason?

Lib.: Exactly. There are many things in the Bible which I cannot accept. They are contrary to right thinking.

Soc.: Perhaps you should not emphasize that very much. For it has appeared that right thinking is not your stronghold. At any rate your thinking, right or wrong, determines all?

Lib.: Yes.

Soc.: You have no authoritative book as these two have?

Lib.: No.

Soc.: Then possibly you and I are allies after all?

Lib.: How so?

Soc.: Because we in Athens have no authoritative book either.

Lib.: And you of course followed your reason only?

Soc.: Certainly.

Lib.: Then you are my ally.

Soc.: It would seem so, although you still have much to learn, and among the many things is this, that you are totally different from Denominationalist and Undenominationalist.

Lib.: That I know.

Soc.: But also this. They are true to the Christian tradition and you are not. Shall we say that this too is evidence of lack of right thinking?

Lib.: Why?

Soc.: Because you still pretend that you are Christian although you have removed the very foundation on which Christianity rests.

Den.: That is what I have been contending.

Soc.: Right thinking is of great concern to you, is it not?

Den.: Indeed.

Soc.: I suppose that you have a keen interest in education.

Den.: Most certainly. We go to large expense to maintain colleges for our sons and daughters.

Soc.: And the object of those schools is what?

Den.: To train the younger generation.

Soc.: Yes, but you train them for what?

Den.: For life.

Soc.: To be sure. But what is the pattern according to which they are trained?

Den.: I do not understand.

Soc.: You said, did you not, that these denominations have a definite and distinct character?

Den.: To be sure.

Soc.: The teachers, then, train the younger generation for the maintenance and development of that distinct character?

Den.: They should.

Soc.: And all these teachers are appointed only after due consideration is given to that point?

Den.: I do not know.

Soc.: But if not, your education cannot be successful?

Den.: Hardly.

Soc.: Right thinking in your colleges means thinking in accord with the aim of the school?

Den.: To be sure.

Soc.: And your aim is to use the Bible as a rule for faith and practice?

Den.: Certainly.

Soc.: The Denominational college then is not characterized by the fact that it has chapel and courses in the Bible?

Den.: But that is important!

Soc.: To be sure. But you said that you were interested in right thinking.

Den.: Certainly.

Soc.: And that means the development of the aim of the school?

Den.: Yes.

Soc.: And that was to make the Bible the rule of faith and practice?

Den.: Yes.

Soc.: Then especially in the Class-room the teaching will take cognizance of the Bible?

Den.: Surely.

Soc.: And will agree with it?

Den.: It should.

Soc.: Then no man like your friend Liberal can teach in a Denominational college?

Den.: He cannot.

Soc.: But are some?

Und.: It's full of them. That's why I have no use for the denominations. They are honeycombed with liberals and liberalism. Their much learning has driven them mad.

Lib.: And you undenominationalists don't think right at all.

Den.: And you liberals—

Soc.: Now it is time to leave. The argument is out of the bounds of reason and has been mastered by emotion.

R. STOB.

Ethiopia Cries To God

By Stuart Bergsma, M.D., D. T. M.

"WHAT is the Italo-Ethiopian trouble all about?" has been asked of me frequently since my return from Ethiopia two months ago. "Has Italy any just grounds for her proposed invasion of Ethiopia? Can the Ethiopians put up any worth-while resistance? How will the whole conflict affect missionary endeavor in Ethiopia?"

It has been extremely gratifying to me, as a former missionary to Ethiopia, to observe how whole-heartedly the whole world, with the exception of Mussolini and his countrymen, is on the side of the Ethiopians. True, this support is not of a material nature, and each nation seems to outvie the other in its attempts to avoid entangling relationships which might involve it in a war against Italy. Nevertheless, Ethiopia has the moral support of the Christian world in her hour of intense testing. And whatever glory and earthly fame Mussolini may reap locally in Italy if he succeeds in conquering a long benighted backward nation, his name will by no means be exalted among the nations in general, and there remains a higher judge who knows the vanities of our selfish ambitions and probes deeply into our motives.

Emperor Haille Silassie

There is something admirable about this ancient empire Ethiopia which has always stood free and proud on its native hills. Consider first of all the Christian, gentlemanly conduct of her ruler, the Emperor Haille Silassie. Compare his Christian forbearance, his willingness to submit to decisions of major counsels of the League of Nations, his keen desire to do the thing that is right, to arbitrate in a peaceful manner, with the insufferable bravado, the imperialistic utterances, the Cæsar-like ambitions of Mussolini, who seems unwilling to discuss in a peaceful manner any of the major issues really at the heart of the problem. Yet all the world considers Mussolini the power in command of a Christian nation and his capitol the seat of Christianity as represented by Roman Catholicism, while Haille Silassie is often pictured as a half-civilized curiosity who is the despotic monarch over a barbaric horde.

My personal contacts with the present Emperor of Ethiopia have been limited to several dinners and teas at the Imperial palace, a few calls of His Majesty to our mission compound or our hospital, and attendances on patients related to the Emperor, in which I was either called in as consultant or was in charge of the case. It is not unusual for His Majesty to attend a medical consultation in person, so deep is his concern for his faithful nobles and friends. I can unhesitatingly pronounce him a Christian gentleman of the highest order, gentle and kind, enlightened, progressive, yet firm and ruling with an iron hand when necessary over unruly subjects. No potentate has the welfare of his subjects more at heart than has Haille Silassie.

Uneasy rests the head that wears the Ethiopian crown in these days of threatening war clouds, for if Ethiopia cannot repel the enemy at her doors, the Empire of Ethiopia vanishes from the globe and the name of Haille Silassie goes down in history as the

last of the Solomonian line of kings. And here is the personal sting for His Majesty Haille Silassie: it would be in *his* reign that Ethiopia ceased to exist. All previous Emperors had successfully repelled the foe. The contrast would be odious. Would not any king fight to the finish rather than have his proud name brought to the dust?

Is the Country Worth Fighting For?

Some have asked me: "Does it really make much difference if Ethiopia loses her country to the Italians?" It makes a tremendous difference—to the Ethiopians. Why did those colonists in New England fret and finally rebel in 1776? They had a benevolent foreign power over them. But they lacked—liberty. The same issue is at stake in Ethiopia today and it is not surprising that Ethiopia's plight strikes a kindred spark in our American make-up.

Is this country Ethiopia, or Abyssinia, worth fighting about? The country differs from the present possessions of Italy in Africa in being highland country, healthful, cool and green in the highlands, with sixty inches of rainfall per year, whereas Italy's present possessions are for a large part low and arid wastelands into which millions of lire must be put before there is any yield from the land. Ethiopia has been called the Alps of Africa. It is eminently suited to white people whose hearts can tolerate altitude. It has vast undeveloped agricultural and mineral resources.

