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Theology - A Queen?

TIME was when theology was regarded and adored as a queen. Long since she has fallen from her noble estate, and today she is regarded as a social outcast in the world of science. She is either ignored, silently passed by, or even is the cause of the turning up of the nose.

Recently this statement was found in the description of the course in New Testament Greek in one of our universities: "The purpose of this course is to read a large amount of comparatively easy Greek, avoiding discussion of doctrinal or theological questions, and to determine, so far as possible, the thought of the writers." At first reading one hardly knows whether to laugh, to be filled with pity, or to be enraged. Surely Zeus has been caught nodding! No attention is to be given to the doctrinal or theological questions, but the only aim is to get at the thought of the writers!

What perfect nonsense! Amazement overcomes you at such utter lack of thought on the part of the writer. But were it only true that it is lack of thought! It is inconceivable that any university teacher would have the ignorance here displayed. Were it so, laughter would be in place, and even a fulsome measure of pity. But it is not ignorance. It is rather brazen, audacious propaganda for a false view. Insidiously disrespect for the Queen of the Middle Ages must be instilled. And so an imaginary distinction is made between doctrinal questions and the real thought of the writers. Theology is conceived of in the most childish manner.

There was a time in the very distant Middle Ages, and even in the Reformation period, when men went through the most prolonged mental acrobatics about God and Christ and man. Behind the bolted doors of cloisters, secluded from the world, these men wove day after day, and week after week, the marvelous fabrications of their intellectual acumen. Spinning, spinning, the webs of thought were woven. Abstraction upon abstraction, excogitation upon excogitation. That is theology! That is the glorious Queen of the Middle Ages!

What utter falsity! What mendacious half-truths! Let it be admitted that Theology did err in some of her views. But let it be honestly told why. What was presented in Theology was held to be and propagated as the "thought" of the sacred writers. The theologies were not spun out of the minds of the theologians, but were the systematization of what they thought to be Scripture truth. Theology is therefore just as scientific as any other of the sciences, and need never be looked upon as not quite the equal of the others.

What we greatly need in this world of confusion is the deliverance from some of these clever distinctions which have no actuality. And in the field of the Christian religion we must most emphatically contend against this view particularly, which undermines genuine respect for Theology.

R. S.

The Denominational College

DURING the late winter and spring months every administrator of a college receives a large number of applications for teaching positions. These come from almost every section of the country. The eagerness with which these candidates go out in search of a position is commendable. In some cases the urge is brought on by the lack of finances to continue another year, in others the need of teaching experience, and in others the fact that they have finished their technical education.

When one stops to reflect on these applications the admiration for the desire to get a position is more than balanced by a depressed feeling. How does it come about that all these candidates make their application to denominational colleges? Are they aware of what they are doing? Do they really want to teach at a school with that particular kind of stamp? Are they in hearty accord with the denominational teachings of the school to which they are applying?

I dare say that such questions seldom enter the minds of the applicants. They do not bother about that. All those theological discriminations mean nothing to them. Their only concern is to get a job and that in a school preferably with a fine academic rating. Beyond that nothing is very important.

This whole situation is a very sad comment both on the applicants and the schools. The larger blame falls on the schools, to be sure. Nevertheless a prospective teacher should ask himself whether he can and is willing to serve in a particular type of school. His teaching ought not to be merely a means of livelihood. He ought to have convictions and high ideals and enthusiasm and the desire to give himself where he best fits in.

But the greater fault lies with the denominational schools. What has happened to their real character if any one can feel free to make application? It
must be that the denominational blood is so thin that the patient is very anemic. It is exactly this that the applicants know. The denominational character is so little stressed that any one can teach at the institution.

It is indeed a peculiar and a sad situation. Schools have become so afraid of what educators like to call "inbreeding" that they prefer no breeding at all. To this situation the schools should call a definite halt. If the denominational colleges would courageously unfurl the denominational flag, men and women of every faith or no faith would not apply, let alone receive an appointment. It seems so extremely narrow to insist on this. At the same time it is the only consistent thing to do. This laxness in appointments on the part of the school officials is the most ready means of rearing a generation that is indifferent to the specific teachings of the Bible. The denominational colleges have a specific task. Let them then adhere to it as do the Roman Catholics. Therein lies the future for the school itself and for the particular denomination as well as for the church at large.

R. S.

The Vagaries of Anglo-Israelism

The Anglo-Saxon Federation is the American branch of the movement known as British Israelism, or Anglo-Israelism. Its adherents do not form a separate church, but are found in various denominations. The religious hobby of this movement is the belief that the Anglo-Saxon nations are the literal descendants of ancient Israel, and that all the Bible promises for Israel, the true Israel, etc., apply today to the Anglo-Saxon nations. The so-called lost Ten Tribes, they hold, were never lost. They are the present-day Anglo-Saxon peoples. The two great branches of this favored Anglo-Saxon race are, of course, Great Britain and the United States.

With this fundamental error in mind they approach the Scriptures. This sect is devoted to the study of Bible prophecy. But it reads and interprets the whole body of Scripture predictive material with this notion of the calling and destiny of the Anglo-Saxon peoples as the true Israel in mind. Through the Anglo-Saxon race God is today carrying forward the same great purpose which in former centuries was being realized in Old Testament Israel. When in their literature adherents of this sect say, We, and Us, they refer to themselves as the God-chosen Anglo-Saxon race, the Israel designated by God to fulfill a unique divine destiny in the world. Here is a significant sentence from the opening article in the current issue of the magazine Destiny (formerly The Messenger of the Covenant): "The great purpose of the Destiny, indeed, Destiny itself, is the use to be made of us for a light to the nations, to carry God's political and economic and moral and spiritual salvation to the end of the earth."

This movement is carrying on a lively propaganda. Its errors are being disseminated in churches and clubs. Even some business men have become its exponents, so that in luncheon clubs, where sectarian religion is usually taboo, the mysteries of the Great Pyramid have recently been unfolded to the wondering gaze of the credulous. Propagandists for this error sometimes appeal to the interest of Christian people in prophecy and its fulfilment; then again they take their clue from the chaotic political and economic conditions of the time; and at still other times they seize upon and exploit the mounting wave of nationalism and fascism for their purpose. In these and other ways they endeavor to make an appeal to the religious and nationalistic instinct, claiming that their teaching of the divine destiny of the Anglo-Saxon nations is the key to Bible truth and to the interpretation of the chaotic conditions of present-day life.

This movement has no biblical, doctrinal, or ethical basis to stand on. There is not an iota of historical evidence to prove that the "Ten Tribes" by migration finally arrived in Western Europe and have their racial and literal descendants in the present Anglo-Saxon people. Their attempts to prove this historically are fantastic and sometimes positively humorous. The fatal error of these people is their belief that God today has one nation or race that is His, in and through which He fulfills His true Israel promises. There was one such chosen, favored nation of God in the Old Testament day, but in the New Testament day the gospel is for all people, of every nation and race, without discrimination. All racial and national barriers and limitations, as well as privileges, have fallen away under the gospel dispensation. The gospel of Christ's atonement knows no racial or national favors or disadvantages. It took the early Apostles a while to learn this truth, and apparently some Christian people have not grasped it even today.

Also from a moral point of view this teaching is a serious error. This belief inevitably leads to national and racial pride. It is bound to lead to the conviction, not only in theory but also in practice, that there is a unique divine destiny which one nation or race — in distinction from every other nation or race — has, and which it is called to fulfill by divine appointment.

This is a very serious delusion. In Germany this racial mania manifests itself in the belief that the people of "pure Aryan blood" have a solemn calling and that on this account they have the right and duty to discriminate socially and politically against other races and nations. In its Anglo-Israel form this racialism may not be as snobbish and conceited, but there is no inherent reason why sooner or later it will not produce this same exclusive, self-righteous spirit. The fact that in Germany it is increasingly being linked up with a pagan religion, whereas among the Anglo-Israelites it is associated with alleged Scripture teaching and Bible prophecy, does not make this racial predestinarianism any less obnoxious.

Any national or racial group which, in the name of Christianity, claims for itself (and itself alone, in distinction from all other nations or races) a divinely appointed destiny is a potential source of great evil in the international situation. When the "manifest destiny" of any nation or race is stamped with divine approval, we are on very dangerous ground, both in religious and in moral matters.
The Views of Toyohiko Kagawa
Henry Schultze, B.D.
Professor of the New Testament, Calvin Seminary, Grand Rapids

"IMAGINE if you can a socialist without class consciousness, a communist without a revolution, a philosopher without a system, a reformer without a panacea, and a Christian without a theology."1) Such a man is Kagawa.

He is a man of action, of tremendous and effective action, but he is not a man of definite theological principles. He is positively averse to creeds and does not "want to emphasize theological controversies."2) Doctrine is for him superficial and merely explanatory of action. It can never be basic and determinative. He hopes that the Japanese will penetrate deeper and devote their energies to the realization of sacrificial love.3)

Such divorce of thought and action, of creed and life, will win with ease the approbation of a very large part of American Christendom. If you are an anti-creedist, Kagawa is a man after your own heart.

However, like all anti-creedists this Japanese has some very definite convictions which have been articulated in the various volumes that have left his pen. Setting aside for the present the tremendous amount of good work that Kagawa has done along the lines of social reforms, let's focus our attention upon these writings. Here is a trough at which both have been feeding. That is the reason why many orthodox critics of Kagawa's writings? Judging from the reading of his works, such a man down. His thoughts are at times thrown out in great profusion with an apparent utter disregard for closely reasoned connections. He is not altogether free from ambiguity. Neither is consistency his jewel. Men who do not appreciate theology, together with its controversial distinctions, are liable to be wanting in consistent logic.

Scripture Eclipsed by Religious Experience

Where did he get his many, disjointed convictions? Judging from the reading of his works, such as are accessible in an American translation, he seems to have a threefold source. He draws on his rich religious experiences, on numerous authors with whom he has made some acquaintance, and on the teachings of Jesus and Paul. Just what does he think of the Bible as the source of his teaching? I have failed to find any indication that he regards the Bible as the final and authoritative source of his convictions. In his book, The Religion of Jesus, there is a chapter devoted to the Knowledge of God. In it one would expect some reference to the Scriptures as a revelation of God. But this expectation is vain. Experience and experience only can introduce an individual to the divine Father. "To sum up, the God of Jesus is the God that can be seen intuitively in life, love, and conscience."4) Indeed, the gist of the entire chapter is that man can know no more about God than that which he has learned from within his own life. It is regrettably true that Kagawa did not see fit to regard the Scriptures as the source of his knowledge of God. His conception of the Supreme Being would have been infinitely richer and more consistent.

Another matter that creates a bit of misgiving at this point is the fact that Dr. Kagawa does not hesitate to speak of the views of Jesus as being at odds with those of Paul. True, he finds a remarkable agreement between the two, but there is nothing in his conception of the Scriptures that refuses to consider the possibility of such a contradiction.5) It is obvious that he does not proceed from the conviction that the Bible is a consistent unit because it is God's Word. And when a man lifts his anchor from that rock bottom, he is in danger of floating far at sea.

Kagawa's Conception of God

The God of this energetic social reformer is primarily ABBA, FATHER, who is the God of active love. The God of Jesus is the "God of action,"6) who is to be distinguished from the "God of idea" cherished by the philosophers and theologians. If you would know this Father of love, you must experience Him. "Only when a man has plunged into the blindly struggling crowd and tried to save men from their sins and failures, can he know this God."7)

It is not clear whether this Father is the universal Father of all mankind or not. The constant emphasis upon the boundless and indiscriminate love of God for the sinner would lead one to suspect that this social reformer has little tolerance for the limited fatherhood of God as taught by Jesus.

This God of love is of course an immanent God. Kagawa also speaks of the God of Jesus as being transcendent,8) but the declaration of this conviction has no appreciable bearing upon his view of God. Indeed, he "does not know whether the Father is Absolute or not.—If God were a supplementary God, added in afterwards, He might be the Absolute and the Infinite; but since He is inborn, the God who grows in the very soul, He is Abba, Father."9) The evangelist hardly knows what to do with such a transcendent being. He weakly confesses: "We cannot but feel that there exists a Being in the universe great beyond our power to imagine. Whether this Being should be called God or not I do not know."10)

It seems as if the peculiar sort of mysticism with which Kagawa is afflicted makes it difficult for him to adjust himself to the idea of divine transcendence.

