

THE CALVIN FORUM

A MONTHLY

The Soul's Deep Need
An Editorial

Buchmanism
An Evaluation

The Joseph Story
Thomas Mann's Classic

New Musical Trends
Church and School Choirs

Theodore Beza
Calvin's Successor

Art, Truth, and Beauty
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The CALVIN FORUM

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The CALVIN FORUM

VOLUME IV

GRAND RAPIDS, MICH., JUNE-JULY, 1939

NUMBER 11-12

EDITORIALS

Can Science Save Us?

I HAVE just finished reading and viewing the picture of "America's Future" and "The American Destiny" as *Life's* editors and photographers, together with Walter Lippmann as their seer and prophet, have etched it for the benefit of their millions of American readers. It is supposed to be a picture of achievement, of aspiration, of hope and enthusiasm, of courage to face the future. Somehow it has left me sad, inexpressibly sad.

Of course, there is much in this cross section of American life in 1939 and, by way of projection, in 1960 that one desires to appreciate. Who would think lightly of the development of the natural resources of the great Northwest? Who would care to underestimate the progress made in the field of applied science? Who would care to deny that the projected picture of America in 1960 presents us with a number of interesting improvements in the field of transportation, building construction, and the like? And who that has carefully studied the two dozen still pictures of "the evolution of U. S. urban living" is not impressed with the faithful portrayal of the actual transformation that has taken place on this score? It is not to this that one objects or would demur.

But all this turns into downright tragedy when one reads of the significance, meaning, and value ascribed to these actual or projected facts. It is the "American" philosophy of life reflected unmistakably in this special edition of *Life* which fills one with deep disappointment. Here is a eulogy, in word and picture, of the religion of science. Here is the glorification of technical, scientific progress as the great end of human living. Here is scientific, naturalistic Humanism presented enthusiastically as man's only hope for the future—as his religion, as the ultimate philosophy of life.

No, I would not discredit science. Both pure and applied "science" have their proper place in human life. I thoroughly appreciate my Pontiac, and I would not have my wife do without her Norge, her Hoover, her Maytag, and what not. But when, O when will we learn that these things only touch the fringe of life? When will we wake up to the fact that improvement of the tools of existence is not the same as perfecting the art of living? When will we give up the foolish notion that we are getting somewhere just because we travel at the rate

of 100 miles per hour? When will Americans grow up to know the difference—and what a difference it is!—between fun and joy, between amusement and happiness, between physical comfort and spiritual satisfaction?
C. B.

The Soul's Deep Need

I LOOK again upon *Life's* kaleidoscopic "Portrait of America, 1939." This colorful panorama of our continent from Atlantic to Pacific is deeply significant. Here are ocean liners, sky scrapers, steel works, oil derricks, radio towers, stock yards, harvesting machines, trailers, speeding autos, football stadiums, race tracks, Hollywood stars, railroads, aeroplanes, gas stations, bathing beaches, university buildings, world expositions, tunnels, mountains, farms, cowboys, silos, grain elevators, cattle ranches, pleasure yachts. And then, tucked away in one of the Southern states and partly hid behind a New England hill, you see a church steeple. That church steeple once dominated the American scene, when our country was still in its infancy. Today it is overtopped by sky scrapers, smoke stacks, and oil derricks. And, what is infinitely worse, the church and all it stands for has been largely crowded out of the American mind by the things that strike the eye, by the comforts of the body, by the pleasures of life, by the accomplishments of applied science. Our Lord's Days dedicated to worship have become week-ends devoted to carnal pleasure.

That, it would appear, is our fundamental malady. We have put God out of the picture. We have thrust religion into a position of insignificance. We have treated the church with condescension and pity, if we have not completely ignored it. We have travelled the way from Puritanism to Pragmatism. We have thrust God out and placed ourselves on the throne of our lives. That is America's sickness and—unless God intervene—it will prove a sickness unto death.

We must face about as a nation. We must stop dreaming of scientific utopias that cannot be the eschatologies of our soul. We must cease this foolish intoxication of ourselves with a draft that is but a mixture of money, speed, pleasure, physical comfort, fun. We must break with this practice of filling our bellies with the husks that only the swine should eat.

Indeed, the soul's deep need is not met by the prophets of this religion of scientific progress and achievement. Technology, money, speed, pleasure, and physical comforts cannot satisfy the soul that has been made by God and is restless within man until it rests in Him. The deep need of the soul of America is its return to the living God, the God of the Scriptures.

C. B.

The Torch of Liberty Still Burns

MORE meaningful than ever on our coming Independence Day will be the symbolism of the statue of liberty in New York harbor. Originally the Fourth of July stood for the celebration of our independence from England, our mother country. Today the particular grievances of the colonists against that mother country do not loom up large in our celebration of the Fourth, and it is well that they don't. America has grown into a great nation, and a nation with a tremendous responsibility in a world of totalitarianism, autocracy, persecution, pogroms, and concentration camps. For decades in the nineteenth century the statue of liberty on Bedloe Island was the symbol of welcome to our shores for millions of immigrants seeking what they could not find in their home lands: freedom—whether economic, political, or religious. Of late the international scene has undergone vast changes. The nations of the world are lined up into two groups: those which believe in democracy and freedom and those which stand for autocracy and dictatorship. Under these circumstances America in a very natural way becomes the champion of liberty, not only for itself, but as an ideal for the whole world. But it must be perfectly clear to any careful observer of world trends that this championing of liberty on our part is not a mere matter of playing Santa Claus to the rest of the world. A Santa Claus feels quite complacent in his role. A Santa Claus is welcomed by everyone as he generously passes around his gifts. But the gift of liberty is spurned by millions of people and by outstanding nations today. We must uphold the ideal of liberty in the face of opposition, of contempt, of bitter assault. It is just in this light that our American liberties will gain a new and deeper meaning for ourselves as well as for others. In the face of the rising tide of intolerance, of dictatorship, and of persecution we appreciate more deeply than ever the liberties that are ours, of which the torch lifted high in New York harbor is the shining symbol.

C. B.

Hyphenated Americanism Must Cease

Much that was formerly decried as hyphenated Americanism was perfectly consistent with loyalty on the part of naturalized immigrants to America, the land of their adoption. The desire on

the part of such naturalized Americans to be true to the best in the cultural traditions of their mother country was unobjectionable. The existence of German-American, Polish-American, Italian-American and similar hyphenated societies, and the use of both flags on festive occasions of such societies—all this did not conflict with loyalty to the American nation. Today, however, we are witnessing an entirely different situation. Hyphenated Americanism is assuming a serious form. When American citizens swear virtual allegiance to Adolf Hitler, they are disloyal to the country of their adoption. Every foreign-born American citizen at the time of his naturalization swears off allegiance to the government of the nation from which he hails. By solemn oath he then declares that he will be loyal to the government and the nation whose citizenship he seeks. By this token all persons who in their heart are enthusiastic about the government and the political ideology of Russia or Germany rather than that of America, the country of their adoption, are unfit for American citizenship. When these persons join societies whose avowed aim is to strengthen the hands of a foreign nation and its foreign political ideology and they pledge to these the love of their hearts, the situation becomes very serious. When such foreign-American groups, moreover, display an enthusiasm for the dictator heads of such foreign nations which can be interpreted in no other way than as an expression of fealty to such dictators and their political philosophy, there is only one thing to say, viz., that such people are traitors to the nation of their adoption. Whoever believes in a Stalin, a Hitler, or a Mussolini and swears to be loyal to any one of them and the political system which they represent, is not a fit American citizen. It has become abundantly clear by this time that the German-American Bund and similar societies are disloyal to the spirit and the principles of America and that its members cannot be loyal to our government and also be sincere about their membership in these hyphenated societies. When, in addition, these hyphenated Americans use the very liberty which they enjoy under the American constitution to agitate for the overthrow of the government whose protection they seek and enjoy with the aim of introducing a regime that is utterly foreign to the genius of American democracy and liberty, it would seem that the time has come to call a halt. There is in these days no room for a divided loyalty on the part of naturalized Americans. If their heart is with the nation that gave them birth and the political system which it champions, let them renounce their American citizenship and return to the country whence they came. If this virulent type of hyphenated Americanism continues to flourish, the American government may have to take drastic steps to make clear to such citizens what loyalty to the country of their adoption means.

C. B.

To the Cambridge Conference

DURING the greater part of the summer the Editor expects to be in Europe. He has accepted an invitation to be one of the speakers at the forthcoming International Conference of Evangelical Students scheduled to be held at Cambridge University, Cambridge, England, during the closing days of June and the opening days of July. A preliminary program of this conference may be found elsewhere in this issue. While abroad, the Editor not only plans to visit England, but also Scotland and the Netherlands. Apart from the chief task which occasions this visit, he aims to utilize this opportunity chiefly by making personal contacts with evangelical, especially Calvinistic, leaders in the countries mentioned, in order that in this way bonds of fellowship between Calvinistic groups and agencies in our land and those abroad may be strengthened. Professor Henry Schultze, who has been a member of the Editorial Committee from the inception of our publication, will act as editor in our absence. Kindly address all editorial correspondence for this summer not to the undersigned but simply to: Editor THE CALVIN FORUM, Calvin Seminary, Grand Rapids, Michigan, and it will come to the desk of Professor Schultze. All subscription correspondence should go to the business office and should be simply addressed: THE CALVIN FORUM, Business Office, Calvin Seminary, Grand Rapids, Michigan. The personal address of the Editor, while abroad, will be: c-o Dr. Douglas Johnson, Inter-Varsity Fellowship, 39 Bradford Square, London, W.C. 1, England. Dr. Johnson is not only the general secretary of the British Inter-Varsity Fellowship of Evangelical Student Unions, which has its headquarters in London, but he also serves as secretary for the international conference to be held at Cambridge. Of this international group the British Inter-Varsity Fellowship, the Dutch "Calvinistische Studenten," and the Danish, Norwegian, Swedish, and Finnish evangelical student organizations are constituent members. Professor G. Ch. Aalders of the Free University, Amsterdam, who at present is visiting America, is one of four members of the Advisory Committee of the international movement. The entire movement is distinctly evangelical and orthodox and in many cases Calvinists hold influential positions of leadership. A large delegation of students is expected from the continent, from the Scandinavian countries, and especially from England and Scotland. C. B.

Looking Forward

WITH this issue THE CALVIN FORUM completes the fourth year of its existence. As in previous years, an index of the current volume is

found on the last pages of the present issue. As we enter upon the fifth year with the next number—due to appear toward the end of August—we do so with gratitude to God and in humble reliance upon Him. It is the cause of His truth, His gospel, His Kingdom, that we have striven—though in imperfection—to serve, and we hope to be even more in earnest about pursuing that goal as the years go by.

We feel greatly encouraged by the reception which our paper is increasingly receiving. This summer and during the year which lies ahead plans are being executed by which the circulation will be increased. Mr. Cornelius Van Malsen, the Christian business man to whom reference was made in an earlier issue, has in the same unselfish spirit in which all associated with THE CALVIN FORUM have labored from the beginning, offered to give of his time, thought, and effort to promote an expansion program for the circulation of our magazine. We also deeply appreciate the good will and co-operation of many of our subscribers who are doing their part in making our magazine better known and more widely read. Since THE CALVIN FORUM would solely serve the cause of truth and is in no sense of the word a commercial venture, we feel justified in considering every subscriber a member of THE CALVIN FORUM family and interested in the furthering of its aims and objectives. It is in this spirit that editors, correspondents, business office, solicitors, printers, and subscribers all have done their part in making THE CALVIN FORUM a success. At the close of the fourth year and the beginning of the fifth of our publication, we take this opportunity to express our deep appreciation to all for this helpful and co-operative attitude.

Meanwhile the editors will strive constantly to improve the contents of the magazine. We welcome the youthful writer who, under the pseudonym of Ala Bandon, has recently begun to grace our pages with his column of pungent, keen comment on life and some of its problems. We like his pep and punch and trust our readers do likewise. The editor has also received a promise from Professor Schultze, a member of the Editorial Committee, who for some years has successfully conducted a monthly religious question hour over Radio Station WOOD, to write up for the columns of our paper much of this material which goes over the air from month to month. The instructive and widely appreciated replies of this Christian leader, instead of only going into the ether, will in this way be given a more lasting form for the benefit of our readers. Other new features may be introduced from time to time. It is also probable that the editor will send some of his observations and reflections from abroad for insertion as Editorial Correspondence in the coming issue or issues.

Meanwhile, Godspeed to every member of our Calvin Forum family!
C. B.

WHAT IS WRONG WITH BUCHMANISM?

Henry J. Triezenberg

Minister Christian Reformed Church, Rock Valley, Iowa

SOMEONE has said that the sects represent the unpaid bills of the church. That there is a great deal of truth in this no one will deny. Whatever scriptural truth the church neglects to teach or to stress properly is seized by some sect, which makes that particular truth its shibboleth, and exploits it at the expense of the whole truth revealed in the Word of God. Whenever the church as a whole lapses into dead formalism and sterile conventionalism, some movement like Buchmanism will come along and attempt to take over the work which the church neglects to perform.

Who are these Buchmanites? They are not a sect, at least they do not want to be one. Up to the present they are not a formal organization at all, though the logic of events may force them into one. "They are not an organization. None can tell their number. For in their own words: 'You can't join, you can't resign; you are either in or out by the quality of the life you live.'" (A. J. Russell: *For Sinners Only*, seventh printing, p. 1.)

Buchmanism may perhaps most correctly be designated as a Group Movement within the church. It calls itself the Oxford Group Movement. Groupers meet informally at "house parties" where members of every church or of no church meet on terms of equality, and where they "share" experiences. Some of the leaders are active pastors of churches, as for example the Rev. "Sam" Shoemaker, others like "Frank" Buchman himself, have no fixed charge but go out as "teams" of missionaries to almost every country in the world. These workers do not receive fixed salaries, but they usually manage to dress well, travel first class and stay at the best hotels. They work with all classes of people but aim particularly to reach the "ups and outs."

To Turn the World Upside Down

What is their aim? It is not to replace the church, nor even to gain converts for any existing church organization at the expense of others. The Groupers are urged to remain in the churches where they are or, if they are not a member of any church, to join that particular organization which seems most suited to their individual circumstances and background, *there to act as a leaven for revitalizing the institution.* Buchmanism has for its outspoken purpose exactly that: to be the leaven that will change individual lives into dynamic cells of Christian activity, and thus to permeate the church and, through the church, society with the principles of "first century christianity." This is evident even in the names by which the Groupers prefer to designate themselves, especially since Oxford University seems increasingly inclined to wash its hands of

them. They like to speak of themselves as "First Century Fellowship" or "Life Changers." In the phrase of Hugh Redwood, their aim is "changing life on a colossal scale." They confidently expect their movement to supply the dynamic which the church seems to have lost, to "turn the world upside down." "Frank Buchman himself, in an address which he gave before fifteen hundred people in the Academy of Music, Philadelphia, Pa., in June, 1936, defined the purpose and aim of the movement as follows:

"The Oxford Group is a Christian Revolution whose concern is vital christianity. Its aim is a new social order under the dictatorship of the Spirit of God, making for better human relationships, for unselfish co-operation, for cleaner politics, for the elimination of political, industrial, and racial antagonisms.'" (Harold T. Commons: *Buchmanism*, p. 5.) See also Russel in *Op. Cit.*, p. 286.

It cannot be denied that the movement has made a great stir in the religious world since Dr. Buchman started his work among the students of Oxford University in 1921. There are groupers in almost every denomination, not only in this country but all over the globe. Dr. E. D. Kraan, who wrote a series of articles on the movement for "De Reformatie" some four years ago, says that at that time the Fellowship was having a strong appeal to many in the Reformed Churches of the Netherlands. The groupers are particularly well represented on the Mission Fields of the world, so it seems, not only among the "liberals" but also among the "evangelicals." Buchmanite words and phrases such as "sharing," "guidance," and "quiet time" are becoming familiar to many christians back home through missionary literature.

A Moral Cathartic?

What must we think of the movement?

To answer this question intelligently we must first of all determine what our criterion is to be. As an instrument to effect moral housecleaning in many discouraged and world-weary sinners, especially among the higher classes, Buchmanism has been phenomenally successful. Time after time it has obtained results where other agencies had failed. The literature of the movement is replete with victories over liquor, dishonesty, impurity, hate, greed, fear, etc., and we have no reason to doubt the trustworthiness of the stories. But moral reformation and even religious fervor of a kind is not necessarily biblical christianity. The following confession, which is quite typical, does not strike us as the language of one, who has learned to cry out of a broken and contrite heart for forgiveness, and

to trust as an unworthy sinner in the saving merits of Christ alone. It is taken from p. 170 of *The Big Bender* by Charles Clapp, Jr., and quoted by permission of the publishers, Harper and Bros., New York: "I have not become absolutely honest, pure, unselfish, and loving—hell, no, nowhere near. But whereas I used to be a drunk—now I do not drink at all; I used to think of no one but myself—now I endeavor to be considerate of others; I used to lie when I felt like it—now I try to tell the truth; I used to look down on most people—now I see qualities in them which I never knew existed; I used to be restless and unhappy—now I am calm and happy; I used to think the other fellow was always wrong—now I do not; I used to feel that conditions, times, the town, the state, the country, and the world were at fault and should be changed—now I realize that it is individuals like myself who need to be changed."

The apostle Paul, too, before his conversion, was a highly moral and upright man according to the standards of his religious world, and a dynamic life-changer besides. Was he not a Pharisee of the Pharisees, of whom our Lord himself testifies that they compassed sea and land to make one convert? Yet this same Paul, after he came to know Christ as his Savior, and learned to rejoice in the righteousness which is by faith in Christ alone, counted all his former moral excellence and religious fervor as so much refuse.

