Machen Is Not Dead
An Editorial

American Calvinistic Conference
A Worth-While Plan

Angel and Exile
Missionary Souls

A Doctor's Tools
Medicine Mechanized?

Dwight Lyman Moody
His Centenary

Religion and Public Schools
The Christian Public School Teacher

Biblical Interpretation
Anent Spiritualization

Ethiopian Missions

Books and Letters
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They Buried Machen But His Soul Goes Marching On

He died in Bismarck, North Dakota, and they buried him in Baltimore, Maryland, but in a higher sense he is not dead, nor can he ever be buried. Yes, Machen was only a common mortal. He was a man made of the same clay as all his fellows. His lungs filled up as those of any other victim of the dread pneumonia. He breathed his last despite the oxygen tent. And his familiar figure now lies lifeless beneath the Baltimore sod. But there is a very real sense in which he did not die and cannot die. It is more than wishful thinking to say that his friends have not buried him and that his enemies cannot bury him, though fain they would. Machen was—nay, is—more than the mortal born in Baltimore on July 28, 1881. Machen has become a symbol in current American ecclesiastical life. Machen represents a spirit. Because of the rarity of his type in the large denominations of our land, his name has come to be associated with a stand, an attitude, a conviction, and an immovable determination which, though dormant for a long time, cannot be permanently buried in the historical Christian churches but will reassert itself again in God’s own time. It is in that sense that Machen is neither dead nor buried. His soul goes marching on. The Machen-soul goes marching on—unburied, unconquered, invincible. That soul goes marching on because the gospel of sovereign grace goes marching on even in the midst of the Arminianism, Pelagianism, and Humanism of our American religious climate. That soul goes marching on because Calvary is more than a symbol to inspire men to martyrdom and self-sacrifice. That soul goes marching on because the verities of the historic Christian faith, though they may for the time being be evaporated into mere motivations for social service, will be rediscovered and stand forth again in all their glory as the truth of God in Christ for the redemption of a sin-sick world. That soul goes marching on because the victory cannot be to the fascistic methods of a tyrannical ecclesiastical machine claiming to speak for a church that stands in the great tradition of a Calvin and a Knox, a Hodge and a Patton. That soul goes marching on because God will not desert His Church even in days when a subtle modernism is carrying on its nefarious transvaluation of all the values of the Christian faith.

Back to a God-Centered Outlook on Life

In the midst of disillusionment, perplexity, and despair which marks much of human thinking and striving in our day, Calvinism would point men to the one basic remedy for the solution of our modern ills. That solution is found in God-centered thinking and God-centered living. God and His holy will are basic to the solution of our perplexities, problems, and miseries. What this sin-sick world needs to learn is to look away from self and unto God. Our sorest need is not for programs of reform—important as these may be in their own place—but for a new sense of goal, direction, meaning, purpose. Such a new—yes, and the true—sense of meaning and purpose, direction and goal in life is found when God and His will have become first and last in our lives. That is the heart of Calvinism, and because it is that, Calvinism is ever abreast of the times. It meets the deepest need of the human soul, whether that soul live in the sixteenth or in the twentieth century. The God-centered point of view is timeless—yet ever up-to-date. Do not call these flowery phrases. For him who has surrendered—for it does require a surrender!—to this God-centered living and thinking, this coram Deo principle is the most vital, the most potent, and the most practical force in his life. It lays hold of him and his thoughts, words, and deeds in business and industry, in statesmanship and politics, in education and social intercourse, in the home, in the church and in the school. Humanism cannot satisfy the deep needs of the human soul, for the simple reason that man, human though he is, needs God, his Creator to be truly human. The need for this God-centered outlook upon life is by implication recognized by many who have been disillusioned by the blandishments of the current humanism and the superficial optimism of recent religious liberalism.