Granted that a foreign power, having dominion over Ethiopia, would develop that backward country, build roads, introduce sanitation, erect hospitals and schools, what will a man give in exchange for independence? The roads, hospitals, schools, the very land would belong to foreigners and not to the Ethiopians. Left to themselves the Ethiopians under Emperor Haille Silassie would likewise develop these things and they would be distinctly Ethiopian. Must the last African territory in which the African could have a chance to show what he can do for himself if unmolested also fall before the white man's greed?

"Breathes there a man with soul so dead
Who never to himself hath said:
"This is my own, my native land?"

The Ethiopian has his aspirations, patriotism, heart longings, hopes and fears just like you and me. I have seen him in joy and in sorrow, in hilarious dancing and writhing in pain. Beneath his dusky skin he's not much different from the best of us or the worst of us.

Justification for a War of Conquest?

Is there any justification for Italy's attitude toward Ethiopia today? Has Ethiopia given sufficient offense to Italy so that in return she forfeits her national independence?

Let us presume that one of us, taking a walk in our own yard, unintentionally bumps into our neighbor Mr. X at the border of his yard. We apologize for the accident, but in return our neighbor Mr. X glares at us, grinds his teeth, and says: "Now you

shall pay. For that offense your home, your lot, your very children shall be mine!"

We remonstrate: "Surely the offense was a small one."

But our neighbor continues: "I should have taken your house long ago. My family is far too large for my present house. See how crowded my quarters are. I must have room to expand. My birth rate is very high. Therefore I must have your house."

"But," we still object, "it is not fair! This is my house, these are my children!"

Our neighbor grins between set teeth. "You are weaker than I am. I have been preparing for this personal conflict with you for a long time. Better give up peaceably and I will take you into my family, will protectorate you, and you may keep your own family name as long as your children work for me and obey their new papa. But if you make me too angry and I must go into a real fight with you to obtain possession, your very name will be blotted out!"

We cry to our neighbors: "Help us!"

They say: "We don't like to have trouble with Mr. X. We are all members of the good neighbors league. Surely Mr. X will remember we have such a nice constitution and by-laws and he will not hurt you."

Land hunger does not justify a war of conquest over a weaker people. Might does not make right.

There are still some who say that in view of bad sanitary conditions in Ethiopia, lawlessness about the borders, slavery in some form, and other evils, it would be a good thing if a foreign power would conquer Ethiopia and clean her national house for her.

Let us suppose your house is not as well painted as it should be. You are poor and have not been able to keep your house in repair nor to advance as rapidly as your neighbor, whose house is a model of cleanliness and efficiency. He approaches you with the following proposition: "In view of the disreputable condition of your house I will repair it, paint it, remodel it so that you will scarcely recognize it. In return, kindly sign over to me the deed for the house!" Would you consent?

The Border Troubles a Mere Smoke Screen

Is there then no truth in the statements about the border troubles, the attacks of Ethiopian subjects on Italian subjects in Somaliland and Eritrea? Granted that these attacks occurred, remember that these peoples do not know where the border line is between these countries. Even the League of Nations does not seem to know where these borders are today! How is a poor Ethiopian to know he has crossed an imaginary line? He is just having a tribal fight with his brethren over the hill. These people engaged in these border fights are all brothers of one blood. All this country, Eritrea, British Somaliland, French Somaliland and Italian Somaliland, once belonged to the Empire of Ethiopia.

Since 1862 Ethiopia has been losing land to foreign powers. The Emperor Menelik in 1896 put a drastic stop to this land grabbing by foreign powers by giving Italy the soundest beating she has experienced in modern times. At Adowa, one of the centers of controversy today, Menelik with 200,000 partly armed Ethiopians faced a well-armed army of 25,000 Italians in 1896. The narrow mountain passes,

the difficulties in moving heavy artillery over country which had no roads, the guerilla methods of fighting adopted by the Ethiopians, the blood-curdling war whoops of a foe which rushed in with rhinoceros-hide shields and spears was too much for the Italians. When the smoke and dust cleared away there were 10,000 Italians killed or wounded and 7,000 taken prisoner, as well as all the guns and equipment of the remainder of the Italian army, which had fled, in the hands of the Ethiopians. Italy has smarted at that reversal of fortune when a protectorate over Ethiopia seemed almost in her hands. Will history repeat itself? Will nature again assist the Ethiopians, and the difficulties a foreign army will meet in the way of almost impassable country, meagre water supply, and disease turn the balances to the Ethiopian side?

Are the Ethiopians Cruel?

Much has been written about barbaric cruelties practiced by Ethiopians in war, which would make them ineligible for assistance from agencies of mercy. I am not going to try for a moment to paint the Ethiopians as models of kindness and consideration. The larger part of Ethiopia is still heathen. Only by the preaching of the cross and the example of Christian nations can the great mass of the people learn these Christian graces. But have so-called Christian nations set an example? Can the Ethiopian mind, even if it were barbaric, invent anything to be compared to the refined cruelties of modern civilized nations? Can the untrained mind conceive of anything as terrible as poison gas which destroys the lungs, or chemicals which will eat off the unshod feet of the Ethiopians?

Can you conceive of greater inhumanity than to see your brother have need, to know he is writhing in pain and bleeding to death on the battlefield, and to "shut up your bowels of compassion from him" by saying: "We're sorry, dark brother! We have the medicines and the surgeons. But we can't soil our garments by alleviating your misery! You are too cruel to others!" We call ourselves Christian nations. The symbol of our agency of mercy is a red cross, reminding us of Him who hung on the cross, who had "compassion on the multitudes." If we so act, "how dwelleth the love of God in us?"

There are some who believe that the Ethiopians will give up with scarcely a struggle, hence assistance will not be needed and Ethiopia's own Red Cross, now being organized, will be adequate. Noble as the effort is to organize an Ethiopian Red Cross, there are not more than a score of qualified doctors in the whole country, chiefly medical missionaries, and what will happen to their hospitals if they leave? There is only one Ethiopian M. D. in Ethiopia. Further, one cannot believe the Ethiopians will give up without a struggle to the bitter end. There is an intense nationalism in Ethiopia. The Emperor is revered and men swear by his name in courts like we swear on the Bible. They will rally round him. Further, from talking with the people I learned it was the fixed belief of the common people that if their land were taken by Italy they would all be slaves of the Italians. As the Emperor exhorted them: "Better to die as free men than to live as slaves!"

What of the Future of Missions?

How would domination of the country by Italy affect Protestant missions now in Ethiopia? is a question frequently asked. There are some who presuppose that the opening of the country by adequate motor roads and railroads, the prosperity that comes with development of a country, and the general enlightenment of the people, would hasten the spread of the Gospel throughout that country and be a great blessing. Only a prophet could predict what might happen. God uses the strangest means to hasten His purposes we will admit. We will merely recite what has happened to Protestant missions in an adjoining territory of Africa in land which formerly belonged to Ethiopia but was conquered by Italy.