1) Saturday Review of Literature, Sept. '32, p. 87.
2) Ibid., p. 68.
3) Ibid., p. 103.
4) Ibid., p. 9.
5) Ibid., p. 15.
6) Ibid., p. 20.
7) Ibid., p. 28.
8) The Religion of Jesus, p. 27.
9) The Religion of Jesus, p. 27.
10) The Religion of Jesus, p. 27.

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Jesus

Coming to his conception of Jesus, we find that it is not of one piece, sharply delineated. Time and again the peruser of his works will be surprised at the wealth of material which apparently pictures the kind of Jesus whom we have learned to know and to love. But he will be disappointed to discover evidences of the fact that the Jesus of this great leader is a stranger to him.

What did Jesus think of himself? Was his Messianic consciousness strong from the very beginning as taught in the Scriptures? Kagawa is confident that this consciousness grew upon him. He says, "We take it for granted that Christ was Christ from the beginning but that was not the case. His first name was Jesus. CHRIST is a name given him afterwards as a title of reverence. While He was alive Christ did not think of Himself as great and extraordinary." In keeping with this idea of the development of Christ's consciousness of his mission, Kagawa declares, "At first Christ seems to have thought the cross was necessary more as a teaching of truth, but along the middle of his ministry... he suggested to his disciples that he must be killed." It is clear that this undeniably great man is sitting in the seat of the modernist.

Was Jesus merely a man? The previous paragraph will raise suspicions on this point. It is possible to find indications that would seem to be genuinely orthodox, but these are reduced to nil by passages in which Jesus becomes the object of redemption much as sinners do. "Jesus experienced God as the forgiver of sin." "Jesus Christ actually experienced it (the power of redemption)." Perhaps these could be given a favorable twist if it were not for the fact that there is a pronounced tendency to place the experiences of Jesus on the level with ours. His experiences are not presented as being distinct.

Christ's Cross and Resurrection

In studying the significance of the cross as viewed by Kagawa, one runs into precisely the same phenomenon. "The vicarious death of Jesus" is constantly flowing from the pen of the writer. Here are a few samples: "The true meaning of redemption is that Jesus apologized to God for all the sins and failures of mankind, taking the responsibility for them upon himself." Christ died "a substitute for man." "Christ suffered punishment... Though Christ himself had committed no sin... And so he died for the whole human race." Now that is vicarious suffering on the part of Jesus pure and simple. But the difficulty lies in the fact that this vicarious experience of Jesus is not a distinct, once for all, unique experience. When one is acquainted with the life that Kagawa has lived and with his emphasis upon self-sacrificing love, it need not be surprising that he teaches such vicarious suffering is the life of every Christian. That spirit is reflected in "Christ was executed and we too must bear responsibility. And moreover, we too must die for the sins of the whole world.—Since Christ underwent that punishment, if I also undergo that punishment, I come back to life with a feeling like that of the Resurrection." Indeed, it seems at times that Dr. Kagawa has failed to get beyond the thought that the significance of the cross lies in its exemplary character.

This may account for his peculiar slant upon the resurrection of Jesus. It is a matter of indifference to him whether the resurrection "was in the flesh as the Gospels teach or in the spiritual body as Paul teaches." The importance of the resurrection is found in the fact that Jesus revived in the hearts of the disciples. But Jesus deemed it exceedingly important that the disciples be convinced of his actual bodily resurrection. And it is indispensable to the success of this unique sacrifice of Jesus upon the cross. Without it our faith is vain.

Kagawa's Evolutionism

Kagawa is avowedly an evolutionist. His book, Love the Law of Life, is saturated with the spirit of evolution. Strangely enough the author finds the concept of God and creation indispensable to his idea of evolution. For "without creation there is no evolution. He who affirms evolution necessarily will affirm God." Yet his evolution is real evolution, for the "promised land of evolution is growth from the electron to Divinity. The doctrine of evolution carries to completion the revelation which begins in Genesis." Amid all the inconsistencies of Dr. Kagawa, there is at least this consistency that his evolution everywhere leaves its mark. In fact, evolution has for him given us a new conception of God. He declares: "In brief, the terms evolution and God point toward the same entity... The man who says that he believes in evolution but not in God deceives himself; for it is a matter of difference in terms, not of variation in essence." It has not left his conception of Christ untouched. Jesus is an epoch in the development of human history. Up to the time of Jesus there was the period of the semi-conscious. After Jesus the human race is gradually becoming fully conscious. This may account for the fact that Kagawa has not had the consistent courage to draw Jesus up and out of the human race as a distinct phenomenon supernaturally thrust into the course of events.

His teachings about sin have failed to escape the blight of evolution. "The thought of Christ's atonement as something resembling barter or exchange of commodities is not current in these days. The atonement means a re-creation in which 'self' is melted in..."
the perfect crucible called Christ. When the new creation begins sin is suddenly dissolved and disappears in just the same way that iron and copper are melted in the electric furnace. 25

Finally, I wonder whether it isn't his evolution that causes him to let go of the authoritativeness of the Scriptures, to speak of a faith far in advance of Abraham's, 26 to present a new conception of God introduced by science, 27 and to produce a hodgepodge of Scriptural and anti-scriptural sentiments.


Planned Conception
Biological and Medical Aspects
Jacob D. Mulder, S.B., M.D.
Superintendent and Medical Director of the Christian Psychopathic Hospital at Grand Rapids, Michigan

THE trend manifests itself everywhere today in the loosening of conjugal ties and the reluctance to bear children, writes an author on marital problems. Thoughts expressed in this quotation demonstrate the reason for the ever-widening practice of contraception.

This question, as it exists today, does not at all concern itself with strictly medical or social aspects of conception, but roots, as that of free love, in an "intoxication of uncontrol," in a desire for free gratification of lustful desires.

The modern practice of contraception as here defined, therefore, needs no consideration in Christian circles. It stands condemned as immoral. But the question of reproduction in this world of sin, disease and misery, is extremely involved and raises moral issues that demand consideration in every home.

It is from this viewpoint that, I believe, the question of contraception demands attention, and I have for this reason headed my article, "Planned Conception." This brings to the foreground the broader question of conception and emphasizes man's duty as a rational being to plan and order his doings.

I will discuss the subject from the biological, the medical, and religious and moral points of view.

Biological Aspect of Conception
The fertility of plants and animals is astounding. Certain weeds have as many as a quarter of a million seeds, a healthy oyster bears about ten million young, and certain species of fish produce over two hundred million eggs.

Many of God's creatures, whether plant or animal, if allowed to multiply un molested, would soon take up all room, and all other forms of life would of necessity perish. God has, however, given origin to forces, either destructive or inhibitory, that maintain a balance between the different forms of life, giving all an opportunity to multiply, but within bounds.

In man, although the number of offspring is relatively limited, there is a large potential seed content. Each male of the human race may during his life time produce as many as 300 billion spermatozoa (male seeds) and the ovary of the new-born female infant contains ovocytes (female seeds) of a number variously estimated at from 17,000 to 200,000.

These ovocytes and spermatozoa are very complex living cells, bearing parts (chromosomes, genes) able to produce forms and characteristics common to the individual and species. Of all these millions of spermatozoa (male seeds), only a dozen in a monogamous marriage can ever develop into the full product embryo, foetus, man. In the female, for every menstrual cycle, be that of the 21 or 28 day type, only one ovum is cast off from the ovary, and can be fertilized. Every year some 12 ovocytes may reach maturity and in the 30 years that a woman can produce her kind, some 360 ova can reach maturity if pregnancy does not interfere with the regular cycle. But here as with the sperm, only a few ever have opportunity to show forth their potential energy and innate structure.

Much work has been done the last few years to determine at which time in the menstrual cycle the ovum is cast from the ovary, and also the viability or life of both ova and sperm after their expulsion from the genital glands. Where formerly it was believed that the ovum was produced near the menstrual period, it is now almost conclusively proven that such expulsion takes place about the middle of the cycle or midway between the menstrual periods. (O Gin-Knaus theory to determine the safe period.)

Impregnation and Reproduction
The ovum after its expulsion from the ovary is thrown into the abdominal cavity, and by laws still poorly understood, finds its course by natural passage ways into the uterus. Somewhere during the migration to the uterus, it is met by numberless male seeds or sperms, one of which, and only one under normal conditions, penetrates its wall and unites with its nuclear material. Whether the other sperms have a purpose is not known. The combined nuclei of female and male seeds unite, migrate to the uterus and are there imbedded in the uterine wall. As soon as there imbedded, the wonderful process of growth begins, which consists in millions and billions of divisions of the original parent cells.

Development and continued existence of the female and male seeds depends upon an early union. Alone they soon perish, united they not only survive, but show forth the most amazing power of growth and development.

The biological conditions necessary, therefore, to reproduce, are normal living male and female nuclei (seed), normal ducts for the bringing together of these products, their union, and next a healthy soil for implantation. After implantation, the biological need is a parent able to bring the new life to full development, and finally the separation of this product from a dependent into an independent existence, birth.

Not only are the chances for fertilization of an ovum great because of the numberless sperms ready to impregnate the ovum, the likelihood of conception is greatly increased because of the powerful reproductive urge found everywhere in nature. In the animal this urge is limited by periodic cyclic factors that
govern this urge. Man, the only positively rational being, does not possess this limiting factor. His Creator evidently ordained, "Reason and will shall regulate thy reproductive functions."

Medical Aspect of Contraception

Contraception as taught and practiced today did not originate within the medical profession. An extensive application of contraception destroys the very object of its labor. The medical profession is only interested in it, so far as its duty to man is concerned, namely, to prevent and eliminate disease and suffering and to prolong life.

This, however, does not exclude the fact that it is in the realm of medical science that we find the widest knowledge of human conception and the means which can be resorted to, to favor or prevent its occurrence.

To the doors of the doctor come parents who like a Sarah or Hannah of old pray for a child. The sterile marriage is in fact as important a medical problem as the question of contraceptive advice. To the physician's office also comes the mother whose physical condition makes child-bearing not only inadvisable from the viewpoint of health, but a state, which if willingly and knowingly entered upon, is little less than suicide to the mother and certain death to the offspring. The advanced tubercular, diabetic, nephritic, as well as the woman suffering from cancer, insanity, syphilis, or serious heart, bone or blood disease, should from a medical viewpoint not bear children. Child-bearing in any of these conditions, may not only hasten the malignant course of the disease, thus depriving the living children of their mother, but, as we said above, is liable to result in certain death to both mother and child.

Further, he is asked for advice by the mother, who although she desires children, has a conscientious objection to increase the family at a rate that makes it impossible for her to retain physical health and to care properly for the existing family. In other words, she desires sufficient time interspace between conceptions. From a medical viewpoint, the average woman should not again become pregnant until more than a year has elapsed since the birth of the last child.

Lastly and foremost, the physician is interrogated not only by the licentious woman of the streets and those who live in secret adultery because marriage is for economic and other reasons not well possible, but also by the married couples who refuse to assume marital responsibility for the sake of gain, ease, lust, or to avoid the pains and dangers of child-bearing.

Contraceptive Methods

What are some of the means the doctors can advise to avoid conception? By a rather simple surgical procedure, the ducts can be obliterated that are necessary for the passage of sperm or ova (sterilization). The X-Ray or Radium will inhibit the function of sex glands and thus cause a temporary or complete sterility. What we are here mostly interested in, are the medical and mechanical means that prevent conception. These are the means which in some form or other have been used by the public for centuries but have now, due to improved technique, become more certain and are therefore probably the main method used to prevent conception.

Of late years a method has been advised that depends upon a so-called safe period. It is the only method the Catholic physicians are allowed to suggest to their married clients. This method depends upon the time of ovulation and the life period of ova and sperm as already described under Biological considerations. From a medical viewpoint it has many advantages, but its certainty is relative and its use may also deteriorate into abuse.