The Federal Council Indicts Itself

At the close of the year a distinguished committee of ten speaking for the Federal Council of the Churches of Christ in America presented a statement to the public under the title “The State of the Church.” It contained among others these significant sentences: “It is becoming apparent that a man-centered gospel, of this world only, ends in despair. Those who pro-
claim this gospel seem to have less confidence in it. It seems to be on its way to join the faith in automatic and inevitable progress which was one of the illusions of early enthusiastic proponents of democracy and evolutionary science.” These words give food for thought. As registering the disillusionment that has of late settled upon some erstwhile devotees of a non-theistic humanism it not only passes unchallenged but has our hearty endorsement. But these words have a deeper significance. They constitute, perhaps unconsciously, a tremendous indictment of the modernistic gospel of which the Federal Council has now for some years been the enthusiastic spokesman and champion. Is the so-called theistic modernism, with its heavenly Father overhead but without the God of the Scriptures at the center, at the beginning, and at the end, in actual reality any less “man-centered” than the non-theistic creed of the full-fledged humanist? What intellectual or practical justification is there for saying that God and not man is the center of the modernistic “gospel”? And as for “the faith in automatic and inevitable progress” which is here said by President Beaven and his nine associates to be “one of the illusions of early enthusiastic proponents of democracy and evolutionary science”, what has the stock in trade of the eschatology — if eschatology it may be called — of the modernists in our country been for now two or three decades except the gospel of endless automatic and inevitable progress? Pray, what real, essential, or practical difference is there between the humanism of an Edward Scribner Ames — which this Federal Council report would presumably repudiate — and the so-called theistic modernism of a Shailer Mathews? Does the God of the process of social adjustment of the latter have any more transcendent reality than the “projection of the highest social values” which the former claims to be his God? When a few years ago Harry Emerson Fosdick delivered his Union Seminary opening address on “The Limitations of Humanism”, there was something strikingly unconvincing about this attempted repudiation of the humanistic gospel. The truest statement, in our estimation, written in that whole modernist-humanist controversy, which at the time enlivened the pages of The Christian Century, was contained in an impressive sentence in a letter from a little hamlet in Kansas: “Rationalism when it has conceived brings forth modernism, and modernism when it is full-grown brings forth humanism.” The American modernists with their autosoteric gospel of social service are at heart just as humanistic as those who call themselves humanists and believe only in a psychological God.

C. B.

American Calvinistic Conference in New York City, 1939

On another page of this issue there appears a significant announcement breaking the news of a proposed American Calvinistic Conference to be held in New York City in 1939. The Calvin Forum heartily endorses this project. Plans for promoting conferences such as these have been in the minds of our editors for some time. In fact, we are in sore need of two such conferences, one on our Calvinistic heritage in general, in which the theological point of view would be predominant, and another for the discussion of the application of the principles of Calvinism to the distinctly moral problems in the socio-political and economic spheres. Recently Dr. Amry VandenBosch (The Calvin Forum, Dec., 1936, p. 110) suggested the need for the latter kind of conference and expressed the hope that such a conference might be called under the auspices of our magazine. We wish to assure Dr. VandenBosch that his suggestion is very welcome and that the future will prove, we trust, that it has not fallen on deaf ears. Meanwhile steps looking toward the realization of a plan for the calling of the first-named type of conference have been taken by the Eastern Ministers Conference, as the article of Dr. Jacob T. Hoogstra in this issue explains. The Calvin Forum believes that all American Calvinists owe a vote of thanks to the alert and progressive ministerial group in the East which has undertaken this plan. The interdenominational, yet distinctly Calvinistic, character of the project is assured by the constituency and the interest of the organization sponsoring the project. Presbyterian, Reformed, and Christian Reformed are already represented in this group and the committee which it is proposed shall be appointed will undoubtedly be truly representative of American Calvinism, both geographically and denominationally. A conference such as this can be a powerful agency for the strengthening and the deepening of our Calvinistic consciousness in the modern world. There are many questions that might be asked, and there may arise differences of opinion on the practical realization of this plan, but there can be no difference of opinion, it seems to us, on the desirability — nay, the sore need — of such a conference as is herewith proposed. Obstacles, if they arise, can and should be overcome. Let us all put our shoulders to the wheel. As plans are carried forward, and the support of seminaries, colleges, church bodies, and ministerial associations is being sought, the Calvinistic press ought to discuss this plan and bring it before the public. All those who have any suggestions to offer can correspond with the secretary of the preliminary sponsoring committee, the Rev. Mr. Jacob T. Hoogstra, 90 Demarest Avenue, Englewood, N. J. Meanwhile The Calvin Forum will be happy to receive and publish letters of comment for insertion in its columns. Let us keep this matter alive between now and 1939. Forward in faith!

C. B.

Biblicism and Scripturism

Calvin called himself a Scripturist. The seventeenth century Calvinists wanted to be Biblicists. What is the difference?

The answer to this question is very neatly formulated by Professor Vollenhoven in his article on Problems and Movements in Mathematics, Philosophia Reformata, Vol. I, Number 3, 1936.

“From the very beginning two principles of conduct were possible for the human race, loyalty, or disloyalty to God. Hence truth includes a principle of conduct, for truth is firm loyalty to God. Hence also the antithesis, for truth is related to untruth as certainty to uncertainty.
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"In this way we cannot possibly accept doubt in order to glorify the revelation in Scripture. (Professor Vollenhoven probably refers to the Cartesians, who tried to lay a foundation of doubt for philosophy to make this philosophy in turn a basis for theology), but philosophy must through faith in the Scriptures conquer doubt within its own sphere, as well as in the technical sciences.

"To realize this idea it is, of course, not correct, in a biblicistic way, to deduce some theses from Scripture, and further to make this complex a basis for the technical sciences. For, first of all, it is doubtful whether the terms in Scripture have the same meaning as in present day science. And secondly, the christian sciences cannot be exclusively based on Scripture. They are only possible if one examines the cosmos in the light of the Scriptures."