And so, when we try to evaluate the movement in this brief article we have in mind the question: Is it to be welcomed as a return to biblical Christianity which it claims to be? Is the Holy Spirit reforming and revitalizing the church through it, as we are told? We do not ask: Are there not many truly regenerated and converted men and women in the movement? We do not presume to be a judge of that. Our concern is with the movement as such, more particularly with its teachings. What does Buchmanism teach?

Does It Honor God's Word?

The first thing that strikes us is that in every former reformation or revival of the church, the Holy Spirit always led the church back to the Bible as the inspired Word of God. Does Buchmanism do this too? The opposite seems to be the case. We are told by those who know that there is "a lack of Bible teaching and instruction in the Word." (Commons, *op. cit.*, p. 2.) "With the Groups the Word of God amounts to a fetish. The only reason why religious liberals can consort with a movement which presumably attaches as much significance to the Bible as evangelicals do, is because the Groups are really non-doctrinal and mystical. The Bible, for the Groups, to all intents and purposes is only the New Testament." (Wm. J. Jones, in *Buchmanism: an Appraisal*, pp. 11 and 12.)

But there is something much more serious in this connection. The Buchmanites do not preach, they tell their experiences, "just like the apostles did."

And the impression is given that these experiences of "changed" men and women today are on the same level as the experiences of the apostles which we have in the New Testament, which is supposed to be proved also by the similarity of the results obtained. Moreover, through "guidance" during his "quiet time" the Buchmanite claims to receive definite and direct messages from the Holy Spirit. Like the Mormons, the Christian Scientists and many Spiritualists the Buchmanite recognizes the Bible as God's Word for a certain time and a certain set of circumstances, but like these sects he also claims to have something more immediate and positive to supplement the Bible: in this case daily guidance. "We cannot be satisfied with just clinging to the former expressions of the will of our Father: our need is to know the present will of our Father. Next to the bible, which is eternal and universal, we need messages from God, which are for us personally, and applicable to the circumstances of today." (Kraan, quoting Oehler and Shoemaker in *Reformatie*, July 19, 1935.)

It need not be stressed what all this amounts to. It amounts to the rejection of the Bible as the infallible and all-sufficient, complete Word of God. According to Gaebelein, Buchman deems it of no significance if someone denies the absolute trustworthiness of God's infallible Word. (Gaebelein: *Buchmanism*, p. 7.) Here Buchmanism goes *fundamentally* wrong and manifests the characteristics of false prophecy.

Its Doctrinal Indifferentism

When we ask: What does Buchmanism teach? the second thing that strikes us is the vagueness of doctrinal terminology. We soon learn, however, that this haziness is intentional. For it is a fundamental tenet of Buchmanism that *doctrine is unimportant*. It is life that counts. If you can get a man to endeavor consistently to live on the basis of the "four Absolutes of Christ," to-wit: Absolute Honesty, Absolute Purity, Absolute Unselfishness, and Absolute Love—it matters little what he *believes* about the Bible, about God, the atonement, etc. If people show a disposition to question some of Frank Buchman's religious teachings, he thinks he has effectively silenced them by asking them the question: "How many persons did you ever change?" "While he is sensitive to unfair criticism of his work, and has the settled conviction that the Holy Spirit is with him, he dislikes arguing about the rightness of his methods of teaching. He prefers to change his critics, thereby giving them a personal demonstration of the practicality of his work." (A. J. Russell, quoted by Wm. Jones in *op. cit.*, p. 2.)

Here, however, the Buchmanites clearly contradict themselves. They say that their aim is to restore the "First Century Fellowship" of the christian church. But these First Century christians did not think lightly of Scriptural teaching and correct biblical doctrine. They "continued stedfastly in the

apostles' teaching (this comes first) and fellowship, in the breaking of bread, and the prayers." Acts 2:42.

Now it is our contention that exactly this fundamental tenet of doctrinal indifferentism, a position that contradicts the Bible at its very core, and on its every page, should put the evangelical christian on his guard against it. For what does it amount to? It amounts to the reintroduction with a vengeance of that old heresy that salvation is by works and not by grace. Says one who was closely connected with the Group for over three years and who took part in many "house parties": "Both Modernists and Fundamentalists, believers and unbelievers, are welcomed into the Fellowship on the basis of a common experience of sin, confession and surrender. No questions are asked as to belief. And while some claim to be Fundamentalists, doctrine is never mentioned, and there are many open modernists in their ranks. . . . The movement cares not what a man believes, but how he lives. This is salvation by works, instead of by grace through faith." (H. T. Commons in *op. cit.*, p. 2.)

Of course no religious movement can escape making doctrinal statements. To say that one's convictions about truths revealed in the Scriptures are of little significance in the matter of salvation is itself a doctrinal statement. So is the dictum that "religion is betting one's life that there is a God." (Russell: *For Sinners Only*, p. 4.) But it is false doctrine. It is substituting a gambling proposition for the Scriptural truth that "faith is an assurance of things hoped for, a conviction of things not seen." Heb. 11:1. It ignores and contradicts the requirement of the Word of God that "he that cometh to God must believe that He is and that He is a rewarder of them that seek after him." vs. 6.

How About Christ's Atonement?

I realize that it would not be difficult to make a sort of anthology of isolated passages from the works of Russell, Shoemaker, Begbie, Allen, and others that have an orthodox ring to them. They speak of faith in a personal God, the Father of our Lord Jesus Christ, of Jesus as the Son of God come in the flesh, yes, of Jesus as the Son of God who left heaven's glory at God's right hand. But of what significance are such statements if at the same time it is held that you may have different convictions about these matters without disqualifying you as a good christian or even as an effective "life-changer"? Buchman deems it of little or no significance if one feels inclined to doubt the knowledge of the infallible Son of God. After all He died with a cry of despair upon his lips. (Kraan in *De Reformatie* of Aug. 9, 1935.)

The scriptural Gospel of salvation by grace through faith in Christ alone, who by his atoning death satisfied the demands of God's justice for us, is not proclaimed at the house parties, nor is it so taught in the Buchmanite writings. If that happens to be your "theory of the atonement," it need not

disqualify you as a Grouper, but you must understand that there are at present forty other theories of the Atonement, and as far as the Group is concerned, it seems to matter very little which of these you hold. No wonder that modernists feel themselves perfectly at home in the Fellowship.

Still the Buchmanites are pretty generally agreed among themselves that the *Scriptural teaching* of the Atonement is not what they want. "Jesus undoubtedly bore the sin of the world. There is *some truth* in the statement that 'God made him who knew no sin to be sin for us.' But He did not bear our sins as our Substitute who assumed our guilt. He bore our sins even as a mother bears the shame of her wayward son, who keeps on agonizing and praying for him." (Kraan, *op. cit.*, quoting Shoemaker's *Children of the Second Birth*.) "Jesus certainly bore wrath, but not the wrath of God against sin, for there is in God no wrath to be placated. No, He bore the wrath of the world, the evil of wrathful men against himself." (Kraan, *op. cit.*, quoting Begbie and Russell.) "Jesus saves in the sense that by and through his cross men are moved to surrender to him. And this surrender does not consist in believingly accepting the promise of the Gospel, and the grace of God revealed therein, but in gratitude. Only when Zaccheus declared that he would observe the law of God and make full restitution did Jesus say that salvation had come to his house." (Kraan, *op. cit.*, quoting Russell's *For Sinners Only*.)

Who Saves the Sinner?

Indeed, the gospel of Buchmanism is not the gospel of Scripture. With all its emphasis on sin and surrender, it does not in reality know what sin is. It does not regard the natural man as dead in trespasses and sin. "Frank declines to accept the division of men into two classes—the saved and the unsaved," says Russell. "The best definition of sin that we have," says Buchman himself, "is that sin is anything in my life that keeps me from God and other people." To be saved from sin it is not necessary, according to Buchmanism, that the Son of God should die in human nature as my Substitute, but that I should be moved (as any natural man may be moved) by the contemplation of God's love somehow manifested in the cross of Christ, to surrender to his will, henceforth to live a life of Absolute Honesty, Purity, Unselfishness, and Love.

This surrender is facilitated by "sharing," by which Buchmanism understands confession of one's failures and meannesses, and impurities to another person, who in turn shares *his* failures and sins, but also—being a "changed" person—his successes and triumphs. Now it is undoubtedly scriptural that if we have wronged another person, we must confess this particular wrong not only to God but also to the person concerned. But this is a far cry from the Buchmanite "sharing" which encourages the burdened soul to obtain release from his sins by pouring all his perversities, particularly, too, his impurities, into the ears of a sympathetic human life-

changer. It is supposed to be a psychological device for making it easier to prevent a relapse into the same sins. But it also subtly suggests the idea that sin thus "shared" is now also done away with.

To sum up:

Bible Christianity versus Buchmanism

Christianity is the religion of the Scriptures, wherein the Holy Spirit once for all revealed God's way of salvation to Christ, as well as the precepts by which those who are saved must be guided in living to the glory of their God and Savior. Buchmanism is the religion of immediate and mystical guidance, purporting to come from the Holy Spirit. It thus denies the sufficiency of the Scriptures and the fulness of God's revelation in Christ.

Christianity is the religion of the broken heart. Buchmanism is the religion of hilarious release through sharing. The cry: "Against Thee, Thee only have I sinned and done evil in thy sight," is not heard at the house parties.

Christianity is the religion of the new birth. Natural man, dead in trespasses and sin, must be renewed by the Spirit of God: he must be born again before he can even see the Kingdom of God. Buchmanism is the religion of the new resolution. A man must be "changed" by submitting to the technique of human life-changers.

Christianity is the religion of salvation by grace through faith in the Son of God who suffered and died in his assumed human nature for our sins, who took our guilt upon himself and was made a curse for us that we might be accounted righteous in him before God. Buchmanism is the religion of salvation by works, by living on the basis of the "four Absolutes of Christ."

Consequently we deny the claim that Buchmanism is used by the Holy Spirit as an instrument to revive his church in the sense and according to the pattern of Scripture. We reject the Movement, not—as is sometimes insinuated—because we hesitate to submit to the radical treatment Buchmanism prescribes, but exactly because our trouble is too deep-seated and too deadly to be cured by the quack remedies the Movement employs. Buchmanism is not nearly radical enough to satisfy us. The Scriptures are. They really disclose to us the root of all our misery and also prescribe the only truly effective remedy.

"To the law and to the testimony! *If they speak not according to this word*, surely there is no morning for them." Isaiah 8:20.

CHILDREN'S DAY

ONE day this month is Children's Day, says my calendar. But, of course my calendar is mistaken, it can't be expected to know differently, but every day is Children's Day and has been for much too long. Immaturity and childish ideas are now the thing.

Like children, dashing madly over the sand to open water, we have accepted radical progressivism as the standard of social solutions. If you are in a labyrinth and going back seems too dull and the walls resist drilling through, why, just take wings and fly out. In this fairy-land of ours life is just a bowl of cherries.

We used to sit in our High School sociology class and glibly solve the world's problems and then blithely follow the bell out to lunch. How like children, we and our solutions! Even we were surprised to find that anyone took them seriously enough to put them into practice. Experiments at the cost of experience!

A little boy is digging a hole and tosses the dirt over the wall and digs a second hole to fill the first and runs out to play at something else confident that somehow his damage to the yard will be rectified. Do you want to label the holes? Try labeling the first "U. S. Treasury" and the second "America's Pocket-book." Putting the nation in debt to feed the citizens and putting the citizens in debt to get the nation out! Where does "nation" leave off and "citizens" begin?

How like children are whole nations of people, submissive and obedient to the Father-Dictator who feeds them from a fraction of their own income and lulls them to sleep with propaganda bed-time stories, usually about the dragon-nations that he has conquered today. The cause for this infantosis malady is a sort of ennui. Not so much laziness as a nearly universal boredom that "can't be bothered." Rather than make up our own minds on current movements, we let commentators and political axe-grinders think for us. Rather than digest a good book for ourselves, we dine on pre-digested reviews and outlines or just look at pictures.

Honest Ben Franklin would say of this generation, "He who cannot make up his own mind must be content to rest uneasy on someone else's." Solomon spoke for this 20th century, "Every prudent man worketh with knowledge, but the fool flaunteth his folly."

ALA BANDON.

"IF YE ABIDE IN ME"

When we have passed over
To the other side
We shall have no need of a human touch
It will not matter then what now means so much;
All yearnings and need shall be satisfied
When we have passed over to the other side
Because in our Savior we there shall abide.

—JOAN GEISEL GARDNER.

ST. JOHN AND GREEK INTELLECTUALISM

Jesse De Boer

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ON occasion St. John has been thought of as the most Greek of the apostles. Many of his utterances are clothed in language that has a Greek flavor, and some of his ideas seem to be extensions of Greek modes of thinking. John seems to be setting the Gospel message in a framework of Greek thought, and as doing this is assessed as the man who began the long-enduring attempt to press revealed truth into the mold of science as this had been determined by the Greeks. The outcome of that attempt is the science of theology as we now know it.

But there is one thing in John to which the greatest of Greek minds, and I refer to Plato and Aristotle, would never accede. This is his Christian conception of the forthright relation to God of every man—scientist or bricklayer, professional man or shop worker. For John Christ Jesus comes to men independently of their social rank or stage of intellectual development. Every man, under grace, is in a position to face the great challenge of the Christ, and having faced it affirmatively, to know the will of God and to make it live in the pedestrian series of claims to choice.

The Greeks, and again I think of Plato and Aristotle, value intellectual development above the perfection of any other human function or capacity. This evaluation forces them to assert that the highest eminence in Heaven is reserved for philosophers; salvation is, for Plato and Aristotle, contingent on world-encompassing knowledge. This same evaluation compels Plato and Aristotle to profess an immortality, not of the person, but only of his reason as loose from sensation and memory—in a word, impersonal immortality. It forces Plato to project an ideal society composed of three classes, one of which is freighted with the responsibility of leadership while the other two have no calling but to follow; the latter have no voice in choice of policy or direction. Finally, it forces Plato to demand that the rulers abstain from ownership of property, from ordinary family ties, from any attachment less than attachment to the state as a whole. Plato feels that the lesser attachments, with their obligations and claims, make the greater, that to society as a whole, difficult if not impossible; attention to the home and business excludes devotion to society.

John, together with all Christians, opposes this Greek intellectualism. Of course, he does not deny the high value of intellectual perfection. But he does teach that the Son of God "became flesh and dwelt among us," and that all those that surrender to Him are given the right to become children of God. Not knowledge, but one's relation to Christ, decides salvation; and Christ comes to man without

specifying intellectual qualifications. He entered our life and took His place in human society; and hence life is sanctified in all its myriad details. Every attachment becomes an arena for the expression of God's will. Society does not fall into classes, one of which is to direct and the others merely to obey. Interest in the family, property, and other mundane institutions does not obstruct one's service of society and God; rather, only through the lower and restricted attachments can we develop the higher and broader. And immortality is personal; the whole man is redeemed.

You and I should not slight our heritage, based as it is on God's self-revelation in Christ. It liberates us from incomplete and warped ideals and challenges us to make our response to Christ live in and through every choice and overt act. Mere contemplation is less than half the Christian life.

Chapel Talk, April 1939.

I KNOW

Men ply me oft with questions hard,
Who do not know my Lord;
My wisdom fails, I only point
To God's unerring Word.
Perhaps they scorn and question it,
But One with greater might
Has set His stamp upon it,
And I know that it is right.

I cannot tell why God should form
The world the way it is,
Or why He made us humans
In this grand plan of His;
But still the One whose matchless voice
Has summoned forth the light
Is great enough to give me cause
To know that it is right.

Men criticize God's purpose
In His great redemptive plan;
They fail to see the justice
In the way He deals with man.
My own security can't put
Another's doubts to flight;
And though I can't explain it all,
I know that it is right.

—VERNA S. TEEUWISSEN.

THOMAS MANN'S JOSEPH STORY

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THIS masterpiece consists of three books, *Joseph and His Brothers*, *Young Joseph*, and *Joseph in Egypt*. A fourth volume, *The Nourisher*, will bring this epic to a close. It is hoped that it will be published before some of us pluck our beards.

The first book deals with Joseph and Jacob and brings the reader to Rachel's death. The second carries us on to the pit and Joseph's passing into the hands of the Ishmaelites. The third, which has been called "perhaps the greatest creative work of the twentieth century," tells the story of Joseph's journey to Egypt, his unprecedented rise there, and his sad, yet ordained fall.

In this modern but classic epic Mann goes beyond the subdued pessimism of *Buddenbrooks* and *The Magic Mountain*. There is more of that "smiling knowledge of the future" of which Mann speaks in his lecture on Freud. The process is from Lübeck to Europe to the international situation. So thinks Slochower whose interpretative studies are essential to an understanding of Thomas Mann. The story "is an amazing synthesis of poetry and criticism, of myth and psychology, a union of pre- and post-political thinking charged with the historical dynamics in the midst of which it was composed."

The story of Joseph can be read for sheer enjoyment. Even Mann's version satisfies in this respect. But even as the Bible story is not mere narrative, so Mann attempts to interpret. He is interested in the undercurrents, and I might say, the overcurrents. It is a tribute to the Bible's presentation that a contemporary author can weave an epic out of an old but unfading theme.

The Timeless Myth

The very first sentence of the first book is a very telling one. "The well of the past is very deep." There Mann hints at the theory of mythical causation that explains the story. Perhaps I should say that this theory darkens the story until we see the light. According to Mann there are archetypal situations and personalities from which individual situations and personalities take their lead. These former are "Platonic universals shot through with Aristotelian dynamics" to make for the eternal unrest there is in individual variations. In human history characters repeat themselves but not exactly. The manifestations of the prototypes reappear with differences. Joseph relives the myth of Tamuz-Osiris. Eliezer, Jacob's steward, relives the Eliezer of Abraham's day. Abraham has had his predecessor. All the predecessors have had their types that went before. We never deal purely with originals. So the well of time is very deep. Timelessness is the *leitmotif* of the story, and Mann uses it most skillfully.