Outside the marital bond, the question of conception often arises with a view to a prospective union. A wider knowledge of heredity and a better understanding of disease in general, brings these cases to the physician rather frequently of late years. In these cases, a life of celibacy or late marriage may be urged or suggested. The same course is naturally followed today because of economic conditions.

This method, although it eliminates the problem of conception, gives rise to others, as a life of celibacy is fundamentally abnormal.

On Disseminating Contraceptive Advice

The medical profession, better probably than any other group of men, appreciate the fact that conception may, due to certain conditions, be positively contraindicated. It also is aware of the fact that advice to practice total or prolonged abstinence in marital life, is usually not to be considered. On general principles, it might therefore be assumed that the consensus of opinion among medical men, who have no moral scruples against the practice, would be to freely disseminate contraceptive knowledge. This is, however, far from true. I believe the majority of medical men are quite well convinced that a general dissemination of contraceptive advice should be positively prohibited. It is their conviction that the information on the prevention of conception, as well as aid to conception, should be considered a medical and not a social function.

Some reasons for the above view may, I believe, be found in the following:

A knowledge of this practice is an incentive to free love of clandestine prostitution, and these are again closely allied to social or venereal diseases, diseases which cause untold suffering, both bodily and mental. At their door can be placed some 10 to 20 per cent. of all chronic bodily diseases, mental defects, and ill health. One out of every ten inmates of our large insane asylums is there committed because of venereal disease. Military men, according to good authorities, have advised that "either the Allies or the Central powers could have won the World war in a few weeks, if they could have overcome the enormous handicap of venereal diseases, while their opponents still suffered from them."

Whereas outside of the marriage relation, contraceptive knowledge tends toward illegitimate relation, within the home it has been instrumental in undermining its foundation and destroying its noblest ideals. Divorce, with its attending moral decay and social evils, goes hand in hand with its practice. The child probably more than any other factor knits the marriage bond closer and makes the home a home.

Dangers of Contraceptive Practice

From the viewpoint of child hygiene, contraceptive practice also presents unfavorable aspects. The one-
and two-child families are not advantageous to child development. The equalizing and constructive influence children exert upon each other in the home cannot be replaced by parental discipline or social influence.

Contraceptive practice, as well as abortion, also harbors physical dangers. Its practice may cause inflammation and infection of the ducts mentioned above, and cause sterility. Many a woman who by means of abortion or contraceptive methods tried to prevent an early pregnancy, afterwards found to her grief that this abortion or contraceptive use had made it impossible for her to ever conceive. Dr. K. E. Fecht (Journal American Medical Association, January, 1935, p. 266) writes that since 1925 he had observed 150 cases of primary and 200 cases of secondary sterility that could be traced to the use of chemical contraceptives. Another serious consequence resulting from the use of both mechanical and chemical contraceptives, is that their use may result in defective offspring. The same author writes, “The greatest danger of chemical contraceptives lies in the possibility that the spermatozoa may be damaged, although still remaining able to fertilize the ovum, and eventually lead to the development of defective offspring.”

Not only from ethical considerations, but also for purely medical reasons the question of contraceptive advice is of serious import. The American Medical Association has repeatedly refused to appoint a committee that would report on the question of contraception. This refusal, it is true, rested in part on the fact that any report would lead to a heated debate, but this is not the only reason. The leaders among the medical profession know but too well the varied and far-reaching implications involved.

Let me end the medical aspect of contraceptive practice by a quotation from Thurman B. Rice, M.D., Professor of Bacteriology and Pathology, Indiana University School of Medicine, in his The Story of Life, to illustrate the consensus of opinion of the medical profession on the moral question involved. Says he:

“The moral question may be determined by those who should not have children or by couples who wish to control the family to a reasonable size, according to their own deeply settled religious and racial convictions. As society is now constituted, a family of three children or less is failing to maintain the group to which the family belongs. Many inferior families are highly prolific while those families that may be expected to raise children of superior quality have an average of two children or less. It does not require a prophet to foresee that disaster to the race lies in that direction. Desirable couples who deliberately choose to be childless are not only playing traitor to the race and its institutions, but are likewise depriving themselves of the most coveted privilege that it is possible to enjoy.”

(A second article from the hand of Dr. Mulder dealing with the religious and moral aspect of planned conception will appear in the next number of The Calvin Forum. — Editor.)

Dean Inge on Sin and Redemption

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In our day, a systematic attempt is made to paganize Christianity. Christianity is being transformed into something that is not at all Christianity. Of course, no one makes so bold a statement as to say, Let us change Christianity into paganism. Rather, the changers would like to have us think that they are merely making Christianity a modern Christianity. The word “modern” seems to be used to gain a hearing and to make the change appear as a distinct development, inherent in Christianity itself.

In reality there is nothing modern in the whole attempt. It merely is a turning to ancient paganism. Dean Inge of England is one of the leaders of this movement to turn back to old Greek paganism. He admits, nay, professes to be, a disciple of Plotinus (205-270 A.D.), a Greek whom he “improved” upon the teachings of Plato. A Dutch writer declared that Plotinus’ system, also called Neo-Platonism, was developed in competition with Christianity, taking a stand over against the teachings of Christ and the growing church. Today this system is still hostile to Christ.

Dean Inge has made it more available for our age. He wrote a work on Plotinus, in two volumes, which has gone through three editions since its first publication in 1918. This work of Inge and the works of Plotinus today are widely read. Let us not be misled by the word Modern, nor let us think that pagan philosophy and the teachings of the Word can be wedded into a holy union.

The World Normal or Abnormal?

The antagonism between pagan Christianity and Christ can be brought out clearly if we ask our Dean to speak his Neo-Platonic mind on Sin and Redemption. Let us remember, however, that Sin and Redemption presuppose that the world, and man in particular, is abnormal. The man of Reformed persuasion knows from the Word of God, inscripturated in the Bible, that God created all things good. Repeatedly God said, “It was good.” When finally man was created, God beheld all He had made and beheld it was “very good.” That is the first, original, and normal condition of all things. The Record tells us that then sin entered in. Sin worked havoc with man in his whole being, for note what Genesis 3:6 tells us. The woman saw that the tree was good for food. That was a judgment of the intellect. The mind by so judging became abnormal. It was the fall of human reason. The woman saw “that it was a delight to the eye.” Her emotion was stirred to its depths. The forbidden thing was a delight to her. It gave momentum to her fall. Yes, and she saw, “That the tree was to be desired to make one wise.” Here the will becomes sinful, abnormal. God’s will said: “do not,” her will said, “do.” Mind and will driven by the emotions, fell from God. This resulted in an act — the eating of the fruit — and thereafter flight from God. Man remained human, but abnormal, below normal, ruined, a wreck, a derelict, a sinner. Then God spoke and cursed the earth
for the sake of man. Hence the Word teaches us: we
live in an abnormal world. We need redemption.

Dean Inge does not only pass over this fall of man
but cannot harmonize it with his system of Greek
thinking. He holds that the world is normal. Surely
there are things not to his liking but the world is in-
herently good. The world must be normal in Inge’s
system because God and the world are essentially one
and the same. It is like this: God when He creates
does not call into being a world which has a depend-
ent existence, but when God creates He flows over.
This idea is called emanation. God flows over, and
over, and over. Let us illustrate: when you drop a
stone in the water, you note circular ripples. The cen-
ter of ripples is God. The ripples are: first ripple,
spirit, intelligence; second ripple, soul; the third ripple,
material world. The third ripple which is farthest
away from God, is none the less part of God. This
overflowing did not begin sometime in the past but
is eternal. It does not begin and does not stop.

Concerning man,—he is spirit, soul, and body. He
is eternally created, emanated from God. Hence it
becomes clear as daylight that the world cannot be
abnormal in the sense which we Reformed have been
taught by the Word of God. Our very souls according
to Neo-Platonism are but the descent of the universal
soul. There is distinction but not separation. You
and I do not have our own singular soul. It is just an
overflow of God into spirit, into universal or world
soul, which we call our own. Hence, says Inge, “This
world is good because God created it.” This Greek
doctrine aims at the destruction of Christianity. All
the present-day systems of thought, which make God
and man essentially one, destroy Christianity.

Sin is Inattention, Unspirituality

This brings us to the problem of sin. Just what is
sin? Sin, says our Neo-Platonic Dean, is inattention.
Inattention? Yes, inattention. How is that? You
see, God is eternally overflowing in Spirit, soul, and
material world. If we look away from the center of
ripples we really look at what lies farther away—
namely, the world which we see, feel, hear, and taste.
We spend our time and energies in making automobiles
and riding in them. We are very busy with all that we
see. But we forget that we are soul and spirit, God.
Sin is, not directing ourselves to mind, to spirit. The
spiritual world should engage our attention. We neg-
lect it. We are inattentive. To see the spiritual world,
to see God! Ah, says Inge, may God forgive us that
we are disobedient to the heavenly vision. “Who shall
restore to us the years that the locust has eaten, the
caterpillar and the palmerworm,—all the ignoble
little pests that laid waste our heritage.”

Sin is also called unspirituality. We are like a fish,
says Inge, which, always swimming in dark caves, loses
its sight. While we have a body we are on “pro-
bation.” When we die we lay aside the body and our
soul unites with the world-soul. Beautifully hazy and
vague, but not true. “Modern” thought is shot through
with this sin-denying doctrine.

What says the Lord our God in His Word about sin?
He says that sin is unrighteousness. Sin is placing our
will over against God’s will. The plague of our heart
is that we are corrupt. We are in revolution against
God and His holy will.

In modern thought the whole problem of sin is
made light of. Sin is good-in-the-making; it is good
in an imperfect state. Man is Divine, man is good—
man is normal. Yet—sin abounds. But the Lord
says that man has become a sinner when he in emo-
tion and will and mind fell and imagined that he was
independent in thought and will. So great is man’s
sin that he denies that he is a sinner and that his will
runs counter to the revealed will of God.

Man “Saves” Himself

Now Dean Inge realizes that all is not well in this
world. He may call that which is wrong “inattention,”
but it nevertheless is a condition that must be reme-
died. This remedy, as can be guessed at this stage,
lies with man himself. He redeems himself. “Heaven
is as near to our souls as this world is to our bodies.”
“The remedy is in our hands. If we feel any doubt
that this is so, it is for want of faith, or merely for
want of practice. Recent psychology has emphasized
the supreme importance of attention.”

St. Augustine said of fallen man that he was not able
to sin. What saith the Word? There is none that under­
standeth, there is none that seeketh God. There
is none that doeth good, no not one. The Word says
you must be born again, nay more, begotten again
—and that from above. But Dean Inge and the Modernists
of today soothingly declare: “The remedy is in
our own hands.” God never said this. Plotinus the
Greek said so, 1700 years ago. The Modernists are not
modern.

It is marvelous how Biblical terms can be made to
fit ages-old-Modern thought. Christ said in unmistak-
able words, You must be born again. But for Mr. Inge
this merely means purification and life. It means be-
coming attentive to the world of spirit. Mark, the
words of Jesus are, “begotten again”—and that from above. But Dean Inge and the Modernists
of today soothingly declare: “The remedy is in
our own hands.” God never said this. Plotinus the
Greek said so, 1700 years ago. The Modernists are not
modern.

We Calvinists speak of atonement. So does the
modern disciple of the old Greek pagan. It means to
him at-one-ment. It is a struggle in which man and
God become consciously one. It entails suffering on
our part, says Mr. Inge. Suffering is an avenue to
God. “Our divine model is one, who, as Plato fore-
saw in that inspired passage of the Republic, spent his
life in doing right and suffering wrong and who after
enduring every kind of injustice was at last crucified.”
We needed a demonstration—that birth comes
through travail. The cross is not so much an atone-
ment for the past but a gate into the future. Redemp-
tion is admission to redemptive work. “Our Divine
Model”—surely, these words are well known. Who
has not heard the modern tongue sweetly pronounce
the magic formula of self-redemption: “our divine
model”?
Purgation, Illumination, Union

At this moment we shall ask the learned Dean, What, then, is the way to God? The program is ready. To be one with God is to see God. It is to have "eternal life". To reach that goal one must pass through three stages.

