The Church's Supreme Need
An Editorial

Modernism and Paralysis
An Indictment

Surgeon, the Knife!
A Radical Voice

All Hail to the American System!
A Conservative Plea

Early Chinese Christianity
Its Rise and Fall

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Cross Sections
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From Addis Ababa
A Letter

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The Supreme Need of The Church

THE supreme need of the Church today is a triumphant re-affirming of the great spiritual verities that called her into existence and that have been her glory in the days of her power.

The modern Church needs to recover something, because she has lost something. What did she lose, and what must she recover?

Many voices are heard these days telling the Church that she must recover her influence over the masses. Others urge that she must recover her hold on the educated mind. And so we are treated to discussions of methods and devices by which the Church may recover her lost prestige. Psychological and pedagogical projects displace doctrine and dogmatics, and exegesis and biblical interpretation are subordinated to social ethics and current literature.

What the Church needs first of all to get out of the bog is to forget about saving herself, her own prestige, her own future. The Church must not only tell others to be willing to lose their life if they would save it—she must practice it herself. Did our Lord ever make it a matter of concern to save His life? Did the man of Tarsus, who said: “I hold not my life of any account as dear unto myself”? Did the martyrs of the early Church? Was their own safety, their own reputation, their own prestige ever the real concern of the truly devout? What is it we need for the Church to recover herself is to forget about recovering herself.

But the Church—the modern Church—does need to recover something, something precious, inexpressibly precious, which she has lost. This conviction is dawning upon many. The plain may be heard even from the lips of those who formerly seemed so certain of themselves and of their message. It is almost pathetic to hear the confession on this score coming from some who formerly basked in the sunshine of the facile optimism of the modernistic creed.

The year before last the president of a mid-Western denominational college, a liberal, barely in his fifties, was seized by cancer. He fain would have continued his work, but his physician could only offer him the inescapable grim reaper. While on his back, he fell to thinking. He took spiritual inventory. He sought to appraise the faith by which he had lived and by which he now must die.

You can find it all in an autobiographical article published in The Christian Century of January 16, 1935, entitled, “Then I Sleep.” Toward the close of the article this man—Allan Hoben—speaks of peace of mind in the midst of life’s disappointments. He states that he has often found consolation in reading select portions of Christian devotional literature, the classic hymns and age-old prayers of the Church, the “confessions of those who were conscious of great personal need.” He continues: “In a small volume entitled ‘Great Souls at Prayer’ I have found my pleas made articulate in words from many worshippers, and from breviiaries of the early Church.” And then he makes this significant confession:

Without being unduly critical of the liberals with whom I have long been associated in educational and religious work, I must confess to needs that are not well satisfied by the mere discussion of the idea of God. The flaming reality of actual devotion as found in this literature [i.e., in the great hymns and age-old prayers of the Church] and as ringing forth, it seems to me, in such a farewell address as Evangeline Booth recently gave in Madison Square Garden—such reality, so catholic in time and personnel, constitutes the shelter which our frailty seeks.

The modern pulpit has lost the power to offer the shelter which our frailty seeks. Her consolations are scant. She has lost “the flaming reality of actual devotion” which once was hers.

And why? What is it? What is the cause of it all? What is it we have lost and must recover? We have lost the holy, transcendent God of the Scriptures and His adorable Christ, our Savior and Lord. O yes, we still sing the Tersanctus in our liturgies, but we have become so accustomed to casting aspersions on the Nicene theology that such singing is an utterance of artistic religiosity rather than of deep, genuine religious fervor, worship, adoration. Many ministers would fain reproduce in their experience the stirring religious emotion of Isaiah’s vision in his immortal sixth chapter, but they want the experience without seeing—really seeing—the God of Isaiah, high and lifted up. They crave the fire of sacred eloquence, but they refuse to have their lips touched with live coals from off the altar of a thrice-holy God before Whom Isaiah exclaimed: Woe is me! for I am undone; because I am a man of unclean lips.

The pulpit has lost the baptism of sacred fire because she has lost her divine Lord and His glory. Christ has dwindled down to the dimensions of a Joshua of...
Nazareth. The incarnation of the Son of God is reduced to the level of a universal human experience of spirit dwelling in flesh. Calvary is stripped of its meaning and placed on a par with the act of Socrates when he drank the hemlock, or the sacrifice of our soldier boys dying for their country on the field of battle. The resurrection of Jesus Christ is at best a symbol of a universal spiritual idea—a symbol that cannot save. The resurrection of Jesus Christ is at best a symbol of a universal spiritual idea—a symbol that cannot save. It is almost humiliating for the Christian Church that it must be told by a modern Hebrew, but Walter Lippman is right: In failing to meet the deeper needs of the soul, which for our forefathers were satisfied by the religion that was vital to them, "it is plain that we have succeeded only in substituting trivial illusions for majestic truths."

The "trivial illusions" of the modern gospel—which is no gospel—cannot heal the hurt of the daughter of God's people. The modern Church must return to the "majestic truths" on which our fathers lived and died. We have no desire to turn the clock of time back two, or three, centuries. We would live in the twentieth century. But we cannot live without the bread of life which came down once for all from heaven for the salvation of a sin-stricken world. We must return to the Word of God, to His revelation, and to a theology that seeks to interpret—not to evaporate—that revelation of God in Christ. We must repudiate the witch doctors of Chicago and New York. The humanistic social service syrup may soothe the palate for a while—it is no cure for our deep-seated spiritual ills.

We must get back to the Scriptures, and to the God of the Scriptures, and to the Christ of the Scriptures. We must learn to read Isaiah not as a mere social reformer, but as a prophet with an overwhelming sense of the holiness and majesty of God. It is well to quote the thirteenth of First Corinthians, but not if it is divorced from the fifteenth chapter of that same epistle. It is important at times to quote James five, but not without having first plumbed something of the depth of Romans one, and seven, and eight.

We must get back to the cell at Erfurt and the gospel reasserted at Wittenberg. We must turn once more to Geneva—not the Geneva of Rousseau, nor even that of the League of Nations, but the Geneva of Calvin.

This is the supreme need of the Church of our day. 

C.B.

The Fundamental Issue in American Politics

One of the serious issues that will underlie the national political campaign of this year is the question as to the propriety and the degree of government control in our economic life. The Calvin Forum is frank to say that it takes little or no interest in the success or failure at the polls of either of the two traditional parties when—as in the past—the difference between them could fairly be summarized in calling them the ins and the outs. But the unmistakable drift in the direction of some form of collectivism or, at least, centralized government control, on the one hand, and the plea for "freedom," laissez faire, and unbridled competition, on the other, lend the coming presidential election and the campaign which had such an unusually early start a significance that will extend far beyond election day. The Calvin Forum will strive to make its contribution—however small—toward clear thinking, fair evaluations, and definite conclusions based upon principle in the discussion of this great issue confronting the American people. We shall aim to combine the open-mindedness of a forum, in letting more than one side be heard, with the determination to arrive at definite solutions in the light of the principles of a positive Christianity, the Calvinistic world and life view. Already in previous issues articles have appeared on: The Proper Function and Powers of the State; Crop Limitation; The A.A.A.; and, in the January issue, Dr. Kreps' enlightening article on The New Deal. In the present issue we offer two articles taking quite opposite positions on the basic question of the proper place of the government in business and industry. If these articles should serve no other purpose, they are certainly designed to make clear the two poles between which an acceptable solution of the problem will have to oscillate. If some political and economic conservative should feel like burning up after reading Professor France's argument, we would advise him to postpone going up into smoke until he has also read Mr. MacNaughton's plea. Only hard thinking, combined with prayerful study of Christian principles, will carry us forward toward a satisfactory solution. Let us strive to avoid all abstract theorizing on the one hand and mere utilitarian vaporizing on the other, and bring the principles of a sound Reformed social ethics to bear upon the kaleidoscopic and puzzling political and economic situation of our day.

C.B.

The Criminal and the Fear of God

LOEB was a brilliant, promising son of wealthy parents. Just nineteen. He had seen all of life. He longed impatiently for new thrills. He, with his chum, would kill an innocent boy of fourteen. That would be thrilling. It was. It sent him to prison for life. His sinful heart went with him. He got into trouble. One morning the officials found his body cut into shreds with a razor. He had been in a reformatory. So had his murderer. But neither had reformed.

Suppose we lay aside the idea that the criminal should pay his debt to the society that he has wronged. Suppose we forget that society is entitled to an effective protection against the hand of the prisoner. Suppose we look at the matter purely from the point of view of the reclamation of the criminal for society. Even then we must face the fact that our criminal institutions are operated on the basis of a fundamentally erroneous conception of man. They are therefore
psychologically indefensible. It is simply not true that the man is fundamentally good, or at least no worse than neutral. Both Scripture and experience attest to its untenability. And consequently it isn't true that he is too far gone for that, let him have the fear of God burned into his soul. We need prison chaplains of the Jonathan Edwards type, and prison officials who feel that no measures are likely to be too severe when adopted with a view to the eradication of crime.

"What Hath God Wrought?"

Washington and Lincoln. They have been paired as father and savior of this country. We as a nation will not readily forget them. We shall observe their birthdays this month. Practically we shall probably be atheistic in our commemoration of them and their accomplishments. But such commemoration would not meet with their approval. Historians inform us that Washington had the spirit of prayer. He therefore felt that not he, but God himself must create a new nation out of the colonies, if a new nation there is to be. Lincoln is said to have been "deeply religious." If so, he must have acknowledged the providential blessings of God as being indispensable in the preservation of the union. It seems difficult for us to place them in the perspective in which they themselves would be placed. We are a nation of hero-worshippers. Yet in justice to these men themselves and to God whom they served, our spirit of commemoration should be motivated by this question. What hath God wrought through these celebrated American leaders? H. S.

"God's Fool"

Said Bishop Brent, "I may be a fool; but if so, I'll be God's fool." Some may question the propriety of such phraseology but none will deny its strikingness. The Christian individual and the Christian Church alike have been and are suffering from a severe attack of "public opinionitis." They have felt that they must by all means live in the good graces of men. They fought shy of the position that they shall be hated because the world hated the Christ first of all. They didn't possess the courage of Christian faith. They were chameleonic in their adaptability to the color of the environment. They have not led. They have followed safely behind. Christians must develop the courage to be labeled fools, if need be, for their position is, after all, a stumbling block to the Jews and foolishness to the Greeks. Then they shall become potent. H. S.

Modernism--Paralysis of Nations

Catherine Beach Ely, A.M. - New York City

During two decades modernism has developed as an influence upon human temperaments and institutions. Is it not time to make an estimate of this peculiar mental complexus which thinks so well of itself, but which apparently has not led the world out of any dilemma, nor brought a single blessing to the assaulted human race. What bearing has modernism on national life and events today?

Modernism is a stereotyped system of thought. It captures imitative minds and confines them in mechanical concepts of life, puts mechanized men into national activities, and produces a noisy superficial era. Dismaying the past and misinterpreting the future, modernism destroys a balanced viewpoint. It rejects the foundations and structural purpose of the national edifice.

The influence of modernism on the nation can be determined by observing its effect on human temperament in various departments of contemporary life.

Creeps on All Fours

To the observer of national trends the modernist temperament is an interesting phenomenon, presenting a strange combination of contrasting qualities. Contrary to his own estimate of himself, the modernist is a literalist. Chained to the machine-era, he rejects anything in the past or present which transcends matter-of-fact interpretation. His self-conscious, factual mind kills imaginative beauty in art and literature. He cannot fly on iridescent wings; he creeps on all fours through History and Philosophy.

But his contradictory temperament, although matter-of-fact and unimaginative, is thoroughly sensation-loving. The modernist has a hound's nose for the trail of publicity. His scent for the popular attitude is keen. He goes after the big game of sensational expression and drags his catch with gusto into the rostrum, pulpit and studio.

Apparently a daring defender of new causes, the modernist is in reality inherently timid. He avoids adopting what seems to him an unfashionable viewpoint. He never surrenders fame or fortune in his advertising of the latest line of thought. If the crucial moment comes when he might suffer personal inconvenience through his ideas, he disguises them and adroitly assumes the colors of a standpoint which will save his face.

Pale Fluid vs. Red Blood

The modernist stresses the superficial aspects of public life. He seeks the temporary adjustment rather than the deeper spiritual solution. He has no contact
with the silent forces which determine the great restorative currents of national and religious life.