In his lecture on Freud Mann himself defines mythical causation when he says: "The myth is the foundation of life; it is the timeless schema, the pious formula into which life flows when it reproduces its traits out of the unconscious." He also illustrates the theory. When Napoleon conquered the east, he said, "I am Alexander." When Jesus cried out on the cross, he as much as said, "You see, it is I." Many types preceded him.

Perhaps Hitler, whom I seem to love very much, could say, "I am Loki, the mischievous god." Or perhaps Mussolini could say, "I am Caesar. Compare our busts." I beg forgiveness of Mann for bringing this in.

Symbolistic Manipulation

The Joseph story is shot through with symbolism as Slochower points out. Jacob is dualistic; in him are rootedness and restlessness. His going to Laban is movement from the naive to sophistication. Joseph represents culture; his brothers, the masses. There is conflict. His pride brings him to the pit. This tremendous experience means a rebirth. His pride dies in the pit, and he becomes more human and social. He is another type of a moral resurrection of "the mangled god."

In Egypt Joseph becomes Osarsiph, or "the dead Joseph." In this land "of the silent sphinx and the stony eternity of the pyramids" Joseph enters the long night of forgetfulness and timelessness. He does not contact his father. He is sure that God is planning his life, for does he not prosper?

Mann's interpretation of Potiphar and his wife is unique. There is no scriptural basis for it. Potiphar's parents had dedicated him to the temple. He is a eunuch, "an impotent mass of strength, needing and bestowing kindness." His wife, Mut, is a virgin also dedicated to the temple. She is austere, and when the conflict begins, she wants her husband to dispose of Joseph. But she grows more and more enamoured until in the final scene she becomes a Fury, a Medea, witch-like through suffering. With the givens that Mann presents we must sympathize with Potiphar and Mut and their tragic relationship.

Joseph's morality is bound up with a tendency toward the sinful. He likes to be in Mut's presence. The struggle within him is represented by the two dwarfs, Gottliebchen and Dudu. Herein is evident the Schopenhauer-Freudian division of reason and will.

But Joseph does not succumb. Though he plays with fire, he knows that his destiny will raise him above temptation. The author gives seven reasons for Joseph's virtuousness. Two of these are especially significant: his betrothal to God and his father's face. With his God he can leap over the wall of

the conservative, dead religion of Egypt, the nationalism of Amun-Re, the god of Mut. With Him he can also triumph over the liberal, progressive internationalism of Atum-Re, the god of Potiphar. And his father's face recalls him to the roots of the past and forbids his sharing in the idolatries of the abhorred "monkey-land" of Egypt.

Through Mut's false and frenzied accusation Joseph must suffer. Potiphar's sentence has both irony and mildness in it. So Joseph goes down into the pit a second time. But he is destined for a second rebirth that will raise him from the prison house to become the Nourisher to many. For the divine impulse will not fail him. Of that he, more than any one else, is assured.

A Thrust at Nazism

The Joseph story is, among other things, a criticism of the modern scene. The first volume appeared in 1933, the year of Hitler's accession to power. Slochower analyzes the subdued but pertinent criticism of Nazism. Mann's *timelessness*, which holds all beginnings as tentative, does not fit in with the Nazi temperament. For Nazism is supposed to be final. Joseph typifies the foreigner subject to be swallowed up by rabid nationalists. Mut's speech with Joseph's cloak in her hand is a typical fascist speech to the mob suddenly recognized as brothers. Mann uses the "irrational" and so steals the Nazis' fire. But he uses it when it is purged with reason. Joseph was not lost in Egypt because he had the vision, the steady vision, of the past and future. As to content and steadiness such vision seems a little beyond the Führer and his cohorts.

The author's idea of man's progress is evident in the Joseph story. Slochower sums it up well. "Beginning with the primitive collectivism of 'the brethren' it leads by way of the cultural individualism and aristocratic humanism of *Young Joseph* (where culture is divorced from use) over the desert of a passing barbarism, which drives man into temporary slavery and exile, to socialized collectivism, presumably enacted in Joseph's later Egyptian life, when he will become the 'nourisher' of the people." So the story goes beyond the fatal fall of Castorp into the pit of war. Love is prominent, and the closing question of *The Magic Mountain*: "May it be that Love one day shall mount?" is answered. The signs point to a socialist economy which is a fusion of art and culture, myth and history, all for the good of man.

Criticism and Appreciation

The true Calvinist (Why the adjective?) admires the genius of Thomas Mann; but he does not agree with all his interpretations and conclusions. Mann is pantheistic and evolutionistic. He takes liberties with the Genesis narrative. At times he illuminates with his insight; at other times he baffles with his additions or corrections. The borderline between fact and fiction is not always clear. Of course, that does not disturb Mann because the Bible narrative is to him only a higher myth that has had its prototypes. Myth and history are shot through with typical instances of a higher reality. Osiris, Joseph,

and Jesus are all types of the "mangled god" who triumphs in resurrection. To this evolutionistic pantheism with its ascending scale we oppose the theistic view that knows Jesus Christ as the timeless archetype and prototype, before and above the descending scale where myth and history are often confused until we know the Word made flesh as timeless and in time.

But we are by no means through with Mann because the alluring essence of pantheism in his works is too much or too little for us. He remains the ingenious man of letters, the artist and seer who reveals so knowingly and tellingly that beauty which arches over us and penetrates by attraction whenever man pecks determinedly at the shell of bourgeois existence.

Thomas Mann is not a popular writer. Though his books have been bought widely, one wonders if he has been read as widely. Perhaps so. There is enough story in Mann's writings to make them interesting to one who desires more than mediocrity. There is always in Mann a tale that is more than told.

If one loves poetry in prose, it is here. If one loves music in prose, that is here. Inspired by the music of Wagner's operas Mann uses the *leit-motif* in story after story. And the recurrent themes are symphonic. If language can express the sad music of the cello, the passage relating Rachel's death does that very thing. It should be read aloud, that is, if one can read with blurred eyes.

Thomas Mann is not only for today but for ages to come. The philistine will not relish him. But the lover of literature will always respond to a prose that is weighted with thought and winged with beauty. In the world of letters it will be a day of ashes when the proof-sheets of Mann's works are used to wrap the nice, 'Christian' stories that have a moral and that swell the coffers of publishers who should know better. That day will be a long night without so much as a star.

ALL THINGS ARE POSSIBLE

All things are possible with God—
 If you are hungry and in need of food
 He can send ravens, or a brother's good;
 But also He can take away the pain
 Of hunger's gnawing ache, which some has slain.
 All things are possible with God—
 He can grant your desire
 Or he can change the current of your fire
 Into impassioned zeal for souls of men
 And fill your empty heart with love again.
 All things are possible with God—
 He can divinely heal you if He will
 By just a touch, or make you still
 In meek acquiescence to thus reflect
 The greatness of the Christ in such aspect.
 All things are possible with God—
 He can grant your prayer and answer Yes
 Or make His No a greater good to bless
 Until you worship lowly at his feet
 And find in Him your life complete.

—JOAN GEISEL GARDNER.

NEW MUSICAL TRENDS

Church Choirs and School Choirs

Henry J. Van Andel

Instructor in Organ at Calvin College

WE live in a new world, in a post-war world, and naturally music is also affected.

In the concert world we have arrived at bitonality and even at polytonality which Henk Badings defines as the use of two or more sets of triads representing systematic groups of overtones, or harmonized counter melodies, somewhat sounding like two orchestras playing simultaneously the same pieces in different keys, or different pieces in the same keys, or different pieces in different keys, but always in some way related. An excellent composer of this type seems to be the Roman Catholic Hendrik Andriessen, whose organ music has a quaint charm of oddness and familiarity.

In the church world also a great change is going on. A generation ago, for instance, choir work was exceptional. The vocal music was written for solos, or quartettes. Gradually choruses came in to vie with solo parts. And now the highest vogue seems to be exclusive choir work. There are chancel choirs, and vesper choirs, and junior choirs. And there are even boys' and girls' choirs. Organists are now supposed to devote ninety percent of their time to choral work and only ten percent to preludes, offertories, and postludes. At a recent meeting of choirmasters in Chicago it was proposed to eliminate anthems, and to let the choruses sing nothing but hymns and chorales, and, if possible, *a cappella*. The personal element seems to become taboo. The style now demands impersonal choral work, emphasized by choral uniforms.

* * *

There is also a change in regard to the relation of organist and choirmaster. Formerly these two divided the work. But at present the trend is to have the two in one, and to build the console in such a way that the organist by gestures and nods can direct his choirs from the organ bench. Only for big choruses the churches keep separate choirmasters. But for small chorus work there seems to be too much friction as the result of difference of temperament, insight, training, taste, and even sex to make a successful division of labor between choirmaster and organist possible. And, moreover, with four, five, or six choirs, and the additional dramatic work, often interspersed with music, the work demands a certain unity which can only be worked out by one personality. Hence the new terms: director of music and minister of music.

The object of these choirs is not to lead the singing of the congregation, but to bring about a certain amount of pleasing variety. Yet, the introduction of choirs has gradually led to the elimination of

congregational singing. The congregation hums along, or keeps quiet, because they realize that they cannot compete with trained voices. Even, if the choirs sing the hymns in unison, the congregation tones down considerably. The only effective way to cure this unwholesome condition is to let the congregation sing in unison and to let the choir sing the descant, that is in one or more voices blending with the main melody, but distinct from it. In the future we may expect the suggestion that during the congregational singing the *choir* keep quiet, or hum along. At any rate, something will have to be done to restore congregational singing, for the general revival of religious interest, and church attendance will demand a revival of congregational singing.

Choirs have been once called the curses of the church. But at present they are the feeders of the church. What the Christian schools are for the Christian Reformed churches, that is what the numerous choirs are for the American churches in general. The money which the Christian Reformed people put into Christian education, the American churches at large want to put into their choirs. The Christian Reformed dilemma is not choirs, or no choirs, but choirs, or Christian schools. Moreover, the Christian schools ought to develop their own choir work under special teachers. Let the Christian Reformed people not follow the general American trend which will break down their Christian schools. But let them develop their Christian school choirs, their psalm and hymn-sings, on Sunday evenings, and during the week, and let them start musical or liturgical "services" on occasional Sunday afternoons where our big choruses sing our old and new songs. Thus they will develop a type of sacred musical activity which will arouse the solidarity and enthusiasm of their young people, and the jealousy of the Modernists.

* * *

There is yet another angle to this situation. If every church is going to develop its own church choirs, we are sure that such beautiful efforts as the *Messiah* and *Elijah* performances will suffer. Congregational choirs will make for congregational jealousies and for a breakdown of united efforts. Everywhere big choruses are formed in Christian Reformed circles to tackle the grand oratorios of the great masters. This is undoubtedly to a large extent due to the leadership and example of the Calvin College Oratorical Society. The Americans of other denominations are watching this work with amazement. And they can, because we have neglected congregational choir work. Our lack of local de-

velopment has steered us into the direction of massive choruses which have a great future in store, if they are not undermined by petty rivalries.

Another new phenomenon in American music is the *a cappella* choir. This is first of all a college product in America it seems, though in Europe it was kept up for centuries by the Catholic church, and especially by the Russian church. Here again there is a wonderful opportunity for the Christian schools. A *cappella* work is too much for the churches, because it requires patience and long training. But in the school world where discipline and division of labor dominate, it has an excellent chance to flourish. Again the leadership and example of our Calvin College *a cappella* choir has done much to set the pace for the Christian schools.

If America might gradually turn to the Christian School, here would be a wonderful means of propaganda, and an outlet for youthful emotions. For church choirs have to sing church music exclusively, but school choirs can also practice on nature, patriotic, and social songs, and thereby enrich and ennoble life under the banner of Christianity.

If we may advise the Christian Reformed, and possibly the Reformed and the Presbyterian churches, let them not go in for church choir work which makes for local jealousies and will break down the Christian schools, but let them go in for the development of massive choirs singing with orchestras, and of small *a cappella* choruses in their Christian grammar schools and high schools.

THEODORE BEZA (1519-1605)

Associate and Successor of Calvin

D. H. Kromminga

Professor of Church History, Calvin Seminary

TWO factors that were operative in the early life of Beza determined the labors of his later years. One was his early contact with Protestant circles in France, and the other, his predilection for literary activity. His uncle Nicholas, who was abbot of a monastery, undertook to take care of his education and in course of time sent him to Orleans to study and to live with Melchior Wolmar, and thus he was very early introduced into those circles in which also Calvin moved. When increasing opposition to the Evangelicals prompted Wolmar to return to Germany, in 1534, Beza remained in Orleans to study law, but his heart was with the Classics. In 1539 he went to Paris to practice law, but little came of it; he lived on the income from ecclesiastical benefices, which relatives had procured for him, and gained literary prominence. Nine years later a serious sickness brought the crisis of his soul; he turned to Christ and henceforth devoted his culture to the services of his Savior. His country was no longer safe for him and he went to Geneva.

Beza's official position henceforth was that of an academic teacher. For ten years he labored side by side with Viret in the school of Lausanne. In 1558 he left for Geneva. There he taught Greek till the death of Calvin in 1564, and thereafter also theology. He became the soul of the Genevan Academy and for forty years was the instructor of the Reformed youth that flocked thither from all lands. In his theological position he did not deviate from Calvin and proved to be a judicious leader in the multitude of practical questions that called for settlement, a man who knew how to preserve the peace among his colleagues and with the authorities, and a schol-

ar and writer of high merit. He added to Maret's French versification of the Psalms, unearthed some valuable manuscripts of the Greek New Testament, and revised Olivetan's translation of the New Testament into French.



TIS significance and services, however, were not restricted to his scholarly labors, but lie fully as much in the efforts put forth to seek relief and help for his oppressed coreligionists. The French had gained control of the Alpine valleys which were the home of the Waldensians, and against French persecution he sought help for them with the evangelical princes of Germany while still at Lausanne, in 1557. The next year again saw him on a journey to Germany, now in the interests of the Huguenots of France. In 1560, he tried in vain to win Antoine, king of Navarre, for the Reformed faith. At the colloquy of Poissy, arranged as an attempt to bring Catholics and Protestants together, he was the main spokesman of the latter, in 1561, and again at St. Germain, in January of the next year. When the massacre of Vassy, in March, gave the signal for the outbreak of the first Huguenot War, he found his place with the Prince of Condé and his army at Orleans. He was sent forth to visit the Huguenot cities of France and procured financial and military aid, and then approached the German princes with the same end in view, though in vain. To Geneva he returned only when the Prince concluded a peace which almost completely shattered the hopes of the Huguenots.

This same motive to help his oppressed brethren in the faith also prompted him to seek the greatest possible measure of union among the various

Protestant groups. It was a most difficult and almost hopeless task, which got him into much trouble and ultimately yielded practically no results. Lutheranism was becoming more and more narrow and aggressive under the leadership of men like Hesshusius and Westphal, and Zuerich and Bern, where Zwingli's influence was still strong, felt little need of conciliating the Lutherans. In the course of his early journeys to Germany Beza managed to satisfy the German princes with a statement of his view of the Lord's Supper, but only at the cost of antagonizing Bern and Zuerich. Soon he had to defend Calvin against the attacks of Hesshusius and Westphal. He was moderator of the French Synod of La Rochelle in 1571, which Synod not only refused to give up church discipline and the independence of the Church from the civil government against the counsel of the philosopher Peter Ramus and of the influential Paris pastor Jean Morel, but also approached so closely to the Lutheran position as to declare, that in the Lord's Supper the *substance* of Christ's body is communicated. At the Synod of Nimes, in 1572, he was again moderator, and there the attempt had to be made to mollify the Zwinglians by the declaration that the French churches did not reject other churches which objected to the term substance. When at the colloquy at Moempelgard, which was held to keep the place open for French refugees, his supralapsarianism gave additional offense to the Lutherans whose influence was dominant there, the repercussions were even felt at Bern, though he was completely successful in his defense there in 1588.



BEZA'S life had its full share of disappointments. Not the least among them was the return of his former pupil, Henry of Navarre, now Henry IV of France, to the Roman Church in spite of the earnest entreaties and warnings of Beza, and it can have given Beza only moderate satisfaction when Henry, in the Edict of Nantes, assured the Huguenots of a measure at least of safety and when, in the course of a conquest of Savoy, the king, at Beza's request, destroyed a Savoyard fortress that had long been a menace to Geneva. Nor was it anything but a grief to Beza, when, as late as 1596, Francois de Sales attempted the reformer's conversion to the Romish faith and the Jesuits promptly spread the report of the success of the attempt. Beza's was a life that had its full measure of disappointments and that brought him the utter failure of his aim to consolidate the Evangelicals; and yet his loyalty to his Lord enabled him to render great service to the Reformed cause and was rewarded with universal recognition among the Reformed of the purity of his purposes and of the many talents that adorned him.

NOTE—From distant Germany Dr. Kolfhaus called our attention to a slight error which crept into our previous article in this series. Viret, the subject of that article, did not die in Bern (Switzerland) but in Bearn (Southern France). Thank you, Dr. Kolfhaus! And how about telling us from time to time about religious conditions in Germany? Your contributions to our pages on that subject will be welcome!

FOURTH OR FORCE OF JULY?

ONE hundred sixty-three years ago this month, guns boomed, (the powder was needed desperately in the field) bugles blared, flags waved, cheers went up, feet marched (perhaps just a bit out of step), and hearts beat high, while some hearts nearly stopped with fear and new-found grief. The date—the fourth of July, seventeen seventy-six; the occasion—the thirteen colonial settlements on the North American sea-board in the midst of what surely seemed to be a lost skirmish against the world's greatest power, had gritted their teeth and were pulling asunder the last fibers that bound them to their erstwhile fatherland and despite innumerable internal dissensions were declaring their intention to unite about the Stars and Stripes and the Democratic ideal.