Stage one is called the purgative life. At this stage we purge ourselves. Of what? Of this attention to the material world. We must not be so materially minded. This, says Inge, is the hardest stage of the ascent to God.

The next stage is called the illuminative stage. At this stage we concentrate all our faculties, will, intellect, and feeling upon God.

"The last stage of the journey in which the soul presses towards the mark and gains the high prize of his calling, is the unitive or contemplative life in which man beholds God face to face and is joined to him." At this stage vision and ecstasy become a reality. Plotinus was in ecstasy four times. When death comes the "divine in me departs to unite itself with the divine in the universe." This seeing God is eternal life. Man is, then, without thinking, conscious of his being God — divine. "In this better world, all is transparent." This, then, is the "modern" way to God. So the Modernist ascends the holy hill of God. But now we wish to ask a question.

Christ, the Cross, Atonement

Has Christ and the Cross nothing to do with the way to God? Oh, yes. "The incarnation is a proclamation that the All-great is the All-loving, too." The cross means suffering. Its meaning is itself divine. It is not foreign to the experience of God himself. In all their affliction he was afflicted. Christ is the example, given by God, which as a model of God himself. In all their affliction he was afflicted.

What is our proof? The Word of God. God's speaking through the Bible. Says our God: "My God, my God, why hast thou forsaken me?" That terrible cry of unfathomable anguish solves the problem of sin.

We are redeemed, not like Christ, but by Christ. We must be begotten again, we must repent, we must believe. So we are redeemed. But never do we become God. To know Him as Father — that gives joy. Now we can walk with God, speak to Him, pray to Him and know He is with us.

How Do We Know?

As was to be expected since we mentioned faith, the question arises, does Dean Inge need faith? and — what is extremely important, what validity has his system? How does he know that his ideas of sin and redemption are true? By faith he means that there is in man an "inerradicable feeling that there is a world of eternal values attracting us to itself." It is an inborn instinct. Lack of faith is stupidity. The validity of his self-redeeming pagan system is the universality of this faith instinct. This "instinct" is the very evidence of man's participation in God. This instinct is found and has been found in all the mysteries of all ages, of all countries, of all religions. And the universality of feelings is proof that Plotinus and Inge, and modern thought is true. Mark well — man is good. Man redeems himself, man is divine. Why? Because man said so and today says so.

How truly "modern." Of course, when man declares that God emanates him, man himself is the standard of truth. Any system of thought or collection of thoughts, whether it be Pantheism or Materialism, Idealism or Humanism, Rationalism or Subjectivism, Neo-Platonism or Evolutionism, or what not, which makes man and God the same, needs no Bible nor Biblical authority for thinking or morality. A thing is true or good simply because "I" say so. This, then, is "Modern" Christianity!

The Reformed Christian knows that God and man are two. He knows that redemption is through the vicarious passion and death of the Savior. He knows that through a radical change he began to seek God.

What is our proof? The Word of God. God's special revelation of grace, inscripturated in the Bible, that is our proof. We have faith in that proof. Yet, this very faith is, precisely as the Bible tells us, given us.

The battle between paganism, modern Christianity and historical Christianity is concentrated on this question of proof — on the Bible. Says our God: "the Word of the Lord abideth forever."

INVOCATION

As I am not immaculate,
And love the things that I must hate,
I beg of Thee, o God of love,
Hurl me some hatred from above;

Lest 1, a-blaze with evil-thirst,
Keep kissing things that Thou hast cursed.
Entrume in me, o God of mine,
More hatred, damning, but divine.

ALBERT PIERSMA.
TO THE RHINE « « «

1

At last doth moderate wintry weather,
   The howling storm, the chilling rain;
Once more the Rhine flows in its channel
   Released from its icy chain,
Its flood a horn of wealth delivers;
   And rustics, playing on its banks,
Greet father Rhine with lenten thanks
As monarch of all Europe's rivers,
   Which, rushing forth from Alpine heights,
Doth kiss the land, or bursts its barriers.
Great kingdoms ply it with their carriers:
   It bounds their realms and royal rights.

2

I too have had my days of sunshine.
   In bliss I spent them on this shore.
High were my hopes; my heart beat quickly
   As I surveyed the good in store.
A fair-sized plot, a humble dwelling,
   These, glorified by truth and love
Through God's best gift all else above,
A noble wife. Our hearts were welling
   When we beneath the heaven o'er head,
Or seated in our simple bower,
Would talk of God and life's short hour,
   And thank Him for our daily bread.

3

And now....My hairs I well could number;
   But who can number all my tears?
Ere turns the Rhine 'gain to its sources
   Ere I forget till distant years
That blow....Once more my heart is riven;
   Removed, the crown I had received!
My God! In Thee I e'er believed,
And shall, as long as breath is given,
   In filial trust seek my relief.
Thou in afflicting hast no pleasure....
But still, 'tis heavy beyond measure,
   This crushing load of double grief:
At Katwyk, where the briny waters,
   O Rhine, await thee in their wave,
There lies entombed in barren sand-dune
   My precious offering to the grave.
My tears I'll mingle with thy billow,
   Thou for this saline flood must serve;
The saddened singer has no nerve
To shed his tears nigh to her pillow . . . .
   E'en hers for whom my heart doth bleed.
O ancient Rhine! I give up trying:
Bear thou to where my dead are lying
   These tokens of my human need.

Salute my child whose mortal substance
   Already in earth's lap reposéd,
When she who bore my little darling
   To earthly scenes her eyes had closed.
I then took up my infant daughter,
   When mother's light of life had faded;
And in the casket likewise laid it,
   But which it ne'er had need to lave.
I thought: One roof must both dwell under;
What God unites I will not sunder:
   And laid two treasures in one grave.

Who calls this earth a vale of Eden,
   His course with roses has been strewn,
I would not travel one step backward:
   I fain would end my journey soon.
Each day one gained, so do I reckon.
   Thank God, full five and thirty years
Of trial, woe, of sighs and tears,
To better things my soul now beckon.
Roll on, as doth this stream, O Time!
Press light my loved ones, marble tomb!
May'st thou soon cover me: leave room
   For me near those who still are mine.
On Studying the Greek New Testament

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IN MAKING his defense before his Athenian jurors, Socrates took occasion to explain why he had refrained from entering the political arena. He had done his duty when summoned for military service and had once or twice discharged the offices in the public assembly which fell to him by lot. But apart from compulsory activity in behalf of his state he held no office. Now this was most extraordinary in the small community of the Greek city-state. The Greek thought of ethics and politics as inseparable; the good life for the individual could not be realized apart from the polis. A man could not be a moral being, (which is just another way of saying a man could not be a man), apart from the social organism. The return, by the way, of modern sociologists to this standpoint is as thoroughly Greek as Greek can be. Now of all men Socrates desired to be a man. And so he felt that his abstention required an explanation. He stakes his defense for his very un-Greek conduct on the imperative demands of his “divine mission” in life. He had been commissioned by heaven, so he likes to think of it, to turn men’s thoughts away from the external, the particular, to the inner, the universal. From the appurtenances of self, to the self itself. In a word, “to have a care for virtue,” if that is intelligible in its translated garb. And this business he found so exacting that he had to practice a rigorous denial of the interests which normally would have engrossed his attention, that is, public office.

One Thing is Needful

The Christian minister today is similarly faced with an unpleasant necessity of concentrating his efforts. Unpleasant, I say, because we are so versatile! The alternatives are not quite the same perhaps, but along with St. Paul and every man who has a calling in life, he must run the course upon which he has entered, holding steadfastly to the goal, denying what under other circumstances might be legitimate pursuits, leaving to one side the very obviously mistaken practice, seen in the typical American church, of scattering the clergyman’s efforts and dissipating his energies, for which both the individual and his public are responsible, we observe in orthodox circles an almost equally vicious situation. The endless round of meetings and other appointments which take a man from his study, are in effect just so many attempts to kill his “divine mission.” Understand, individually these tasks and causes may be legitimate, but in the aggregate they mount up to the worst enemy of a man’s soul,—distraction from the essential. Without arguing the point, I would like to lay it down that the central task of the minister is to know the Sacred Writings. There are other things in his profession but they are secondary, of relative importance. He must know many things and he must do many things, but the one thing he must know is the Word of God and the one thing he must do is to proclaim that Word. The effectiveness with which he can perform the latter is preconditioned by the former. And, in turn, he cannot truly know the Word without reading it and that, too, in its original language. And with that I have finally gotten around to my subject. But reflect, the prelude is not of disproportionate length. Many a man either drops or does not begin the study of Greek because he feels that life is too short for so much labor. But if my point of view is substantially correct, such a man stands in need of being re-educated to his profession. Life is certainly not too short for the very thing for which he is living. The lawyer his Blackstone, the surgeon his Anatomy, the cobbler his last. It’s a matter of knowing your business, if the expression isn’t too crude in this connection.

The Art of Reading

Greek is no magical key which mechanically unlocks the mysteries of the New Testament. If it were that, its application would require no high degree of literacy. It may seem ill-considered to begin with a criticism of the very thing for which you are pleading, but I feel that it is important here to clear away certain mistaken notions. Robertson, Moulton, Souter, and others, to whom we owe an immense debt in this study, have with pardonable enthusiasm infected others with a zeal for the Greek New Testament which has too often gone astray. In their eagerness they have not so much overstated their case as by implication underrated the importance of other theological disciplines. Theology may at bottom be grammar. It is that, but more.

In the Preface to his Pocket Lexicon Souter hopes to have as readers “... all who are interested in the Greek New Testament, from the working man, who with Moulton’s smaller grammar and the present work struggles to understand the meaning of the New Testament as exactly as possible, to the experienced scholar ...” And in the Preface to the “smaller grammar” Moulton speaks of that “... almost helpless cripple in a Black Country cottage. He had taught himself Greek enough to work through several chapters of St. John, and he used the added knowledge of Holy Writ to instruct and inspire the young men who gathered around him in the little room which proved a very gate of heaven for many.” The picture is idyllic, but in fairness to the “working man” its difficulties and prerequisites should not be overlooked. Robertson quotes with evident approval Broadus’s remark about a “little (knowledge of the original) being a big per cent. on nothing.” Over against that I like to repeat a triter but truer adage about a little learning being a dangerous thing.

The basic error here is that there is an over-simplification of what is meant by the ability to read straight, in any language,—one’s native tongue as well. And that holds for the educated no less than for those without the benefit of formal learning. Lawyers and men of science cultivate it in a relatively narrow sphere. They would be incensed were you to charge them with being partially illiterate in the broader domain of literature and general criticism of life. Critical judgment of the meaning of a piece of writing is among

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the finest fruits of a genuine education. To read fairly, to interpret honestly, belongs among the highest attainments of the human mind. A clear recognition of this would go a long way toward unifying our educational efforts.

A Reward

The study of the Greek New Testament is very obviously of value for the specialized treatment or investigation of a relatively small portion. Such detailed, critical interpretation of a verse or two has its place, but it should rest on a repeated reading of the context: paragraph, chapter, and book. And this reading should be in Greek. Why in Greek?

First, to get the proper flavor. And this flavor is everything. Flavor, atmosphere,—these are loose qualities, but the thing itself is real enough. The student of Scripture seeks to get back of the printed page, to have the same experience as a Mark or a Paul had when he penned the sacred word. Language at the best is one remove from thought. A modern translation is not only two removes from the mind of the writer, it is separated by the intervening veil of a civilization which is some two thousand years subsequent and which stems from Rome directly and from Greece only remotely.

Further, in reading the Greek the mind is held to forms of thought, to ways of conceiving ideas which the English language cannot reproduce. By periphrases, circumlocutions, one might produce something of the meaning of the Greek, but without a knowledge of Greek this will only impress the reader as jargon. The truth is that translation is impossible. Not that I would impugn the reliability of so excellent a translation as the American Revised. Thank God, the New Testament is not a closed book to the Greek-less man. I am looking at the matter from the ideal standpoint of the specialist, thinking of the needs of the man who has determined to know his Bible authoritatively, within the limits, of course, of finite intelligence.