The Protestant missionaries resident in that country at first met with no serious interference. After a term of seven years on the field, one of the missionaries went home on furlough. After a year he could not obtain a visa from Italy to re-enter the country. A second Protestant missionary went home for health reasons. She could not get permission to re-enter the country. The missionaries tried to stay for ten years, even twelve years, but healths failed. Not one could obtain a visa to re-enter the country. Protestant missions were thus very effectively excluded. To this no nation could raise objections for

the granting of visas rests entirely with the powers that control each country. Would the same thing occur in Ethiopia?

Ethiopia is a member of the League of Nations. Does it not stir your sympathies to see her noble conduct as she seeks a peaceful, Christian solution to her problem? Some one has said that the most alarming aspect of our present-day civilization is the loss of our power to become righteously indignant. Think of this ancient empire, the pawn of European nations, who meet to discuss her fate but do not admit her to the secret tri-party meetings! Her fate hangs in the balances but she may not state her own case. A nation prepares immense armaments against her, on her very borders, but she is rendered practically helpless by the three nations which completely surround her—the territories of England, France and Italy.

She cries to Christian nations for help! There is silence. She cries to Japan. A great cry goes up from the Christian nations. Where shall she turn? She cries to God in heaven. For several weeks before I left Ethiopia there were daily public prayer meetings, attended by great masses of people in almost every village in Ethiopia. The Emperor had telegraphed: "Pray for your mother, the country which gave you birth."

Is anything too hard for the Lord?

A Christian Philosophy Of Education

THE EDUCATIONAL PHILOSOPHY OF HERMAN BAVINCK, a *Text-book in Education*. By Cornelius Jaarsma. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1935. Price, \$2.50.

IT IS remarkable that just at the time that our CALVIN FORUM embarks on its new course Dr. Jaarsma publishes his excellent study of one of the greatest Calvinists of our modern times. The CALVIN FORUM was born out of a desire to create a consistent Christian life and world view, and to protest against the two-compartment philosophy which has taken a firm hold of many orthodox intellectuals in America, and which threatens to overthrow every church in which the sparks of evangelical Christianity are still aglow. Dr. Jaarsma wants to clear the atmosphere for Christian educators, to point the way to a unified theory of Christian education, and to make plain that it will be impossible in the long run to be committed to Christianity in our religious life and to some modern philosophy in our culture. And the author does not take his task easy. For he does not only lay foundations for a Christian pedagogy, but he also breaks the ground for a general Christian life and world view. We could not expect a more auspicious start than Dr. Jaarsma's thesis, for it is a synopsis of Christian fundamentals, and as such it is phenomenal.

It is not generally known in America, but it is a fact acknowledged in the Netherlands and even in Europe, that Bavinck laid the foundations for a Christian philosophy. And this fact is acknowledged not only by full-blooded Calvinists, but even by the great majority of evangelical liberals. Figures like Dr. A. H. De Hartog, who tries to re-interpret Calvinism in Hegelian concepts, and Dr. Albert Schweitzer, who denies that Christianity has a philosophy of its own, and who wants to save absolute idealism for the Christian intelligentsia, are exceptions in Europe, though not in America, where the evangelical liberals are still harassing the defenders of orthodoxy, and blowing wind into the sails of men who deny such unique doctrines as the trinity, the atonement, and the resurrection. It may be true that Barth is gaining ground, and that his emphasis on the

other-ness of God may be the beginning of the breakdown of modernistic theology, but in philosophy many of our Christian students and ministers seem to be committed to the most pernicious theory ever propagated, the theory of idealistic monism. It is this theory above all which Bavinck fights. Indeed, Bavinck was the most redoubtable antagonist of any form of Idealism, be it subjective, absolute, or would-be absolute; if such a thing is possible. But Bavinck turned also against Neo-Idealism and pragmatism. He broke down completely the delusion that in philosophical matters we Christians must be either realists, idealists, or dualists, and he convinced both Calvinists and Evangelical Liberals in Holland that Christianity must build up its own system, because the root of all thinking is first of all religious. Dr. Jaarsma's book is, therefore, not only an attempt to expound Bavinck's philosophy, but it is a challenge to all Presbyterians and Reformed, and indeed to all orthodox students, to quit making common cause with the foe of modern philosophy. It is a special challenge to the many "Calvinists" in our country who run on the track of Dr. Schweitzer. For Bavinck makes this plain beyond doubt that Calvinism and any type of philosophical idealism are irreconcilable enemies. Here is hoping that Auburn-affirmationists and would-be orthodox Idealists may wake up from their Hegelian stupor.

Since Bavinck's educational philosophy is rooted in his general philosophy, Jaarsma naturally divides his work into four parts, The Man Bavinck, His General Philosophy, His Educational Philosophy, and An Estimate of the two foregoing. In Section One Jaarsma reviews Bavinck's life and works. He pictures him as the great co-laborer of Dr. Kuyper whose organizing talent created the Free University at Amsterdam, the Christian political party whose leader is the present premier Colijn, and the Christian Social Congress which started the Dutch on their extensive social and economic organizations. Bavinck was of a more scholarly and reticent type which made him fit to write the first modern work on Reformed Dogmatics in four masterly volumes, and numerous other books in which he laid the foundations for a typical orthodox philosophy and pedagogy.

Kuyper was the institutional, Bavinck the intellectual founder of Neo-Calvinism, though neither's influence was limited to the field in which they were masters.

In Section Two Jaarsma discusses the meaning of philosophy, the problem of reality, the problem of knowledge, and the problem of conduct. However much one may have read in Bavinck, this section is certainly masterful in its system, analysis, and summaries. As Jaarsma points out, Bavinck was difficult to understand, because he took too much for granted, and he assumed always that his audience was somewhat acquainted with the subject discussed. Though Jaarsma's review of Bavinck is technical, it is not at all unintelligible for the general reader, and it sets forth beautifully that Bavinck really laid foundations. One cannot escape the impression that Bavinck was polemical, but Jaarsma removes the false idea that he was negative, and establishes beyond doubt that Bavinck was more than a theologian. For Bavinck does not only reject the autonomous philosophies of the modern mind on grounds derived from Scripture, but he also points out their weakness in the light of experience and reason. Christian philosophy, according to Bavinck, consists of more than Biblical implications, for it is built on two revelations, but the ultimate criteria for a Christian philosophy are of a religious nature. Here Jaarsma falls somewhat short, for though he brings out that the Bible is our objective criterion, he fails to make clear that the subjective criterion for the Christian is his faith, and that this faith is of a twofold nature, special and general, both worked by the Holy Spirit. It may be true that Bavinck is not exhaustive on this point, but he certainly mentions the term "geloof" and does not limit himself to common sense. But apart from this, Jaarsma's exposition is certainly clarifying.