This month in celebration we too shall shoot cannons, large and small, we shall march with uniforms and flags and shout lusty patriotism to the skies. Perhaps if we shout loudly enough we will drown out the monotonous reality of narrow sectionalism around us and in our own minds. No one likes to be a "calamity-howler," but is there much of the kind of patriotism that animated our nation's founders and great leaders? Is there no room for it? Where has it gone? What has taken its place? Try to think through those puzzles some night when Morpheus seems to have gone on a vacation.

This year the popping rockets and acrid powder-smoke may strike many a mother's heart with chill foreboding. War is becoming every day more of an impending reality than a child's game. Two patriotic speakers will be heard on our Fourth of July platform. One, gold-toothed and prosperous, will speak warmly and comfortably of the need to spreading the democratic ideal through the world and wiping out in the spirit of indignant, offended Americanism, every other political "ism" in the world. The other speaker, pale and dyspeptically fanatic, will condemn all warfare as Un-Christian and inhumane. One representing the crass militarism of a few selfish interests, the other representing Pacifism, ready to sell its soul and its ideals for the sake of the security of being left alone with its aspirin tablets.

The most tragic thing about the next war will not be the number of young men left dead and broken, nor the fact that those young men will be better educated and equipped for service than those in the past, nor that more civilians and helpless innocents will be made to suffer: but this—that we will be the victims of force, driven into it to satisfy the selfish aims of those in financial and political leadership. And then it still is not so bad that we lose our lives to fatten the funds of munition-making czars as that we lose our ideals, whether as militarists or pacifists, in favor of materialism. Shades of the Declaration of Independence! If they could look on this dictator-minded generation with its tendencies to sacrifice the eternal values of freedom and spir-

itual self-development on the altar of the "full dinner-pail," would they have to say, "The Revolution must be fought all over again"? No, not militarism, never! but not Pacifism either, ready to give up all that our fathers fought and sweat and bled and died to win, for the sake of security from conflict.

Somehow I prefer the old "Fourth" with its un-

dying idealism and demand for sacrifice, to the new "Force" of July with its centralization propaganda and its materialistic (though they'd never admit it!) socialistic, pacifistic mountebanks preaching a patriotism as selfish as the most rabid cannon-making magnate. How about you?

ALA BANDON.

ART, TRUTH, AND BEAUTY

Cornelius Van Zwoll

Instructor Eastern Academy, Paterson, New Jersey

A GREAT deal may be said and indeed has been said about esthetics as the field of spontaneous growth and innocent perfection—in short, the striving toward the Ideal, whatever that may have been conceived to be. This attitude towards esthetics is not so disturbing as its cause, which appears to be a perhaps unconscious adherence to the traditional divisions of the Good, the Beautiful, and the True. The objection, of course, is not directed against the ideals represented by these all too spacious terms, but rather the didactic implication that such a division of pursuits is possible; as if a theologian pursued the Good, a philosopher the True, an artist the Beautiful! Signor Croce, for example, in his *Esthetic* (1925), wrote, "The artist is always above blame morally and above censure philosophically." And Nietzsche with his "transvaluation of values" arrives at much the same result.

The Christian Approach

As a matter of fact, in a world of values, regardless of the value-processes adopted, it is impossible to neglect or deny with any degree of intelligence the relationship between values within the system—esthetics and morality, for example, or esthetics and truth. Moreover, recognition of this relationship, which is organically imperative, entails recognition of a "morality of esthetics" or "morality of expression." These interactions cannot be avoided once a complete value-process has been accepted—the only condition being that only one process be accepted. The difficulty today of course lies just in the fact that few people have enough founded conviction to maintain loyalty to any one system. But the matter of a divorce between esthetics and morality is bluntly attacked by Dr. Paul Elmer More in his *Modern Currents in American Literature*, in which he writes: "A divorce between the true in life and the beautiful in art . . . (means) death to serious emotion in literature." (p. 55.)

This is especially so in the light of Christian concepts. God, at the summit of all values, to whom men attain through Jesus as the Mediator of the divine love to man, draws up to and within Himself the meaning of all value and all reality. This being

so, it is absurd to conceive of even an artificial, to say nothing of an irreconcilable, discord within the Christian structure of values. The human question is how to trace that supreme perfection or infinite self-satisfaction of God in the recurrent efforts of men to express harmony, beauty, striving, universal unity and understanding. That, too, is the problem of this paper. What are the standards by which art and especially literature may be judged in accordance with the perspective provided by Christ and transmitted in the Reformed Faith? An initial indication has already been made; and in his *Drift of Romanticism* Dr. More with commendable vigor states: "Ethics and esthetics are inseparable in art" (p. 108).

Truth as a Standard

The most prominent citadel of error in art today lies, ironically enough, in its flippant, ever flamboyant use of the term "truth." No distinction is made apparently between "truth" and "facts." The identification of the terms is fatal to human aspiration. For on consideration, it is obvious that such an interchange of meanings would leave nothing to be desired in contemporary art, which deals flagrantly enough with facts. To avoid that disastrous merging, one must think of facts as sensuous perceptions or, broadly, experience, whereas truth has the added elements of permanence and correspondence with ideal or divine arrangement of the progress of the universe; truth then implies proper relationships among facts, in harmony with a supreme will.

This highly important distinction at once casts a great deal of suspicion upon that plethora of literature and painting which relies for its chief justification on its relentlessly factual nature. Plato, the pagan philosopher, as well as Paul, recognized the two worlds whose identification many dilettantes sacrilegiously attempt. Every man consists of a higher and a lower nature, of an aspiring but finite soul. Just those facts illustrating man's finiteness, his unfortunate lapses from aspiration, are seized upon as the truth by many authors. The fact of the degenerate soul or of evil in life must certainly not be denied, but to proclaim it as truth seems excep-

tionally careless of those who assume a deliberately analytical attitude toward appearance and reality. So the child at play blindfolds himself and then seeks to identify definite objects with his deliberately attenuated facilities for doing so. In *The Demon of the Absolute* Dr. More writes (p. 22): "The true artist is aware indeed of the bestial in man, but sees something else, and in that something else looks for the meaning of life." This too must be the attitude of the Christian mind to art—it is a search for the divine will, not for the lurid glamor of the devil.

It is quite *apropos* to say something too of the place of fact and truth in literature. From the foregoing the only reasonable and just conclusion is that fact has a place whenever it is in accord with the pattern of truth. When facts, pleasing or displeasing, are addressed so as to convey a true conception of the finite and the infinite, then they become true. Otherwise facts may be as false as downright deception. Chateaubriand expresses it this way: "In man there are two men: the man of his time and the man of all time; and it is the latter that a great artist seeks to portray."

The Broader and Narrower Morality of Expression

Christian art will—must—recognize man's destiny in the universe and the divine will throughout the ages. If an artist does not properly relate temporal developments or conditions to divine wisdom he cannot be called Christian in his art. Nor is such a person truly artistic even, save inasmuch as he is sincerely attempting to discover the one true perspective of human existence and divine sovereignty. That statement is likely to be challenged; indeed it should be, for as it stands it is inadequate to express correct meaning. Note, however, that two moralities of expression may be spoken of. The one is a matter of the subjective imperative—the conscientious laborer concentrating his best energies to produce structurally sound work; and the other is a matter of the objective imperative—the artist submissive to the true vision, receptive to the Word, to the still, small voice in the wilderness. Now this broader morality of expression judges as to content, whether it be good or evil; but the narrower morality of expression simply passes on the perfection of form and structure and proportion. T. S. Eliot makes the distinction, with a noteworthy emphasis, in his "Tradition and Individual Talent," a chapter found in *Selected Essays*. He there remarks of Baudelaire, "(his) true claim as an artist is not that he found a superficial form, but that he was searching for a form of life."

It is evident that an author may embrace a false philosophy while maintaining an unimpeachable style or form of expression by couching his most clear-cut thought in his finest, truest way—thereby recognizing the narrower morality of expression. It is narrower because it is a good which may exist within a larger evil. Error as opposed to truth is

immoral; error combined with conscientious expression as opposed to error crudely promulgated is moral; the respective fields of reference do not correspond; hence one is justified in speaking of the two moralities of expression.

When Art is Not Art

However, what is the practical effect of error carefully phrased? Certainly to speak of the beauty of a work of art which distorts the truth is as anomalous a situation as to admire the ingenuity of the devil in his opposition of the Kingdom of Christ. The work must be condemned as detrimental to the forces for righteousness which Christians have approved and joined. It is very likely that this appears a hard doctrine; yet it simply re-affirms the authority of divine grace in the regenerate soul and re-establishes what Dr. More repeatedly refers to as "the absolute." Non-Christian art can be defended partially on two grounds—that of the narrower morality of expression, and that of the evidence of sincere desire for growth of true perception and deepening of insight and a desire to maintain them.

If these are absent from art, together with the truth which makes beauty good, constructive, helpful, divine—then the name of art must either be withdrawn or applied to a hybrid form of human activity and product. In emphasis of this necessary relationship between beauty and truth S. T. Coleridge, famous English Romantic poet and critic, once wrote in his *Biographia Literaria* that no authority availed in opposition to Truth, Logic, Nature, and the Laws of Universal Grammar. It is this conviction of the consistency of the universe which has been abandoned by contemporary romanticists—or, better, sensationalists, since their imaginations delude them unconsciously and their senses dictate to their intelligence. It is this conviction of Coleridge which rightly applied, makes the difference between Christian and pagan art.

The inseparable relationship of truth to art and of beauty to art make it necessary to discuss the nature of beauty as an indigenous aspect of art. Before doing so, we remind readers of the thrust of this paper that Calvinists have a special responsibility to value art in accordance with their religious heritage and insight, since these are professedly determinative of all values.

Beauty as a Standard

Ordinarily we shrink from confining so immediately significant a term as "beauty" within the bounds of definition. Neither is it here attempted to do so. Nevertheless, for purposes of intelligent discussion it is necessary to suggest certain of the more prominent aspects of beauty in order to determine its value as a standard in art.

Beauty implies aspiration: the flight of the soul above and beyond the appearance of things; the

evidence of the senses becomes merely a medium to apprehension of the ultimate, an intuition of *beauty*. The terms "above" and "beyond" are of course equivocal; by them shall we understand simply "heavenward"—perfection-ward? Beauty then implies also perfection—of form, of movement of idea and expression, of proportion, of internal and external relationships. In brief, beauty implies embodiment of a concept purely intuited from the mind of God. This implacable point of departure must be borne in mind in distinction from the undisciplined intuition of relativists.

The insight introduced by the work of art is beauty—provided of course it conforms with our previous restrictions. The production represents the artist's feelings and conceptions of something real and ultimate and thereby conveys the same feelings and conceptions to spectators or perusers.

Dr. More, in his *Drift of Romanticism*, has an interesting thing to say about what he calls "the inner check" ("negation of the flux of vital energies or spontaneous desires"). He writes, namely, that "taste is a universal canon just to the degree that it is regulated by the inner check." That is undoubtedly the entrenchment of the conservative; there is not the cocky air of self-importance one finds with recent litterateurs, whose books, unfortunately enough, are hungrily received by a people who never knew beauty and are therefore spiritually ungirded for the battle of judgment which every book wages as soon as it leaves the press. And the revulsion comes too late; it is degeneration, superficiality of thought and feeling, moral impotence, in fact spiritual sterility and febrile intoxication with the sensuous world.

The Sovereign Voice of God

Theodor Haecker puts it pungently in his *Was ist der Mensch*, as he writes of the primacy of desire, sentimentality, and technical intelligence—"An Stelle der einzigen wahren hierarchischen Ordnung, des Primats des Geistes und des Spirituellen—jegliche Unordnung findet ihr . . . verzerrtes Bild in der Literatur dieser Tage" (p. 15). In this opinion concur Dr. More and T. S. Eliot, and in some manner Irving Babbitt. Especially the two former have been ardent voices in the wilderness of literary errancy. Eliot stresses spirituality and depth of insight through the generations that have preceded. In his volume of *Selected Essays* he quotes Mr. Middleton Murry to this effect: "Catholicism stands for the principle of unquestioned spiritual authority outside the individual; that is also the principle of Classicism in literature" (p. 15). That, it might be added, is also the principle of Calvinism in literature—submission to the sovereign voice of God. A tradition of experience, a heritage of magnificent revelation in nature and in Scripture, a personal influx of the Holy Spirit—these are genuine preparation for a true art and a significant culture.

In considering beauty in art one constantly meets the same situation—in a system of values wrong and right must be judged; so beauty must also submit to this judgment; beauty does not, cannot mean unrestraint; it means a most delicate and precise adjustment to the mind of the universe—the God outside of and pervading the universe. In his essay on T. E. Hulme, Mr. Eliot remarks, "A man is essentially bad, he can only accomplish anything of value by discipline . . ." The soul submissive to the Word and unremitting in its representation of the Divine will be able, above others, to discover that balance and harmony which bespeak a genuine art.

Unity of Thought and Structure

Yet beauty consists, as has been indicated, as well in sincerity as in seasoned truth. Anyone convinced of his message exerts a strong influence simply by reason of his honest zeal for truth and its communication. Fundamental sincerity, essential to art, implies wholeness of devotion. Art must accordingly represent a flawless unity of thought and structure; it is that kind of incorporated sincerity which will give it a moral superiority over other attempts. But the delight of contemporary writers is to set characters, colors, lines, motives on edge against each other, make happiness a delusion, and their own faith a matter for cynicism. This is not art by any standard; it is art by all standards—that is, by none! Relativists in art as in other spheres of influence intuit their own blasphemous meanings into art and life without definite reference outside themselves or beyond human ingenuity. Intuition is actually not dependable save when strained through the canons of righteousness which have been established in history before man was.

At this point ought to be noted briefly the cataclysmic result of the modern outlook. Social sense, social conscience, individual responsibility, objective standards are hardly in evidence. For all the world like marbles rolling about from one stygian corner to another, fictional characters bump their haphazard way through life with no thought of duty, permanence, or purpose, or anything more serious than the most charming way of terminating a tiresome *liaison*. Follows the inevitable final note of despondency, uncertainty, or superficial gaiety—bringing one to consider the relation of beauty to intellect, emotions, and will.

Highest Point of Acuteness

Marius the Epicurean would probably approve the phrase, "highest point of acuteness"; and it perhaps best expresses the most satisfactory condition for and result of appreciation of art, provided the Epicurean spirit of enjoyment is substantiated by the abiding spirit of lasting values. And referring from effect to cause, it is to be noted that art may be recognized by its simultaneous impingement upon all three faculties of the soul. That is the highest

point of acuteness which raises the soul as an undivided unit to the land of sheer delight in a glimpse of grace in life. To have seen the angel; to have tasted the little book; to have felt the earth tremble in the bowl of destiny; to have heard the tinkling shards of perfection cutting up above the vegetation—such is beauty, since it draws one wholly in one direction and takes one into eternity and leaves one filled with the breath of the Spirit.

There are no two possibilities for art. It either regenerates one's finest perceptions or it confirms one's soul in error. Art must not be "experience without discernment," as Walter Pater puts it in his *Plato and Platonism*. Jose Ortega y Gasset has somewhat the same thought in his *The Dehumanization of Art*: "... this occupation with the human element of the work is essentially incompatible with pure esthetic fruition." Of course it is; it would be much like a Christian rejoicing in the Incarnation while refusing to recognize the Atonement: the meaning of the one depends on the acceptance of the other. Neither pleasure, nor morality, nor idea—art is the summation of all of these in that it releases man from his own limitations and brings him into the presence of eternal light.

The Function of Art

It is sufficiently clear at this stage that art is far more than sensuous perception; and Christian art implies some rather definite characteristics not too commonly discoverable nowadays. The Christian attitude to art allows for the triple effect of information, entertainment, and education. But the education is Christian, morally purposive and clear-cut; the entertainment is integrating, harmonious with all Christian thought (as opposed, for instance, to Plato's objection to music as disintegrating to the soul: an objection which might be lodged against Swinburne's sweet poetry and Romain Rolland's *Colar Breugnon*); and the information is ultimately a building for truth, a perception of values beginning from the recognition of the regenerate and unregenerate worlds, which are distinct and incapable of coalescence. These are the chief portals which protect Christian art.

Thus art becomes a part of life, a means to sanctification, a confessional, an intimation of the reality beyond. y Gasset writes: "An artistic object is artistic only in the measure in which it ceases to be real." Only in the measure, shall we say, in which it reveals the Divine Will and ceases to submit to the unregenerate will of the natural man?

If art is to fulfil the highly important function of drawing man close to the divine perspective and of establishing him in all proper relationships, it seems very imperative that man assimilate all the true insight of the past and transmit this together with such

new insights as new experience and authentic inspiration may contribute. The unfortunate thing about the ready acceptance of all modern art is that the greater part of this art is the product of unregenerate minds which have no enlightenment as to good and evil. Hence the paramount value of tradition in art. Tradition provides the stability, the disciplined will, the trained intellect, the sound judgment, the purified conscience which is lacking today. Tradition gives the individual an accumulation of invaluable experience, impresses him with the organic nature of society and with its larger trends of progress.

Professor Whitehead has said, although not altogether satisfactorily: "An individual is not cut off from the universe, but stands in some relation to all other objects and owes its character to their relationship; this is so because it is the nature of things to be so; such is the law of concretion; and the principle of concretion is God." Tradition gives the individual significance in the social pattern; it weans him away from the conceit of the isolated individual; it imbues him with a sense of his own responsibility to the community and refers him outside of himself for causes. That is the supreme worth too of tradition in art—it transmits eternal ideals, principles and insights, social and religious depth. Continuous social consciousness and religious experience is necessary for the sane growth of men into a new stature.

The Christian Test of Beauty

Finally, the Christian test of beauty in art is whether the work considered contains ascendancy of thought and purity of style; faithfully sets forth the reality beyond experience; subtly imbues patrons with the spirit of truth. The Christian Evangel belongs in literature; it is man's one glorious theme, although of course it must not be expressed with that hyper-emotional, undisciplined religious sensationalism which characterizes too much "popular Christian literature." Beauty from the Christian standpoint cannot ignore the cardinal themes of the Incarnation and the Atonement. Either or both of these provide thunderous and majestic and penetrating outlines of significant moral struggle, for truth beautifully and abundantly and constructively portrayed through the medium of the enlightened Christian conscience collaborating with the gift of expression.