In the veins of the flamboyant, yet unproductive, modernist flows the pale fluid of negative theories rather than the red blood of strong convictions. His sovereign remedy for the deepest needs of human nature, for the wounded spirit of man, is a tyrannical committee, a negative theorem, or the red tape of compromise. He lacks virility in his approach to life's problems.

Assimilated knowledge is essential to mental and spiritual maturity. But confused assertions based on insufficient data form the essence of modernism, whether manifested in ill-organized paintings, in economic and religious abstractions, or in devitalizing educational methods. Modernism is sterile in all its manifestations.

Appraisals devoid of spiritual intuition, rationalistic explanations of life's profoundest mysteries, characterize modernism. In its materialistic approach to a philosophy of the universe, modernism withers beauty of spirit like an arid wind in Dead Man's Valley.

Modernism produces a weakened national condition. It injures the body politic by paralyzing the sinews of courage, by chilling the ardors of faith, by dwarfing vigorous personality. The modernistic system of thought weakens every nerve-ganglion of human power—under its blight man loses the vital principle of life and of creative power.

Literature and Modernism

Distorting the true contours of life, modernism throws a sickly light upon fiction, verse, biography and drama. Modernistic fiction extols futility, and sneers at the activities of the average man. It portrays diseased minds in diseased bodies. It stresses the physical, or erotic aspects of sex-attraction, instead of the finer meaning of human love.

Modernism has fastened itself upon modern verse, abolishing melody and wholesome human emotion. It has trained the poet to go mincing along the highways of publicity with affected gait and eccentric gestures which make much modern verse unintelligible to individuals with a healthy sense of humor and a yearning for real beauty.

In biography modernism plays its favorite game—the cross-word puzzle of fitting distorted characteristics and discolored rumors into the cynical misrepresentation of a nation's great man. It sucks the life out of national idealism.

American Drama and Art

Modernism has dealt almost fatal blows to stage drama. It introduced so many erotic, exotic, morbid, dissipated, biologically-conscious and self-pitying characters, that the public, baffled by this array of mental illness behind the footlights, sought less melancholy diversions. Theatres closed, while directors, producers and playwrights sat around wondering what the matter could be.

What modernism did to gifted American painters is a tragic narrative. Sincere and distinguished American artists saw their work ignored, while the gallery-goers pursued the cubists and futurists—eccentric extremists in geometrical art, and exploiters of novelty-seekers. Many American art-galleries "went modernistic." Wealthy Americans, shopping for new sensations, bought the work of contortionists on canvas. The absurdities of modernist art show the deterioration of the human mind when it abandons perspective for unregulated self-expression.

Modernist authors, poets, painters and religionists have that capacity for getting into the lime-light which is an unfailing characteristic of the modernist temperament. The modernist gesticulates so sentimentally that the crowd pursues him, at first attracted by his genius as an advertiser. Later a reaction sometimes sets in, and the crowd turns to more wholesome pursuits.

Modernism seeks to impress the nation by an affection of originality. This insincerity has an injurious effect upon the nation's development—it tends to confuse and unbalance the community's ideas in economics, art and religion. Modernism is directed against essential fundamental law. It places artificial cultural theories before the public.

Modernism in the Churches

With its unfailing tendency to deflate power, modernism is adding a debilitating chapter to church history. Since the days of the early apostles recurrent attacks of devitalizing philosophy have menaced the life-blood of Christianity. The most recent of these negative thought-systems is modernism. Originating in the exhausted soil of European intellectualism, the poison of modernism spread to American churches and about two decades ago started a spiritual drought which has spread from coast to coast.

Modernism robbed the Christian message of its compelling force. It created a lack of spiritual interest which often abolished many of the regular services. It robbed the preacher of power. The modernist pastor resorted to novelty programs in an effort to hold the congregation at least to the ailing Sunday morning service. But many of the parishioners preferred golf and motoring to hearing rehashed best-selling novels, economic eulogisms, rationalistic paraphrases of the Bible, or futile excursions into pseudo-science.

In religion, as in art and literature, modernism ignores tradition and fundamental principles. It belittles the Bible, Church History, and the laws of spiritual birth and growth. The modernist preaches frankly, or by veiled insinuations, that the narrow, difficult Way should be widened to a race-concourse for mental faddists. He favors the "liberal" modern Church becoming a parade-ground for isms—Freudism, liberalism, Hindooism, Marxism, rationalism, humanism, materialism, paganism, naturalism, or masked atheism.

Modernist College Professor

A modernist type of college professor has developed in recent years. He is hostile to tradition in economics
February, 1936

The keen eye for a larger, national audience. He criticizes the convictions and traditions of America. But when his views on national subjects threaten to become embarrassing to him, like the chameleon he quickly changes, for the time being, his colors to match those of the rock of safety. Much of the higher education of today is at a barren altitude above the belt of productive growth.

Home and college need not fear genuinely assimilated scientific facts, but the modernist educator in his pursuit of technical knowledge has forgotten that it takes more than barren intellectualism to save a nation from decay.

**Bleak Modernistic Furniture**

American family life has felt the influence of modernism. A mental picture of the modernistic home begins with the new type of furniture which may be considered as symbolic of the effect on family life of the widespread mental condition known as modernism. Sharp and shiny, this symbolic furniture arranges its jagged contours in distressing angles. It offers no suggestion of rest from the fatigues of life. A seal, mistaking it for an iceberg, might find some comfort thereon, but to a normal human being it could bring only a cold despair, the desire to escape. This bleak modernistic furniture is a symbol of the bleak life of an ultramodern family, bereft of the intimate, hearty hours of home living formerly considered essential to domestic happiness.

Family life is closely associated with national conditions. Mental and spiritual malaise in the homes of the land inevitably thwarts the nation’s growth. Modernism is the enemy of atmosphere in home decoration and in the human mind. It destroys that intangible beauty which not only softens the aspect of environment, but also imparts to it the breath of life.

Current thought-trends have a profound influence on public affairs. We are what our thoughts make us, and the nation is what we are. If the power-valves of the nation are closed by devitalizing attitudes of mind, the result will change the course of events. Modernism destroys dynamic progress in national life by a subtle undermining of the soul’s vitality.

**Surgeon, the Knife!**

Royal Wilbur France, A.M.

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(This and the following article should be read together, as offering opposite views on our political-economic system. Editorial comment may be found on another page. — Editor.)

AFTER six years of misery and depression in a world of potential plenty, where do we stand? The fear which beset America in 1929 was one borne of swift panic. There was the pain of the sudden collapse of paper profits. There was the anxiety from the loss of jobs which had been held with a fair degree of steadiness for more than a decade. But only a handful of people realized that we had reached the end of a system.

Hoover, the great engineer, was in the White House. He had been elected as the idol at once of hard-boiled business leaders and pink tea women’s clubs. He was supposed to be far-sighted and keen of understanding. And when he assured the country that what was happening was merely a passing storm, the great majority believed him. They believed because they had no more conception than he himself had of the fundamental causes that had destroyed the economic equilibrium. And they believed him because they wanted to believe. Prophets of disaster are never popular while those who talk easy platitudes and promise that darkened skies will clear quickly, find ready hearers.

**The Trouble with Hoover**

The trouble with Hoover was that he thought of the depression as we think of a rain storm, a passing phase, a natural process which if allowed to take its course will blow itself out. He should have known that society was suffering from a deep-seated malady calling for a major operation. The surgeon who tells the patient that a major operation is necessary is not always a popular person. But in the end he is better liked than the doctor who comes in, gives some futile drops in a glass of water and assures the anxious family that all will be well in a few hours, if when those hours have passed, the patient is gasping with pain and obviously dying.

Reviewed in the light of subsequent events, Hoover’s attempt to talk America back into a psychology of prosperity and his worse than futile remedies, seem nothing short of puerile. But he was at least equal in intelligence to the average American of his time. We had been too busy developing the country and exploring unexpected possibilities of profits to have time to teach even our future presidents the fundamentals of economics. We had learned that two and two make four or even to solve more complicated mathematical and scientific problems. Hoover, the engineer, could calculate the stresses of mine supports, but that mass production demands as its absolute equivalent mass distribution of purchasing power was beyond him. He apparently could not understand that society cannot continue to run automobile factories, shoe factories, and plants for the manufacture of chewing gum unless there is distributed to the members of society the means wherewith to buy these and many other things we produce. So while an insane capitalistic society started in on a wholesale destruction of its own markets by laying off millions of its workers and reducing the wages of millions of others, Hoover was able smilingly to assure the country that the depression would all be over in thirty to sixty days.
Keeping Economic Equilibrium

America had built up in 1929 a productive capacity far in excess of the purchasing power which it was distributing to the masses of its citizens. To try to keep the balance, it loaned money abroad and then sold part of its surplus to foreigners for its own money. When it became evident that these loans would never be repaid, that method of keeping economic equilibrium declined in popularity. Nor did the method of borrowing from the future purchasing power of our own people through the installment selling plan help for long in the solution of the problem. For what was borrowed at one time by eager buyers had to be paid back later with interest and various charges so that the total effect of this scheme was to decrease buying power rather than increase it.

When, contrary to his predictions, the depression deepened rather than disappeared, Hoover stopped talking pleasing platitudes, took off his coat and went manfully to work to apply his brains to combatting the disaster. But the difficulty that developed at this stage was that he displayed a woeful lack of intelligence on the problems of economics. The difficulty was this tremendous discrepancy between the productive capacity of the country and its purchasing power. Since under our system business runs only for a profit and since there is no profit in selling goods to insolvent buyers, business stopped running. This did not help purchasing power. In fact, the resultant idleness was rather disastrous. The already deficient national income was cut by more than half.

The Source of the Trouble

Now it might have occurred to a clever person that steps should be taken to bolster up the side of the equation that was deficient and that if we could distribute purchasing power to the people equivalent to our capacity for mass production, we might run our productive machinery. But Hoover was far from clever. Besides, any suggestion that we should distribute to the people the means wherewith to buy the things which our farms and machines could have produced would have smacked of socialism. And Hoover clearly was not a socialist. The Marxian heresy of surplus value was anathema to him. He even proudly proclaimed himself a rugged individualist in a time when anybody but a blind man could have seen that at least ninety-nine per cent of the work of our Western world had passed out of the stage of individualism into a system of cooperative effort and complete interdependence of every individual on the continued operation of our collective machinery. If it did not continue to operate, there would be mass misery. The only thing that remained of individualism was that the system was sure not to operate if it could not provide a profit to the favored individuals who owned it. Such profit it was sure not to earn unless the people were provided with the means of purchasing the products. Since the people were not furnished with this means in anything like an equivalent to the productive capacity, the one thing that a clever man might have been sure of was that the system would not work. He might even have noticed that when business closed down because it could not sell its goods at a profit, it further destroyed its market and thus its future possibility of profit.

Exit Hoover — Enter F.D.R.

But apparently it would have taken a very clever Republican president to see these things in 1929. And Hoover, we see now, was far from filling that description. Since production and distribution were out of balance through having more potential production than distribution, he created the Reconstruction Finance Corporation. The idea behind this great scheme was simplicity itself. Since the productive capacity exceeded purchasing power, we would loan money to producers to uphold the existing structure of production and add to it. The amount of money loaned by the R.F.C. to banks, railroads, and big industries might have accomplished something if passed out in the form of Christmas presents to needy Americans. As it was used, its total effect in stimulating industry or getting people back to work was something less than nothing.

By the fall of 1932, the American people were aware that Dr. Hoover had failed both in diagnosis and prescription. Franklin Roosevelt came into the sick-room with an all-pervading charm. That he saw more clearly than Hoover is undeniable. He had become aware of a social process and the forgotten man. He called in economists to help him. That in itself was clever because some of the economists knew what was the matter. They told him that there was a hypertrophy of the productive system and an atrophy of the consuming. Large words like that confuse simple ideas. What some of them, like Dr. Tugwell, knew very well they failed to tell him. They did not inform him of the plain fact that there was a parasitic growth known as the profit system which had intervened between the productive and distributing systems which checked the flow from production into consumption by diverting a large portion of it into profits. These profits fed a small group largely parasitic in nature, called capitalists, who turned the excess beyond what they could consume back into investment in more productive capacity.