In Section Three the author summarizes Bavinck's educational philosophy under the headings, Educational Objectives, Nature of the Educand, the Curriculum, the Problem of Method, and the Supporting Culture. Jaarsma makes plain that Bavinck's preference may be for the classical and reformational ideals, but that he is by no means opposed to the modern approach, if it is used with moderation. He calls Bavinck's educational philosophy eclectic, not meaning thereby that Bavinck simply compiles his ideas from all quarters, but showing again that the true unifying principle is not found in the subject-object relation, but in the relation of man to God.

In Section Four Jaarsma summarizes and estimates Bavinck's general and educational views. Though this section is partly a repetition of what has been said before, it is by no means redundant. For it contains new material on the negative side and concentrates the attention on the more important points.

Indeed, Jaarsma is very strong on his summaries, which you find at the end of every chapter, and which make his book doubly valuable as a textbook, and as a reference book.

Jaarsma's book is not only a treasure for students of philosophy and education, but for every one who is interested in the Christian fundamentals of thinking, and in many ethical and aesthetic questions which are uppermost in the mind of the younger generation. For there was hardly a field for which Bavinck did not lay down some principles. In Jaarsma's volume you will find summaries of Bavinck's views on socialism, pacifism, democracy, fascism, evolution, heredity and environment, militarism, war and peace, esthetics and art. The index refers you to all these subjects and the footnotes indicate the Dutch sources. Jaarsma's book is a gold mine for all those who are interested to know what a great Christian theologian and philosopher thinks of the burning problems of our own day.

At two things we have been surprised. First, at the correction of this valuable book, which is far from perfect. Secondly, at Jaarsma's effort to classify Bavinck as a naïve realist on the one hand, and as an idealist on the other. As to the first term, it is found in a quotation from Von Hartmann in Bavinck's *Philosophy of Revelation* (Dutch edition, page 48), and could hardly have been accepted by Bavinck himself, who seems to prefer terms like critical and transcendental realism, though he does not own them in so many words. But, however much Bavinck looked upon Idealism—philosophical, of course, and not moral idealism—as a better brand than materialism, or pragmatism, I doubt very much whether Bavinck would have ever consented to be called an Idealist of any kind. He designates Idealism as a "snare" and as a "magic circle." He fights it more than any other philosophy. Jaarsma himself makes unmistakably plain that Christianity has a philosophy of its own, because all other philosophies are autonomous, but Christian Theism is theonomous, i. e., it believes that the Bible is its rule for faith and life. It is confusing to call Bavinck an Idealist. He believed in the reality of the created world of mind and matter. He believed in the reality of sin and its destructive effects on life. Bavinck was a Calvinist, a Neo-Calvinist, a consistent Christian Theist. But he should not be classified according to American textbooks on philosophy.

Finally, may we draw the author's attention to an English translation of Brederveld's booklet on Bavinck's educational ideas? The American readers of Jaarsma's book will undoubtedly want to get acquainted with Brederveld, especially since Jaarsma's criticism is by far more exhaustive, more profound, and more sympathetic.

H. J. V. A.

Books of Significance and Value

WERE THE PURITANS AVERSE TO MUSIC?

THE PURITANS AND MUSIC IN ENGLAND AND NEW ENGLAND. A Contribution to the Cultural History of Two Nations. By Percy A. Scholes. London, Oxford University Press, Humphrey Milford. 1934. Pp. XXII & 428.

PERCY A. SCHOLES is a Britisher, a man at home in the musical world. After making study of the Puritan's relation to music in the mother country, especially during the Protectorate, when the Puritan Cromwell was in power, he came to America to pursue the same study on this side of the Atlantic. Mr. Scholes, assisted by his wife, Dora W. Scholes, L.R.A.M., conducted his research chiefly in the Library of Congress at Washington. Here he literally has "either actually read or in some way gone through absolutely every book in that library which bears upon the history of any part of New England, from the contemporary records of the earliest settlers onwards—thousands of books in all." An appendix to the book contains an index of more than 600 works from which he quotes. The extensive research which he has conducted makes Mr. Scholes feel absolutely certain that his findings are historically correct.

Before publishing this work embodying the results of his research, he wrote an article on *The Truth About the New England Puritans and Music*, which article appeared in the January, 1933, issue of *The Musical Quarterly*. The thesis which he defends in that article, as stated by the author, reads: "Every writer upon American music, practically without exception, has made the statement that the New England Colonists hated and forbade musical activities; it is suggested that there is not a word of truth in this." In that article of seventeen pages we have a summary of his findings presented in his book.

How does it come about that we have been misinformed, if misinformed we are, about the attitude of the Puritans to the art of music? Does not the history of the early life of the Puritans bear abundant testimony that they were enemies to music? Do not the Connecticut and Massachusetts Blue Laws reveal their hostility to it and to the normal pleasures of life? Who began this story, if false it is, that Puritans and art do not mix?

The history of American Puritanism indeed has not given us any evidence, says Mr. Scholes, that the Puritans hated music, for the very simple reason that no one has ever taken the trouble to investigate the evidence. O. G. Sonneck, Chief of the Music Division of the Library of Congress from 1902-1917 and former Editor of *The Musical Quarterly*, in his *Early Concert Life in America* (1907) tells us that this period of our musical history has never been investigated. His words are: "Until some historian displays the courage, the skill and the patience to unearth and collect the data pertaining to our musical life before 1700, all ponderous meditations on the subject will remain guesswork," (O. G. Sonneck, *op. cit.*, as cited by Scholes: *Musical Quarterly*, Article as quoted, p. 16). This work has now been undertaken by the author of this book. As for the notorious Blue Laws of Connecticut and of Massachusetts, the actual laws contain no legislation against music whatsoever, and are, says Scholes, "less rigorous than the laws of England of that period, and infinitely less so than the laws of England two centuries later, when the number of capital offenses had gone up from thirty to over two hundred. And if they are compared with the contemporary laws of France or of any one of the German or Italian States, I believe they would be recognized as, for their date, marvellously humane," (pp. 14, 15). The actual laws of Connecticut are quite different than those the public has so often read about, as any one can know who cares to take the trouble, since these laws have been reprinted several times.

Who, then, has started the legend about Puritan aversion to music? Without doubt it was an unfrocked Episcopalian parson, one Rev. Samuel Peters by name, who in 1781 published his *A General History of Connecticut by a Gentleman of the Province*. (Of this book at least four editions have appeared, one as late as 1877). Mr. Scholes has not the slightest hesitation in making him out to be, not a gentleman, but an incorrigible liar, trumping up stories of his own about supposed blue laws and other legends, to defame the Puritans.