I might go on to mention the great advantage which the very difficulties of the original tongue confer. We read our English Bible much too rapidly. We have virtually memorized the greater part or, at least, it has become so familiar to us that too often we read with one eye, so to speak. Two eyes are too few when it is Greek you are reading. As wine is rolled over the tongue before swallowing to distil its rare essence, so the mind is given time to turn over and to digest the precious words of Life. As you pore over text, lexicon, and grammar, the thought is allowed to germinate. Here through a preposition, there by way of a tense, then again in the very meaning of verb or noun which with the wealth of thought with which a thousand years of service in the hands of unexcelled writers has freighted it, from Homer down through the papyri, and everywhere the piercing gleam of that gem-like tongue illuminating the soul. When at the best we see the truth “darkly” in a mirror (I Cor. 13:12), let us polish off the linguistic dust of a translation.

With the editor's permission I should like to write briefly in the near future some practical hints on how a study of the Greek Testament may be undertaken. There are some serviceable handbooks and helps to this work of which the busy pastor might like to avail himself. True, there is no royal road to the acquirement of Greek, but graded and paved it certainly is, so that he who runs may read his Greek New Testament.

The Realism of Washington

Peter C. J. Goeree

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(A Radio Talk delivered on the Eve of Washington's Birthday)

It is entirely fitting that we should observe National Defense Week this year with renewed interest and enthusiasm. It is the period beginning on the birthday of Lincoln and reaching its climax on the birthday of Washington. The policies of peace, of reasonable preparedness, of complete divorcement from foreign controversies have always been associated with the great name of our first President.

Washington was a realist in all things. He was the complete American. It would be extremely difficult to find any serious mistake ever made by him during his long public career.

Washington Not a Pacifist

First of all, Washington was not a pacifist. From his hard knocks in the field, he learned the value of proper preparedness and when he relinquished the reins of command, he left definite plans and recommendations for the military guidance of the Republic, stressing the vital need of a “well-organized militia under Federal control” plus a small standing army and a training academy for officers.

He declared emphatically, “To be prepared for war is one of the most effectual means of preserving peace” and “to an active external commerce the protection of a naval force is indispensable.” Here is another appropriate remark of Washington for the pacifist to consider: “There is a rank due the United States which will be withheld if not lost by a reputation for weakness.”

He pleaded with Congress to send him the necessary troops and provisions. He complained bitterly that he was unprovided with almost every necessity. He advised the Republic to adopt farsighted policies and never to be without an adequate stock of military knowledge for emergencies.” “A thorough examination of the subject will evince,” he said, “that the act of war is at once comprehensive and complicated; that it demands much previous study; and that the possession of it, in its most improved and perfect state, is always of great moment to the security of a nation. This, therefore, ought to be a serious care of every government.” Washington knew from daily experience that a shortsighted pacifism prac-
tised as a general policy would impair the energy of the national character and expose the nation to greater evils.

_Disarmament and the Safety Line_

It cannot be denied that the philosophy of pacifism is making headway among us. It unquestionably has the right of way in our churches. Strong pressure is used by organizations, lobbies and individuals to reduce our armed forces below the safety line. No intelligent person desires war, but believes in the substitution of the adjudication of reason for force in the settlement of international controversies. Let it be remembered, however, that we are enjoying the privileges of American citizens because the forefathers were willing to defend their homes and liberties rather than accept the ignominious peace of abject surrender.

And as long as human nature is as it is ("the human heart is desperately wicked and full of deceit," according to the Scriptures and daily experience), no sane nation or people will deliberately undermine the strength of its defense agencies when the whole world is living on a mountain of dynamite.

Let individuals and nations turn over a new leaf and repent. That is the initial step in the direction of sensible disarmament. Moral and spiritual disarmament must come first. If military disarmament were to precede moral disarmament, civilization would be at the mercy of barbaric and beastly impulses. The dove of peace cannot be caught by sprinkling sick sentiment on its tail.

It is distressing to note that our well-meaning, but deluded pacifist clergy and the cajolent communist agitators are working hand in hand to disarm peace-loving America. This unholy combination need not cause any surprise; for both advocate the same doctrine — namely, that man, not the Sovereign God, but man thru his own ability can and will inaugurate an era of permanent peace and happiness. Man is running the whole show and God is out of the picture.

This falsely idealistic conception of man and his ability is anarchistic in principle. It is poison in the national bloodstream.

_Not an Internationalist_

Moreover, George Washington was not an internationalist. In laying down our foreign policy, he said: "The great rule of conduct for us, in regard to foreign nations is in extending our commercial relations, to have with them as little political connection as possible."

In his day, Europe was a continent cursed with wars and conflicts. According to Washington America had no business in the Europe of Napoleon, Metternich and other tyrants. The Europe of today is a constant danger-spot and a vast threat to world tranquillity. All nations are "on edge." And America certainly has no business in the Europe of Hitler, Stalin and Mussolini.

Have we forgotten already? Our experience in this respect has been rather costly. Meddling in Europe or anywhere else is perilous and expensive. Washington's timely admonition not to become em-broled in international political dissensions should be scrupulously heeded by our government and all our citizens.

The Italian-Ethiopian conflict does not present a direct challenge to our interests; it is not our task to forcibly hasten its end by enacting prohibitory legislation. That would be an _unneutral_ act. Let us maintain our traditional foreign policy as enunciated by our first President.

_Not a Militarist_

Furthermore, Washington was not a militarist. It would be gross slander to place that stigma upon him. His ideal was peace, but peace with honor.

Let us put him once more on the witness stand. He said — "My first wish is to see this plague (war) to mankind banished from off the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind." And again: "My policy has been to cultivate peace with all men." In his will he left four swords to his nephews, three of them still to be seen in the museum at Mount Vernon, with this significant injunction, "Never unsheath them for the purpose of letting blood, except in self-defense or in the defense of your country and its rights . . . ."

Washington clearly distinguished between two types of military organization. One is the militaristic type — like that of Germany before the World War. The other is the non-militaristic type — like our own organization. He even called his plan of a well-organized citizen army (the National Guard and the Reserves) "a peace establishment for the United States," and he sternly disapproved of "overgrown military establishments which under any form of government are inauspicious of liberty."

Our army at the present time is not much larger than the army of little Greece. It is a "skeletonized nucleus." Let us not weaken it further; to do so may invite war. The United States needs a well-equipped modern army, susceptible of rapid expansion, if the future is to be secure.

We are the outstanding creditor nation of the world; we are the richest nation in the world. We talk peace; we pray for peace; we are peace-minded. Such a lofty attitude may be misconstrued for weakness, for an unwillingness to contend for one's rights. An outlaw-minded nation, bent on ruthless conquest might feel tempted to take advantage of our helplessness. "What a nation to loot!"

Remember, Uncle Sam is the best friend of Uncle Sam and in the next war we may have to fight a combination of powers _without any allies_. It is criminal folly to leave our possessions and heritage unguarded.

_The Need of National Defense_

What, then, is our peculiar problem? Shall we build a military machine, equipped solely for aggressive movements? Absolutely not. The system of our government, the character of our people, the American Spirit will never tolerate a military autocracy in this country. The decision of war and peace will always remain in the hands of our duly elected representatives.
We only desire to continue our daily peaceful pursuits without fear and trembling. We want to keep what we have and make our country secure from aggression. That is all. In order to fulfill that pacific purpose, we must have a sufficient defense on land, sea and in the air. Such a defense must be made impregnable to any foe.

This is not militarism, or sword-rattling. It is the carrying out of the clear intent of the Constitution, assuring strength and peace to our beloved land, our people and our institutions. It is our national life, fire and property insurance. It is farseeing patriotism. It is the following of the example and teaching of Washington, the wisest of our great leaders. His realism in action.

Let us hope that Congress will turn a deaf ear to the frantic pleadings of radical and pacifist propagandists to disrupt the national defense in these troubled times. It behooves every one to consider anew the solicitous advice and solemn warning of the Father of Our Country: "Never unsheathe the sword for the purpose of shedding blood, except in self-defense, or in the defense of your country and its rights, and in the latter case to keep it unsheathed, and prefer falling with it in your hands, to the relinquishment thereof."

Washington's sword was drawn to "carve out American citizenship" and every act of his was dedicated to its establishment. And the most effective tribute that we can pay to the greatest Exponent of American Unity is to work, speak and pray for a continuation of constructive, courageous, Washingtonian leadership and policies in our national councils, in every community and in every walk of life.

Cross Sections - Of Life and Thought

By the Editor

- Civilized Polygamy à la Hollywood

A REALISTIC cross section of life as it is lived at the divorce level is offered in the following peep "Through the Editor's Window" in The Living Church (Episcopal) of January 25. The story told and the comment appended are equally eloquent and require no comment on our part.

The account of the funeral of John Gilbert makes sad reading for those who still believe in the Christian ideal of monogamy. The funeral was held in a mortuary chapel in Beverly Hills, Calif., and we read in a Los Angeles paper that "with quiet reserve, in direct contrast with his life as a screen hero and a gay figure in Hollywood, Gilbert was eulogized by the Rev. Neal Dodd of the Episcopal Church, longtime friend of the film star." Reading further we read that "Leatrice Joy and Virginia Bruce, two of the four beautiful women who married and divorced the film lover, wept unashamed as the pastor intoned the Episcopal funeral ritual. Ina Claire, stage actress and another former wife of Gilbert, sent a huge floral spray from New York." Still further along we note that "Marlene Dietrich, screen actress with whose name Gilbert was linked romantically during the closing days of his life, sent a spray of white tuberoses and white gladioli." Would it not have been more appropriate for a Mormon elder to read the service and pronounce the eulogy instead of a priest of the Episcopal Church?

- Oath Swearing and Reverence

Calvinists have always held that the position which in the name of religion condemns all taking of an oath is untenable. But they have been equally insistent that such oaths should be sworn only on solemn occasions and always in a reverent spirit. The slippshod and irreverent fashion in which the oath is administered in many of our courts these days justifiably calls for a protest from those who honor God and justice. E. H. L. writes pointedly on this serious subject in a recent issue of The Christian Leader. Says he:

A witness was just about to give formal assent to the hurried and well nigh meaningless sing-song of the court attendant, "Dyuolemanly swear t'ell thereinethewholetherethannothingbuthethtruthhelpyugad." The judge interrupted the slovenly performance and sternly bade the attendant to administer the oath, "in such manner that its meaning may be clear to the witness." We say three cheers for this judge!

On several occasions when it has been our duty to be present in a court room we have been shocked and distressed by the hurrying over of the oath, the perfunctory manner in which it was given and taken. On one occasion the attendant administered the oath in clear ringing tones and the witnesses in answering revealed clearly that they understood the seriousness of their act.

We know that our courts are crowded and that thousands of conscientious justices, attorneys, and attendants must constantly work under pressure which makes it necessary to lose no time over routine matters. The oath administered to witnesses, however, is one thing which should never be allowed to drop into the class of routine matters hurried over. For the oath is the declaration of the integrity of the witness, and the integrity of the witness is the cornerstone of justice.

- Thank God for Ignorance!

No intelligent man would boast of his ignorance in the field of science, or history, or mechanics, but theologically we have sunk to such abysmal depths, and the distortion of theological terms and values has proceeded to such an extent, that an otherwise intelligent man (yes, presumable intelligent even in religion!) does not blush to boast of his theological ignorance. A beautiful illustration of such vaunted ignorance is found in the recent discussion on Kagawa. The editor of Church Management wrote as follows in the January issue of that paper under the caption: Thank God for Ignorance.

It is a blessing to be ignorant of some things. Just at present I am glad that I know so little about theology. I have been reading an editorial in The Sunday School Times which has the title "Is Kagawa a Safe Teacher?" The attempt is made, through the analysis of some of his books to show that this distinguished Japanese is heretical. I am glad that I know so little theology that I can't get the argument.

Mr. Kagawa, to our mind, represents sacrificial Christianity at its best. If we could have a thousand men of his vision and courage we could pray with much more optimism, "Thy kingdom come." In humility and Christian service he has let his light and life shine and has brought hope to millions.