The Parasitic Growth

The reason they failed to explain to him this simple fact is because they could not. In our simile of the doctor, we have been picturing someone outside the body under examination and diagnosing objectively its disease. But these doctors were a part of what was being diagnosed. Franklin Roosevelt and his family and his Harvard friends and most of his associates and advisers had lived and waxed fat on the profits secreted by this parasitic growth which had intervened between production and distribution. They could not see that in order to make society as a whole prosperous this unhealthy profit system must be cut out with the surgeon's knife because they themselves lived in its very tissue. If you had asked them to destroy capitalism,
they would have known that the profit system would have to be removed, that the productive mechanism would have to be socially owned, and operated for use, and that purchasing power equivalent to mass production must be distributed to the masses. But only vaguely had they considered such a possibility. They knew that Roosevelt had no intention of destroying the profit system. His desire was, on the contrary, to keep enough life in the whole social organism to preserve and strengthen the profit system on which he and his friends had flourished. Only thus can we understand the blindness of this administration.

Franklin Roosevelt is a good and kindly man. So, since balancing production and distribution through excising the profit system was an impossible conception for him, he resorted to the expedient of reducing production. He knew that if you make a commodity scarce enough the price goes up and its producers make a profit. Since profit was what he was trying to preserve, it seemed quite rational to him, insane as it might appear to an observer outside the system being treated, to treat the disease of malnutrition occasioned by insufficient consuming power by reducing productive power. He started in to create an artificial scarcity of goods and trusted to Providence that it would all turn out for the best. Then nature visited our wheat growing regions with one of the worst droughts in our history.

No Cure

The policies of this administration have been confused and inconsistent because its objectives have been confused and inconsistent. Roosevelt still believed that you could bolster up the old system with plenty of profits for a few and at the same time provide a good life for the many. Being a good Christian, he did not want to be forced to choose between the prosperity of the few and the welfare of the many. But being a product of Hyde Park and Harvard it was almost inevitable what the outcome would be when the choice was forced upon him. To go through with an adequate system of direct relief and social insurance, to compel industry to pay wages ahead of profits, to hold down consumer prices, to give labor real bargaining power, either to force the spending of large incomes through a tax on failure to spend or through income taxes, such measures might help society but what would become of profits? The utterly inadequate program enacted for a tax on incomes and inheritances, after the blare of Rooseveltian trumpets about a juster distribution of wealth, is an evidence of the fact that the President will neither accept the Hoover theory of letting the wealthy alone to the enjoyment of their wealth in principle nor depart far from it in practice.

Let it be granted that for a breathing space Roosevelt saved the life of a dying system and even caused it to recede profits once more. On the whole, the gains made were at the cost of an increasing mass misery. The share of an inadequate national income going to interest and profit increased. Wages failed to keep up with living costs and after more than two years of effort, one-sixth of the American people are just existing on Government relief. Even according them existence is causing such a risk of future national bankruptcy or ruinous inflation that, despite the favors conferred upon them, even the beneficiaries of the profit system are far from enthusiastic while the despair of the masses is increasing. The confidence in the doctor is decreasing. Literally every experiment the President has started is failing. What next?

The Quacks or the Surgeon's Knife?

Unless all signs fail, we shall turn, as have Italy and Germany, to sorcery and magic. The witch doctors already have millions of eager listeners. If confidence fails completely, if the panic of fear returns, shall we be able to resist the patent medicine of the share-the-wealth program? After years of seeing that even men in high places cannot learn that for national health, production and distribution must balance, and that this means the elimination of profit as the sole motive power of industry, that the times cry aloud for a planned economy to replace the inevitable chaos of an outdated individualism, is there any real hope of a scientific decision to use the surgeon's knife for the removal of the obstruction in our economic system?

Any one but an economic illiterate should be able to understand that there is no wealth such as certain demagogues envision to share. The people being so needy and so long kept economically illiterate, will not understand that Henry Ford has no millions to divide. They will not realize that we can only tax away his millions by taxing away his mines and buildings and machinery. They will not realize that if we do tax the factories away from their owners, we will do ourselves no good unless we run them, which would be socialism, which the witch doctors are against. They will not see that Long and his like are either liars or illiterate demagogues or, what is more probable, both at once.

If we should produce an American Hitler, is there any reason to doubt that instead of attaining security, we should merely have surrendered liberty as have Germany and Italy before us? Is there any hope that America will not listen to the lure of quackery?

For ourselves, there is just one bulwark against the errors and terrors of Fascism—the innate common sense of the American people and our long grounding in the tradition of free discussion. Neither the profit system nor the confusions of quackery can long endure the searchlight of reason. If the expedients we have tried fail, we may yet attempt an economic revolution through the peaceful processes of democracy. But if we close the door on free speech and the democratic process, it will not be a scientifically devised economy with distribution and production balanced which we will have won through dictatorship, but the despair created by ignorance and obscurantism. We shall have, not a planned prosperity but a system of mass poverty. Let us make our own decision for our own health. Surgeon, the knife!
All Hail to the American System
John D. MacNaughton
President MacNaughton-Greenawalt Co., Investment Bankers, Grand Rapids, Michigan.

"There is a limit to the legitimate interference of collective opinion with individual liberty, and to find that limit, and maintain it against encroachment, is indispensable to a good condition of human affairs, as protection against political despotism."

Essay on Liberty.
JOHN STUART MILL.

True economic progress is slow. Nearly a century has passed since Mill was writing his essays, and we today face the same problem only in a new and aggravated form. The tyranny of the state stalks in our midst in the form of political bureaucracy, regimentation, dictatorship, the totalitarian state with its siren call for state capitalism as the panacea for all social ills and injustices.

In John Stuart Mill's day, he wrote his "Political Economy." Today, we read books not on political economy, but on economics. This implies a separation of the state and control of economic forces, as vital and important as the separation of the state and the church. Who will question that gain to liberty and freedom of the individual was one of the products of the Reformation?

Hoover is Right

Economics is merely the science of making a living. We lose sight of this in our complex economic situation. The motivating economic urge is still the love of gain or the fear of want. The laws of economics are inexorable and so human intelligence should work out a scheme of life in keeping with them. There is much to prove in our economic history that the high point of culture and happiness of mankind have been attained when humans observe these laws.

Such a view does not preclude the idea that social and economic life are organic in nature. We recognize economic change everywhere; in ways of making a living, in the acquisition of wealth, in the structure of corporate enterprise, in our social ideals. Nevertheless, evolution must not be mistaken for progress.

When Mr. Herbert Hoover warned us recently, we were departing from our American system in the plan for the new order, he was speaking pointedly. He was only drawing to our attention something of which we should have been distinctly aware.

The American System

In a thesis on "The Science of Finance," Henry Carter Adams traces the development of two distinct theories of government. The one we now call the American system; the other the Continental system of government and economics. Mr. Adams traces the development of the strong central government idea from the Roman law and culture. "It makes the state the center of all collective life, and defines the rights of individuals in terms of national importance." The opposite view is that of the Teutonic and Saxon idea taken over from the Greek concept of law and culture. Can we not trace to this last concept our American pride in industry, thrift and individual initiative?

We will all agree that the individual cannot exist apart from society. We can conceive of a state wherein their interests are identical. To say that either the individual or the state must be supreme, and that we face a dilemma, is not a true statement of the case. In certain war emergencies, such as a draft of men for the army, this of course would be true. This issue is not raised often. Generations are born, live their lives, and pass on without facing this dilemma. The American idea of government is one in which we think of the government as a servant of the people. The working arrangement of government according to the American standard is that government belongs to the people and that the bill of rights embraced in the first ten articles of the Constitution guarantees the people that the people are not slaves of the government.

Cooperation — Not Regimentation

Is it the temporary economic defeat of materialistic society which causes so many people to think more state or government control can cure all our troubles? Restriction in the use of property, taxation in a multitude of forms, all work to the same end of state domination and control. This is opposed to the principle of democratic government and a distinct American system of government.

Modern industrial society as at present constituted, is a vast cooperative enterprise for livelihood. Capital is provided by certain members of society, management by another, and labor by still another. Many times under our American system of livelihood two or more of these factors are the same. To be successful, cooperation must be efficient. For the most part, it is efficient. Friends who make comparison after a trip to other lands soon convince us of that. But statistics show that we have the highest standard of living and the highest wages paid to workers of any place in the world, even today.

Therefore, the thesis that I submit is that the economic system is not wrong. The American cooperative system of livelihood, with its institution of private property and capital as its law, has much to commend it. The weaknesses, for the most part, are human weaknesses that need the moral and philosophical doctor more than the economic doctor. The citizen must learn to protect himself from destruction of liberty and freedom as we know them in the American system out of which came such men, who are fairly typical, as Washington, Benjamin Franklin, Abraham Lincoln, and Jacob Riis. For these men the frontiers of civilization never pass.
Why Nestorian Missions in China Failed

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THIRTEEN centuries ago this year two great Christian missionary movements had their birth—one in the West, the other in the East. Both had a marvelous growth. The western movement, completely superseding all other religions before it, has ever since been the greatest power for the spread of the Christian religion in the world, while it never ceased to hold the west. The other died in the land of its birth and was so completely forgotten, that had it not been for inscriptions chiseled in stone and brass and dug up by archeologists and scientists, a large page of mission history, so full of instruction, would have been completely lost. The two ends of the earth, England and China, were reached at the same early date under very similar circumstances, as we shall see. One succeeded; the other failed. Both have their lesson for us.

In 635 Saint Aidan came to England and preached Christ so fervently that the king was converted and England was permanently won for Christianity. Beda writes in his history, “Churches were built in several places; the people joyfully flocked together to hear the word; possessions and lands were given of the king’s bounty to build monasteries; the younger Angels were by their Scottish masters instructed.” Other missionaries, as St. Augustine, had preceded him, but none saw their work take on such permanent features. Officially, Christianity began in England as a national religion in 635 A.D. In North England, on what is still called Holy Island, Saint Aidan began his work. It attracted King Oswald. Independent of Rome, it became the state religion. It developed into monasticism. It enjoyed the favor of the Royal Court, and churches and monasteries were built from the capital even to the outskirts of the king’s dominion.

Christianity Comes to China

In the same year, 635 A.D., Alaphen, a representative of the Eastern Church, crossed the mountain barriers of China and waited before the gates of Sianfu, the then capital of China, for an audience with the emperor of what then was the greatest civilization of the world. The Eastern, or Nestorian, church was independent of Rome, but it was afeared with missionary zeal to spread the gospel. The whole of Asia had been visited by these pioneer missionaries, hardships and persecution they endured, but the more they were killed and slaughtered for the gospel’s sake, the more they spread. Word of this religion reached T'ai Tsung, the Emperor of China, who received Alaphen in audience, studied the new teaching; accepted the truth of the Gospel, ordered it to be preached, built churches and monasteries, and became its patron until even in remote parts of China the Christian influence was felt.

In a remarkably short time Christian missions soared to heights of apparent success. Three years after Alaphen’s appearance at the gates of the then capital of China the emperor had accepted the religion, taken it under his protection, and ordered a monastery to be built where clergy could be trained in the fundamentals of the Christian religion. And these were allowed to preach everywhere. Christian men of various walks of life came from the Nestorian Church to help the enlightened emperor in his already illustrious rule. Christians spread to Yunnan in the south, Szechwan in the west, Kiangsu in the east and Manchuria in the north. Chinkiang, in Kiangsu, is said to have had no less than seven monasteries with 215 Christian clergy in training, all supporting themselves by tilling the land. In 745 an important synod of the Nestorian Church was held in China under imperial protection, at which no less than seven foreign representatives were present. Remembering the distance and the difficulties and expense of travel at the time, one can only surmise from this bit of history how extensively the Christian Church must have developed in China in those early days.

Nor did it limit itself to national boundaries. These early missionaries, on fire for the mission cause, spread into Japan and were the means of the conversion of the Empress Komyo. This conversion led to the spread of the Christian religion in Japan and the organization of philanthropic institutions for the sick and for the care of lepers which, although in other forms, has since been so characteristic of the imperial family of Japan, and which has especially been revived during the rule of the present imperial couple.

Whence This Phenomenal Success?

To what, then, can this marvelous Christian mission triumph be attributed?