The only apparent basis in fact that the Puritans hated music lay in the sobriety of their public worship, where only a slow tempo and no organs or choirs were permitted. It is, however, contradicted by their daily life, where music — and even dancing — was a well-known art, although several of them did object to the mixed dance. Mr. Scholes finds that, according to contemporaneous records, the Puritan was not at all the austere type of individual, the killjoy which historians have made him out to be, a man who did not love music or amusements. Saint-Gaudens' fine statue, *The Puritan*, "has contributed not a little toward crystalizing the present-day conception of the joylessness and narrowness of the founders of New England." The Puritan understood the art of combining strictness of religious principle with a social life that was happy and uplifting. In an interlude to chapter XX of his book, Mr. Scholes makes out a case for John Calvin and his regime at Geneva similar to that of the Puritans.

The book is informing on a period of American history which has been both neglected and apparently grossly misrepresented. What we needed was just such a book which has gone to the original sources, so that we may approximate a more scientific and correct opinion. Richard Aldrich, in a review of Mr. Scholes' book for the *New York Times*, presents exactly the impression which the work has made upon the present reviewer, when he writes: "He declares, and the pages of his book bear him out, that he has not failed to give chapter and page for any quotation he has made; that he has gone wherever possible to contemporary sources and given dates and references with all possible completeness. Any who may wish to controvert Mr. Scholes's conclusion will have a difficult task before them."

H. HENRY MEETER.

SOUTH AFRICAN CALVINISM

KOERS IN DIE KRISIS. *Artikels Versamel deur die Federasie van die Calvinistiese Studenteverenigings in Suid-Afrika. Vol. 1. Stellenbosch: Pro Ecclesia-Drukkery. 1935. Pp. XII & 386.*

THIS is a great little book and we welcome it heartily. It consists of a collection of 43 articles on various phases of Calvinism. The Federation of Calvinistic Student organizations in South Africa, guided by such leaders as Professor H. G. Stoker, Ph.D., of the Potchefstroom University college, and Professor F. H. M. Potgieter, Ph.D., of Stellenbosch University, and others, conceived the idea of editing a book which would serve in the present revival of Calvinism in South Africa as a guide to a better acquaintance with the principles of this great system of truth. A circular was mailed to all the leading Calvinists throughout the country to ascertain their opinions regarding the most needful topics to be discussed, and the men deemed best qualified to write upon each of the topics selected. Underwriters were thereupon secured to guarantee the financial success of the work. The resultant is the volume now appearing. It covers a wide diversity of subjects. Some of the articles present a totality view of Calvinism, others deal with the place of the Bible in the Calvinistic system, or of the church and theology, still others discuss social problems, or culture, or education and science, or certain philosophic views which stand opposed to Calvinism as evolution, pantheism, fatalism, humanism, and rationalism.

The book has no intentions of being exhaustive on any one theme. It intends to be merely an introduction, nothing more. The avowed purpose is to secure a work which shall stimulate the awakened interest in Calvinism and enlighten the public in a semi-popular work on its salient points. It is further intended to draw the Calvinists of South Africa into closer union and to give expression to the fact that Calvinism transcends denominational and provincial barriers. For this reason men of different walks of life and having different denominational affiliations were asked to contribute. Even the internationalism of Calvinism was given expression by inviting Calvinists of eleven of the leading Calvinistic countries to send words of greeting. Thus we find in it the greetings of Dr. H. Colijn, Prime Minister of the Netherlands, Dr. H. H. Kuyper of the Free University of Amsterdam, Dr. D. Maclean of Edinburgh, Dr. W. Kolfhaus of Germany, Dr. J. Bohatec of Vienna, Dr. J. Sebestyen of Budapest, Dr. A. Lecercf of Paris, and others.

The book is marked "Volume One" and gives promise of a second volume to follow. The second volume is to contain, besides several important studies, also a select bibliography, listing the books and magazines of worth on the subject of Calvinism, so arranged that for each field of study — political, social, educational, etc. — the most important works available and the value of each will be indicated.

Anyone who desires to know what Calvinism is all about, and who has a reading knowledge of South African Dutch (which differs slightly from the Holland), will find this volume most helpful to him. The South African Students and their leaders deserve our compliments. We should very much like to see a similar volume published for the benefit of our American Calvinists. It would serve a most useful purpose.

H. HENRY MEETER.

ON REVELATION

THE NEW TESTAMENT IDEA OF REVELATION, by E. F. Scott. Scribner's, New York, 1935. 259 pages, \$2.00.

THE author, a brilliant scholar of Scotch parentage and professor of New Testament Criticism at Union Theological Seminary in New York City, once expressed his distrust of the historical method and of scholars who identified themselves with a definite school, be it liberal or conservative. (*Contemporary American Theology*, 1st series, pages 323 ff.) Said he, "Once I was proud to be considered a liberal and felt that a duty was

laid upon me to take up the advanced position in every controversy. . . . This attitude now strikes me as rather childish." And so it is.

From such a scholar one may look for a frank and interesting discussion of the subject. He will not be disappointed. A Calvinist will find himself glowing with enthusiasm and then becoming frigid in protest as he peruses this thought-provoking work.

Scott proceeds upon the assumption that besides the ordered system in which we live there is another order of reality which religion aims to contact and which sense and intellect cannot apprehend. Animals, scientists, and philosophers are alike unable to arrive at religion. "The facts of religion lie apart from the natural order, and can only be known through Revelation." It implies "the disclosure of a realm of truth which cannot be apprehended by the ordinary processes of thought." Natural revelation is regarded as insufficient. Reason is discredited as a source of religion. The moral consciousness will not do. In fact, revelation alone can give us religion.

After this introductory chapter on the "nature of Revelation," the author takes us with him to the Old Testament, the Jewish Literature, the New Testament, and the Church, in the quest for the meaning of Revelation. He correctly observes that there is the assumption that man of himself cannot know God. Before God can be known he must break through the barrier and come to man. Since the "substance of religion" consists in a living comprehension of God, none of the various historical forms of religion will do. Each died in turn because of its insufficiency. Christianity was given as a revelation and has meaning and power only when so received.

But all this doesn't mean a break with the ranks of the radical schools at all. In Fichte, Schelling, Schleiermacher, Pfeiderer, Ritschl, etc., "the idea of God as self-revealing" and of religion, including Christianity of course, as resting on revelation may be said to be fundamental. Even the pantheist Hegel taught that "it is of the essence of spirit to reveal itself, and Christianity, as the religion in which God and the consciousness of Himself become one in man, is the absolute or *revealed* religion." (See Orr, *Revelation and Inspiration*, p. 3.)

At this particular point Scott may with an engaging smile extend the right hand of fellowship to the liberals and the left hand to the orthodox. And the latter, I fear, will be all too eager to grasp the extended hand, as they have done in the apparently conservative movements represented by Karl Barth, Edwin Lewis and others. The only tenet upon which we can have theological fellowship with others is the objective validity of the inspired Word. By this test we shall know them, whether they are of us or not.