If by some fineness of theological distinction he is to be labelled a heretic it is a sad day for Christianity. It must take a pretty highly developed theological mind to reach such findings. I fall far short of it.
But my ignorance of theology widens my circle of brotherhood. Thank God for that.

That not every reader of Church Management was edified by the editor's doxology to theological ignorance is apparent from a letter in the current (March) issue of that magazine. Robert S. Wilson, from Knox, Pennsylvania (sounds like good old Presbyterian stock!) unburdens his soul as follows:

But, your editorial, “Thank God for Ignorance,” which I read and endeavored to comprehend last night, takes the prize for stupidity. I also have read the editorial in the Sunday School Times. I thank God not for ignorance, but that Jesus says in John 8:32 — “Ye shall know the truth and the truth shall make you free.” Any school child can comprehend the editorial in the Sunday School Times and can see that if the quotations are correct, then Kagawa is not a safe teacher.

Any ordinary Christian should know that Jesus actually arose again from the dead. This is historically proved. A fine sermon in your own pages a few years ago at Easter time, would bear re-reading. Any Christian knows that if God is not powerful enough to make something out of nothing, he does not deserve our consideration or worship. Kagawa in the books referred to makes the creation a myth and the resurrection a possible superstition.

The editor of the Sunday School Times does not say that Kagawa is not a Christian. Quote last paragraph, “There seems to be no doubt that Mr. Kagawa is moved by an earnest desire to help his fellow men, and that he is living a self-sacrificing life. . . . he is evidently more interested in healing men’s bodies, providing work and right living conditions, and getting them to follow Jesus of Nazareth as an example, than he is in proclaiming eternal salvation through the blood of the Lord Jesus Christ.”

Perhaps you will rather believe Kagawa than the Apostle John. You are thankful that your circle of brotherhood is widened. I would rather have my brotherhood in a narrow circle where there is truth, than in a circle where all are brethren, regardless of what they may believe. The Lord Jesus Christ has a great brotherhood, in the sense that he does not draw the line at race, color, politics, social station or anything in the human way of drawing lines. But he does draw the line on “he that believeth” and “he that believeth not.” Read John 3.

Modernists (half-way and full-fledged both) have a way of boasting of their ignorance of historical theological distinctions that enter into the very structure of Christianity. It reminds one of the story of the elder who, in a prayer meeting, overheard a church member thank the Lord that he did not know very much. The elder, as only an ungracious and rather-too-truthful elder could do, remarked: The brother thanks the Lord for his ignorance; he has indeed a great deal to be thankful for! Yes, if it comes to being thankful for theological ignorance, what a great deal does the typically modern church have to be thankful for.

* The Evangelical and Reformed Church

Church Union is going on apace. The United Church of Canada has already celebrated its tenth anniversary. Not long ago the Congregational and Christian Churches united. Also the Universalists and the Unitarians have entered into some agreement, though that looks more like a companionate marriage than a “to-have-and-to-hold” proposition.

Three Methodist groups recently united to form the largest Protestant body in the country. Presbyterians and Reformed are not as keen on church union as some other bodies. Overtures between the United Presbyterians and the Presbyterians in the U. S. A. did not prove successful. But the Evangelical Synod of North America and the Reformed Church in the U. S. (better known as the German Reformed Church) have recently effected a merger. The new name is: the Evangelical and Reformed Church. Three papers have been merged into: The Messenger, of which the Rev. Paul S. Leinbach is the editor.

The drift of thought in this new Church is not exactly reassuring to those who believe in the vitality of the spiritual heritage of the Reformed Churches. In the first issue of the newly merged paper the editor says that he has been “most happy to receive a number of expressions of good will from some of the outstanding religious leaders of America,” and then proceeds to lay before his readers the appropriate messages from Dr. Henry Sloane Coffin, President of Union Seminary, New York, and of Dr. S. Parkes Cadman, of Brooklyn. One sentence of Dr. Sloane speaks volumes. It reads: "May 'The Messenger' . . . be the means of bringing the Evangelical and Reformed Church into a yet more inclusive union with all of us in the family of the Reformed Churches, and thereafter into the reunited Church of Christ Universal!"

Although the decision to unite has already been passed by the General Synod of 1934, no constitution for the new body has as yet been adopted. The draft of such a constitution is now being circulated to the lesser judicatories and is to be passed upon at the forthcoming General Assembly. Dr. George W. Richards, Professor at the Lancaster Seminary, and President of the General Synod of the Reformed Church in the U. S., explains in a brief article of Reformed Church Messenger, Dec. 5, 1935, that the new constitution will not be in effect until after its adoption by the General Synod of 1936 and subsequent approval by two-thirds of the Districts of the Evangelical group and of the Classes of the Reformed group. That there is alarm in the mind of a group of leaders in the Reformed Church in the U. S. on the score of the new constitution is clear from some of the things published in The Witness and in Reformierte Lehre und Wehre. These are two small papers of the conservative group in the Church, the former a Bi-Monthly, the latter a Monthly. In the January issue of both of these papers questions are raised and a copy of an overture signed by 105 delegates to the Synod of the Northwest is presented to the public. The chief complaint appears to be that the presbyterian character of the government of the Church will be compromised when the new constitution is adopted.

* Rats, Cows, and Transmigration

Transmigration, or reincarnation, is the Hindu belief that every living soul passes from one incarnation to another, and such reincarnation may take place in an animal at one time and in a highly intelligent human being at another. A vivid picture of the practical bearing of this Hindu doctrine upon the hygienic and economic life of the people of India is given in passing in an interesting article entitled, “Missionaries and Battleships,” from the hand of Sam Higgenbottom, in the March issue of Scribner's Magazine.
Transmigration at first was a noble answer to that great question that will not down, "If a man die, shall he live again?" But derived from transmigration is the belief that all life is sacred, that no life must be taken by man. Hence in modern India the wild animals that destroy the crops and kill men, women, and children are not kept in control, as they could easily be. The veneration of the cow, the monkey, the rat, and many other forms of animal and bird life leads to enormous economic loss. The greatest single cause of India's poverty arises out of the attitude begotten of this great, and in many ways attractive, doctrine of transmigration. It costs India more to maintain her army of surplus, aged, decrepit, and indigent cows, than it costs India to support the military forces within her borders. The rats of India destroy on the average ten million long tons of grain a year, worth three hundred and fifty million dollars. Mr. Gandhi says the rats have as much right to live as he has.

Consider what a tremendous obstacle to improvement in cattle breeding is imposed by the belief in the veneration of the cow. Because of this belief in the sacredness of the cow, among the orthodox Hindus no improvement by cattle breeding can take place. Over 90 per cent of the cows of India fall to pay, in milk and offspring and manure, for the food and care bestowed upon them. But in our Institute where we follow scientific principles of breeding, and caring for Indian cattle as well as imported cattle, we already have seen sufficient improvement in one Indian breed, to believe that if this policy can be pursued for a reasonable length of time, say fifty to seventy-five years, Indian breeds can be developed like the great dairy breeds of the Occident. But no strictly orthodox Hindu can copy our methods without violating his faith.

• God the Foundation of Knowledge

All those who believe in the future of a scholarly, progressively Reformed theology will be interested in the following report of the recent lectures on the Smythe Foundation delivered by Dr. Cornelius Van Til at the Columbia Theological Seminary. After pointing out that former lectures on this foundation have been delivered by such scholars as Warfield, Machen, and Zwemer, the reporter (Dr. Wm. C. Robinson, in The Mississippi Visitor of February) continues:

The Westminster scholar in gripping and holding the attention of his audience, in loyalty to the Reformed Faith, and in comprehensive acquaintance with the many fields of modern thought walked worthily of the able men who have filled this lecturership. Students and faculty agreed that they had seldom had a lecturer who secured and held their interest as completely as did Dr. Van Til.

The lecturer presented in sharp contrast the Reformed Faith which accepts God as the One who has pre-interpreted all reality and hence seeks to think His thoughts after Him; and the current philosophical, psychological, pedagogical and biological assumption that the human mind is ultimate and able to interpret reality independent of God. The Reformed Faith insists on the distinction between the Creator and the creature, Eternity and time, God and man. Philosophy which follows Eve in rejecting God's interpretation lands in hopeless contradictions and irrationality. The Calvinist who is willing to walk as a little child with God his Father has a true if incomplete knowledge. God's knowledge is complete, possessed of absolute coherence. The counsels of the Triune God are the one answer to the idealistic quest for the concrete universal.

We trust that Presbyterianism in this part of the world will be enriched by the services of other scholars of Dutch extraction, whether they come from the Dutch Reformed or the Christian Reformed bodies, if they bring a like loyalty to the Reformed Faith, scholarship, and ability to "put across" their messages.

Two Letters

New Deal Philosophy

With keen interest have I read the "Economic Aspects of the New Deal" by Dr. Kreps, who has given us some inside information concerning the philosophy of the New Deal. I was not a bit surprised to learn that its philosophy rests primarily upon that of Adam Smith, which is in principle a materialistic economic conception of life and varies little from that of Karl Marx. He built his critical analysis of the capitalist system primarily upon the works of Smith, Ricardo and the physiocrats. Smith was a pupil of Quesnay who was called "Le Maître" and his science "La Science." "Important portions of it go back to Adam Smith," says Dr. Kreps and he further quotes de Sismondi who wrote in his Nouveaux Principes d'Economie Politique: "Wealth only deserves the name when it is proportionately distributed."

These principles are, however, not new. Plato in his Republic mentions this already, in essence referring to the conduct of the rulers and the philosophy by which they should be guided. Concerning commerce, Aristotle expresses himself as follows in his Politics (I, 10): "Retail is unnatural . . . and a means by which man can gain from another. The most hated sort of such an exchange is usury which makes gain out of money itself and not from its natural use. For money was intended as an instrument of exchange and not the mother of interest. This usury (tokos) which means the birth of money from money . . . is of all modes of gain the most unnatural." He states further: "The discussion of the theory of finances is not unworthy of philosophy; but to engage in finances or in money-making is unworthy of a free man." (Ibid. I, 11.)

This pagan philosophy shows clearly how far our present civilization has degenerated, even below the level of paganism. I do not condemn all interest as Ruskln does, but I do condemn severely the "tokos" business.

Francis Bacon in the early 17th century wrote: "The causes of seditions are innovations of religions, taxes, alterations of laws and customs, etc. A better recipe for the avoidance of revolution is an equitable distribution of wealth. Money is like manure: not good unless it is applied."

Montesquieu in the 18th century expresses himself thus: "The State owes to all citizens a secure independence (substance), food, decent clothing and a mode of living which shall not be contrary to health." He also propounded "Ier droit au travail," quite a novelty in those days. And Rousseau in his Social Contract asks: "Do you want to give stability to the State? Eliminate the extreme degrees as much as possible. Suffer neither opulent gentlemen nor beggars." The principles of de Sismondi are, as we see, not new but stones added to an old building.

Here, however, the question must be asked: Is the scope of the professor's view broad and wide enough to see what happens
before, during, and after the race? Without an adequate answer
to this question the allegory may mean anything or nothing. A
race honestly begun, diligently run and ending in destitution is
neither done on a race track nor on an athletic field. An econ-
omic system which one year produces a millionaire who finds
himself next year in the breadline, is anything but a race track.
A person who has raced all his life and in the end sees his
savings swept away landing him in a mudhole deliberately dug
for him by the foreknowledge of the

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gouts creeping below the crust of dirt to seek a living.

"Laissez
les faires, ceus-la," but to obtain that object it is necessary to
give them first a laissez-passer.

It is, however, evident that the New Deal does not go so far,
for the writer states plainly that "the last principle, while
eventually developing into the great ideal of social insurance,
was in reality a plea that labor as a factor in production should
be treated as considerate as machinery, plant and capital." This
reminds me of a passage from Adam Smith's Wealth of Nations,
Book II, Chapter II, where "laborers and laboring cattle"
are placed on the same basis. There must have been, undoubtedly, a
laissez-faire for the ox and the mule. While the latter are
metamorphosed into machinery, the laborer, able or not, is
judged and thrown upon the pile of human refuse, not even
being "greased." But the human junkpile, described above,
according to the philosophic conception of laissez faire will be
taken care of when the "last principle eventually will develop
into the great ideal," etc., viz., the equalization of man created
in the image of God and man's product, the creation of his hand.