First of all, we should not forget that in God’s providence the field had been prepared to receive the seed of the word. The Golden Age of China began when T’ai Tsung in 618 A.D. became emperor of China and raised the Tang dynasty to heights of glory it had never reached and has never since attained. T’ai Tsung was the Solomon of China. He had thoroughly absorbed the teachings of Confucius and Lao-Tze and was open-minded enough to accept anything that would help his people. During his reign wise men from every land found their way into China’s capital; caravans laden with the wealth of the East came through the narrow mountain passes into China; the Empire of China knew no limits and its glorious emperor sought the friendship of all surrounding peoples to such an extent that he might well call his empire the Middle Kingdom, or, in comparison with the glory of other surrounding kingdoms, the Celestial Kingdom. Schools, art, culture, religion, trade, morality, virtues—all flourished during the Tang Dynasty. Foreign scholars and traders, artisans and professionals flocked to China. T’ai Tsung was a diligent student of religion himself and when Alaphen, the Nestorian missionary, came to China’s capital, the emperor welcomed him, took his books and
studied them carefully in his inner room and became convinced of the truths of Scripture, promised protection to its preachers and helped in the construction of its churches. This period of China’s greatest Renaissance was undoubtedly a great factor in the marvelous success the gospel had in China in those early centuries.

A Church on Fire!

The second cause for this marvelous mission era in China is to be found in the church that sent out its missionaries to China. The Assyrian Church looks to the Apostle Thomas as its founder, who, it is claimed, sent Thaddeus to Syria in A.D. 48, when he himself went to India. This church, also called the Church of the East, became the most evangelical and evangelistic of all Christendom. It translated the scriptures and sent its trader-missionaries with these translations to all parts of Asia. It had its own Christian schools, its seminaries and carried them with their missionaries into foreign lands. Persecutions followed one after another, but the more they were hunted and persecuted, the more they burned with zeal for the extension of God’s kingdom, until soon martyred missionaries became to them the heroes to whose noble example they aspired, and whose sacred memory they truly worshipped. Without such a church afire and such ardent missionaries in all walks of life, even in China’s enlightenment period the gospel could hardly have triumphed. The terrible persecutions these early missionaries and their converts underwent, their heroic witnessing for the truth in prison, at the inquisition stands, in fire and other unspeakable physical sufferings, make this group easily the first missionary group since apostolic days. In fact, they continued the apostolic zeal and endured persecution characteristic of the apostolic days far up into the latter half of the first millennium of Christian missions. Without such men the hardships of missionary work in China and its later glorious success cannot be explained.

The third and deepest cause was the manifest working of God’s Holy Spirit preparing so fiery a church for so opportune a time and field. The Holy Spirit also in missions moves where it listeth, we hear and see its results, we know not why it chooses certain times and certain places to exercise its greatest power. Never has the Holy Spirit worked with equal power in all the world at once. Always has the Holy Spirit, true to its name, blown beneficially in one area and left a low pressure area elsewhere. Why the Holy Spirit chose to show its power in changing hearts and men by the Nestorian Church in those days is not for us to know. Certain it is that the Spirit of God, which is the Spirit of Missions, greatly revealed its strength at the time and thousands were converted to the truth. Why Christian missions simultaneously reached the Far East and the Far West, the world’s antipodes; why progress in these two territories was so markedly alike in its first two centuries of triumph; why one lived and the other died—who can say? Surely the wind bloweth where it listeth—so is also a movement born of God.

Why Early Chinese Christianity Failed

Man loves to seek reasons for his success and failure, and it is not wrong to seek such answers. Answers, however, frequently vary according to the type of mind that seeks them. Many answers have been advanced during the last decades, of which not a few must be pronounced unsatisfactory in the light of increasing historical knowledge on the earliest missionary activities in China.

Some of us conservatives have said that the Nestorian missionaries did not sufficiently emphasize the Cross. We have too little of the writings of those early missionaries left to pass a proper judgment upon this serious question. What we do have shows evident signs of the abetment, though it may be in terms adopted from those days and from the religious language then in vogue, which to us may seem somewhat vague. We cannot enter upon this study in one short article. The emblem of the cross certainly is apparent in all archeological findings.

A second cause advanced for the failure of the Nestorian mission enterprise is the fact that the mission remained too much one of foreign workers, living as monks, and thus not seeking to establish among the common Chinese people a native self-supporting and self-propagating church.

Although it is true that one of the earliest Christian tracts in the East was chiseled in stone by the Nestorians, it seems an indisputable fact that these early Nestorian missionaries did not greatly emphasize the translation and distribution of the Bible, nor the publishing of Christian tracts and books. This was a decided weakness in their mission program. They preached and lived out a Christian life, but left no books in the hands of the people.

Adaptation and Deterioration

They catered also too much to imperial favor. To seek imperial protection was expedient at the time of their arrival, but it was more important to obey the command of the Lord and teach all people to observe the things the Lord had commanded. When later imperial sympathies turned in other directions, the missionary group at once experienced its paralyzing influence. In practically every church and monastery erected by the emperor his picture was found and little less than divine worship is said to have been given to him by various Christian communities.

From the beginning the Nestorians adapted themselves too much to Chinese religious thought. The language question was a big problem to them. Paul never faced such difficulties. Paul went where he could be understood. The early Nestorians, as many of the Christian missionaries today, went to a people they did not understand. No other Christian had preceded them. They had to coin new words for the great Christian doctrines, such as God, church, Christ, atonement, and too many more to mention. Instead of facing this matter seriously, they borrowed existing words. They spoke, for example, of the Messiah as the “Luminous Lord,” and of the Christian religion as the “Luminous
Religion, and they thought this quite appropriate, because the Lord had called Himself the Light of the world. Yet the phrase, "Luminous Lord," was a religious phrase borrowed from the then existing Chinese religion and, like many other words borrowed to express great Christian truths, it expressed at the same time a heathen concept.

Deeper than all these causes, however, lies the fact that the early missionary fire of the Nestorian Church at home gradually began to cool. After the persecutions ceased, the mission fervor decreased. The relationship of the church to its missionaries became obliterated; the missionaries worked best they could as self-supporting individuals, or in monastic life quite apart from the church. To support themselves, manual labor became more important than preaching and teaching. The Tang dynasty lost its splendor; imperial favor was withdrawn from the existing churches; and, for want of zeal to serve the Lord, things material became uppermost. Even the missionaries became lovers of self, waxing cold in their love. It is not altogether plain from history whether the Nestorian Church was more at fault than their missionaries.

Usually the apple falls not far from the tree. What little light history sheds on the subject encourages us to say that the Nestorian church failed its missionaries by gradually decreasing their support, both morally and spiritually.

A Lesson for Us Today

The failure of the early Nestorian Church has its lesson for us today. After the past mission century met its Waterloo at the Interchurch World Movement's Tower of Babel, missions in China and other lands have had serious reverses. Gross liberalism has crept into the home churches and home boards. Missionaries, too, are swept away by the wave of error. Former fervor and love has cooled. Many a mission field has become a field of battle between conservatism and liberalism, instead of a fight against wickedness that comes up in every mission field from the field as such.

Rev. H. Koegstra, Editor of De Wachter, in a recent editorial, ably discussed this fight, with which no sound mission work is possible.

Many a church in our land has retreated and left part of its missionaries seeking other employ. A large number of these became independent missionaries who are eking out an existence between working for their living and depending upon voluntary gifts from home. This estrangement of the home church from its missionaries in the far-flung front line trenches in foreign lands is not due only to the coming and receding waves of mission enthusiasm, but is also largely due to the destructive influence of modernism on the one hand and of cold orthodoxy on the other.

The Lord Jesus Christ is the only Savior of the world. All other religions are false. The Lord Jesus comes from God, claimed this, and maintained and proved His claim conclusively. All other religious leaders and their systems come from man, and that man in error. False and true cannot be mixed to spread the truth. Missionary work may never become a compromise between Christianity and eastern religions. Christianity and compromise are contradictions in terms. Mission history confirms that compromise has spelled doom and that a revival of fervent evangelism has brought blessings and conversions.

Refrigerating Orthodoxy

An equally dangerous condition arises when, boasting of orthodoxy, a church grows cold in its devotion. Hardened by cold conservatism, the fervor of evangelism cools and mission work fails at once. The danger of this cold conservatism cannot be emphasized too much, for it is even more difficult to trace and more stubborn to treat than modernism. It has the appearance of the truth, but lacks the throbbing heart. If Jesus is what He claims to be, we must love Him with all our heart.

It is reasonable to believe from what meager sources we have that the early Nestorian Church, once on fire, waxed cold in its love both through the influence of extensive "Modernism" on the one hand and by a deep-seated refrigerating orthodoxy on the other — the two arch enemies of aggressive and fervent missionary work.

Do both of these dangers loom up today on our mission horizon? Who dares deny it? Let us be taught by history.

Jesus says: "And many false prophets shall rise and deceive many... the love of many shall wax cold. But he that shall endure to the end shall be saved."

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JOAN OF ARC

They did not understand you, gentle maid,
And for your visions piled the fagots high.
Those who for sin pull planets from the sky
To darken understanding, found you staid.
The ash-filled hour which left you undismayed,
Brought years that plucked a lily from your soul.
When beauty died and shriveled in the bowl
Of human vileness, there was One who prayed.
From death there rose the lily that was you,
As white as truth when morning stars were young,
And life lay restful on the breast of God.
The years are stained since man has slain the few
Who dreamed and lived; even God on timbers hung
To form of wretches lilies over sod.

Bastian Kruithof.
Chemistry in the Service of Man

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MAN is by nature a scientist. Placed in a universe which continually thrusts itself upon him, he strives to discover the why, the how and the wherefore of what he observes. He searches for “the truth.” This will extend into various fields of search such as religion, philosophy and science. His aim is to have a richer and fuller enjoyment of life. Man has certainly been permitted most graciously to delve into the secrets of a Creator’s masterpiece, many of which he uses properly, but also many of which do not glorify his God and Creator. The progress of science has been exceedingly rapid in the last century and that is also true of chemistry. In this paper an attempt is made to describe some of the accomplishments in chemistry and to draw a picture, showing the broad scope of interest covered by research workers in this field.

The Scope of Chemistry

Because chemistry deals with matter in this universe in all its forms and transformations, we have here a very broad subdivision of the natural sciences. Mathematics has rightly been called the “queen of the sciences,” but Chemistry should be compared with a tree drawing upon the related fields of mathematics, physics and biology for ideas, and flinging out branches of service to physics, biology, geology and astronomy.

Should you ask a group of people to describe a chemist, more than likely their answer would be incomplete. For today a “chemist” is more than just one “individual.” The field of study is so extensive that very few can master the entire subject or even follow the discoveries that are continually made in the various branches of the subject. There are about 500 journals and periodicals directly related to the subject, and 1500 additional ones in related fields of interest. All of these are abstracted by “Chemical Abstracts” two times per month. Last year 64,000 important articles were abstracted. The Journal of the American Chemical Society alone published 819 articles, all representing new material. The field of chemistry is generally subdivided into Physical, Inorganic, Organic, Analytical and Biological Chemistry although “Chemical Abstracts” recognizes thirty subdivisions within the field of chemistry for practical reasons.

Development of Chemistry

Before discussing what has been accomplished in the various branches of chemistry, let us note that modern chemistry emerged from alchemy and medieval sorcery at the end of the eighteenth century. It is certain that 5,000 years ago the Egyptians had developed a sort of crude chemistry, and we know that Aristotle anticipated modern theories of atomic structure by suggesting that Fire, Earth, Air and Water, and “Quintessence” in various proportions accounted for different forms of matter. With the destruction of Alexandria in 415 A. D., “chemia” was preserved by the Arabs of whom El Geber was a master alchemist at the court of Harun-al-Rashid in the eighth century. In later years alchemy degenerated and became notorious when greed displaced scientific curiosity and much time was spent attempting to transmute the baser metals into gold. Due praise must be given to Theophrastus Bombastus von Hohenheim, a turbulent and restless chemist of the sixteenth century, who directed his efforts into the field of medicinal chemistry in his search for a youth restoring elixir of life.