Measured by this standard Scott is, of course, not of us. His view of revelation does not differentiate sharply, if at all, between natural and supernatural methods of divine manifestations. Indeed, Mohammed's revelations are regarded as analogous to those of Jesus. "No end can be served by denying that their (Mohammed's and others') experience was the same in kind as that of Jesus," (p. 78). But the failure to deny it may mean the rejection of the Scriptures as the unique, infallible and final revelation.

This study of revelation bears a psychological, rather than a scriptural or theological stamp. For that reason the work is of great value even though we must dissent from its basic assumption.

Scott deserves credit for drawing men's minds back to the fundamental problem in religion. The historical approach that he adopted and so masterfully pursued has made this work a gold mine of information on the subject. H. S.

BIBLE CHRONOLOGY

THE WONDERS OF BIBLE CHRONOLOGY, by Philip Mauro. *The Perry Studio, Washington, D. C., No date. 99 pages. \$1.25.*

PHILIP MAURO, who is known as a Bible student of great erudition, issued a book in 1922 under the title *The Chronology of the Bible*. In the revised edition, which appeared in 1933, the title was changed so as to suggest the distinctive and unique feature of biblical chronology.

This distinctive and remarkable feature is that it traces in an unbroken line of dated events and personages the progress of God's redemption. Mauro has found redemptive values in the chronology as imbedded in the Scriptures. There is no other chronology in the Scriptures. It presents to us the development from the first Adam to the death of the second Adam, from the beginning of men to the fulness of time.

In the 17th century James Ussher prepared a Bible chronology that was so good that it has been regarded as the standard up to the present time. Scholars have worked on the problem throughout the centuries. In 1913 Dr. Anstey prepared a large work of two volumes calling it *The Romance of Bible Chronology*. Mauro's interest in the subject was awakened by this production. This interest bore fruit in the form of a volume that is brief, clear, and vital.

I am not in a position to judge upon the accuracy of the dates. There seem to be no two authorities that are fully agreed. But I do know that it is refreshing and profitable to peruse a book that designates the spiritual and revelatory factors to be found in Bible chronology. H. S.

IN A PSYCHOPATHIC HOSPITAL

I KNEW 3000 LUNATICS, by Victor R. Small. *Farrar and Rinehart, New York, 1935. 7+273 pp.*

PEOPLE who skip prefaces are going to miss quite the most effective paragraphs in this book. Since long I have had the notion that a psychopathic hospital represents in microcosm all the tragedy, the stark, stalking tragedy, and all the comedy of the macrocosm—the world as we know it. This is well brought out in the preface of the book under review. Says the writer:

"It was a play being enacted on a gigantic stage—a play with a cast of three thousand actors. There was comedy, tragedy, and melodrama; but the whole was without plot and without form. There were many leads, but no supporting rôles. Each actor came upon the stage when self-prompted, spoke his lines, slipped into the wings. Sometimes a hundred crowded the stage simultaneously, each going through his part oblivious of the others and unmindful of the audience. It was the same whether the seats were filled or the house was empty. And there was no curtain.

"And watching, now from an orchestra seat and now from an upper balcony, this continuous performance—a performance that was not interrupted from one year's end to the next—I thought that I must be watching the enactment of a story without meaning; a story of parts of things that, assembled, failed to make a something.

"Then I was privileged to step behind the scenes and view the performance from backstage.

"From this angle it became more interesting. I was surprised to see that in the wings and behind the drops the acting went on. And there I was able to observe the actors more closely, and to learn—but only after long observation—that what I had mistakenly thought to be one stupendous, all-embracing drama, was in reality three thousand dramas; that each actor was putting on an individual show, each show composed of many parts. Some of those parts were vivid and distinct, some sketchy, and some omitted entirely; but, when they were pieced together and properly interpreted, they formed a whole that was complete—a something strange and fantastic, maybe, but certainly not without pattern or meaning.

"And the theater wherein this drama was being enacted was an asylum for the insane; and the actors were the three thousand lunatics confined therein."

One fails to see how that could be improved upon.

Surely, the tragedy is there. This book breathes it. But just as surely is the comedy there. There are excellent examples of it in the book. I have myself found it in asyla. The humor, the wit, the ready repartee to be found in some patients would amaze many a layman. I remember one patient who completely outrivaled our professor of psychiatry in a battle of wits, so much so that there was obvious relief in the class when the patient was led out. I never heard a more ready answer outside of a mental hospital than that of a patient of whom Prof. Murray of Harvard tells the following story: One fine morning Murray, meeting the patient in the hall, greeted him with, "Good morning, Alexander the Great." The patient stood stock-still and with some show of indignation replied, "I'm not Alexander the Great. I'm Julius Cæsar." "What," said Murray, "did not you tell me yesterday that you were Alexander the Great?" "Oh," answered the patient, "but that was by another mother." "Mad," you say? Mad, of course, mad as a March hare, but I wish I were as ready with my replies.

But underneath the indubitable comedy lies tragedy. The very comedy is tragic. Whatever overtones of comedy there may be the fundamental tone is always tragedy. Neither, if properly read, does Small's book, leave any doubt on this point.

Some readers are going to take offense because of some of the sexual incidents in the book. They should not. True, the incidents are told with something of the brutal frankness that characterizes the conversation of some physicians, but the incidents themselves belong in the book. The author is permitting the reader to look behind the screen, and the reader who does not want to see what is there should not look. Abnormal people say and do abnormal things.

One wishes profanity had been kept out of the book. I surmise that, were he to read this, the author would promptly turn on me and beat me with my own stick. He would say that if you venture to look behind the screen you will not only see but you will also hear things, unpleasant things. I grant this. I know from personal experience that, especially in state hospitals, there is much profanity. I once had a patient, a college graduate at that, thrust his face into mine and utter one succession of terrible oaths. Nevertheless, one wishes one might be spared them in print.

There are few lapses. I am dubious about the explanation given on pages 99 and 100 of the terms hallucination and delusion. I doubt, too, that the statistics on the amount of insanity due to syphilis square with the figures given by our best authorities.

German psychologists of a certain type are inordinately fond of saying in the prefaces to their books that they have eschewed all metaphysics. This is seldom true. Here, however, is a book without metaphysics. Nevertheless, since it is quite impossible for anybody to write a book that actually represents a piece of his life without, even though wholly, unintentionally and quite unconsciously, revealing his attitude towards life and the world, so, in the present instance, it is perfectly obvious that the author of the book in question stands on a purely naturalistic basis.

This said, I know of no one book that gives the layman a better conception of life as it is lived in a psychopathic hospital than the book under review. One feels sure that it will never become as classic as has Beers' *A Mind That Found Itself*, but of its kind it is an excellent book, better than the recent, *Behind the Door of Delusion*, which, though in no sense a great book, was no mean performance.

J. BROENE.

WHAT BARTHIANS PREACH

COME, HOLY SPIRIT, by Karl Barth and Eduard Thurneisen. Round Table Press, New York, 1934. \$2.00.