The Scripturism of Vollenhoven c.s. does not mean a synthesis of a theology based on particular faith in the Scriptures and a philosophy based on general faith in a general revelation. In the believer, they contend, the two faiths are one, and when it comes to the point, the unbeliever has hardly anything that can be called faith. Unbelief, whether mild or radical, whether pagan or neo-pagan, i.e., humanistic, can only produce doubt. The worldly man has no security. But the child of God has a city whose foundations are laid in the heavens. The unbelieving philosopher, therefore, can only make some technical contributions. The real basis for a Scripturist philosophy is expressed in the Bible. The superstructure of a Christian philosophy, however, is not one-sidedly derived from Holy Writ, but the inductions and deductions from human experience should be made to fit onto the Scriptural basis, or should be put in the Scriptural light. This is the simple old truth of Calvin's Institutes.

H. J. V. A.

Renewed Interest
In The Church

PROTESTANTISM was never ecclesiastically minded. The Roman Catholics have and always had deep and definite convictions about the Church. The protestant leaders have been expending their energies in the discussion of abstract theological doctrines and in the promotion of practical religious life both individual and social. But they have neglected ecclesiology. They have not come to satisfactory answers to the questions: What is the Church? What are its functions? What is its relationship to other institutions here on earth? We almost limited our ecclesiastical unity to an independent position within the state, if it fails to do that. H. S.

Russia's Lesson

In a recent issue of a liberal magazine the editor calls attention to what he regards to be an alarming situation in Russia. Religion is on the wane. Formal adherence to the Church has become practically non-existent in the U.S.S.R. This is partially due to the effective opposition that the government has manifested toward the Christian Religion. The editor cor-
rectly and significantly concludes: “But it means far more to be told that almost half of the entire population [of Russia] is the product of a school system which proceeds from the kindergarten on the basis of an atheistic world view.”

Wasn’t it the world’s greatest Teacher who taught the men of his own time (and also us of today) not to permit any great catastrophe that happened to our neighbor to pass on in history without relieving it of the precious lessons that it may have to teach. Pursuant to Christ’s pedagogy, we might well ask the question, what has the religious tragedy of Russia to teach us? We have for the present at least no need to fear direct federal opposition to the religious aspirations of the American people. But how about the educational forces which are far more subtle and effective? Aren’t we developing, not by revolutionary but by educational methods, a citizenry comparable religiously to those of Russia? In the interest of neutrality our education must be non-theistic. But to teach an atheistic world

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religiously to those of Russia? In the interest of neu­

trality our education must be non-theistic. But to teach

as if God were not is to offer a rational explanation

of the origin, development, character and destiny of

the universe independent of God. And any educational

system that teaches directly or indirectly the dispens­

ability of God is an effective handmaiden of atheism.

In fact it achieves the objectives of atheism far more

subtly than can atheism itself. And perhaps blatant

atheism isn’t nearly as conspicuous by its absence from

our educational system as some may think. A little

over eight years ago, a writer for *The World’s Work* (1927) took upon himself the task of investigating the alleged atheism in our schools. The results of his

investigation were such that he wrote a series of articles and appropriately headed them “Atheism Ram­

pant in Our Schools”. Nothing much has been done

about it. Observant men have found reasons to believe

that the evil has grown apace. And what has rendered

the situation more precarious still is the recent insis­
tence upon what has been called academic freedom for

the teacher. A veritable avalanche of protests falls

upon the authorities when it is suspected that a teacher

has been discharged because of the nature of his teach­
ings.

Now of course a man may be permitted freedom of

thought, but freedom of teaching may be a far differ­

tent thing. The atheists do not allow Christian teach­
ings (in the interest of freedom of thought) in the

institutions over which they exercise control, but they

protest vehemently when an atheistic teacher is dis­

charged from an institution dedicated to the Christian

view of life. Surely those responsible for an educa­
tional institution have the right, nay the duty, to

investigate the character of the instruction of a given

teacher and to discharge him who fails to promote the

ideas for which the institution stands — protests not­

withstanding.

A liberal leader sees what a pernicious education

has done and is doing to Russia. It is fatal to the

highest values that the religious leaders of our land

cherish. What will he and we do about it? To do

nothing in the face of obvious and impending danger

is an attitude which would be regarded as inexcusable

if the danger were political, physical, economic or any­

thing else but religious in character.