Taste is the sole arbiter of the appropriate in art. but as Dr. More indicated in his *Modern Currents of American Literature*, taste has collateral relations with conscience, duty, truth, the intellect. And it is just these collateral relations which give substance to artistic form, which tend to establish and strengthen desirable social and religious relationships.

FROM OUR CORRESPONDENTS

From Seattle and the Northwest

Dear Dr. Bouma:

THIS is hardly news any more, but it was sensational and is still somewhat revealing. About a month ago Seattle became the focus of national interest for a fitful moment, and provided subject material for one of the dramatizations of the March of Time when, at the close of a ceremony dedicating the new Field Artillery Armory, a bombshell of blasphemy was exploded in the lap of 3,000 persons awaiting a benediction.

The minister scheduled to pronounce the benediction was brushed aside by a militant 62-year-old clergyman. Seizing the microphone he spoke thus in prayer: "We thank Thee that Christian ministers and workers of this city have invited the people to come from their worship to give their blessings to the doctrine of war and violence as represented by this Armory. Lord, we thank Thee for the battleships and bombs, the airplanes and poison gas. We thank Thee that Thou didst say: 'Suffer little children to come unto me that I might drop bombs upon them and blow them into Kingdom come.' We thank Thee that Thou didst die upon the cross, not with a crown of thorns on Thy head, but with a gas mask on Thy face and a soldier's boots upon Thy feet."

Apparently the reverend old gentleman did not like war, nor the Armory which represented to him the spirit that produces wars. But that his "passion for righteousness" should have moved him to seize the sacred instrument of prayer for a madman's tirade, seems utterly inexcusable in a Christian minister. The reaction that followed in that assembly—and that which must be felt by every Christian who reads the words of that prostituted prayer—was anything but what a "pacifist" professes to design. The hissing and booing that followed was hardly anything other than could have been expected when the crusader for peace used an instrument that was calculated to arouse the anger and disgust of the audience.

The *Christian Century*, commenting on the incident, seems to have derived considerable satisfaction from the occurrence. The editor poorly hides his glee. Of course, it was "rude" thus to disturb a public assembly, but . . . "but," much in the spirit of one who grudgingly grants that the principle of conduct was essentially wrong, but is triumphant in observing that the other fellow at least got what he deserved. And so the *Christian Century* represents the barbed intruder as one whose "passion for righteousness" was so strong within him that he must speak, and not even consideration for the amenities of the occasion could stop the blundering march of his noble soul.

Have you ever seen a pacifist who was not fond of bitter tirade? Oh yes, they do exist—but they are rare,—those who are pacifist not only by professional intention but also by reason of the spirit of peace and patience and charity in their own hearts. When will the "pacifists" learn that the people cannot be satirized or brow-beaten into a pacifistic frame of mind and heart?

Sumas, Wash.

GEORGE STOB.

From Philadelphia and New York

90 Demarest Avenue,
Englewood, New Jersey,
May 13, 1939

My dear Dr. Bouma:

NOW that the time of the Calvinistic Conference is approaching more enthusiasm is evident. Some are thinking of combining a trip to the fair with attendance at our conference. Others are coming some distance for the conference only. There is a desire on their part to give united testimony concerning their faith. There is still a vitality in Calvinism that is contagious.

Time and necessity had to bring changes on our program. The Rev. Prof. S. Volbeda, Th.D., because of the ravages of the flu, had to cancel his engagement. Principal Dr. John Macleod of Edinburgh, Scotland, in spite of a last minute notice would not leave us in a fix, as he said. Dr. G. Ch. Aalders of Amsterdam, Netherlands, has been added to our program. Programs are now in print.

For the last day the social committee has adopted that we ask friends to take the conferees in private cars to Bear Mountain. There will be a "round table" discussion (Bear

Mountain has only round rocks protruding through the green grass) on "The Future of Calvinism." After this discussion a conference dinner. Dr. G. Ch. Aalders will be the dinner speaker. He will also speak under the auspices of the conference Friday evening.

Westminster Seminary

In my last letter I wrote about the coming tenth anniversary of the Westminster Seminary. Prophecy was fulfilled. The pink and white dogwood, the fragrant lilacs, the various shades of green crowned trees, an afternoon blue sky all added to the setting of this occasion.

This commencement showed how quick orthodoxy was to adopt the good in the new. An Everett Orgatron, an electric organ, filled the entire court with its stately hymnal melodies. This year Westminster gave all its graduates holding a certificate of Bachelor of Theology a degree of Bachelor of Theology. In the course of ten years some of the present graduates who held a certificate for some years were in a position to buy a motion picture camera. So husbands were snapt, speakers were snapt. Will husband be thankful for seeing himself as others have seen him? It was a great occasion to see the entire porch of this court filled with more than seventy of the one hundred fifty-two men entitled to this degree.

The Rev. John Macleod, D.D., principal of the Free Church College, Edinburgh, Scotland, was the commencement speaker. He gave a thorough address on "The Place of Revelation in the Reformed Theology." I am sure this address will be printed. A résumé will be superfluous.

Calvinistic Philosophy Club

Our club met the day before the commencement exercises in the Westminster Seminary. Some of our members could not be present since presbytery met the same day. The present officers were re-elected. The interesting thing is that the paper on Pre-Socratic thought and Pansychism were discussed together. A great leap from Thales to Hartshorne, from Okeanos to a World Soul. We can span the centuries since the Christian knows the philosophical bridge that unites all non-Christian thinking. Mr. Edw. Heerema showed that Pre-Socratic philosophy must cut loose from the moorings of pre-philosophical religious presuppositions to sail into the shoals of a bankrupt humanism.

If Greek thought led to bankruptcy, what about the doctrine of common grace? Is pagan philosophy only the history of the inability of man? Was there not any preparation for the coming of Christ? Did not Paul have a derogatory estimate of Greek philosophy especially in his epistle to the Corinthians? So our discussion brought to light a question of common grace: What is the relation of the antithesis to the 'common' in the common grace?

I am sure that it is a misrepresentation to assume that recent controversies in the Netherlands are solely responsible for this question. It is the most natural thing to ask: If regeneration makes all things new, how is this "new" related to the common in common grace? Or, if Christ is the fullness of all wisdom, what wisdom is there in the man who has not the Christ? Or, what is the relation of a full-orbed eschatology to common grace?

In concluding the day with discussions and questions concerning common grace we raised questions Calvin, Kuyper, Bavink, Vollenhoven, Dooyeweerd, Schilder, Hepp, and also Dr. A. Lecerf (*Le Calvinisme et la Philosophie—Introduction a la Dogmatique réformée*, Vol. II, Chapter 3) have discussed. Yes, we even discussed how Barth has no room for it, Brunner tries to adopt something like it, and both fail to do justice to it.

Cordially,

JACOB T. HOOGSTRA.

The Reformation at Fontenelle

Editor, CALVIN FORUM:

Dear Sir:

YOU are undoubtedly getting lots of news from your neighbor to the north in these last few weeks during the visit of Their Majesties, the King and the Queen, to Canada. American networks are "plugging in" on the C.B.C. and are following the King and the Queen right across Canada and

back. They have not visited us in the Maritimes yet, because they disembarked at Quebec, and proceeded west from that point. They are scheduled to come to our Island Province after their visit to the United States.

It is amazing what preparations are made for only a four hour visit, but you may believe that for Empire purposes the net results are also amazing. We have in Canada a large French-Canadian element, nearly all Roman Catholic. Their loyalty to the British crown is never quite as strong as that of English speaking Canadians. Canada has two official languages, and when the King spoke in the French language both at Quebec and Montreal, and the Queen at Ottawa, the response was immediate. Treaties, concessions, and preferences could not do half of what a five minute speech in the French language by Their Majesties did.

From Romanism to Calvinism

But, thinking of French-Canadians, and changing the subject, few stories can be more interesting to Christian Protestant people than the story of a Roman Catholic parish abjuring faith in their old church and accepting the faith of the Reformers, in the 20th century. On the south side of the St. Lawrence river is a considerable country belonging to the Province of Quebec, that projects out into the Gulf of St. Lawrence like a big policeman's billy. At the extreme end of that rugged, scenic Gaspé peninsula is a town six miles beyond the end of the railroad called Fontenelle. There in a country that is reluctant to let men live, is a considerable movement away from Romanism into Protestantism. That movement is headed by a young converted priest, Rev. Real d'Anjou, who with his whole parish has abjured faith in Romanism, and has accepted the faith of the Reformers, and the makers of the Westminster Confession of Faith. In this 20th century that, Mr. Editor, is not merely incidental in our American world.

The General Assembly which meets in June, in Midland, Ontario, will be asked by overture from the Presbytery of Miramichi, to receive the converted priest, Rev. Real d'Anjou, with his parish, as a minister and congregation of the Presbyterian Church in Canada. There is no reason, so far as we can see, why he will not be accepted with his congregation.

The slavish burden of the tributary system of the Roman Church probably was the immediate cause of the widespread abjuration. That same system has caused much of the discontent we see in other countries of the world, and undoubtedly contributed much to the Revolution in Russia, the Civil War in Spain, Mexico, and South American Republics. It is said that in the past few years in Canada 100,000 Romanists have dropped from their church, but unfortunately because of the lethargic state of the Protestant Church, most of these were allowed to drift into Communism. The Quebec legislature, consisting largely of Romanists, thereupon passed a "padlock law" outlawing all assemblies of Communists: they were apostate Romanists.

However, in the case of Fontenelle, it was a genuine Reformation. Rev. d'Anjou told the committee of the Miramichi Presbytery, "It has been a gradual revelation of the Word of God. For a long time I have felt myself in a straight-jacket and I prayed for liberty and light. God answered me and now 'I have seen a great light'. I no longer walk in darkness."

Those who are close to the scene assure us that it was a deep spiritual awakening first felt in the souls of Rev. Real d'Anjou and his mother, and then in his whole parish, and every parish in the Gaspé has some sympathizers.

Follows Boycott and Persecution

At present the Christian people who have come through such an experience are experiencing further what it means to enter into the Kingdom of God with tribulation. Everything conceivable is being done to make life hard, miserable and wretched for them. They are being boycotted by Roman merchants and business men, under the evident instruction from the Bishop of that diocese. When the committee visited the people there, they were taken to a home of one of the strong supporters of Rev. d'Anjou to have their supper. The host said, "Sorry we've no butter or anything much; they don't want to sell us anything now even when we have the money. I guess they've had orders not to. There's a home half a mile below," he continued, "where they are living on nothing but potatoes and the youngsters are getting rickets."

I must reserve other stories of hardship and persecution for another time. We shall see how the Reverend will be received by the General Assembly, and by the Presbyterian people in general. In these straits the people need much financial support. Great credit is due to the Laymen's Missionary Society of Montreal in raising money for Mr. d'Anjou and his people,

and for guiding the course of affairs there. And much credit is due to a few men of the Presbyterian Church in New Brunswick, who have done all they could to bring about the desired ends. The only thing now is for us here to stand back of these people with aid, for we are assured if we can help them build a church and manse of their own, approximately 100 families will make up the new Protestant church there. Some are only waiting to see how deeply interested we really are. And if our interest is practical enough, the Romish church there will have to close up.

WILLIAM VERWOLF.

Summerside, P. E. Island.
May 30th, 1939.

Hungarian-American Relations

Dear Mr. Editor:

NOW that the Magyars in America are settled here permanently they are beginning to take inventory of their past history in this country and continent. I guess it is just psychologically natural for them to build up an historical background of their own in their adopted country. Such researches have brought out two very satisfying findings for the Reformed group of these Hungarian settlers.

The First Magyar in America

The first Magyar proven by historical documents to have been in America was a Protestant, and most likely a Reformed Protestant. His name was, according to the latinizing fashion of his days, Stephanus Parmenius Budaeus or Stephen Parmenius of Buda (the older half of Budapest). "He was born in Buda in the middle of the 16th century, amid Turkish surroundings, but of Christian parentage. He was a Protestant, and augmented his knowledge acquired at home by three years study in foreign countries before arriving in England. His talents and accomplishments gained for him many friends among the literati of London and Oxford. One of them, the famous Richard Hakluyt, introduced him to Sir Humphrey Gilbert, who took such a liking to the young Hungarian humanist as to select him to be the historian of his second voyage to America, to record in graceful Latin the events of the enterprise and the founding of the colony.

"Sir Humphrey, with his colonists, embarked on four boats and landed on August 3, 1583, in Newfoundland, of which he solemnly took possession in the name of his sovereign. Parmenius sent a Latin report to Hakluyt, which, with a Latin poem by Parmenius and an account of his death, was published in Hakluyt's great work, *The Principal Navigations, Voyages, Traffiques & Discoveries of the English Nation*.

"On the return voyage to England the two boats bearing Sir Humphrey and Parmenius, respectively, were wrecked, carrying them down to a watery grave. Captain Haie of the *Delight*, which returned home safely, wrote of the death of Parmenius as follows:

"This was a heavy and grievous event, to lose at one blow our chiefe-shippe fraighted with great provision, gathered together with much travell, care, long time, and difficultie. But more was the losse of our men, which perished to the number almost of hundred soules. Amongst whom was drowned a learned man, an Hungarian, born in the citie of Buda, called thereof Budaeius, who of pietie and zeale to good attempts, adventured in this action, minding to record in the Latine tongue, the gests and things worthy of remembrance, happening in this discoverie, to the honour of our nation, the same being adorned with the eloquent stile of this Orator, and rare Poet of our time." (*Danubian Review*, April 1939. "Hungarians of the 16th and 17th Centuries in English Literature," by Eugene Pivany. Pp. 18-19.)

That Parmenius was a Protestant is expressly stated by our best historian of Anglo-Saxon and Magyar connections. The writer is apt to think that he was Reformed. The Lutherans were never really attracted to England. They did not have any closer connections with the land of Henry VIII, whom Luther crowned with the well-known *epitheton ornans*. Their Meccas were in Germany. But there were historically proven connections between the Reformed circles and institutions of Hungary and the Church of England. Besides the Hungarian Reformed always liked to roam around the world and gather all possible knowledge and experience before they settled down in the country of their birth. The younger ministers of today still have that urge, and act accordingly. And even today it is the Reformed element that is more attracted to Anglo-Saxon cultural achievements. We dare say that the first Magyar recorded to have been in America was a Magyar of our faith.

A Magyar-American Martyr

Then we take a long jump and come to the War for Independence. We come upon the name of one Colonel Michael de Kovats (Kovats is the Magyar equivalent of Smith). He was the training master and commandant of the light cavalry in Pulaski's Legion. The Hungarians were famous for their ability to use light cavalry to good advantage in warfare, the very name for this type of army units, Hussar, is a Hungarian word, meaning that one Hussar is worth twenty soldiers of any other kind. No wonder that Colonel Kovats' abilities won recognition and that he was given charge to train and command soldiers so close to the liking of the Hungarians. He died during the siege of Charleston, S. C., on May 11, 1779. Naturally the Hungarians are greatly interested in the man through whom Magyar blood was sacrificed for the freedom and independence of these United States. His supreme sacrifice disposes us, permanently settled Magyars, to take root in this country and feel ourselves at home by the right of blood sacrifice. But they are interested in him over in Hungary, too, where America was always admired and historically proveable connections are always sought for. Two men are working on the life history of Colonel Kovats right now. One over here in Washington, D. C., the Rev. Edmund Vasvary, comptroller of our great fraternal organization, the Hungarian Reformed Federation in America, and the other one, Aladar Poka-Pivny in Budapest. One is after the American data of this distinguished Hungarian's life, and the other one after his home country background and previous history.

Mr. Poka-Pivny is just releasing his findings in the monthly issues of *Greater Hungary*, official organ of the World Federation of Hungarians Abroad. And he definitely established, on the basis of 32 contemporary documents, that Colonel Michael de Kovats was born in August 1724, at Karcag-Uj-Szallás, Hungary, and that "beyond any doubt" he was of the Reformed religion, and a learned man, who fought many wars before he was attracted by the cause of Washington to America, among them as a soldier in the army of Frederick the Great of Prussia. Now let the pacifist-minded reader think what he may about fightings and war, we American Hungarian Reformed folks are just simply pleased with the proven fact, that the blood of a Hungarian Reformed Protestant was given for the freedom and independence of the country which we have adopted as our final place of earthly habitation!

The American Language in Hungarian Church Services

In line with what has been said in the foregoing we take this opportunity to mention that in about half of all the Hungarian Reformed congregations in this country the holding of English services is already introduced. Of course the ponderant majority of the services are still held in the Magyar language. The holding of English services is still in its incipient, experimental stage. The first congregation to introduce the English language from among the congregations of the Free Magyar Reformed Church, a denomination of virile Magyar consciousness, is the writer's congregation in Perth Amboy, N. J. His most difficult problem, as is the case with all the others, was how to find a suitable hymnal. Just when he was at the height of despair and was about to roll up his sleeves and try to translate a sufficient number of psalms and hymns, he came through Dr. Hoogstra of Englewood, N. J., into the possession of a copy of the new Psalter-Hymnal of the Christian Reformed Church. He sat down to the piano and soon felt relieved and overjoyed. He found what he had been sweating for, psalms, Davidic psalms in the good old Geneva tunes, the very tunes to which the Hungarian Reformed congregations so whole-heartedly like and can sing those ancient psalms; and, besides, a sufficient number of hymns with familiar tunes. The labors of your Psalter Hymnal Committee are getting sincere words of appreciation from unexpected quarters, brethren, when these lines are being written and a hundred copies of your Psalter Hymnal are on their way from Grand Rapids to Perth Amboy!