Of course, we do not deny anyone the right to subscribe to such
a philosophy. But how many today are induced, to say the least,
by blind leaders to subscribe to it? Does not their refusal to do
so stigmatize them as having a perverted life-view?

I have rather slightly touched upon the philosophic aspects of
the New Deal which, when lived, will reveal itself in a political
economy as it always has and always will. It also follows the old line in new runs, namely, that of the theory of scarcity. This theory can only be
brought into practice where classes exist with opposite interests,
but it is absolutely detrimental to a body politic. By creating
scarcity in an artificial way one class benefits at the expense of
another class. Since labor is a commodity according to the old
school—and it is still a new one—a scarcity can be created by
means of war. The scarcity of labor brings about a boom at the expense of the defenders of the nation, although no one will
and can deny that it is detrimental to the country as a whole.

Were this not so, we could do no better than pray for a pesti-

ence, which would have the same result. War, however, is only
one of the methods of creating a scarcity and consequently
creating wealth . . . . for some. Another method is described by
Adam Smith when he "inquired" into the Wealth of Nations
and he did not forget the Dutch. They acquired wealth in the
Golden Era in the following manner: "Were it possible, indeed,
for one great company of merchants to possess themselves of
the whole crop of an extensive country, it might, perhaps, be
their interest to deal with it as the Dutch are said to do with
the spiceries of the Moluccas, to destroy or throw away a con-
siderable part of it in order to keep up the price of the rest."
(Wealth of Nations, Book IV, Chapter VI.)

Let me also give the following excerpt from the same Book,
Chapter VII, to emphasize the policy of scarcity of one of the
means to accumulate wealth in the days of yore: "In the spice
islands the Dutch are said to burn all the spiceries which a fer-
tile season produces beyond what they expect to dispose of in
Europe with such a zeal as they think sufficient. In the islands
where they have no settlements, they give a premium to those
who collect the young l i s s o m s and green leaves of the clove and
nutmeg trees which naturally grow there, but which this savage
policy has now, it is said, almost completely extinguished. Even
in the islands where they have settlements they have very much
reduced, it is said, the number of those trees. If the produce
even of their own islands was much greater than what suited
their market, the natives, they suspect, might find means to
carry some part of it to other nations; and the best way, they
imagine, to secure their own monopoly is to take care that no
one shall grow than what they themselves carry to market.

By different arts of oppression they have reduced the popula-
tion of several of the Moluccas nearly to the number which is suf-
ficient to supply with fresh provisions and other necessaries of
life their own insignificant garrisons, and such of their ships as
occasionally come there for cargo of spices. . . . Under the gov-
ernment even of the Portuguese, however, those islands are said
to have been tolerably well inhabited. The English company have
not yet had time to establish in Bengal so perfectly destructive
system. The plan of their government, however, has had the
same tendency." And further: "Had they been allowed to go on,
. . . in the course of a century or two, the policy of the English
company would have in this manner have proved as completely
destructive as that of the Dutch."

Is it not about time that we forsake the traditions of our
fathers and go back to the Law and Testimonies? Without
blaming the Dutch or English for their nefarious actions, sus-
tained and protected by their respective governments, it is clear
how wealth for a certain class can be made. Subordinate classes
in many cases benefit by these actions, while the lower classes
lose their shirts and some more. We can not deny that these
actions have been prompted by a certain life-view which,
in this case, can properly be called a death-view. Powerful
economic forces, sustained by armies and navies clash, and the
greater the momentum the greater the destruction. In our
present economic set-up we see the same thing but in different
form with a different kind of victims. A fact remains that the
economic weak will go down in a competitive society often drag-
ging down with him not a few of the population. This will
continue even under the New Deal unless "the tools are placed
in the hands of those who can use them." (Ruskin.) Then the New
Deal will work, but not otherwise.

The economic philosophy of the New Deal can not be consid-
ered a political economy in the true sense of the word, but rather
a substitute. Political economy (the economy of a state or citi-
zens) consists simply in the production, preservation and dis-
tribution at the fittest time and place of useful and pleasurable
things. The New Deal still holds to "the mercantile economy,
the economy of 'merces' or of 'pay' which signifies the accumu-
lation in the hands of individuals of legal or moral claim upon,
or power over labor of others, everything, such claim implying
precisely as much poverty or debt on one side as it implies
riches or right on the other." The axiom is still: "My son,
gets, honestly if possible." The reasoning is still that "it is in
 vain to forward trick of logic against the force of accomplished
facts." The philosophy of the New Deal "to play a game" where
one loses and another makes a gain should be replaced by a true
political economy where there is neither loss nor gain but advan-
tage for all. There the only true laissez-faire can be practiced.

It is the only true "capitalistic" society where capitalism will be
subservient to mankind as it was originally planned by Almighty
God. That is the only true democracy, political and economical.
This can be reached neither by the Old Deal nor by the New
Deal—although it may be a stepping stone—but only by the
method of laissez-passer.

Paterson, N. J.

HARRY P. WISEMUS.

Christian Schools and War

A Holland proverb reads, "It is my friend indeed, who shows
me my faults." Although it is not a pleasant experience to be
corrected, even by a friend, nevertheless no better thing could
befall us. However, if a friend tries to find faults where per-
haps none exist, we resent this most emphatically.
March, 1936

T H E C A L V I N F O R U M

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This was the case with the undersigned when he read the following statement of Dr. Jaarsma on "Education for Peace," in the January number. He writes, "Fact is that even in Christian Schools weeks are spent on the so-called great wars, while major social and economic changes come in for a meager half hour." What a sweeping statement!

Now, Dr. Jaarsma, who has left our schools some eight years ago, is not able to judge our schools of today. He also knows that our history textbooks have greatly changed since that time. I agree that years ago, perhaps too much time was spent on wars, but why was it? We had to prepare our pupils for the state examinations, which always contained several questions on war, etc.

Of course, we should have had our own course of study, as Mr. Bennink so often advocated, but whereas most of our graduates went to higher public institutions we have to prepare them somewhat. We can assure Dr. Jaarsma that our schools do not spend weeks on wars any more. We follow the modern textbooks now, which, as Dr. Jaarsma knows, do not treat the wars so extensively as years ago.

And yet, our greatest heroes are still a Washington and a Lincoln and will remain so, Dr. Dewey notwithstanding.

Whereas not only those who support Christian Schools read The Calvin Forum, but also many others, the latter might conclude from Dr. Jaarsma's statement that our Christian schools are hotbeds for advocating war. This is not so! Let us be fair and investigate before we make such sweeping statements.

In conclusion, I wish to congratulate the Editorial Committee on publishing THE CALVIN FORUM. May our Covenant God richly bless your endeavors, in order that not only His Kingdom may come, but that we also may find the proper solution for the perplexing problems of our day.

George Bos.
Clifton, N. J.

BOOK REVIEWS

BLISS PERRY'S AUTOBIOGRAPHY


The reviewer received a copy of this book as a Christmas gift. Could anything be more appropriate for a teacher? The very title is an inspiration. It is lifted bodily out of Chaucer's familiar lines:

"And gladly wolde he lerne and gladly teche."

The book is such as one might expect from Perry. And that is saying much. There is scarcely a page in the book that does not reveal the author's serenity, urbanity, and fine old-world culture.

And what contacts the man has made in seven decades of living. Across the pages of this book march a half-dozen notable college presidents—Mark Hopkins, Francis L. Patton, Woodrow Wilson, Charles William Eliot, A. Lawrence Lowell; any number of college teachers, some of the more notable being William James, Stanley Hall, Charles Eliot Norton, Nathanael Shaler, and, in the Harvard English department alone the following "prima-donna's", as Perry himself calls them: Briggs, Wendell, Copeland, Robinson, Baker, and the famous Kittredge. To these names must be added many more from the most varied walks of life, including two presidents of the United States—Grover Cleveland and Woodrow Wilson.

For once a reviewer can find nothing in the publisher's blurb to condemn. It is a model of restrained enthusiasm. It follows verbatim as an excellent illustration of how a publisher may announce a new book with dignity and yet in such fashion as to whet the appetite of the reader.

The autobiography of one of the most inspiring and lovable teachers that America has ever produced. Born in Williamstown seventy-five years ago, Mr. Perry, barring a decade when he was editor of the Atlantic Monthly, has passed his life in the pleasantest and most influential of academic paths. As Professor of English Literature at Williams College and at Princeton and Harvard Universities, he has come into intimate contact with thousands of young men and has helped generate of American readers to keen appreciation of sound literature. This is the background that gives significance to Bliss Perry's modest, urbane, humorous, and wholly delightful narrative. Himself a former novelist, the author knows how to tell a better story than most autobiographers. He was not only in terms of friendship scores of eminent men, and introduces them to his readers with an insight and a salty humanity which make the book a joy to read.

The book has many fine anecdotes, beginning with this in the very first paragraph of the preface. There was, we are told, an Oxford don who refused to retire, and of whom some wag said that "he had all the Christian virtues except resignation."

With all its undeniable charm the book is almost wholly external. I mean, there is very little in the book that a good biographer with access to the facts could not have told us. True, one is thankful that in a day of unashamed unabashed self-revelation amounting almost to exhibitionism, such as one can find, for example, in the autobiographies of Wells, Powys, and others, there is still an autobiographer who has decent reticences.

Yet, since we have here a man with a fine, if not profound mind, and with a beautiful soul, how one wishes that one might look into both just a bit deeper. If the reader will turn from Perry to Stanley Hall's Life and Confessions of a Psychologist, or to Lincoln Steffens's Autobiography, he will see at once what I mean by characterizing And Gladly Teach as external.

How apt one is to slip so soon as one ventures off one's own field is well illustrated by Perry's attributing on p. 21 the invention of the term "inferiority complex" to Freud.

J. BROENE.

MAN AND THE UNIVERSE

MAN AND HIS MANOR. A History and an Outlook. By Nathan Grier Moore, M.D.—Privately Printed, Chicago. (Jan. O'Connor, Secretary, 11 South LaSalle Street.)

The author is not a stranger to those who are interested in religion and science. He has expressed his views on evolution in the well-known work The Theory of Evolution—An Inquiry.

The book is dedicated "to the intelligent layman wishing to know the history of his race, and of the earth, its home, but confused by glarorous voices, and without the time or taste for an investigation of his own."

The volume is divided into four parts.

In the first of these the author discusses "The Home of Man in Course of Preparation." He emphasizes the fact that mere chance or accident will not account for the origin of the universe and that matter did not always exist. Says he: "We are very sure that there was a time when matter did not exist, and a later time when it did exist." (p. 13). He presents five arguments against the theory of the perpetuity of matter. Not only does he defend the view that matter has a cause, but he states: "That cause, not being natural, must be supernatural. There is a plan, and it is plainly branded on the things with which it deals" (p. 128). He further emphasizes the fact that "whatever essential qualities matter has now it had at the first appearance." (p. 87).

Dr. Moore next takes up the subject of the origin of the planets. He states his objections to the Tidal Wave Theories of Dr. J. Jeans and others. The author gives qualified endorsement to the Nebular Hypothesis Theory of La Place (p. 87).

Chapter 6 contains a very clear discussion of the subject: Time. Says the author: "In the developing universe there
were three distinct periods, in none of which there was duration only, without divisions: in another there were facilities for time divisions, but no being to whom they would have meaning. In the third there were both,” (p. 103). His very thorough and penetrating criticism of the various methods which are employed to compute the age of the universe reminds the reviewer of a very similar discussion found in the work of Prof. Aalders, De Goddelijke Opzienboring in de Eerste Drie Hoofdstukken van Genesis.

Again and again the author points out the relation between religion and science. Says he: “While religion is not our theme, yet it is not extraneous, for it is akin to science, and touches it in many places. . . . They belong together, and are only with difficulty separable. They move in the same direction. They weave and interweave. Science approaches from the outside. . . . Religion is heart, and life, and experiences; it is light, and logic, and not a mere wandering reflection” (p. 315).