Modern chemistry started with Lavoisier in France, who may rightly be called “The Father of Modern Chemistry.” This was at the time of the American and the French Revolutions. Later he suffered an untimely death at the hands of the revolutionists. There was also Priestley, the vehement clergyman who discovered oxygen; Cavendish, the London millionaire; and Scheele, the Swedish drug clerk. In 1828, when it was considered sacrilegious to attempt a synthesis of compounds found in living matter, made by the aid of a so-called “vital force,” Wöhler discovered that urea could be made from an inorganic substance, namely ammonium cyanate. In the hundred years since then, the progress of organic chemistry has been exceedingly rapid so that more than 250,000 organic compounds are now known and have been synthesized. The progress in the other fields of chemistry has been no less rapid. Nine elements were known to the ancients and only seventeen were known as recent as 1755. Since then discoveries of new elements have come rapidly, until now all ninety-two elements have been found. In the last ten years mazurium, rhenium, illinium, virginium and alabamine have been discovered. The last three were discovered in the United States and are named after states of the Union.

The Work of the Physical Chemist

The chemist knows that no more elements are to be found because Mendeleef in 1869 discovered a certain periodicity or recurrence of chemical and physical properties if the elements were arranged in a definite order. This discovery was fruitful in predicting the properties of elements that would fill in the gaps, hastening the time of their discovery. Now all the vacant places in the periodic table are filled. The existence of such a periodicity has been confirmed in recent years with the development of theories as to the internal structure of the atom, the smallest unit into which an element can be subdivided. An atom is now known to consist of a nucleus carrying the weight, which varies in a somewhat regular manner, starting with hydrogen, the lightest element, up to uranium, which is 238 times as heavy. The nucleus is electrically charged so that it attracts negatively charged electrons. The chemical and physical properties of the different ele-
ments vary with the number of electrons in an atom. Hydrogen has one electron, helium two, and increasing by one we have the series lithium, beryllium, boron, carbon, nitrogen, oxygen and so on through the elements until uranium with ninety-two electrons is reached. More recently the physical chemist has discovered neutrons, positrons and protons as building blocks of the atom, but a discussion of these would lead us from our present purpose.

In the last few years it has become possible to change the nucleus of some atoms by bombarding them with nuclei of hydrogen or helium atoms, and thus change one element into another. Beryllium has been changed into carbon, nitrogen into hydrogen and oxygen, lithium into helium, aluminum into phosphorus and silicon, but so far the experiments have only been performed on a very small scale.

Radio-Activity and Thermo-Dynamics

The heaviest elements, which are uranium, thorium and radium, show the phenomenon of radio-activity, a process in which the nucleus breaks down spontaneously into nuclei of lesser weight which are then, of course, new elements with different chemical properties. The end product is lead, but the atomic weight of the lead formed from uranium and radium is 206, while that formed from thorium is 208. The by-product is helium, and the chemist, knowing the rate at which radium, helium and lead are formed from uranium, can analyze a rock and calculate the years required for such an equilibrium to be established. The radio-active methods of analysis are extremely sensitive and it is quite remarkable that radium is found in eruptive, as well as sedimentary, rocks within very narrow limits to the extent of one ounce of radium in every 160,000,- 000 tons of rock. Thus it has been calculated that pre cambrian rocks found in Ontario and in Colorado have an age of 1,000 to 1,100 million years. A coal from Sweden was analyzed at Purdue University a few years ago and calculated to be 26 million years old.

The physical chemist is not only interested in atomic theories, but also in the laws that govern the reactions and properties of compounds. He can calculate the amount of energy that will appear or be used if several compounds react with each other to form new compounds. This is the subject matter of Thermo-dynamics. The energy may appear as heat or as electricity if the proper experimental conditions are used. For example, we derive electricity from a storage battery when lead sulphate is formed from lead and sulphuric acid at the negative plate and from lead peroxide and sulphuric acid at the positive plate. These reactions are reversed when electricity is sent into the battery. A study of the influence of electricity upon chemical reactions belongs to the field of electrochemistry, and modern methods of silver, copper and chromium plating along with numerous other industrially important reactions have been developed by the electrochemist.

460° Below Zero

The physical chemist is interested in the different forms in which matter may exist, and he studies the properties of compounds in their gaseous, liquid and solid state. He knows the conditions under which air can be liquefied or metals vaporized. He knows that the impact of gas molecules inside a rubber tire causes pressure, that heat is manifested as a motion of molecules and that when all molecular motion ceases, the nadir of heat is reached at "absolute zero," which is 460 degrees below zero on the Fahrenheit thermometer.

At the University of Leiden, Keesom has been able to reach this low temperature within one degree, while Giauque at the University of California has come within one-quarter of a degree. Within the last few weeks, de Haas at Leiden reported that he had reached a temperature only eight-thousandths of a degree above absolute zero. It is very easy to reach a temperature of three hundred degrees below zero with liquid air.

The Interests of the Inorganic Chemist

The inorganic and the organic chemist are interested in making compounds, studying their properties and finding uses for them, frequently with the hopes of financial gain. With the ninety-two elements that are known, many combinations are possible and many of the atoms do combine with each other into stable arrangements which can be decomposed again only by vigorous methods. Compounds are formed in which the character of the separate elements is lost and new characteristics appear. For example, two parts of hydrogen (H) and one part of oxygen (O), both well known gases, combine to form water (H₂O), but when two parts of hydrogen combine with two parts of oxygen then hydrogen peroxide is formed (H₂O₂). If water in the form of steam is passed over carbon in the form of coke, the oxygen leaves the hydrogen and combines with the carbon to form carbon monoxide (CO). This mixture is called "water gas" and is added to coal gas to furnish a better gas for cooking and heating. You probably know that carbon monoxide is the gas that may cause death when a car is operated in a closed garage.

One of the most useful rules deals with valence, which expresses the combining ability of the different elements. They combine with each other in ratios which can be expressed by simple whole numbers as we have just seen in the case of water. Thus washing soda is Na₂CO₃ but baking soda is NaHCO₃, where Na represents sodium; H, hydrogen; C, carbon; and O, oxygen. Ordinary table salt is sodium chloride (NaCl), which can be made by combining the shiny, soft, silvery metal sodium with the pungent, corrosive, greenish gas chlorine.

There are about 50,000 such inorganic compounds that have been prepared. How many can you name of those that are common? Many of these are very useful, and materials that once were scientific curiosities are now necessities in our modern civilization. Neon was once considered a rare gas, but is now used for electric
signs. Yet only one volume of neon is found in 80,000 volumes of air. And argon, also found in air, has made more efficient light bulbs possible. Bromine is now taken from sea water to manufacture tetraethyl lead for ethyl gasoline, yet the concentration is so low that this feat is one of the chemist's proud achievements. Tungsten steel is needed to turn out cheaper cars and the hardening influence of a small amount of manganese lengthens the lifetime of road working machinery considerably. Without nickel the heating in your toaster or flataron would deteriorate too rapidly, without vanadium as a catalyst many chemical reactions would go too slow or be impossible.

The Work of the Organic Chemist

The organic chemist has not 50,000 but five times 50,000 compounds to serve his purposes. And even more compounds are being reported continually, only awaiting to be of some use. In our industrial civilization, the organic chemist has perhaps done more for the layman than the other varieties of chemists. This is perhaps due to the fact that most of nature's products are carbon compounds and when man improves on nature, he imitates. He will make artificial fibers from rayon, celanese and vinyl acetate to compete with cotton and silk. He will start with limestone (CaCO₃) and coke (C) in an electric furnace, treat the new product with water and obtain a gas called acetylene (C₂H₂), allow this to react with water in the presence of some cuprous chloride which only influences the reaction but does not appear in the final product and thus obtain monovinyl acetylene (C₃H₄). This is the base material for Duprene, a synthetic rubber superior to natural rubber in many ways, especially in this respect that oil and gasoline have no harmful effect on it, and hence it is used at the present time for gasoline pump hose and on automobiles.

Starting with waste gases from oil wells, the organic chemist can manufacture better solvents for varnishes and lacquers, and will even go so far as to recombine molecules to make a better gasoline which has appeared on the market during the last few months. He will make a substitute for soap by taking lauryl alcohol containing ten carbons per atom and converting it into a sodium laurel sulphonate. This compound is sold as 'Dreft' is not to be classified chemically with the soaps, yet it is superior in many ways. The list could easily be extended to include cellophane, bakelite, synthetic resins and varnishes, dyestuffs, anesthetics, germicides and insecticides. In all of this work, the organic chemist is like an architect of the molecule. He will add an atom at one point, or take away another until he has transformed his material into something useful and valuable.

The Analytical and the Biochemist

The work of the organic and the inorganic chemist, important as it may be, depends upon good analytical work for much of its success. The analytical chemist does not receive public acclaim when some great chemical discovery comes before the public eye. Yet his work is in many cases as interesting and fully as mystifying to the initiated. He regularly makes weighings accurate to one-hundred and fifty thousandth part of an ounce. More recently he has developed a technique in which his unit of weight is a millionth part of a gram, a gram being about one-twenty eighth part of an ounce. With such a technique at his disposal it is no surprise that chemistry can now be of service to the criminologist. The outstanding men who have made use of this work are Gross in Germany and Lecdard in France, who can obtain valuable information about a criminal by analyzing, for example, the dust in his clothing.

The analytical chemist has developed many different methods to aid him in his work. Many determinations are based on definite chemical reactions but not necessarily so. He will also use optical instruments such as the colorimeter, refractometer, nephelometer and polarimeter. He may use physical properties as the basis of his analytical method, like Archimedes of old who had to analyze the crown of his king for gold and did it by using the variation in density of the metals.

Finally we should take due recognition of the biochemist for his contributions to the study of what happens inside a human body, chemically speaking. The human body functions properly only so long as a multitudinous number of chemical reactions are behaving properly. Although the general description of vital processes may sound simple, the biochemist knows too well that vitamins, hormones and the like are some of the most complicated molecules known to chemists, and in only a few cases has it been possible to build up simple compounds into biologically active constituents such as adrenalin, vitamin C and vitamin D. Though the compounds be complex, still the chemist understands them as definite compounds, obeying the same laws of reactions that apply to the simpler compounds in a test tube. The marvel is not that the reactions occur in the body, but that molecules themselves can reason about reactions in which they take a part. Certainly chemical laws do not exist to explain that and what else shall we call it than "life," something which exists outside of matter itself, a part of it, yet not it.

The chemist has come far in the centuries of the past in his knowledge about the stuff that makes this universe. That knowledge has added to his enjoyment of life. What will he accomplish in the future?

SNOW DESCENDING

Snow is a soft excitement
Filling a winter air;
Atmosphere its escort
Down the spiral stair.
How delicate the impact!
How nonchalant the grace
As gallantly the white guest
Is ushered into place.

Beth Merriman
Cross Sections - Of Life and Thought

By the Editor

• Anti-God Propaganda in Mexico

Mexico is in the throes of the birth of secularized education and this secularization, which has been gradual in most Protestant countries, is assuming the form of a violent clash in this Roman Catholic country. Political revolution, largely inspired by godless propaganda from Russia, has taken the form of a violently destructive attitude toward the Church and its entrenched powers and privileges. The Knights of Columbus in the United States have for some time sought to bring pressure to bear upon the American government to interfere in the religious persecution of its southern neighbor and rebuke its intolerance. But Uncle Sam keeps his fingers out. Meanwhile the bitter hostility toward all things religious which marks the revolutionary party is injected into the education of the schools of the government. Karl Marx displaces Jesus Christ and Mother Mary. And religion is ridiculed.

A striking illustration of this kind is reported in a recent circular letter of Mabel Van Dyke Kemper, who, together with her husband, the Rev. J. R. Kemper, labors at the Chiapas Mission of the Reformed Church in America. She writes:

Anti-God propaganda goes on, however, and it is in the schools that it is carried on most diabolically. It appears that the intensity of atheistic teaching in the curriculum depends entirely upon the religious scruples of each individual instructor. Of just what trouble an unscrupulous teacher can cause, an example has recently come to our notice. Ruben Garcia, a boy of twelve years, and the chaplain’s son, has been having to suffer the abuse of not only his teacher but that of his schoolmates as well. This teacher, a professing atheist, though his family is known to be strongly Catholic, lives in a hovel directly opposite our church. Made bold by the imposed socialistic system, he has been hurling sarcasm and derisive jeers at the only Protestant in his room. “Perhaps the big Protestant can answer it.” “Why don’t you pray to your God to help you get your arithmetic?” Ruben is a docile lad, and, knowing his sensitive nature, one’s sense of justice is aroused against treatment so unnecessary and cruel.