The English Language in Sarospatak

As we stated before, the Reformed Church in Hungary owns a more than 400 years old college at Sarospatak, situated at the northeastern fringe of the great Hungarian Lowlands. It really consists of a cluster of higher educational institutions, one of them being an English Boarding School of college degree. This institution is unique not only in Hungary, but in the whole of Central Europe. It educates the scions of the nobility and the sons of the simplest peasants together in the spirit of Calvinism and employs the medium of the English language in all its classes, internal life and activities. No foreign visitor of any note and educational interest coming to Hungary misses the opportunity to inspect this institution, especially if he should come from England or, perchance, from America. Here is a veritable list of recent distinguished

English visitors to Sarospatak: Lord Rothermere, the well-known newspaper king; Dr. P. Gurray, professor at London University, principal of the "Institute of Education," councilor to the British Council; Prof. Dr. E. Barker, member of the British Council; Viscount Townshend, member of the House of Lords; and Major J. Stourton.

The institution as an outpost of English culture is increasingly arousing the official and non-official interest of the Anglo-Saxon world. And this is no mean thing right within the orbit of German culture and within the range of German cultural pacts. To justify all this interest the boys of this institution presented, just recently, Emery Madach's drama, *The Tragedy of Man*, in English. This long drama of 15 scenes is one of the greatest masterpieces of Hungarian literature. It was translated into the English language by an American (Miller) about two years ago. Last year Shakespeare's *Macbeth* was presented in the original. Both of these presentations were so excellent that the whole Hungarian press paid the most glowing tribute to the institution for them.

The Slovak Language in Sarospatak

The seminary at Sarospatak is also outstanding in catching the trend of the times. Realizing that this is no age to force any one language upon anybody, and taking into view the closeness of the Slavic ocean and the missionary possibilities offered by it, it was decided to offer courses on the nearest Slavic language, that of the Slovak. This is a step in the direction of the realization of the fact, that this seminary is the nearest European Reformed seminary to the great bulk of Orthodox Christians, whose ancestors caused the martyr death of Kyrillos Loukaris for attempting to introduce at least some of the principles of Calvinism. For the possibilities of service to the cause of universal Calvinism this seminary is worthy of the sympathy and interest of all Calvinists.

CHARLES VINCZE.

Perth Amboy, N. J.

Calvinistic Educational Convention

THESE are days of Calvinistic gatherings. We read of an "International Calvinistic Congress" and of an "American Calvinistic Conference." Gatherings such as these constitute hopeful signs. They encourage thinking as well as crystallize thought.

But thinking is not the whole of man. We should not only be inspired to think correctly, but we should also be encouraged to act rightly. Better stated, right thinking should have its fruition in right practice. Of all practical programs, a thorough-going educational program is most conducive to far-reaching results. Indeed, Calvinistic gatherings will hardly attain their purpose—surely they will hardly be true to the best Calvinistic tradition—unless they in a practical way champion the cause of education not only in its informal, home aspect, but also in its more formal, school aspect.

This summer the city of Paterson, N. J., will be a rendezvous of Calvinistic gatherings. In the latter part of June a general Calvinistic Conference will be held. In the middle of July a Calvinistic Men's Federation will hold its annual meeting. In the early part of August the annual meeting of the national organization of Christian schools will convene.

In this article we wish to call attention to the Calvinistic educational convention sponsored by the National Union of Christian Schools.

Our Paterson educational convention will be held August 8 and 9.

The convention theme is: "Educational Theories and Principles." The various addresses are intended to be practical and helpful. A number of educational theories are clamoring for a place under the sun. Popular magazines as well as books on education are holding forth the latest in pedagogical theory and practice. In view of the Babel of confusion, teachers as well as parents are often at a loss how to proceed with their educational program.

The coming convention is designed on the one hand to call attention to that which is unsound in present-day educational thought and practice, and on the other hand to point out the true Scriptural basis and practice in educational endeavor.

The two evening meetings will be of a popular character and will call attention to the meaning of true education and the antithesis in life which calls for a distinctive school program.

The day sessions will be devoted to a discussion on pointed formulations of present-day popular views contrasted with a pointed formulation of views based upon Scripture. These contrasting studies will embrace such subjects as "Fundamental Educational Aims and their Practical Realization," "Authority and Obedience," and "The Practice of Discipline."

The chief speaker at our convention will be Dr. Henry Stob who next fall hopes to take up his duties as head of the Philosophy Department at Calvin College, Grand Rapids. The subjects to be treated during the day will be introduced by outstanding men in the field of Christian education.

All papers rendered as well as stenographically reported discussions will be printed in a Convention book immediately following the convention.

This convention will comprise the 20th annual meeting of the National Union of Christian Schools which embraces some 80 schools located in 14 different states of the Union. These schools give daily instruction to some 13,000 children. Those desiring more information concerning the aims and program of the Christian school movement are invited to correspond with the undersigned.

MARK FAKKEMA.

10119 Lafayette Ave., Chicago, Ill.

The Near East and Islam

The Editor, THE CALVIN FORUM.

Dear Sir:

THE clouds that hang over the West cast their shadows over the East also. Tension there produces tension here. The news conveyed by press and radio to people less used to restraining themselves than those of the West produces confusing results. The state of things is well illustrated by the experiences of a lady from Bahrain, who spent a month's vacation in Syria and then came to visit Kuwait, while her husband preceded her to Bahrain. Said she, "When we reached Damascus everything was closed down as a demonstration against the French because they had not given Syria the measure of self-government that had been promised; when we came to Beirut, a four hour drive further on, there was a general strike in progress in sympathy with the Arabs of Palestine. Then, when we returned to Damascus, we found part of the city under military control because a serious attempt to overthrow the government had just been nipped in the bud. And finally, when on my way to Kuwait, I learned that you had passed through a very severe political crisis only two days before."

Nationalism Impedes Missions

After the war was over, the missionaries welcomed the introduction of schools which promised to relieve the people from many of the sad results of ignorance. The Mission tried to assist and to direct this new thrust for knowledge in the right channels.

What was not anticipated at first—though we could not have prevented it, even had we known—was the spirit of rampant nationalism that would develop. While releasing the people from certain evils, this new learning also exposed the backward countries to certain political maladies of the West. Whereas at first we were confronted by ignorance, now it is nationalism that impedes us. And of the two, the latter is more powerful than the first.

Dr. F. M. Potter, who recently visited Iraq, sensed the present state of affairs aright, as appears from a letter of his quoted in *The Intelligencer-Leader*, in which he says:

"I found myself constantly harassed at the thought of the isolation of the missionaries. Cumberland's death was a bad shock, and here they are, living in small units, in scattered places, far apart, with little opportunity for friendly intercourse and the improved morals which that should mean. I am troubled as to whether it is the right way but I find myself baffled to suggest a better. Apparently in Iraq today you cannot go out and develop anything along the line of social service without incurring suspicion instead of creating friendships. Almost every way you turn, you come up against some form of nationalism which seems to cut the very ground from under your feet. I know of few more baffling problems than Iraq."

As an illustration of what Dr. Potter means we have the case of our work for lepers at Amarah. Touched with the need of the many lepers that came to his clinic, Dr. Wm. Moerdyk some years ago started a leper asylum in connection with his work. It did most excellent work and provided a splendid evangelistic opportunity. But before long government officials felt that it was the government that ought to do this kind of

work. However, for some time this plan was in abeyance. But a few months ago a new governor arrived. One of his first undertakings was to push the leper camp to completion, and the Mission was asked to transfer its lepers to government care. However, because of the work done before, the missionaries were promised free access, while it was understood that Miss Dalenberg should come over every day to treat the women. But just now word has reached us that the missionaries are excluded absolutely from this work, which they themselves began years back and carried for all that time with much self-sacrifice. This incident shows how ruthless this nationalistic spirit can be. It is the same menace that all missions throughout the East, specially the Near East, have to face these days.

An Historic Mohammedan Wedding

Recently the crown prince of Persia was married to Fausia, a sister of the King of Egypt. It was an epoch-making event, not only for the newly wedded couple, but for the entire Mohammedan world, especially that part, which lies in the Near East. The wedding, though arranged for political reasons, proved to have effects far beyond its first intentions, and is a milestone on the road to greater religious toleration and more freedom for women.

The first significant fact is that she is a Suni and he is a Shiah. His father is the ruler of the largest Shiah country in the world and she is a member of the most highly regarded royal house in the Suni world. These two sects have for centuries been mortal enemies, for the Shiahs regard the first three apostolic successors of Mohammed as base usurpers, while to the Suni they are highly honored heroes and saints. When the news of the engagement was first announced, a shock passed through the more conservative part of the Suni world. "What, a Suni princess marry a Shiah! Impossible!" But neither the Shah of Persia nor the King of Egypt could see the impossible, and so the wedding was arranged. "Arranged" is the proper word for the bridegroom had never met the bride until he went to Egypt to get her.

And the wedding, itself, made a tremendous impression on the entire Near East. It was celebrated with such a display of enthusiasm as has not been witnessed in connection with any other royal wedding, East or West, for years past. The journey of the young prince to Egypt developed into a kind of royal progress, for in each country he passed through he was showered with the highest honors. Upon his arrival in Egypt, the whole country gave itself up to a season of merriment. Function followed function, and banquet, banquet, in swift succession. The Egyptian radio kept the whole East informed of the hourly doings in Cairo. There were displays of every kind. More than \$100,000 were spent on decorations. Among other things there were some forty large elaborate floats, done in flowers, representing Egyptian life, both past and present.

Raising the Status of Womanhood

And a second point of significance was that from all this the veil had disappeared. When, a little more than a year before, the king of Egypt was married, she in deference to the feelings of the older religious leaders, had kept herself veiled for some days after the wedding. But now things had gone a step farther for every shred of the imprisoning veil had vanished. The illustrated Egyptian papers reveled in photos of the royal family, especially of the newly wedded pair. They were shown as they appeared on every public occasion. Also there were full-page posed photos of the newly wedded pair, and besides of the King and Queen of Egypt, the newlyweds, the King's mother and his two younger sisters. In each case they were clothed in European dresses of the latest styles. These papers circulate throughout the whole Mohammedan world, and those who only yesterday raised their hands in horror, now fail to see that there is anything amiss. When I visited Persia, some 18 years ago, girls' schools were still surrounded by walls, 15 feet high to keep men from seeing the faces of the girls. Now those walls have been torn down and the veil in Persia is no more. In Egypt the women still veil, to a large extent, but with the example given by the queen and other ladies of the royal family, the use of the veil has rapidly grown less, for young ladies will not easily confine themselves back of the veil which their queen has put aside. And not only so, but the respect, honor, and deference accorded to the bride and the queen, as shown on those photographs, must tend to raise the status of womanhood somewhat wherever these papers circulate.

Kuwait, Persian Gulf.

G. J. PENNINGS.

From the Southern Presbyterian General Assembly

ENCOURAGED by the addition of over twenty thousand members which brings the number of communicants in this denomination over the half-million mark, the seventy-ninth General Assembly of the Presbyterian Church in the United States (Southern) dedicated itself to EVANGELISM. Adopting a report of an *ad interim* committee of which Dr. Donald Richardson of Union Seminary, Richmond, Va., was chairman, the Assembly enthusiastically oversubscribed a budget of \$10,000 for this purpose and declared that evangelism must have the right of way this year. Dr. John A. Maclean of Ginter Park Church, Richmond, led the assembly in unitedly praying that God would send a revival and let it begin in us.

The leaders of this Assembly were equally definite in reaffirming the faith. Both Professor Edward Mack, Ph. D., the Moderator, and Dr. Frank Brown who polled the second largest number of votes for this office, unreservedly declared their conviction of the full inspiration and the Divine authority of the Word as the foundation on which the Church rests and Christ's atoning Cross and Resurrection as the center of her testimony.

In answer to a resolution introduced by Judge Richard V. Evans of Birmingham and, in accord with the desires expressed by several of our mission secretaries, your correspondent introduced the following resolution:

"The General Assembly hereby declares that it regards the acceptance of the infallible truth and Divine authority of the Scriptures, and of Christ as very and eternal God, who became man by being born of a virgin, who offered up Himself a sacrifice to satisfy divine justice and reconcile us to God, who rose from the dead with the same body with which He suffered and who will return again to judge the world, as being involved in the ordination vows to which we subscribe."

The resolution had been read and approved by Dr. B. F. Hall of St. Louis before submission, and, seconded by Dr. J. J. Murray of Lexington, Va., it passed without opposition.

The matter of the revision of the Westminster Confession and Catechisms which had engaged the consideration of the Church for the year passed was settled by the passing of a number of the verbal changes and the softening of the articles directed against the Roman Catholic positions; but those changes which concerned the positive affirmation of Calvinism were rejected. Every part of the third chapter of the Westminster Confession dealing with the subject of Predestination was retained, as was the sixth chapter dealing with total depravity. The Shorter Catechism remains unchanged and the effort to incorporate a Brief Statement as an integral part of the doctrinal standards was dropped.

A Plan of Union acceptable to the U. S. A. Presbyterian Church was presented, but the Assembly was in no mood to recommend it. One hundred and ten commissioners voted to reject it as flatly unacceptable; others, including some opposed to union, expressed themselves as anxious to hear from the presbyteries. This action prevailed and the question was sent down to the presbyteries without recommendation.

The Committee on Social and Moral Welfare was retained and its report based on the Ten Commandments was adopted with minor modifications.

Decatur, Ga.

WM. CHILDS ROBINSON.

More About Early Man

IF IT were possible for evidence to overthrow belief of anthropologists in the ape ancestry of man the search for missing links would by this time have shown that apes were not ancestors of man, unless perchance true ape were made to give birth to true man by the decree of the Creator, and that kind of origin of man would suit neither evolutionists nor creationists. One of the latest finds of early man is reported from England in *Science* for August 26, 1938:

"Amazingly 'modern' is the broken skull of an exceedingly early Stone Age man discovered at Swanscombe, associated with extinct elephants and other animals that disappeared from Europe with the passing of the Ice Age. This important fossil was discussed by a group of seven scientists, who tackled the question from all possible angles. Although this earliest of Early Britons was an exceedingly crude fellow, so far as his tools and other cultural achievements are concerned, he was not a Neanderthal, nor a Heidelberg, nor a member of any of the other clumsy, beetlebrowed races we have been accustomed

to regard as dominating the dawn of the Age of Man on this planet. He was like us, a member of the species, *Homo sapiens*, so far as all the evidence in hand can be interpreted."

This is simply to say that the owner of this skull lived fully as early as the presumed "brute man" lived, but he was as typically human as modern man. Piltdown Man, Java Man, Peking Man, Neanderthal Man, and other coarse reconstructions are presented to us as near relatives of our ancestors. However, here was a fully normal man who lived as early as any of them, as far as can be seen, making the use of ancient defective men as normal for man when they lived utterly inexcusable. Then, too, normal human remains have been found which appear to be as old as any which have been mentioned.

Another item in the same issue of *Science* tells of findings of the archaeologists in Mesopotamia in which "the towns found buried beneath the ancient river plain show every evidence of having been built by peoples already civilized, who apparently migrated into the land from somewhere else, bringing their relatively advanced culture with them. Evidence also increases that there was a continuity of civilizations, with business and cultural contacts between the peoples, during all these uncounted centuries of unrecorded history."

First we find as early a man as is known perfectly modern in form. Then we find that the earliest towns known were founded by civilized men, all of which looks most decidedly as if the earliest men were both advanced physically and culturally. On this basis the crudeness of implements found in some cases with early human remains would be due to the distance of those individuals from centers of civilization.

Another puzzling problem for anthropologists is also announced in a late issue of *Science*. A skull has been found in South Africa which "though distinctly anthropoid, has teeth that are human in structure and arrangement." That is to say, although the teeth are like those of a man, the skull is that of a true ape. The ape was in no way a "missing link" because of its geological youth; both men and other apes lived when the owner of the skull lived and it was the ancestor neither of modern apes nor man.

Exeter, Calif.

D. J. WHITNEY.

BLESSING IN CONTRAST

How oft I wished and hoped and prayed
That this flesh thorn would lifted be:
How oft the burden me dismayed
When from it I longed to be free.

My lot was dire, hopeless my cause,
While thus my work was close confined;
In every plan the thorn gave pause—
So had self-pity filled my mind.

And then one day my gaze was fixed
Upon a man whose mind was sick,
Whose acts were strange, whose words were mixed,
Whose thoughts were lost in mazes thick.

Forgetful of my own dread sore,
My heart went out to this poor soul,
For man's bless'd crown was his no more,
While I possessed it sound and whole.

This now my wish and prayer each night:
That I be shorn of selfish covers,
Bearing my cross may see its light
Reflected 'gainst the clouds of others.

— H. P.

BOOK REVIEWS

PASTORAL PSYCHIATRY

PASTORAL PSYCHIATRY. *By John S. Bonnell. Harper & Bros., New York. pp. 237. \$2.50.*

THE title of this book is open to criticism. That the author realizes this is evident from his attempt to defend it on etymological grounds. He seems to forget that while it is always worth while to investigate the derivation of a term, derivations never guarantee present-day meanings. As a matter of fact, we all know instances of terms which in the course of time have come to mean the exact opposite of that indicated by the etymology.

Now, be the derivation whatever it may, nobody can deny that today the term "psychiatry" means that branch of medicine which deals with the healing of the mentally ill. And a psychiatrist is a physician who ministers to such people. This being true, it is clear that a pastoral psychiatrist would be a psychiatrist who is also a pastor. Such psychiatrists are rare; neither is it they whom our author has in mind.

However, criticism is easy. Mr. Bonnell might turn on the reviewer and say: "If you do not like the term 'pastoral psychiatry,' pray, what do you want to call that which I and others mean by it?" I have no answer. Pastoral psychology is hardly less objectionable. We might ask the American Psychiatric Association and the Federal Council of Churches unitedly to suggest a term satisfactory alike to the clergy and psychiatrists. It cannot be denied that many patients who fall into the hands of psychiatrists need spiritual even more than medical counsel. Indeed, in some cases the mental cure is contingent upon a spiritual change. The truth of this is abundantly proved by some of Mr. Bonnell's cases. It is the growing realization of this fact that accounts for so many books published in recent years under some such title as that of the book here under review.