The title of Part II is: “Man Himself.”

In this section the author assails the theory of man’s gradual ascent from the level of the brute. Says Dr. Moore: “Returning to the Cro-Magnon, described in the preceding chapter, we find that he was, when man first appeared, gifted with qualities of discernment and apprehension at least as efficient as ours . . . .” (p. 181 ff.).

In this connection the author expresses himself thus with regard to the theory of evolution: “The foregoing ought to be enough to show that the theory of evolution has no standing as a part of the body of science; and this is all a scientist should need to bid him pause, and wait, at least, for further light” (p. 181). One finds a very fine summary of the author’s main objections to evolution on pp. 179-181.

In Part III the author discusses the subject: “Humanity in Action.”

On the subject of the survival of the human spirit he thus expresses himself: “Here then is our proposition: The time will come when the human body must die, as all the earlier ones will have done, and the physical faculties cease; but the qualities we have called sensibilities are of a different kind. The life which pervades them is not perishable” (p. 289).

The theme of Part IV is: “The Falling Universe.”

The author describes the various methods by which, according to the judgment of the scientists, the universe may end; such as, the destruction of the sun, the weakening of gravitation, the wearing out of radiation; and he gives his own comments.

The book has a few outstanding characteristics. The style is very beautiful. It is exquisite, picturesque, poetic. The book is, indeed, both interesting and instructive from beginning to end. The argumentation is very clear. Whether the author discusses such difficult subjects as the essence of matter, time, space, he succeeds remarkably well in making his meaning clear. He does not leave us “in a mist.” The book is, indeed, an original contribution. It is not a mere summary of ninety-nine others, as, alas, happens to be the case with so many works written on the general subject of evolution. The summary of arguments against the evolutionary theory is very stimulating. These arguments are not to be lightly brushed aside. Finally, the author again and again evinces his high regard for the Creation Account as found in Genesis.

Of course, the book is not perfect. One may not be entirely satisfied with the author’s position with respect to the Nebular Hypothesis. Again, the author’s paraphrase of Gen. 1:2 which we find on p. 220 obscures rather than clarifies the meaning of Genesis and is hardly in harmony with the original. These matters, however, are rather trivial.

This is, without exaggeration, one of the very finest, most thought-provoking books written on the general subject of the origin of Man and of the Universe. We hope it will find a very cordial reception everywhere.

W. HENDRIKSEN.

**REFORMED DOCTRINE BY RADIO**

**THE CHRISTIAN FAITH IN THE MODERN WORLD.** By J. Gresham Machen. Macmillan, New York, 1936. $3.00 (May be had from Zondervan’s, Grand Rapids.)

**I** MAGINE a series of popular, engaging radio talks on the great truths of the Christian faith—or, at least many of them. Imagine an intimate, almost conversational, heart-to-heart series of addresses on such abiding themes as, Is the Bible the Word of God? Do We Believe in Verbal Inspiration? God the Creator. What is the Deity of Christ? Did Christ Rise from the Dead? This is exactly what Dr. Machen offers in this volume. These addresses were first delivered by radio over Station WIP, Philadelphia, during the early part of 1935, and are now published by Macmillan.

This is a splendid book. No, it is not a contribution to theological science. It does not claim to be. It is, however, a real contribution to theological literature. Books that write in an interesting and clear fashion about the verities of the Christian Faith are not too plentiful in these days. These "talks," as Dr. Machen calls them repeatedly himself, are written for the average man. They are apologetico-dogmatic essays on orthodox, biblical, supernatural Christianity. In clear, simple, straightforward style the writer tells his public what are some of the fundamental beliefs of the historic Christian Church. Moreover, he meets possible objections and reasons both with Christian doubts and unbelieving skeptics.

The book is a plea for the Word of God and its absolute authority. It is a protest against the perversions of historic Christian terms at the hand of the Modernists. It sets forth and exalts the Christ of the Scriptures, the supernatural Christ, the Christ who is no less Savior and Lord than teacher and prophet. Throughout these fine addresses there runs the plea for doctrine, for clear thinking on Christian truth, for theology, for creedal honesty. One of the finest of these talks is the one on "The Sermon on the Mount and the Deity of Christ." On the basis of the teaching of the Sermon itself Dr. Machen here exposes the hollowness of the modernist claim that the Sermon on the Mount is merely ethical in its thrust and can be understood apart from any "theological" view concerning him who uttered it.

Do you wish to have a taste of the attractive style and beautiful form in which Dr. Machen has succeeded to cast these addresses? Read this passage from the address on Verbal Inspiration. "When I consider the wonderful variety among the Biblical writers, and the wonderful unity of the Book amid this variety, I am tempted to use a figure of speech to describe what is really beyond all human figures. I am tempted to think of the writers of these sixty-six books as though they were a great orchestra, not composed of poor mechanical strummers but of true musicians, carefully chosen, carefully trained, individual, different, yet contributing by their very differences to the unity of some glorious symphony under the great Director’s wand. In that marvelous harmony of Holy Scripture even the least considered parts of the Bible have their place. None could be lacking without offending the great Musician’s ear.”

This book should be in the library of every Church, Sunday School, and individual Christian. It is also simple enough to be serviceable for use in some advanced catechetical or Bible Class.

C. B.

**ON UNITARIANISM**


**D** R. VERKUYL has written a valuable book. True, it is not nearly as exhaustive in the array of facts it presents against Unitarianism as the earlier book, The Leaves of the Sadducees by Ernest Gordon. But on the other hand it is far more complete in its presentation of the orthodox views which historic Christianity sets forth over against Unitarianism. It also traces the Unitarian errors back farther than the other
book does. It is interesting to read how ancient the views of Unitarians really are, which, at least in the beginning, were marketed as something new. The book of Dr. Verkuyt will perhaps not convince many Unitarians. The title is not encouraging. Moreover, the author argues too much from the standpoint of one convinced of the truthfulness of Scripture to meet Unitarians on neutral ground. Perhaps his purpose was more to acquaint Christians with the seriousness of the situation, and to furnish them with material in trying to "reclaim those wavers." As such the volume may render good service. There are some beautiful, touching passages in it, while throughout the author is positive rather than destructive. One cannot read the first chapter without feeling irresistibly drawn to the author. Proof-reading should have been more accurate. Even in explaining the difference between homoous'ios and homoiousios, the evidence of things not seen. "The work is distinctly evolutionistic. Here one meets Kagawa philosophizing."

The second volume constitutes a reinterpretation of the Christian religion as taught by Jesus. The author discusses the Knowledge of God, Men's Failures, Prayer, the Death of Jesus and His Relation to his Disciples. This work represents both the strength and the weaknesses of the author as a theologian. Here Kagawa is theologizing.

The third volume consists of a group of heart-stirring poems. It reveals the heart of the man. In beautiful and simple poetic form, we are introduced to the life of Kagawa as he traces his experiences in the slums, his wedded life, and the future which he so courageously faces. In this work one listens to Kagawa, the poet.

The fourth volume consists of a series of eighteen meditations on the Cross. This is perhaps the most enlightening of the works of Kagawa that have appeared in the American tongue. It is at the same time the least consistent. In it you will detect his easy swinging back and forth from a position admirably orthodox to that of a thoroughgoing modernist. Each meditation closes with a prayer that reveals both the heart and the mind of the writer. In this volume Kagawa is meditating.

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**KAGAWA'S ENGLISH WORKS**


**SONGS OF THE SLUMS, The Cokesbury Press, 1935. 96 pages.**

**MEDITATIONS ON THE CROSS, Willett, Clark and Co., 1935. 211 pages.**

**THE** first of these is basic to an appreciation of the writings and the life of this social reformer. Love is for him a word to be conjured with. If he can be said to have a philosophy, love is his philosophy of life. It is that which makes his life and work unique. In this work he weaves the motive of love into all the various departments of human interest, such as sex, ethics, economics, art, science, social service, etc. The work is distinctly evolutionistic. Here one meets Kagawa philosophizing.

**WOMEN OF THE BIBLE**

**WOMEN OF THE OLD TESTAMENT.** By Abraham Kuyper. Translated by Henry Zulman. Zondervan, Grand Rapids, Cloth, $1.00; paper, 65 cents.

**FIFTY** brief but thought-provoking sketches dealing with women of the Old Testament. There is also a companion volume, *Women of the New Testament,* by the same author. These studies provide splendid popular material for Bible study in women's and girl's groups, being practical, to the point, and wholly biblical. Outstanding character traits — faults as well as virtues — are concretely depicted and practical applications for Christian women of today are not lacking. A number of suggestive questions at the close of each three-page character sketch often introduce problems confronting women of the twentieth century and are sure to encourage animated and word-while-group discussion.

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**A KIND OF FAITH**

There is a lie in every image sought
To represent the truth, or to explain it;
A golden idol, and how fairly wrought
The ultimate perfection must disdain it.

Yet in this empty gesture that we make
There is acknowledgement, and this pretending
A kind of faith by which we undertake
To join our living to the never-ending.

FREDERICK TEN HOOR.
Letters of Commendation

The sample copy of the Forum is so full of scholarly common sense that I think it wise to strain a point and add it to my already too long list of publications. I certainly congratulate you on this first number.

As one who through fifty years in the ministry has found it important to be "up" on the manifold departments of human activity, and as one who has seen here in New England the utter failure and folly of Modernism, I hail with delight your outline of proposed contribution to the mental equipment of the ministers.

Also as a Fundamentalist I like the Forum idea involved in your outlined plan. As Pastor of Park Street Church in the heart of Boston I have had a fine opportunity to see the working out of many religious plans and programmes and I am convinced that the ONLY one of them ever successful is the one warmly Evangelical.

A. Z. CONRAD, Pastor
Park Street Congregational Church.

Boston, Mass.

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Just a line to let you know how much we enjoy The Calvin Forum. The February issue came late due to irregular train schedule, but it was a treat amid all the snow storms. Somehow, we are enjoying each issue more. Either we are becoming better acquainted with it, or the Forum is getting better each month. Perhaps both.

D. WALTERS, Pastor
Christian Reformed Church.

Prairie City, Ia.

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I cannot refrain from sending this brief note to tell you how highly I value your publication. I believe you are doing a great and distinctive work. What is more needed today than that the great and abiding theistic principles of our Calvinistic world and life view should be made to shed their light upon the vital issues and problems in every category of human relationships. I pray God may abundantly bless your labors.

WILLIAM A. SWETS,
Westminster Seminary.


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I had been telling myself all the time that I could not afford The Calvin Forum for the time being. Then I sat down and told myself it was no more than the price of any average book. Hence I am enclosing Two Dollars for a year's subscription.

WILLIAM C. STEENLAND, Pastor
Christian Reformed Church.

Conrad, Mont.

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Within recent months there has appeared a thoroughly Christian magazine which deals in a Biblical way with the social and moral questions that The Christian Century deals with in an anti-Biblical way. The name of the magazine is The Calvin Forum. Every Christian should greatly rejoice in this able effort to capture every field of life for our Savior and King. Every one who seeks a Christian solution to the social problems of the day will find this splendid magazine indispensable.

C. K. CUMMINGS, Editor
The Evangelical Student.


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Enclosed find two dollars for the year's subscription of The Forum. It is two dollars well spent. The vigorous and stern treatment of world-wide issues displays a sound background and brings relief to one massed with the current popular literature which touches merely the sentimental.

JACK ZANDSTRA, Pastor
Presbyterian Church.

Alexandria, S. D.

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We have received the first issue of this new monthly. It is a somewhat pretentious number, as all first issues are. But the contents justify the confidence of the authors. The articles are excellent, sane, sound and scholarly. We wish The Calvin Forum every success.

J. H. HUNTER, Editor
The Evangelical Christian.

Toronto, Can.

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Since the publication of The Calvin Forum, which is now the most scholarly orthodox magazine in America, giving the orthodox intellectual group what The Christian Century gives the liberal group.

E. J. TANIS, Jr.
Chicago, Ill.

The Banner, Jan. 31, 1936.