To those of us who have always lived in Christian communities and have known the easy life of growing up among friends and relatives who think and act according to our set of standards and beliefs, it is heart-rending to see what persecution and ridicule is the Protestant school-child’s lot in Chiapas. Small wonder that, with all the opposition which the young people encounter at play, at school, at work, everywhere, there is a great dearth of that element in our churches.

• Euthanasia and Christian Ethics

“Who is to Say When Life Shall End?” is the title of an article on Euthanasia from the hand of Dr. Paul H. Wexeman, a Chicago physician, who writes regularly in The Chicago Messenger under the caption of Health Topics. After stating the problem and touching upon the legal aspect of the matter, he continues:

But assuming the state did pass legislation establishing the legality of terminating life where that is demanded by a sufferer from a chronic and painful disease or by relatives who are appalled by the apparent death struggle of a loved one, can the act be justified from a moral and religious point of view? Will there not always be a something that halts the human conscience? Is human suffering wholly without significance other than to manifest the folly, the sin and evil that burdens the human race? Out of suffering is born much of the sympathy, the love and goodness in this world. And may it not be that our Heavenly Father would use it to ennoble our character and perfect the soul?

And there is this practical objection. Who is to be the sole judge and arbitrator in making the stupendous decision? A doctor, or perhaps a group of them? But it not infrequently happens as everyone knows, that what was diagnosed on all the available evidence as a hopeless and incurable disease later takes a turn for the better. “You can’t always judge a man’s future by his present gloom.” Every experienced physician has met up with desperate cases of illness that appeared to be terminal, but which, given time and treatment came back and lived on, enjoying at least some measure of health and happiness. Even with our most advanced and skilled diagnostic measures we cannot always determine to a minute preciseness just what amount of life-force and power to live the patient still possesses. It would be a most hazardous undertaking for a physician or group of them to assume the responsibility to cut off a man’s life, unaware that perhaps Almighty God had some more days in store for him. * * * * *

Human life is precious. Human life is sacred. The right to take it lies only with the state under a well-defined, legal and God-ordained provision, and in those cases where self-defense demands it. And no matter what the illness may be, there always remains the possibility of improvement and recovery. To cut off a life and remove that possibility is too stupendous a task, too great a power and responsibility for human judgment to assume.

• Teacher Oaths and Constitutional Liberty

In various states laws have recently been passed compelling all those teaching in government supported or tax-free educational institutions to swear an oath of allegiance to the constitution and the American flag. In Michigan, seminary as well as college professors have by law been compelled to take such an oath, and other states have passed similar laws. This is a clear indication of the invasion of fascism in our country. Two theological professors in Reformed institutions, one in Michigan, the other in Pennsylvania, have given expression to their convictions on this point. Dr. J. R. Mulder of Western Seminary, Holland, Michigan, writes editorially on this subject under the caption, A New Experience, in the January 15 issue of The Intelligencer-Leader. He there tells us that the President of the Board of Trustees of Hope College was compelled to take a deposition from all the members of the Faculty of the College, touching the matter of their personal allegiance to the flag of the United States, and promising that they would not teach or speak anything subversive of the interests of the country.” He comments:

That was an unusual procedure, to say the very least. But that is not the feature that strikes me most. One of the fundamental principles of our national life is the absolute separation of Church and State, and our Constitution guarantees to every American citizen the right to worship God according to the dictates of his own conscience. That assures the religious freedom
of which this country boasts. But, what becomes of that free­ from colleges? And wasn't there a man who taught in one of the Universities of Germany who was compelled to leave the country because he would not take the oath of allegiance to Hitlerism? I concede a difference in the degree of compulsion, but must we not all concede that both these experiences are instances of compulsion and regimentation? Is it American to place both the government and the President of the Board of Trustees of a college over the conscience of a teacher?

On so many hands the Church has been accused of meddling with items of life which did not concern the Church, and men have said, "Let the Church mind her own business." Well, let it be so. But is there not also a line, fixed by Constitutional provision, beyond which the government shall not pass? Regimen­ tation and democracy do not pair off together; the State's domination of the Church is totalitarianism. Have the germs of that philosophy made their way to our shores, and must we too strengthen ourselves against that pagan philosophy? Time will tell, but while time is passing we do well to do some thinking.

Dr. J. Gresham Machen, who heads the Faculty of Westminster Theological Seminary in Philadelphia, minces no words in condemning these teacher-oath bills. Apparently no such bill has as yet been adopted in his state, but he warns against such legislation in The Presbyterian Guardian of January 6. He states that such 'teacher-oath' bills "seem to me to strike straight against the roots of civil and religious liberty, and that they ought to be opposed with might and main." He continues:

What is the wrong principle that underlies these laws? That question can be answered very simply. It is the principle that teachers are government officials and as government officials must take an oath of office under the state. I know that many of these laws apply only to teachers in public schools; and it may well be argued that teachers in public schools, whether we like or not, are state officials, and must be treated as such.

But the trouble is that some of these laws apply to private schools as well as to state schools, and the purpose of those who advocate them seems very clearly to be to make all of them apply to private schools.

When that is done, private teachers become state officials, and like other state officials must take an "oath of office."

If that question is answered as the advocates of these bills would have it answered, if there is thus established the prin­ ciple that teachers even in private schools and church schools are state officials, then the distinction is blotted out between the activities of the state and the other activities of the citizens. In other words, the principle of the totalitarian state is established with a vengeance. That is exactly what Hitler has done in Ger­ many. It is opposed to the very roots of American liberty.

The strange thing is that these "teacher-oath" bills are advoc­ ated as though they were in the interests of the Constitution of the United States and in the interests of patriotism. They purport to be directed against communists who insult the Ameri­ can flag.

But who are the persons who most deeply insult the American flag? I will tell you who they are. They are the persons who seek to inculcate a love of the American flag by force. Those persons are insulting the flag much more seriously than it is being insulted by any communist in Union Square. They are trampling upon those great principles of liberty for which the American flag formerly stood and for which we ought to pray that it may continue to stand.

Much has been written pro and con Buchmanism. But one of the most unconventional utterances on the subject is undoubtedly that of "Bob" Washburn in The Boston Transcript. Underlying the humor and the, almost inexcusable, sacrilegious touches there is a real point for Buchmanite sinner and saint, and—possibly for us who assume a critical attitude toward the move­ ment as well! He writes:

The crux of the Oxford Movement, in my opinion, lies in what its members are doing to bring peace to others. I have never seen this touched by the laymen of the movement. The Christian goes to church, perhaps once a week, intent upon saving his own soul. There he rests, content, but as for helping others during the week, that is out of his line. The minister of a church does a good deal of good, of course, but he is in part paid for it in cash. That is his bread. These Oxfordites, how­ ever, are on their job all the time, during the week, without money and without price. I have never seen anything like it. They fight sin, not by human repression, but by Divine interces­ sion, as when a Redskin on the war-path seeks to shield himself by holding up before him a white papoose.

Now for a close-up kodach picture. Picture a man of the world. He has reformed. He is a gentleman, that is in the conventional sense, of long-established family. He has seen the best of life and then gone to hell. He has come back. He comes into your tenement at half-past ten on a wash-day morning, trying to save your soul. He reads the Testament to you. He prays with you, and, more than all this, he tells you of his whole inside life, without restraint, though he has never seen you before. He stops at nothing. He has reformed. He has turned from his old life. He has found peace. He has started out to straighten you out, and is making this kind of life his whole work. It is in this respect that this movement stands out too much alone and eloquent. But, in other ways, it seems to have much yet to learn. It can be developed into an even greater force.

Each of the faithful, at an early hour every morning, goes into a so-called silence period for divine guidance, into a divine huddle. It is then, so he says, that he is told by God what to do during the daytime. Not only then, but also later during the day, in any exigency, he goes into this same silence period for guidance. Here is where we separate, to some extent. For I believe that God runs this earth in somewhat the same way that a manufacturer runs his factory. He leaves his employees to use their own wits and looks to them only for results. God is very busy, and, in my opinion, he does not want to be held up, at any and all hours of the day, to be asked why this should be done or what should not be done on two-peanut problems.

I was riding up Beacon Street one morning with one of the Guards, a Field Marshal. The question arose, where we should park. He then said, "I will go into a silence guidance." I replied, "Silence hoopegow, I am going to look for a cop." This I did. We were then told where we could safely park. He then observed that I had been the beneficiary of an unconscious silence guid­ ance. I believe that men have been planted here and in the interests of patriotism. In that spirit are these paragraphs written, their humor innocent, perhaps. The movement can be reformed, particularly as to its silence guidance methods, in the hope that its devotees will stand more on their own feet and not unload their delinquencies on the Deity. But it is certainly a new and eloquent chapter in religious history to find a band of spiritual saviours which, without money and with­ out price, devotes so much of its time and effort to the allevia­ tion of trouble among its fellowmen. No other faith has touched this so. Christian and Catholic together have done in Ger­ many. It is opposed to the very roots of American liberty. No other faith has touched this so.
• Nazi Pagan Preaching

Ernest Gordon, who regularly writes a survey of religious life and thought in *The Sunday School Times*, in the issue of January 18 quotes Dr. W. Laible from the pages of the *Allgemeine Evangelische Kirchenzeitung* in comment on the paganism of Nazi-Socialist preachers who have embraced the New Heathen movement.

"They do not wish to bow themselves before God. Nothing is more hateful to them than the words 'sin' and 'repentance,' nothing about which they wish to hear less than a Saviour, grace, and forgiveness. They hide themselves behind anti-Semitic phrases, the cant of race. Their unmasked face is denial of God.

"Many preachers refer to them, cast out the Old Testament, and anxiously avoid any word which would offend the new spirit. The name Jehovah is taboo. Away with the name of the city of David, the newborn king of the Jews, at Christmas; away with Dr. Rule's words 'Sinai and Galilee at Easter, with the prophet Joel at Whitsuntide. They give up the whole choir of the prophets, the wonderful history of Israel's dealings with God, the voices from the looted garden of Scripture in which only a few dry limbs remain. So would they win men to the Church. And do they really win them? The empty churches of these new orators of the people speak their significant language. One hears even from experienced party men that such preaching is not wanted. People go scornfully out of the churches where Nazi-Socialist sermons are served up. It is a great error to suppose that the times demand a change in preaching. Only certain tendencies of the times demand it. Men at all times want preachers who have embraced the New

This would seem to be a time also for exegetical, or rather expository, preaching. This may be argued on the basis not only of ignorance of what the Bible actually does teach, on the basis of misrepresentation of the Bible, but also on the basis of a living interest, a returning interest in the Bible itself. Only, then the Biblical preaching ought to avoid not only the make-shift topical, but also what may be called the microscopy of exposition, which expatiates on short texts and tiny phrases. What people seem to need is exposition in large portions of the Bible, so that they may begin again to see the woods, and not the trees only.

And last of all, this would seem to be the time, whether in the pulpit or in Bible classes, to do some positive apologetic work confronting current substitutes for Bible Christianity with the clear teachings of the Bible as a noble contrast. What we seem to need is a restatement of old truth with reference to the enemies of today as well as with reference to the enemies of yesteryear.