Of these books Bonnell's is one of the best. It cannot be other than helpful to ministers who feel their inadequacy just here. The man has a magnificent background for the writing of this kind of book. Since childhood he has been familiar with mental patients and has not failed carefully to observe them. He now ministers to a New York city church. Throughout he manifests a sympathetic understanding of the needs of mental sufferers, particularly of those cases where religion is involved.

There are any number of quotable passages of which the following may serve as examples:

"The pressure of clamant human needs has driven a great many ministers to the study of psychology and psychiatry, but, if the interest on the part of Christian ministers in these new sciences will result only in transforming pastors into fourth-rate psychiatrists, then we shall be guilty of making nuisances of ourselves and of doing ineffectually what scientifically trained men can do far better. We should always remember and never dare to forget that we are ambassadors of Christ entrusted with a ministry to the spirit and indirectly to the mind and body—a ministry which, therefore, necessarily goes beyond the practice of the psychiatrist or the physician."

"It will not be the task of ministers, as some have recently assumed, to make our religion more psychological. Our responsibility will be fulfilled only as we make our psychology and our psychiatry more religious and employ them effectively in the service of God and of the human soul."

"A well-instructed pastor does not attempt to diagnose any form of physical or mental disorder, or suggest treatment for these illnesses. He declines to deal with people who show definite psychopathic symptoms and who come to him instead of to a doctor. He refers them at once to a physician or a psychiatrist."

"The physician works with the body, the psychiatrist with the mind, the pastor with the soul. But soul, mind, and body act and react upon each other. The body influences the mind, the mind reacts upon the body, and the health or unhealth of the soul will have a determining influence on both mind and body. Many disorders of body and mind are due to maladies of the soul with which only a spiritual ministry is equipped to deal."

"I am convinced that one of the reasons why ministers oftentimes fail in their work is because they have so little understanding of themselves. I do not recommend that a minister should be psycho-analyzed just for training in the ministry. Indeed, I seriously question the wisdom of such a step. Nor do I recommend, of course, that all knowledge gained by psycho-analysis should be avoided by ministers. I do think that, at whatever cost, in so far as he is able to do so he should carry out the injunction of Solon of Athens: 'Know thyself'."

"The minister who deals superficially with his own weaknesses is bound to deal inadequately with the frailties of others."

"... I know that a philosophy of life which is not undergirded by faith, far from being a firm foundation on which to build, is but treacherous shifting sand."

Especially fine is chapter eight on "the confession and forgiveness of sins." The reviewer was interested in the writer's contention that it is far more helpful for a Protestant to confess to his pastor than for a Roman Catholic to confess to his priest.

Finally, here is a minister who knows his Bible, knows it so well that whether dealing with saint or with sinner, he can quote it most effectively.

J. BROENE.

THE PLYMOUTH BRETHERN

THE HISTORY OF THE BRETHERN, 1826-1936. *By N. Noel, edited by Wm. F. Knapp. 120 West Maple Avenue, Denver, Colo., 1936. Two volumes. 800 pages.*

THIS is a very welcome history of the movement begun more than a century ago in western England and in Ireland, the adherents of which are frequently known as Plymouth Brethren or Darbyites. The movement had for its aim a return to New Testament Christian fellowship from the wreck and ruin which in its estimation was found in the existing churches and denominations. It tried the experiment of simply gathering around the Lord's Table with freedom to exercise the ministry for any one whom the Holy Spirit might equip and call, and without elected or appointed church officers. This almost total lack of organization was bound to create practically insuperable obstacles in the way of writing a history of the movement. To the historian it is therefore gratifying, that an aged brother, whose association with the movement covered a goodly portion of its past history, undertook to write the story on the basis of epistolary evidence in his possession or his reach, and that when death removed him there was another to complete his unfinished work.

This attempt to restore New Testament Christianity has, as this history shows, met with two very grave setbacks. It has not prevented the outcropping in the movement of most serious error, touching even the deity of our Lord and Savior. And it has proven quite ineffectual in preserving the outward manifestation of that unity in the Holy Spirit on which the whole movement originally took its stand. Separation for the sake of preserving sound doctrine, particularly as touching the Person and work of our Savior, is certainly praiseworthy, and so is separation for the maintenance of necessary discipline on other than doctrinal matters. But not all the separations have taken place for such reasons, and none are more ready to admit and deplore this fact than the authors of this History. It would seem, then, that their own history has demonstrated the fact, that the conception of what New Testament Christianity really was that is peculiar to the Brethren is no safeguard whatsoever against such wreck and ruin as has in their opinion befallen the historic Christian Churches. It should be added, that this History records one satisfactory reunion that came about in 1926, and that others are in prospect.

In the amount of documentary evidence which this History presents it is quite out of the ordinary. It may well be treated as a sourcebook for the history of the Brethren, and doubtless will be so treated in the future. The high value which this

trait has for the historian must compensate, however, for some drawbacks with which it goes attended. It is not conducive to clarity and conciseness. It would be a meritorious undertaking, if someone would, on the basis of this work, write a far briefer narrative, omitting the documentary evidence and furnishing concise statements of the points at issue in the numerous schisms or divergences.

Another limitation, of the seriousness of which the reviewer is unable to judge, is the lack of material or data on the history of the various groups that have in course of time split off from the primitive group. Beyond further divergences that have in several cases continued the divisive work this History furnishes practically no information. Even the statistical data are quite unsatisfying, being given for different years for the various groups and leaving the reader rather completely in the dark as to their present numerical strength. Next to their lack of organization and official records the attitude of the Brethren, at least of the so-called Exclusives, to numerical strength lies at the bottom of this weakness, as does also the fact, that the independency of some groups makes it difficult to draw lines of demarcation between them and certain other groups as the undenominationalists and the like.

One would like to know more about the influence of the Brethren in spreading their Premillenarian views among other Christians. The well-known Philip Mauro is an example of that influence. The greater their loyalty to the fundamentals and the warmer their zeal, the greater is naturally their effectiveness in this respect. And the relatively great measure of culture and learning found among them, at least in the past, must also have aided their effectiveness in this respect, as their diligent publication of tracts still does. But, whatever wishes remain unfulfilled, the appearance of this History is gratifying.

D. H. KROMMINGA.

THE TREE OF LIFE

DE BOOM DES LEVENS IN SCHRIFT EN HISTORIE. Door H. Bergema. J. Schipper, Jr., Hilversum. 1938. pp. XIV plus 681.

THIS work is the author's thesis, to satisfy in part the requirements for obtaining the degree of Doctor of Theology at the Free University of Amsterdam. We have quite a number of theses of the graduates of the Free University, but, though most of them are good-sized volumes, we have never seen any as large as the present one. Besides the 695 pages of print there are 52 pages of plates, containing 125 illustrations in some way connected with the idea of the tree of life. The indices of the work cover 65 pages, and the list of the literature consulted in the preparation of the work, 17 pages. A very respectable volume indeed.

When first taking up the work one may be inclined to wonder how so much could be said about the tree of life, since the Scripture references to it are very few. The bulk of the volume finds its explanation, however, in the nature of the work. If it were a purely exegetical study of the tree of life, it undoubtedly would not have such proportions; but it is far more than that, namely, a religious-historical study. The author went in search of what were regarded by scholars of various schools as possible parallels of the Scriptural representation of the tree of life. And in order to judge of the traditions current in the nations outside of Israel, and to determine whether these could be regarded as real parallels of the Biblical description of the tree of life, he deemed it necessary to consider each one of them in its proper setting and in the complex of religious ideas connected with it. This broadened the scope of his work considerably, so that he even found it desirable to limit himself as much as possible to the Old Testament data respecting the tree of life, and to the study of the representations current among the nations that may have been influenced by the Old Testament, or that may have influenced the Old Testament description of the tree of life. He finds that Jewish, Christian, and Mohammedan traditions may have been influenced by the Old Testament, while on the other hand Sumerian, Babylonian-Assyrian, Egyptian,

and Persian representations may have had a determining influence on the form or content of the Old Testament description.

The author proves himself to be a very careful and discriminating student. He clearly shows why he cannot recognize all the reputed parallels as *real* parallels. Some of them are only remotely, or only from a formal point of view, similar to the biblical representation; and others are found in a complex which makes it extremely unlikely that they represent in any way the idea of the tree of life. Consequently, he rules out a goodly number. And where he does find real parallels, he does not use these (as so many of the religious-historical school do) to discredit the Old Testament record of the tree of life. He plainly states on page 115 that for him there is a principal difference between the divine revelation respecting the tree of life as it was recorded in the book of Genesis under the guidance and inspiration of the Holy Spirit and the representations of the tree of life as these are found in the traditions of the nations. It is a conviction of faith that in the former we have the record of a historical fact revealed by God, while in the latter we have at most the more or less corrupted popular traditions, in which the memory of this historical fact is preserved.

The second chapter of the book contains a rather detailed study of the Scriptural data respecting the tree of life. It begins with an exegetical discussion of the passages found in Gen. 2 and 3 which speak of the tree of life, and then continues to investigate in how far other passages such as Prov. 3:18; 11:30; 13:12; 15:4; Isa. 65:22 (LXX); and Rev. 2:7; 22:2, 14, 19 can shed additional light on the tree of life. Of particular interest is the conclusion to which the author comes as to the significance of the tree of life. According to him the tree should not be interpreted allegorically or mythically but should be regarded as a historical reality. It represents the direct opposite of the probationary command. "If man in obedience to the word of God had eaten of this tree he would thereby (and not by a physical power hidden in the fruit of the tree) have obtained eternal life in communion with God. Eating of it just once would have been sufficient for that purpose. As punishment for the transgression of the probationary command, man was driven from the tree of life by God." The underlying assumption is that man had not yet eaten of the tree of life.

In the third chapter the writer considers the representations of the tree of life found among those nations whose traditions have either been influenced by or may have been influenced by the biblical description. Here the materials found in the Pseudepigrapha and Apocrypha of the Jews, and in the literature of the Mohammedans, Babylonians, Assyrians, Egyptians, and Persians pass the review. It is a chapter of 190 pages, and contains a great many interesting details. The final chapter of the book deals with the data of Scripture in which some have found indirect references to the tree of life.

In spite of the fact that the book is rather detailed and technical, the author is very clear in the presentation of his material. It can be understood and enjoyed also by one who is not a specialist in this field of study. The work is surprisingly well-documented throughout and is evidently the fruit of long, close, and persevering study. It testifies to the immense erudition and the great learning of the writer, and withal also to his loyalty to the truth as it is revealed in the Word of God. We congratulate him with the production of such a fine and scholarly work. May his labors at the Theological School of Karoeni (W. Soemba) be richly blessed.

L. BERKHOF.

ORTHODOX LUTHERAN DOCTRINE

FAITH OF OUR FATHERS. By Dr. J. Theodore Mueller. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1939. pp. 124. Price, \$1.00.

OF LATE there seems to be an ever increasingly felt need of reaffirming the most fundamental doctrines of our faith. A great number of popular commentaries on the Apostles' Creed is appearing on the market. And in view of the wide-

spread apostasy of the present time we cannot but feel that such affirmations are very much in order. The work now under consideration is written by Dr. J. Theodore Mueller, Professor of Doctrinal and Exegetical Theology in Concordia Seminary, St. Louis. According to the *Foreword* it is "intended to aid all children of God in studying and reviewing, teaching and witnessing the glorious faith of the Christian Church as it is set forth in the oldest of our sacred creeds—the Apostles' Creed."

Coming as it does from a representative of Concordia Seminary, the theological training school of the most conservative Lutheran Synod in the United States, we naturally expect this brief commentary to be fully in harmony with the doctrines of the Reformation, as taught by the great German Reformer, Martin Luther. And that is exactly what we find it to be. It is a clear and concise statement of the historic faith of the Church of Jesus Christ with a slight—but only a very slight—Lutheran emphasis in a few places. The author evidently wanted his book to be acceptable to wider circles than his own, and there is no reason why it should not be. The truth is stated constructively and very little account is taken of divergent theories. It is presented in simple language, which is easily understood, but with heartfelt conviction, and with a fervor and glow that warms the heart. The book is at once instructive and devotional, and will prove to be a source of edification and inspiration for the child of God. May it have the wide sale which it deserves.

L. BERKHOF.

A JUVENILE CLASSIC

THE BIG GOOSE AND THE LITTLE WHITE DUCK. By Meindert De Jong. Harper and Brothers, New York. 1938. \$2.00.

THIS is a story for children about eight years old. It is the story of a pet goose and a pet duck, and of the boy who bought them, the mother he gave them to, the crochety old grandfather who threatened to eat them, and of the farm on which they all lived. Mr. De Jong, a brother of David De Jong, the author of *Old Haven*, is a graduate of Calvin College ('28). He lives in Grand Rapids.

A good children's book is no easier to write than a good novel—and it is certainly much rarer. Though the market is generally flooded with new books for children each Christmas, most of these are literally seasonal merchandise, directed at fond aunts and grandmas and parents' friends who want to give some child a book for Christmas. They no more possess the quality necessary for long wear than does the vast conglomeration of other Christmas merchandise, whose inherent shoddiness and uselessness is concealed by its holiday wrappings. It will therefore be a pleasure to all parents seriously interested in their children's reading to know that *The Big Goose* is not just another children's story. It belongs instead among the juvenile classics. Its style possesses the simplicity and the economy of phrase that make a good children's story seem closer to lyric poetry than to the novel. Like poetry, it does not wear out with one reading, but is most enjoyable after it has become thoroughly familiar.

More important, however, it seems to me, even than the technical skill of its author, which makes this story so delightful, is the fundamental purpose and nature of the book. The outstanding quality of *The Big Goose* is that it is real literature. By this I mean that its purpose is not to improve nor to inform its readers, but simply to delight them. A famous laxative is advertised: "They taste like chocolate candy—and they work while you sleep." For generations children have been fed the bitter lessons of virtue in a chocolate-coated pill of verse or story. Today this is no longer the style; not because of an increased interest in literature, but because of a decreased interest in morals. In our world science rather than religion has become the dominating spirit. The modern child learns how people live in Greenland, or how paper is made from trees as painlessly as possible. "They taste like chocolate candy, and they work while you sleep."

Rare indeed is the book which offers the child reader what *The Big Goose* does—a genuine aesthetic experience. For this reason I consider this one of the most important books published this year. For a child's experience with literature is decisive. If he really enjoys the stories you give him, he asks for more. But if he discovers that the proffered enjoyment is only a trick to get the medicine down, his disillusionment may make him view all literature, thereafter, with suspicion and distaste. Happy is that child who finds among his books the sheer delight of *The Big Goose*.

The Big Goose is more than a first-rate story. More specifically, it is a realistic story, in the fundamental, not the popular, meaning of that word. (It contains neither sex nor profanity nor gun-toting.) It deals, that is, with the *real* world in which you and I live, with the here and now, not the remote and fanciful realm of the imagination, that marvelous fairyland of Snow White and Peter Rabbit and Little Black Sambo. *The Big Goose* gives its readers the thrill of recognition. Literature has the power of making man (a lonely creature at best) less a stranger in the world. Children more than any one else need this friendly service. Books such as this help to make the mysterious and often frightening universe familiar and understandable.

Because it is this unusual combination, a story about the child's real world, written for the child's enjoyment, *The Big Goose* ought to be in every child's library. And every thoughtful parent will hope that Mr. De Jong will continue to write books of this sort.

MARIANNE VOS RADIUS.

HANDBOOK OF PSYCHIATRY

PSYCHIATRY. By Dr. Jacob D. Mulder. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 170 pages. Price \$1.50.

THE field of psychiatry as a science is comparatively young. Psychosis is not young. Mental disturbances are probably as old as the human race. But the abnormal, unpredictable and weird reactions of the victims of the malady have for a long time failed to become the objects of careful study. We have gone a long way since the days when such victims were treated abusively because of the presence of some evil spirit that supposedly possessed them or when they were regarded with awe because it was thought that they had some supernatural powers. The science of psychiatry has done much to classify the various types and has associated with them very definite symptoms. It has begun to recognize such cases as they really are and is discovering and applying appropriate and helpful treatments.

Dr. Mulder, in language as untechnical as the subject will allow, has presented us with a volume that can be of far-reaching aid to those who may be called upon to deal with such mental and nervous sufferers. Indeed, it will prove to be interesting and profitable reading to everyone who is interested in psychosis. And who isn't? Generous space has been given to case histories, frequently by using the patients' own words and letters. This is certainly an effective way of presenting to the mind, not trained in psychiatry, a portrayal of the symptoms and the development of the various cases in question.

Let no one hope that a mastery of this book will make him a psychiatrist. The science is entirely too involved. Even trained psychiatrists are often hard put to classify a given case under observation. But the book will surely move the reader to a more intelligent and sympathetic reaction to the victims. It will help him to avoid and possibly prevent the causes of possible mental disturbances in himself and others. It will give him a bit of acquaintance with the advances that have been made in this particular field of human interest.

The volume should find a place on the reading desk of every person, untrained in psychiatry, whose business it may be to deal with human beings.

H. S.

THE CHRISTIAN FAITH

PRINCIPLES OF THE CHRISTIAN FAITH. *By E. J. Braulick, Ph.D. The Lutheran Book Concern, Columbus, Ohio. 264 pages. Price \$1.50.*

THE volume before us "has been prepared to meet the needs of the Junior College student whose secondary training has left him woefully deficient in most matters which pertain to the Bible and its teachings." Such students are usually filled with perplexities about the Bible and the various concepts that are derived therefrom.

Viewed from the particular light of its purpose, the volume deserves to be praised. The various philosophical arguments for the existence of God are reviewed, evaluated, and their principal representatives named. Then follow three chapters on the Bible. Compelling reasons are presented to show the reasonableness of our faith in the Bible as the Word of God. The author from this point on discusses the various fundamental doctrines following in the main the order usually found in books in the field of Dogmatics.