GOD'S SEARCH FOR MAN, by Karl Barth and Eduard Thurneisen. Round Table Press, New York, 1935. \$2.00.

THESE companion volumes are collections of sermons preached by their respective authors upon divers occasions. One is inclined to ask, why these authors saw fit to become bed-

fellows in so singularly individual an enterprise as the publication of sermons. In this field joint authorship is an *unicum*. For they did not compile the sermons of others, but publish their *own* homiletical productions. And they have carried their strange homiletical partnership to an extreme: though, of course, each made and preached his own sermons, they agreed to publish each the other's sermons as well as his own under his name. Publicistically all sermons contained in these volumes—25 in the first and 18 in the second—are credited to both authors, but the fact remains that each author fathered some but not all the sermons. Be that as it may, it cannot be denied that Barth and Thurneisen are *homiletical* twins. It is difficult to assign these sermons to their respective authors. The reviewer has exercised his right of conjecture in pursuance of his natural curiosity, but has not attained to anything like assured results.

But what about the sermons themselves? To begin with, *technically* speaking they are not sermons at all. They answer to the description of essays in certain instances, and to that of meditations in other cases. They are devoid of a definitely homiletical *structure*. They remind one of the homilies of the early church, and like these betray the absence of a specific *technique*. But why should the technical progress of the business of preaching be disregarded? Is there any merit in the homiliary method of preaching, that is necessarily lost in the homiletic technique with which God has blessed His Church in our times?

In still another respect these sermons hardly answer to this title and insofar are not even true to homiliary style. For a homily hugs the text closely. But several of these sermons leave the impression that the text cited is employed as a convenient warrant for holding forth on some subject dear to the preacher's heart, or as evidence that the discussion engaged in has the authoritative support of Scripture. What one fails to find in these sermons is an exemplification of the Reformed conception of "de bediening des Woords" on the basis of textual preaching. The reviewer is firmly persuaded that Reformed homiletics—reference may here justifiably be made to Dr. T. Hoekstra's *Gereformeerde Homiletiek*—is best calculated to open the Scriptures adequately and to feed the flock of God satisfactorily with His Word.

So much as to the *form* of these sermons. Adverse criticism of their formal aspects does not necessarily imply a depreciatory estimate of their substance. Nevertheless, the reviewer is of the opinion that the sermons are liable to certain strictures on the score of their contents. Mention should first of all be made of the obviously paradoxical mould into which a good part of these sermon materials have been cast. Possibly we are here still dealing with their formal side. But it cannot be denied that the antithetical form has been worked so severely in certain instances, that the common reader at least, is at a loss to know what to make of what is said. Perhaps it is not saying too much to declare that one should be fairly conversant with "Barthianism," if he would grasp the sense of certain passages in these sermons. Of course, not all that is said in these sermons is enigmatic and startling. Sometimes the authors express themselves like the average preacher. Why not always? Clarity need not compromise distinctiveness and strength of thought.

If the reviewer should be required to characterize the prevailing tone and temper of these sermons, he would refer to the preaching of John the Baptist by way of comparison. These sermons seem to proceed upon the assumption that the audiences to which they were addressed were comparable to Israel in the Apostolic age. Israel then was still God's covenant people, but Jesus speaks of this people as the *lost* sheep of the house of Israel. And the warp and woof of John the Baptist's preaching was, accordingly, "Repent ye and bring forth fruits worthy of repentance. For the axe is already laid at the root of the tree." The scope of a review does not allow of a reasoned discussion of the need and propriety of such predominantly penitential preaching at the present time. The reviewer is inclined to believe that such preaching is eminently in order in large sections of the

Christian Church. But speaking broadly, these sermons are a bit one-sided in reference to churches in which a relatively sound covenant life in thought and practice prevails through the grace of God.

Viewing the sermons from another angle, it should be observed that justification is stressed far more than sanctification. One is reminded of Kohlbrügge. No doubt, the estimate placed upon their audience goes some distance in explaining the dogmatical accent of the authors. But the reviewer has a lurking suspicion that other theological factors may be at work in this particular emphasis on justification. However, it goes without saying that, generally speaking, it is very much in order today to lay stress on the fundamental significance of justification for "the pursuit of sanctification" (Heb. 12:14).

Again, there is evident in these sermons a strain that for want of a better term may be called mystical. The preachers insist upon the possibility, duty, need, enjoyment, and value of the consistently *coram-deo* life. If these sermons have any distinctive value, it is precisely this feature. They iterate and reiterate the religious postulate of "setting Jehovah always before us" (Ps. 16:8a). This refrain-like repetition of the divine injunction: "seek ye my face" (Ps. 127:8a) is so genuinely Scriptural and typically Reformed, that on this score these sermons cannot but appeal to every Bible-believing heart and inevitably warm every Calvinist's soul. In these times of pronounced atheistic propensities and attitudes nothing is more needful than sermons that call us imperatively into the presence of the living God and importunately beseech the children of men to "walk before God Almighty" (Gen. 17:1).

In conclusion, the sermons leave us before the face of God in deep penitence and humble prostration. They do not impress upon our minds the spiritual correlative of going into God's vineyard to toil for the Master. An ascetic strain seems to be in evidence. If this bias be conscious and its presence intentional, it is no doubt due to the type of the theology of the preachers.

The English translation is excellent in literary respect. The mechanics of the books are satisfactory. The reader may be thankful for the opportunity to hear these representative "Barthians" preach.

S. VOLBEDA.

PROSTATITIS

THE DANGEROUS AGE IN MEN. *A Treatise on the Prostate Gland.* By Chester T. Stone, M.D. MacMillan, New York, 1935. \$1.75.

THE trend of the present age is one away from mysteries and the medical profession is gradually letting the public in on its secrets. *The Dangerous Age in Men* purports to enlighten middle-aged men as to the dangers involved in the gateway to senescence. It is the author's purpose in this small work to develop enough fundamental information so that the novice may have some understanding of the problems that confront men of the so-called involitional period. He discusses the troubles that portend from diseased conditions of the prostate gland. He calls this gland an "unexplored country" to the average layman. Proper precautions, early intervention, and sufficient information will help to overcome most of the difficulties arising from this important sex gland.

In the first part of his book he gives quite a detailed description of the gland and its adnexa with their effects upon the sexual life of the individual particularly at the dangerous age. In the latter part he deals largely with psychic problems such as proper sexual adjustment in married life of both the male and female, closing his remarks by a final chapter on a "Word to the Wives" which is full of sound and healthy advice.

Shorn of some of its technicalities, this book can be read by the purchaser with immense benefit to himself and we can recommend it very highly.

G. J. STUART.

AN AMERICAN NOVEL

LUCY GAYHEART, by Willa Cather. Alfred Knopf, New York, 1935.