A third Reformed apologist to whom reference may properly be made in this connection is Dr. Andrew K. Rule, who teaches Apologetics at the Southern Presbyterian Seminary at Louisville, Ky. Dr. Rule is a keen scholar and a noble defender of the Reformed Faith. He was commencement orator at Calvin College and Seminary last June and made an outstanding address at the 1935 Convention of the League of Evangelical Students. A summary of this address, which was entitled, "Christian Supernaturalism and Modern Thought", is published in the latest issue of *The Evangelical Student*. Every thoughtful student of modern science and of the Christian Faith ought to read this address. The following two paragraphs are but a sample:

The eternal, perfectly continuous plan of God partially expressed itself in a real act of Creation, by which there came into being a Natural World that is ontologically separate from God and yet has a relative self-existence. We have not taken time, in this discussion, to examine the scientific attitude to the doctrine of Creation; nor can we do so at any length now. But we ought to point out that, though creation is not primarily a doctrine for science at all, modern science does indicate such a doctrine. When you recall that science now tends to express all physical reality in terms of energy; that it seems to show that the amount of energy in the universe is not infinite; and that it seems to have discovered that the energy of the universe is being universally dissipated at an amazing rate; you will see that science does indicate a point of absolute origin for the physical universe. This at least is true unless science can discover somewhere a process of upbuilding in the universe, large enough in amount to balance the dissipating process. If such a process can be found, that would merely show that the physical

• Reformed Apologetics

*Christianity Today* informs us that Dr. Cornelius Van Til, who is professor of Apologetics at Westminster Seminary, is delivering this year's Smyth Lectures at Columbia Theological Seminary, Decatur, Georgia. This is a seminary of the Southern Presbyterian Church and the school where Dr. Wm. C. Robinson is professor of Church History. Dr. Van Til chose as his theme, "God and Human Knowledge". These lectures undoubtedly are the deposit of Dr. Van Til's study of a God-centered epistemology which has been one of his chief interests as a Reformed apologist for some time. The publication of these lectures will be a distinct contribution to the literature of Reformed apologetics.

"Some Live Questions in Apologetics" is the title of an article in *The Princeton Seminary Bulletin* of December, in which Dr. John E. Kuizenga, Professor of Apologetics at Princeton Seminary, analyzes, groups, and characterizes some three hundred problems presented to him at his request by his students. He explains that he has "for some time asked Princeton students to submit a list of at least ten present difficulties in accepting the Christian faith." This yielded him this past year some three hundred different problems, some of them distinctly theological (dogmatic), others touching upon science and religion, again others with psychological difficulties, a fourth group bearing upon comparative religion, and then a miscellaneous group. Professor Kuizenga makes some interesting applicatory remarks at the close of his article. He remarks:

Another suggestion, clearly, is that this is the time when we ought to hear in the Christian church clear and definite preaching and teaching of the great doctrines of the faith. Our young people for the most part do not know what are the distinctive teachings of Bible Christianity, and apparently have heard very little doctrinal preaching—"it may be, of course, because they go to church but little. But certainly if there is a revived interest in the distinctive teachings of the Christian faith, if our young people are moving inward with a live interest from periphery to center, then the minister has his golden opportunity in the pulpit, and in his special classes for young people. It may be that the prejudice against theology and doctrine, which has infected even some preachers, is passing, and that the minister who preaches on the supreme questions of revelation will find his opportunity and come to his own.

This is a seminary of the American Reformed Church and the school where Dr. Wm. C. Robinson is professor.
universe is now a self-maintaining system; but it would not prove that it was not once created as a self-maintaining system. If there is any other reason for believing in a doctrine of creation, has science discovered such an upbuilding process? The answer will depend on the issue now being debated, between Dr. Robert Millikan and his opponents, as to the cause of the Cosmic Rays. Millikan's theory is that they are thrown out in the process of building up heavier out of lighter matter, somewhere in space; and he therefore takes them as evidence that "the Creator is still on the job." The rival theory, which also seems to be the increasingly successful rival, is that they are produced through the transformation of matter into energy in the bodies of the stars, and are, therefore, another evidence of the dissipation process. In either case, science has no case against Creation, except in so far as it is committed against discontinuities; and in the latter case, science definitely indicates Creation.

In the temporal realization of God's eternal plan, therefore, a real beginning was made when a natural world was created, having a relative self-existence of its own, and operating with a large measure of inner continuity under its own laws. These laws are its own, and may be profitably studied as such, as science is doing; but they are also God's laws and cannot be completely understood until they are related to God's eternal purpose. But this act of creation was only a beginning, while the plan of God is, in its temporal manifestation, progressive. If the scientist discovers in those laws a tendency toward progress, the Christian need not be at all surprised; and the scientist may be permitted to employ the term evolution to express the developmental tendency so long as he keeps loyal to all the relevant facts.

The speaker summarized his address in the following closing paragraph:

Our contentions, therefore, are as follows: First, that the rejection of the full supernaturalism of historic Christianity was due to the influence of a scientific theory of the complete, inner continuity of Nature. Second, that, while the success of science shows that there is a great deal of inner continuity in Nature, science has also revealed some fundamental and irreducible discontinuities in Nature, and has not destroyed itself in doing so. Science does not need to claim such a wholesale continuity as this, and is not able to maintain such a claim. Third, the supernaturalism of historic Christianity affords to science all the continuity in Nature which it needs and has found; and enables us also to deal with the discontinuities without self-contradiction. It is, therefore, the most comprehensive and the most self-consistent point of view that has ever come to the mind of man; and, since comprehensiveness and self-consistency are the ultimate tests of truth, our Christian supernaturalism is the truth.

PROGRESS

Thousands of busy men in town,
Busy holding the sidewalk down;
Staring at the steam and stir
Of their steel competitor.

Staring at this super-man,
Hoisting things no human can;
Crunching, to their wonderment,
Slices of old street-cement.

Never since this man was hired,
One complaint of being tired;
Be it Pan or imp or pup,
He is there to "show them up."

Never does this toiler curse
Doctor bills in empty purse;
He just laughs at the idle town
Holding the strips of sidewalk down.

ALBERT PIERSMA.

A Letter from Addis Ababa

THE Italian invaders of Ethiopia have been in the field nearly three and a half months to date, with but little to attest to the efficacy of modern mechanized warfare against a comparatively primitive nation. True, the Italians have made advances, but it is evident that the Ethiopian retreat has been according to plan, as but little resistance was offered until comparatively recently. Though Emperor Haile Selassie minimized the capture of Adowa, declaring that no attempt was made to hold the Italians at that place, the event was celebrated in Italy as a great victory, that wiped out the defeat of the Italian armies in 1896. When one looks at a map which shows the extent of Italian advance, the war looks like an altogether one-sided affair. But a study of the country will reveal that practically all that has been taken is desert or semi-arid wastes inhabited mainly by wandering nomads, country which is unbearably hot most of the year and infested with malaria mosquitoes and other insect pests, which are a greater danger to white men than native armies. Each new outpost that is taken in by the advance, though the place may be without occupants, such as the brow of a hill, is acclaimed in Italy as a new victory. Fact is, many of these places never knew other than the lonely call of the hyena after nightfall. Ethiopian generals prefer to draw their foes across such territory, where the country will first take its toll, and retreat into their mountain strongholds, where again the terrain will be unfavorable to advance of a modern army, with heavy artillery on wheels, lines of infantry and maintenance of lines of communication.

The Ethiopians do not intend to have this undeclared war entirely a matter of defeat, however, as can be seen from recent Italian losses and actual advance of the defenders in places. Red Cross workers and newspaper correspondents who have been near the front tell us that for a long time there has been no Italian advance in spite of reports from Rome, meant for home consumption. One United Press correspondent, recently returned from Harrar told us it was his impression that Italy is already defeated at the hands of a nation which is practically without arms. Though such comments are altogether premature at this time, nevertheless it is a fact that the Ethiopian armies remain in good condition in spite of predicted food shortage. When the Italian offensive began on October 3, Ethiopian officials feared but one thing — food
shortage. In an effort to prevent such an emergency large areas in the north, previously unoccupied, were placed under cultivation. A certain number of the great chiefs we witnessed marching into Addis Ababa from far-flung portions of the empire were ordered back to provide food for those who were privileged to meet the enemy. Today no famine is reported, nor is there any expected. Nor is the war costing Ethiopia anything like the debts incurred by Italy. Ethiopia does not pay her soldiers as the army lives on the country it occupies. With a small quantity of dried peas or beans, wild game and a minimum of water the Ethiopian soldier maintains himself an incredibly long time and can make long journeys on forced marches.

Ethiopia's greatest expense at this time is the purchase of arms, all of which must be imported from Europe. This is being done as fast as funds can be found. But in Ethiopia there are no meatless days as there are in Italy, or a populace on short rations. An Ethiopian's normally simple fare needs no curtailment in time of war. Each man employed at home pays a special war tax. If unemployed, he goes to war. Over against this picture of comparatively normal conditions in Ethiopia we visualize the desperate condition of Italy's finances. Drastic economies in consumption of food, coal and other articles are being enforced by the government. But in spite of all these efforts and the storage of huge quantities of essential materials imported before application of sanctions, the concerted action of the League is gradually strangling Italian resources. Imports from Germany, The United States and other such countries must be paid for in cash, with the result that Italy's gold coverage has fallen from the legal minimum of 40% to only 28%. Such can only mean disaster unless some nation comes to the rescue with a long-term loan, which in turn can but incur further financial miring.

Though the Italians do not advertise their difficult position it is evident that the coherence of League members on the question of economic sanctions has irritated her beyond all bounds, even of international courtesy and convention. This is plain from the recent deliberate and inexcusable attacks on the Red Cross. By this trampling upon principles once held sacred among civilized nations she has outraged all the finer sensibilities of the small nations in the League and she has thereby destroyed whatever confidence they had in her. Italy's excuses in the bombing of the Red Cross hospital at Dessye are groundless, as an Italian Legation has been near the compound for years, and eye-witnesses have told us that the bombing of buildings with the Red Cross could not have been more deliberate. If she were to be given the benefit of any doubts in the matter, however, she is left entirely without excuse in the bombing of the Swedish ambulance unit at Dolo. Before the Swedish unit left Addis Ababa we had occasion to observe that unusual precautions were taken in the matter of Red Cross identification of every piece of their equipment. Ambulances were marked with large red crosses on the roofs as well as on all sides. Upon this well organized encampment pounced nine big Italian bombers, spreading death and destruction everywhere. All that did not flee were killed by the murderous machine gun fire. Two Swedes were wounded, one fatally, and upwards of thirty Ethiopian first aid boys and patients riddled with flying steel, 458 holes were counted in the main Red Cross tent and about 370 in another. In the bombing of the Red Cross unit at Dughabor, organized by my former colleague, the late Dr. Robert William Hockman, who met his death while trying to render harmless an unexploded bomb, the position of the camp had been known to the Italians for months, as it was almost an everyday experience for our unit to have a fleet of bombers pass over the camp en route to bomb the town. Many times they circled over the camp to assure themselves that it was a hospital unit. Then why was that camp bombed on two successive days, when red crosses five yards square declared its nature? Dr. Charles Winckel, Commander of the new Dutch unit just arrived from the Netherlands, wired to Geneva asking under what symbol they could work, since the red cross had lost its sacred meaning.

It is to be regretted that any civilized nation should stoop to such ends merely as a reprisal in answer to the League's application of sanctions. It is the more regrettable that such action should be taken by Italy, the citadel of Catholic Christianity. And is it not ironically coincidental that such barbarous means should be used by Italy in carrying out her "civilizing mission" to Ethiopia? We wonder where the Pope is hiding himself these days. For very shame that he should but keep a stony silence at a time when it befits his spiritual office to declare himself, and to offer rebuke where indicated, and guidance to a world stumbling in the darkness of man's greed. It is obvious, of course, that a discreet silence at this time is expedient for his safety and his popularity with Mussolini. In Milan, Cardinal Schuster prayed for protection of Italy's armies, and added "They are opening doors of Ethiopia to the Catholic faith and civilization of Rome. We must co-operate with God in this national and Catholic mission."

And as the Italian armies are trying to force Western civilization and Catholicism down the Ethiopian throat, our brethren of the Swedish Evangelical Mission in Addis Ababa tell us that members of their mission still in Eritrea are suffering dreadful persecution and have been ordered to leave the country. This is but a foretaste of what Catholicism will do to Protestant missions if the Italians become intrenched in Ethiopia.

Addis Ababa, Ethiopia

January 15, 1936.

American Mission Hospital.

John Cremer, M. D.