The value of the volume lies in the fact that it meets the needs of the troubled mind—troubled with the problems that students in secular institutions are bound to face. Therefore, "other theories" and "objections" receive generous space. The positions of varied recognized authorities are brought to the fore.

The theology is Lutheran. The book will serve the purpose for which it was intended and will do it well.

H. S.

ON HUMANISM

MODERN HUMANISM AND CHRISTIAN THEISM. *By Elias Andrews. Zondervan Publishing House. 232 pages. Price \$1.50.*

HUMANISM in its various forms constitutes the most dangerous foe of Christian Theism today. There is where the battle both in the scholastic world and in the popular world will have to be fought. The author has rightly placed his finger upon an issue of prime importance.

In the first chapter he traces the history of humanism as fully as the limits of space permits, from the oriental systems of thought to the humanism of today. He is positive that there are certain definite influences in science, education, and philosophy that tend to enhance this "ism" at the present time.

Chapter two constitutes an interesting classification of the various types of humanism together with their representatives. They are classified as philosophical, religious, scientific, psychological, and literary. This chapter will be of particular value to those of us who have not as yet familiarized ourselves with this field.

The following chapter presents a searching, and yet fair, appraisal of modern humanism. That humanism has made some worth-while contributions is asserted. Indeed, the contributions are named. But it is found to have certain weaknesses which has led it into positions which are by no means invulnerable.

The final chapter gives a peculiar twist to the meaning of humanism as it discusses its presence within Christian Theism. It is a discussion of the reasonableness, the need, the meaning, and the abiding worth of the Incarnation. This brief chapter constitutes the constructive part of the book, but it is not the strongest chapter. More thought and space should have been given to it.

This volume should be read by men to acquaint them with the foes of Christianity round about them. It will aid Christians to be on their guard. Humanism comes in such subtle forms clothed in such familiar terms that it is well to be on one's guard. That is a Christian's duty as he lives in the midst of a recalcitrant world.

H. S.

CHRISTIAN EDUCATION IN SOUTH AFRICA

DIE GEREFORMEERDE BEGINSSEL EN DIE ONDERWIJS IN DIE TRANSVAAL. *By J. Chr. Coetzee. Nasionale Perse, Bus 267, Bloemfontein (South Africa). 1939. 75 pp.*

AS THE title suggests, the reader finds here in a paper-bound treatise of 75 pages, an analysis of the Reformed principles in regard to education in Transvaal schools as it emerged out of a struggle of the past eighty years. Throughout Dr. Coetzee deals with the knotty problem of determining what the Calvinistic principles require a Reformed type of mind to do in outlining the successive relations of the school to the home and parental control and support, to the Church and her supervisory duties, to the State and its standards and support, and to society and community.

An educational publication of this type coming at the time that the Calvinistic philosophy of Dooyeweerd and Vollenhoven of Amsterdam enjoys ever wider recognition and has its strong supporters also in South Africa, ought to be most heartily welcomed by all who are interested in shaping the many policies involved in Christian education in particular and public education in general.

The main thrust of the author, and in the opinion of the reviewer the only sound one, is that each institution interested in education (Church, home, state, society) should so function as its nature in terms of creation and recreation demands. When parents in particular and leaders in education in general once realize the glory both of Kuyper's mighty principle of "sovereignty in one's own sphere" and of the subsequent contribution of Dooyeweerd that this sphere resides under the law of God, educational policies will receive much more Scriptural clarification.

It is interesting to note that in the proposed plan for freedom in education submitted to the Transvaal Reformed Synod of 1937, the Committee insists that both parents and the State shall support the schools, both lower and higher.

HENRY VAN ZYL.

MODERN EDUCATION

DIE MODERNE OPVOEDING, 'N HISTORIES-KRITIESE STUDIE. *By J. Chr. Coetzee. J. L. Van Schaick, Pretoria (South Africa). 1939. 68 pp. Price 3/-.*

IN POPULAR fashion, the author gives successively a survey of the principles of modern education, an analysis of these principles, and a brief description of the effect of modern education on schools in South Africa.

Teachers, ministers, and parents who dislike reading large volumes on modern education find here a genuine help in acquainting themselves with modern tendencies in education and with a sober and balanced evaluation of the good and the evil in newer ideas on education. Dr. Coetzee proves that he is well read and up to date enough to be a safe guide. His familiarity with American movements in education is highly commendable, and his general picture of the reorganization and reform of educational practice in his own country, even though a bit too general, proves that there as well as in the Netherlands, where recently the cry for new educational methods is heard, educational change is in the air; and the classroom teacher who wants to be aggressive in order to be progressive should heed the call, so clearly sounded in this paper-bound booklet.

HENRY VAN ZYL.

Most of our subscriptions run out with this issue and are renewable with the August issue. Is yours? Look at the address label. If it is, will you help us by sending your renewal promptly? Thank you.

NEWS AND COMMENTS

Romanism and Americanism

Dr. Walter L. Lingle is disturbed. And there is good reason for it. He speaks of his concern in an article (*Christian Observer*, Vol. 127, No. 13) under the caption, "Some Disquieting Signs." Here are some of them: At the recent papal coronation the United States was represented by the Ambassador to England, Joseph P. Kennedy. The first time such a thing has happened since 1846!! This past winter Father Ryan and Father Sheehy, with blessings of the White House and the Department of State, as "amateur diplomats" made a semi-official eighteen thousand mile airplane trip to South America. Upon their return "Father Sheehy delivered a confidential report on the two church-men's able job of amateur diplomacy."

When Pius XI died Congress adjourned out of respect for the Pope. Asks Dr. Lingle: Does this happen when a great Protestant minister dies? Pope Boniface VIII, speaking for all time, has said that the (Roman) Church has in its power two swords: the temporal and the spiritual sword. The one must be used *for* the church and the other *by* the church. The (R. C.) "Manual of Christian Doctrine" states in question and answer form, that the State should also "aid, protect and defend the Church" (Catholic). The principal obligation of heads of States is to practise the Catholic religion "and as they are in power to protect and defend it." The Manual asks: "May the State separate itself from the Church?" and answers, "No, because it may not withdraw from the Supreme Rule of Christ."

Now, says Dr. Lingle, "these are not mere theories. History shows that the Roman Catholic Church has put these teachings in practise whenever, and wherever they have had the power to do so. That is why we are disturbed by the present trend of the United States government toward the recognition of the temporal and political claims of the papacy."

No one will accuse Editor Lingle of bigotry,—just so the facts are known. "Eternal vigilance is the price of liberty."

The *Intelligencer-Leader* of April 21, 1939, carries an article from the pen of Peter Monsma, entitled "One Pope Dies." This article deals with practically the same material as that of Dr. Lingle (see the item above). It concludes with the exhortation, "Watch Washington."

It seems to us that we should do more than "Watch Washington." Let Protestants throughout the country energize their faith. Let Calvinists saturate themselves with the power of God. Let them be active, and let their power be felt in Washington. Flood Pennsylvania Avenue, at both ends, with letters sent by individual Protestants. Send letters that pulsate with conviction, and love for God and country.

Does God Suffer?

God suffers, too. To the *Messenger* editor this embodies a profound thought. This profound thought was discovered in an episode of the play, "The Green Pastures." Here it is:

"Seated in an armchair near the center of the grounds God is staring thoughtfully into space. His pensiveness worries Gabriel. He has been sitting that way an awful long time. Is it something serious that is worrying God? It is, God admits, very serious.

"Gabriel—(awed by his tone), Lawd, is the time come for me to blow?

"God—Not yet Gabriel, I am just thinking.

"Gabriel—What about, Lawd? (Puts up his hand. Singing stops.)

"God—'Bout somethin' the boy told me. Somethin' 'bout Hosea and himself. How they foun' somethin'.

"Gabriel—What Lawd?

"God—Mercy, (a pause), Through SUFFERING, he said."

Says the editorial: "There is something tremendously gripping about that scene. . . . God suffering for man! what a profound thought. Forget the theological explanations and grasp that one fact . . . God suffers, too. Tell it, that all may know.

And when men grasp that fact with conviction, will they let him suffer long?"

The editor certainly did forget the theological explanation. And he remembered the modern, Neo-Platonic explanation that God and man are essentially one. When men grasp the fact that God suffers, with conviction, they will not let him suffer long. In other words, God needs our mercy instead of we his. God needs a savior and we furnish him.

Barth Rejects Infant Baptism

In Barthian Theology there is a new development. This is, of course, to be expected. Professor Barth has a most peculiar notion regarding God-Revelation-Bible. Given that position, developments should be arriving rather regularly.

The new development is: Barth doubts the validity of infant baptism. Not that he would forbid infant baptism outright. Not yet. But he does counsel the Churches to get together and subject the infant baptism idea to a rigid scrutiny. The result will be that the notion will be found inadequate and infant baptism discontinued. *De Standaard* (Netherlands), and correctly so, points out that the problem of infant baptism is not an isolated question but is interrelated with problems involving Church, school, education, and social life. Room for Christian united action in which the Christian is a co-laborer with God, there is none. And it is high time that we in the United States know that Barthianism is *not* Calvinism.

Methodist Church Union

Church Union. Everywhere there is a cry for church union. Most vocal and also most effective, among those who cry for it, are the Methodists of our country. The Methodist Episcopal, the Methodist Episcopal South, and the Methodist Protestant church met together in Kansas City from April 26 to May 12 to unite in one great united Methodist Church. As a result the Methodist Church is the largest Protestant denomination in the United States, is reported to have a membership of 7,500,000 adherents, six conferences, and 33 bishops. The Church's stand against alcohol remains as it ever has been. But not so on tobacco. Whereas in the past Methodist preachers were forbidden to use tobacco, now they are merely requested to refrain from smoking and chewing.

Although this union brings the greater part of Methodism under one denominational roof, there still are some dozen other Methodist denominations which continue as usual. All these are either directly or indirectly the offspring of the original Methodist Episcopal Church formally established in 1784. But is this a union? The six conferences spell: No.

Abortive Union Attempt

At the time that Dr. K. Schilder of the Netherlands was visiting Grand Rapids and vicinity he spoke among other things about the mooted Common Grace question. It is on this question that the Christian Reformed and Protestant Reformed brethren parted ways. When he was in Grand Rapids, Dr. Schilder made an attempt to bring some of the Chr. Ref. and the Prot. Ref. brethren together. But the conditions were decidedly unfavorable. And since the attempt was entirely unofficial it proved to be abortive and unproductive, as far as "union" is concerned.

What is Church Union?

Advocates of church unions do not always indicate just what they mean by union. Sometimes union means merely a merger. Union may mean oneness of faith and confession, of a unity that already exists in the hearts and minds of the membership. Such union, unless other elements, say language or race, prove insurmountable barriers, should bring all such into one body. But in this day of externalism "union" often means merging of denominations that are inwardly far apart. Then, when the "union" is established, the inward differences break out. *The Witness* (XIX:4) editorially unburdens its heart about the

"union" of Evangelical and Ref. Church in the U. S., in this vein: "In the beginning of the church-union movement the impression was prevalent that the union was to be upon the basis of a federation, operating through a united General Synod, but permitting each church to continue as an entity. There was no unfavorable sentiment against such a procedure. It soon became evident, however, that the designers had no such intentions; rather, our eyes were fully opened to the fact that the union was to be a solidarity in oneness of confessions, faith, and government, not upon Reformed basis, but upon the basis of the Evangelical Synod of North America, the Reformed Church in the U. S. accepting virtually the confessions and government of that Church. . . . We are . . . greatly concerned about the peculiar heritage of the Reformed Church, which is being submerged by the merger. . . . It is the midnight hour of the Reformed Church in the U. S., the fruit of what has been sown in the last decade."

Unity and Veracity

The Episcopalians and the Presbyterians, too, are continually toying with the idea of church union. But in *The Living Church* (Episcopal) a correspondent writes about the proposed merger: ". . . I do not believe the broad majority of either the Episcopalians or Presbyterians would agree to the proposed reunion, if they knew exactly what the other body stands for. . . . Unity is the command of Christ, but so is veracity. Real unity will never exclude veracity, nor can it be built on another foundation than sincerity. . . . If we wish reunion with the Presbyterians at any cost, then let us openly deny to be a Catholic Church and frankly retire from our understandings with the Orthodox Churches. We can not present ourselves to the Orthodox Churches as holding the same faith and at the same time to the Presbyterians as holding theirs. That is not charity, it is insincerity; and what good can come of it?"

Presbyterians and Church Union

The Mississippi Visitor (Presb. Church in the U. S.), Volume XXVII, No. 4, carries an article by Dr. William Crowe on, "Is Organic Union of the Presbyterian Churches to be Desired?" In it Dr. Crowe poses the question, Why is it that after wrestling more than 50 years with the question of organic union between the Presbyterian Churches (North and South) they have not arrived at the desired result? His answer: neither Church knows what the other one means by "organic union." They use the same language, but speak about two totally different things. Since the mind of the "North" thinks in terms of organization, and the mind of the "South" is meditative, the term "union" in the North stands for church administration, and in the South it stands for doctrine and unity of belief.

But there is more. Toward the close of the XVIIIth century, when the West was growing rapidly and both the Presbyterians and the Congregationalists were very much in need of money and missionaries, for the ever expanding Gospel work, these two Churches united in a "Plan of Union." However, the Congregational ministers adhered to the so-called New Haven Theology and the Presbyterian pastors were firmly committed to the Calvinistic Princeton Theology. This produced friction. The friction produced two parties: the New School and the Old School. The parties became two denominations. At the close of the Civil War the two became one. But it was at the beginning of the war that the southerners left the Old School denomination insisting that there can be no union except on the basis of faith-fellowship. Ever since, the South has been an autonomous body.

Dr. Crowe is certain that there can be no union of Presbyterian churches except on a basis of doctrine and faith. "Christianity is a doctrine. It is the interpretation of the Christian Story; it is the method by which an unsaved man discovers the meaning of Christ's death."

Certainly there is need today for consolidation of forces, but they should be the outgrowth of real, essential, organic union. Mere mergers and consolidations spell doom for the faith once delivered by the fathers.

Church Union in South Africa

Our Reformed brethren in South Africa do not live in one fold, but are divided into three denominations. Of late there

have been voices calling for unity and the establishment of one United Church of South Africa. Speaking on these matters in *Die Kerkblad* the editor, J. V. Coetzee, opines that it is certainly timely to take the necessary steps to bring the three groups together. But he is equally certain, that what keeps the churches apart is nothing less than "kerkisme."

"Kerkisme" is something like denominationalism. It insists upon carrying the Church institutional differences into every sphere of life, in education, in the State, in politics, etc. It will not shake hands with anyone but those who are on *my* side of the fence. It proceeds upon the false assumption that there is no truth or salvation except in one's own organization.

We hope and pray that the brethren in Africa may learn to co-operate with one another, and so, in times to come, be one in faith and one in organization.

Church Union in France

Writing in the *Christian Register*, on the "Unity in the Reformed Churches of France," Dr. C. Merle D'Aubigne gives a brief historical sketch of the unity movement in his country.

In 1933 the National Synods of the Reformed Evangelical Church, and of the Reformed Church proposed that "the true conditions of the unity of the Reformed Church of France, in a common obedience to the sovereign authority of the Word of God, in a common profession of the Christian faith, and in common fidelity to the mission of the Church, should be investigated, and that all the problems relating to the unity of the Protestant Churches, its conditions, its realizations on the ground of doctrine, ecclesiology, and order, carefully examined."

As a result, a committee was appointed. It began its meetings in October, 1933. In 1935 and 1936 the Synod of the Free Churches and that of the Methodist Churches decided to take part in unity negotiations. In 1937 the Central Evangelical Society also "cast in its lot with the others." Thus "five different bodies will concur to form the Reformed Church of France restored in its unity."

The committee drew up a formula which in its final form "was accepted by all." This statement of faith includes affirmation "of the perpetuity of the Christian faith through its successive expression in the Apostles' Creed, the Ecumenical Symbols, and the Confessions of Faith of the Reformation, especially the confession of La Rochelle. It finds the sources of this faith in the central revelation of the Gospel" (John 3:16). It furthermore affirms the Sovereignty of Holy Writ, "proclaims the sinfulness of man, salvation by grace through faith in Jesus Christ, only Son of God, delivered for our offences and rose again for our justification." It founds its teaching and worship upon the great Christian facts. ". . . It announces to the sinful world the Gospel of repentance and forgiveness, of the new birth, of holiness, and eternal life."

The order of the Church will be "Synodical Presbyterian."

Karl Barth and Freedom of Speech

The Intern. Chr. Press and Inf. Service reports that when Karl Barth lectured in the Netherlands recently, there arose a conflict with the Dutch authorities regarding certain questions put to him by Dutch theological students.

"At Amsterdam some of the questions raised were on the relations between Christianity and politics and the desirability of Christian political parties. Now it happens that according to a law recently enacted, it is forbidden for foreigners in Holland to speak on political questions. The people in Amsterdam interpreted this law as including the discussion of even such fundamental questions as were put to professor Barth, and would not allow him to speak on these questions. The result was that Professor Barth refused to answer any questions at all.

This attitude of the police has caused considerable misgivings in Holland. Some 140 pastors and theologians have, therefore, published a statement in which they express their concern that such an interpretation of the law will do harm to the spiritual life of the country, for which the exchange of thought across the frontiers is an indispensable condition."

It almost seems impossible that such a thing could happen in the Netherlands.

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JUST A REMINDER

The present issue consists of 32 instead of 24 pages. It is an enlarged number in view of the combination of two summer issues into one. This is the June-July issue appearing about the third week of June. The next issue will be for the months of August and September and will also be eight pages larger than usual. It is scheduled to appear about the third week of August. Apart from these two combinations during the summer season, THE CALVIN FORUM will continue to appear every month as heretofore.

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