SURELY some of the ripest work in American fiction has come from the pen of Willa Cather. Deeply grounded in the rich soil of humanity, expressing the passionate core of human experience against a natural background instinct with color, and tone, her work has that vibrantly sincere ring which is as unmistakable as it is undefinable.

Lucy Gayheart is as vivid as her name. There is sunrise in her eyes, but twilight in her destiny. She studied music in Chicago, "where the air trembled like a tuning-fork with unimaginable possibilities." Clement Sebastian, a singer of genius, was the most real of these. His singing dramatized mood till it burned in the soul. It was a revelation about love as something deeper than ivory castles, and moonlight and mush, as something tragic which inevitably made the lover a hostage to time, place, and circumstance.

There is doom in their love. Its very beginning recalled the words, "Surely that hour foretold sorrow to this." It was a dark cloud in which the sun occasionally shone. Lucy creates something precious in the face of the flux of things, and it is soullessly destroyed. And yet one feels, in Miss Cather's words at another occasion, that "it is as though all human experiences measured against one supreme spiritual experience, were of about the same importance."

The mood, and Miss Cather is most delicately subtle in the portrayal of mood, is that of the littleness and brevity of life, the difficulty of guiding one's personal destiny, and the fact that even the best experiences find "in the sun's bubbling bowl anonymous death." True, Lucy has mystic flashes, an occasional awareness of something more than astronomy in the skies; but there is no conviction, no certainty, no peace. The outline of the story is bleak, and the future dim beyond discernment.

The artist's hand is everywhere present: the sensitive perception of human emotion, the power to narrate, to analyze character, to organize incident to create suspense. And there is always present that magical gift of language. She does not describe a scene alone; its very essence is distilled into unforgettable images, buoyant, rich, discerning. Scenes are humanized; one feels that appearance would but compare with the description.

Lucy Gayheart is rich in the art of words and the portrayal of moods, with an austere but unfailingly interesting narrative.

JOHN TIMMERMAN.

GOD

I knew not what religion was,
Until one day
I lost "religion"
And found God.

Yes, I found God,
The Living God!
One overmastering passion:
God!

And now He is
My joy,
My joy supreme:
My God.

J'AIME DIEU.

WHAT OUR SUBSCRIBERS SAY

CALVIN FORUM — an excellent paper. Just what we want. Send it to me to the other side of the world. Give a big place to equally scholarly articles on missions as you give to other subjects.

Jukao, Ku., China.

LEE. S. HUIZENGA, M.D.

Allow me to congratulate you on the fine initial issue of THE CALVIN FORUM. Without question it is going to meet a great need in the religious and intellectual life of our ministry and laymen.

Grand Haven, Mich.

REV. LEONARD GREENWAY.

I am just an ordinary layman but I enjoy reading magazines of this kind, and I trust that you will be able within a short time to secure many readers for your Monthly. I am enclosing check for \$2.00 for a year's subscription. May the blessing of God rest upon you.

Boise, Idaho.

H. M. NELSON.

I think your undertaking is a very commendable one and one that deserves support. I expect that it will fill a need amongst all those who love the truth and despise modernistic misconceptions.

West Lafayette, Ind.

THOMAS DE VRIES.

It is just the kind of a magazine a minister needs to keep abreast of the times and to broaden his outlook upon the world of religion at large and look at the world movements from the Calvinistic standpoint.

Chicago, Ill.

REV. HARRY HOFFS.

I have received the sample copy of THE CALVIN FORUM and find it to be a magazine which I need. Enclosed is my check . . .

Scottdale, Pa.

JOHN HORSCH.

I cherish the anticipation that the following FORUMS will be in similar vein. We need enlightenment on fundamental principles affecting the ever-changing world of mankind.

Spalding, Neb.

REV. H. J. TIMMER.

We urge our thinking young men and women to subscribe to the new magazine. Your two dollars sent to THE CALVIN FORUM will encourage the publishers and obtain for yourselves a regular monthly visitor that will help you in your struggle.

Grand Rapids, Mich.

R. POSTMA, Editor
Young Calvinist.

I thank you for the copy of THE CALVIN FORUM. The contents were appreciated and I am herewith sending a bank check. . . . Wishing you every success in your new venture.

Tokyo, Japan.

REV. J. TER BORG.

Have enjoyed reading the first issue very much and wish you God's blessing upon your noble undertaking. Yours in the cause for a better informed and more intelligent laity.

Chicago, Ill.

JOHN KLUNDER.

I am enthusiastic about THE CALVIN FORUM. . . . With prayer and consecration this venture ought to be a success.

Englewood, N. J.

REV. J. T. HOOGSTRA.

The number received has disclosed that the anti-Christian forces are more active than I had ever suspected, so that every agency is to be upheld that works to rid the world of their blighting curse.

Vancouver, B. C.

D. MCKENZIE.

Some time ago I received a copy of this interesting monthly. I have read it from beginning to end and then once more, and some sections even more than two times. . . . I do herewith enclose \$2.00 for a year's subscription, and my best wishes to you, Dr. Bouma, and your co-editors. May THE CALVIN FORUM be a real success.

Paterson, N. J.

HARRY P. WINSEMIUS.

Enclosed are two dollars, for which please send me THE CALVIN FORUM as from the first issue. Not one issue would I do without! Long may it live!

Duluth, Minn.

MRS. JOHN O. ANDERSON.

Congratulations on your courage and fine work!

Waukesha, Wis.

G. T. VANDER LUGT.

For years I have been wishing and looking for a strong, sound monthly from Calvin College and Seminary. May God's blessing rest upon it and make this FORUM a rich sphere of effective power, intellectually and spiritually.

Grand Rapids, Mich.

K. SCHOOLLAND.

Kindly add my name to your subscription list. Hearty congratulations on your undertaking! Be assured of my whole-hearted support.

Highland, Ind.

REV. M. VAN DYKE.

We can do little more at present than to welcome joyously this new monthly publication. . . . We are in full accord with the declaration of the editors that "the need of a new magazine for the discussion of (these) issues is apparent."

Chicago, Ill.

F. H. WEZEMAN.

May God prosper your enterprise, which was begun in His name. I for one think that we are in need of just such a monthly. Enclosed find \$2.00 for a year's subscription.

Kalamazoo, Mich.

REV. J. KEIZER.

A very fine piece of work both as to form and content.

Paterson, N. J.

BASTIAN KRUTHOF.

I should like to express my appreciation of the new venture, THE CALVIN FORUM. I am very happy to send in my subscription for the coming year.

Grand Rapids, Mich.

FRANCES VANDER MEY.

THE CALVIN FORUM is a magazine which no alert Christian can afford to miss. If you like THE CALVIN FORUM, kindly recommend it to your friends. Subscription price: Two Dollars a Year. We can still furnish the first number to those who subscribe promptly. Address: Calvin Forum, Calvin College and Seminary, Grand Rapids, Michigan