Dr. Cremer adds in a personal note the following:

"As you probably know my colleague, the late Dr. Robert William Hockman met his death while trying to render harmless an unexploded Italian bomb. This leaves me with a large hospital and all its departments alone, including administration. I hope you will pardon my long silence. I shall endeavor to be more regular in the future."—Editor.
BOOK REVIEWS

RELIGIOUS PLAYS

VENTURES IN DRAMATICS, WITH BOYS AND GIRLS OF THE CHURCH

This volume contains 19 studies in the development of very
short, informal plays about Bible stories, church history, and
missions. The author is connected with the Madison Avenue
Presbyterian Church in New York City; and it was in the
Intermediate department of the Sunday school of this church
that these plays were worked out and presented. The material
is adapted to children of ten to fifteen years old; but it is not
intended to be used as it stands, but rather to serve as a model
for similar procedures in other Sunday schools. The book
describes how the teachers of the Madison Avenue Sunday
school tried to stimulate the writing of original plays dealing
with the things the children were interested in. This was not
as ambitious a project as it would seem at first thought, for
the plays thus produced were simple and natural, with only the
barest suggestion of costume and scenery. Their merit lay in
their sincerity. The children who wrote and acted them really
felt them. That their work was artistic as well as sincere was
due to the skillful guidance of their teachers. Miss Niebuhr
supplies a wealth of practical hints which would be invaluable
to anyone interested in attempting some dramatic "ventures"
of his own.

As might be expected, the plays themselves, worked out in a
church which belongs to a presbytery notorious for its infidelity
to the historic Presbyterian faith, are not Calvinistic. Indeed,
they can hardly be called Christian. They emphasize man's re-
tation to God, and thrust completely into the background his
relation to God. Even though he anticipates this, the reader
can hardly help being appalled to discover how often the plays
mention social justice, race prejudice, pacifism, world friendship,
and such other favorite American religious ideals, and how
little they have to say about God, salvation, sin, and faith.

This makes it all the more disconcerting that this Sunday
school should be so much better equipped to teach its emascul-
ated Christianity than we are to teach our Covenant children
the truth in all its richness. These highly trained teachers pos-
sessed a sympathetic understanding of children; the enthusiasm
they feel for their work is infectious. The whole dramatic
project is based on Miss Niebuhr's conviction that pupils of this
age-group must take an active part in the study of the material
if they are really to appropriate it.

It will not do to dismiss this book simply with, "We do not
believe in dramas in the Sunday school." The fact is that our
Sunday school and our Christian school programs regularly
include dialogues. The question is not dramatics or no dramatics,
but rather what sort of dramatics. Our past custom has been to
present dialogues which are often positively offensive from an
artistic point of view because good plays are so apt to con-
tain theological implications of which we cannot approve. The
type of dramatic presentation suggested in this volume might
well prove the way out of our dilemma. Simple but artistic
plays, written by our own children under the guidance of our
own teachers, dealing with the history of our own church or
the life of our own missions, might go far towards developing a
sense of religious self-respect and church loyalty.

The desirability of Bible plays (4 of the 19 plays in this
volume are Bible plays) is a difficult question. It may be that
Bible plays will always be offensive to people of our religious
heritage, more especially plays which represent Christ in person.
But, on the other hand, we should not take a definite stand in
this matter without weighing carefully the other side. Bible
plays offer an unequalled opportunity for making sacred scenes
and characters vivid and lifelike. There is no other art which
can elevate and inspire so powerfully as drama can. Historically,
of course, drama has often been closely associated with religion,
for this very reason. This is a question, it seems to me, which
our group can profitably consider with some care.

MARIANNE VOS RADIUS.

CALVIN ON CHRIST

DE CHRISTOLOGIE VAN CALVIN. Door Dr. E. Emmen. H. J. Parie,
Amsterdam, 1935. Paper fl. $2.90.

It is rather interesting to notice that, while in our country
Calvinism is repeatedly declared to be dead, some European
countries manifest a lively interest in the great Reformer and
his theology. In one monograph another the man and his
Teachings are made the object of detailed and painstaking study.
This would seem to indicate that Calvinism is not quite as dead
as some would wish it to be, and that when the theologically
barren Modernism of the present has run to seed, there may
yet be a return to the fruitful principles of the great Reformer.
The work of Dr. Emmen is a valuable addition to our Calvin
literature. It is not a critical study, but a detailed statement
of the Christological views of the Reformer, based on the origi-
nal sources. The author gives no clear intimation of his own
standpoint, except this be found in the fact that he consistently
assumes a sympathetic attitude to the teachings of Calvin.

In the Introduction he calls attention to the fact that Calvin,
in opposition to the Church of Rome with its emphasis on the
Church as the depository and dispenser of divine grace, made it
a point to call attention once more to the central significance
of Jesus Christ; and that, in distinction from the Scholastics,
he found the only source of religious knowledge in Scripture.
He treats the subject of his study from three different points
of view: (1) The theological viewpoint, dealing with Christ as
the Son of God, and Christ as the revelation of God in creation,
incarnation, and redemption. (2) The anthropological viewpoint,
dealing with Christ as man, and in (relation to) man in
justification, sanctification, and imitation. And (3) the ecle-
siological viewpoint, dealing with the relation of Christ to the
Church, and the manifestation of Christ in the Church in Word,
sacrament, office, and final return. Under these captions he gives
us a comprehensive statement of the many-sided significance
of Jesus Christ, as this is reflected in the works of Calvin. He
calls attention to the fact that Calvin feared to say much about
the cosmical import of Christ in view of the comparative silence
of Scripture on this point. It is often said and thought that the
Genevan Reformer was of a highly speculative bent of
mind, but this and other similar works on the teachings of
Calvin clearly show that he was pre-eminently a Scriptural
theologian, who always seeks to substantiate his doctrines by
the word of God rather than by mere human argumentation,
and who prefers to refrain from expressing an opinion where
the Bible is silent. Modern theologians might well learn a lesson
from him in that respect, since much of their so-called theology
is merely human philosophy.

The author directs attention to two other aspects of the
Christology of Calvin, which may well be singled out for special
mention. For the great Reformer the knowledge of (respecting)
Christ has no merely intellectual or theoretical meaning, but is
of great practical significance. Like the Heidelberg Catechism,
he continually seeks to show how we may profit by it. The
practical significance of the various aspects of the knowledge
respecting Christ and his work looms large on the pages of his writings. He does not lose sight of the close relation between religion and ethics. This also accounts for the fact that he places great emphasis on the close relation between justification and sanctification. The one leads right on to, or rather, is involved in the other, so that there is absolutely no ground for the oft-repeated objection that the doctrine of justification is detrimental to Christian ethics. As a matter of fact, it forms the only sound basis for it. The pardoned sinner is the only sinner that is incorporated in Christ and is thus enabled to lead a new and holy life.

Again, it is noteworthy that Calvin, while stressing the divine nature of Christ, did not lose sight of His true humanity; and while emphasizing the supreme importance of His death, did not forget about the great significance of His early life. For him a biography of Jesus was out of the question, but at the same time he opposed the tendency of Roman Catholics and Libertines to detract from the real humanity of Jesus. He regarded the atoning death of Jesus as the culmination of His earthly work, but felt that this could not be separated even in thought, from his life of obedience to the law. Moreover, he has some interesting things to say about the imitation of Christ, but does not speak of this with that utter lack of discrimination that is so evident in many writers of the present time who find the supreme significance of Christ in the fact that He is our example. We enjoyed the reading of this work, and heartily recommend it for perusal and study.

L. BERKROF.

IS THIS HOPE CHRISTIAN?

JESUS-LIKE OR CHRIST-LIKE

Whereas the first part of the book is called "Hopeless," the second part is entitled "And Yet There is Hope." That hope is to be found in Israel. She is the nation of hope. The Zionist movement is but an interlude to be followed by the coming of the Messiah who will establish his kingdom in Canaan.

One's reaction to the last part of this book will be determined by his eschatological position. The theory that Israel will be restored as a nation in Palestine and will become Christian and will exert an effective peace-bringing influence over all the world is open, as many of us feel, to serious objections from the point of view of biblical interpretation. Of course, the hope of the world lies in Israel, but then in the real Israel of God.

H.S.


This volume comprises a study by a scholar who is thoroughly versed in the Scriptures and who is genuinely devoted to his Christ. It is the portrayal of Christ as one who is the revealer of God. "He who has seen me has seen the Father" and only those who have seen Jesus have seen God. That is the fundamental position back of this book. It is refreshing to find a scholar who has given up the attempt to secure a vision of God through philosophical and scientific channels. It is equally refreshing to note that Cameron believes that Jesus is not primarily a picture of man, but of God. Jesus looked upon himself as the sole revealer of God. No one knows the Father but the Son and he whom the Son wills to reveal him.

As the author sees it, the presentation of God presented to us by Jesus is that of a personality of boundless grace and love.

This book is a fabric, finely and beautifully interwoven. It is not an argument. It is a proclamation with a definite conclusion arrived at by sliding from event to event, from teaching to teaching. It has been called "a seamless robe." It seems a pity to pick out threads here and there. But the finer the fabric, the more one deplores the threads that shouldn't be there.

In Chapter Two we are led face to face with the Kenosis theory. Here is a frank acknowledgment that Paul seems to be teaching the pre-existence of Christ, but he is trying to interpret the facts of time from an intensely imaginative point of view. Cameron's aim is "to keep strictly within the bounds of history, and see how the phrase is a phrase of fact and answers to the truth. We may, therefore, forget for the present the halo of pre-existence with which Paul adorned the man from heaven." The self-emptying is alleged to be a process which began with the life of Jesus and culminated on the cross. His Kenosis must be associated with the ever increasing humiliation that he experienced. This thread shouldn't be there. In fact, Christ can be the effective revealer of God because he is God, preexistent from eternity. This position of Paul should have been utilized to sustain the main thesis of the book.

The author has a rigid and apparently acceptable view of sin. "Sin is more than a violation of the law.... It is transgression in the sense of contempt, alienation, betrayal. It is impossible from the mere standpoint of law to grasp the real meaning of sin, and only possible from that of holy love.... It is self-estrangement from the holy love of the Father." But why separate the holy love of the Father from his will as articulated in the law? This definition of sin is of one piece with the position that God need not be appeased in the sacrifice of Jesus. The life and death of Jesus is wholly an act of divine love. God needs no propitiation. But man needs to be reconciled.
It is easy to see why the juridical emphasis upon sin is cast aside as inadequate. Yet it should be stressed. Paul did it, and it wasn't a figment of his imagination either. He realized that God was love but also a consuming fire.

The sacrificial death of Jesus is, of course, consistently colored by the root idea of God's holy love. There was no transference of sin here, nor in the laying on of the hands upon the lamb in the O. T. The lamb represented the worshipper in the form of a complete self-dedication to God. It is but a short step to the position that Jesus' life and death teach us how to be reconciled to God, how to consecrate ourselves. It constitutes a divine attraction sent out by his holy love.

So one could continue picking scarlet threads (or perhaps they are all one) from the cloth of white. I like the book, its spirit, its thoroughness, its appreciation of Jesus, its fine discriminations, its new vistas, and its optimism. But I would have liked it much better if Paul as a theologian had received more credit in it.

W. S.

BIBLE HISTORY TEXTBOOK
SACRED HISTORY IN OUTLINE: OLD TESTAMENT. By Richard Postma. Published by Author, 650 Naylor Street, Grand Rapids, Mich. Price $1.25. (Orders of 10 or more: 30 cents.)

WHEREVER Bible History is taught in grade schools or church schools this textbook is undoubtedly one of the best for teachers and students both. The author is a teacher and a pedagogue and the book is born of experience and has proved its worth.

The material is so arranged that the book does indeed lead the student to the Scriptures themselves, a virtue not found in many textbooks on Bible History. This volume deals with the Old Testament.

The division in units instead of chapters or lessons leaves room for the individuality of the teacher. The book has many virtues besides. The novel treatment of the history of the two kingdoms on parallel pages is a great aid in the understanding of the period. The questions at the close of the twelve units lead readily to class discussion. The Notes contain a wealth of material of great and patent value. The prophets are found in their historical setting. Maps and charts are drawn with understanding of their usefulness. An outline history of the intertestament period concludes the book.

In a word, the book is worthy of the highest commendation.

W. STUART.

INADEQUATE RESPONSE
However carved, with elegant precision
Or stronger accuracy, the monument
Is always less than the emotion spent,
And underneath the marble is derision.

Let those who read the graven text exclaim
Their momentary praise, appreciation
Flatters the poet, but his own creation
Is never glory, though it bears the name.

For beauty, when it manifests — for once
And unmistakably — though it will stir
The soul that is an unknown integer,
Leaves in the mind inadequate response.

Yet we must write, if only to declare
The strange reality we cannot share.

FREDERICK TEN HOOR.