H. S.

CALVINISTIC CONFERENCE FOR 1939

At the May, 1936, meeting of the Eastern Minis­
ters’ Conference—a conference composed of Pres­
byterian, Reformed, and Christian Reformed ministers, and a professor of Westminster Seminary — a plan was submitted to sponsor a conference patterned somewhat after the European Conferences of the last few years. The conference charged its officers to function as a Conference Committee, and to report at the fall meeting. In the meantime a few professors and editors were asked for their opinion. The result was that the committee, Rev. J. J. Hiemenga, President, Rev. J. Van Bruggen, Secretary, and the undersigned as reporter, proposed to the fall conference to proceed with making plans for a 1939 Conference. After a lengthy but interesting discussion the conference adopted the report submitted and wisely added the competent Reverend M. E. Broekstra, of the Sixth Reformed Church of Paterson, N. J., to the committee. This enlarged committee appointed the undersigned to function as secretary.

Purpose

The committee feels that the purpose of this con­ference must be to release and to set at work the positively Reformed forces in our country. Our Cal­vinistic prestige must be regained by realizing that

the heroes of the past would think of no higher tribute

paid to them than that their spiritual sons seek the

honor of God with the same intense faith and devo­
tion that they displayed in laboring for the risen Lord.

In planning for this conference we must insist that

the constituency be Calvinistic. All members must sub­
scribe to their own confessions historically interpreted,

for it is far better to give the key of the city to the

foe than to build our defenses of unethical mental

reservations. A crippled Calvinism is dead. Two

things will be evident: 1. We shall feel a true unity

of faith; 2. We shall also feel differences. Insofar as

no principle is sacrificed we are in duty bound to

unite our forces for the honor of God and the welfare

of His kingdom. This is the powerful and constructive

way (for we may not despise the day of small things)

of combating the paganism of our age.

The Plan

Our plan is that the proposed Conference meet in

New York City during the summer of 1939. During

that year the greatest world’s fair in the history of

our country is scheduled to take place. Realizing that

the distances constitute a big problem for Yankees

and Canadians the committee readily accepted the

suggestion to meet at this time. Many will be induced
to come to both fair and conference. A few members of a certain theological faculty of New York City assured us that most likely we may make use of the classrooms and dormitories of that seminary. Besides the financial saving, the social contacts thus made will be of priceless value.

An enterprise of such a character requires a good deal of planning. We thank THE CALVIN FORUM for graciously consenting to publish this article, as also for its promised support. The reason for placing this article IN THE CALVIN FORUM first is almost self-evident. Through this magazine French, German, Hungarian and Scotch Calvinists will become acquainted with our plans. Then, too, we hope that other magazines will acquaint their readers. The result will be that editorial comment will be released.

The committee also intends to solicit the support of seminaries and certain colleges, keeping before us, naturally, the requirement that we remain Calvinistic. Ministers' Conferences are kindly urged to discuss this matter. The judgment of individuals with whom the committee cannot come into contact will be greatly appreciated in order that we may have a cross-section of opinion from the Hudson Bay to the Gulf of Mexico.

Besides, we expect to sound out European sentiment. Perchance some great scholar may favor us by arranging his vacation accordingly.

The work is in an initial stage. The contacts already made are very encouraging. We hope that all interested groups and individuals will send their criticisms to the undersigned in order that a complete report may be submitted to the May Eastern Ministers' Conference. If the response is favorable we shall propose to this meeting that a central and representative committee be formed to decide upon the subject and the speakers. In the meantime individuals could write us which subject they consider most needful for our peculiar situation. This would facilitate the work of the central committee for this committee would also be in charge of the many details involved in such an enterprise.

Remember the King's business requires haste. Only two more years!

JACOB T. HOOGSTRA,
90 Demarest Avenue,
Englewood, N. J.

[NOTE: See editorial comment on another page. — Editor]

PEARL BUCK PAINTS HER PARENTS

MARIANNE VOS RADIUS, A.M.
Assistant in English, Calvin College, Grand Rapids, Michigan

LAST year, instead of another of the novels about China which have earned for her the reputation of being one of the most interesting novelists of our day, Pearl Buck published a biography of her mother, The Exile. This past fall she added to it a biography of her father, The Fighting Angel. These two books are intended to be the two parts of one work to be entitled The Spirit and the Flesh, and they ought to be read together. They tell the story of the events which befell one missionary family from two different points of view, points of view as remote from one another as is conceivable.

This biography of two famous Presbyterian missionaries Mrs. Buck was particularly fitted to write. She was fitted because she knows China as only a person who has lived in China from her very childhood can know it. She was fitted because she knows missionary life as only the daughter of a missionary and the wife of a missionary can know it. But she was fitted most of all because, unlike most missionary's children, she is a fine literary artist, and can write with that sympathy and detachment which only a real artist can command.

MRS. BUCK AND HER MOTHER

Only a short time before the publication of The Exile the orthodox leaders in the Presbyterian church, provoked by Mrs. Buck's outspoken modernism, forced her to resign as missionary, and brought so much pressure to bear on the notoriously liberal missionary board that this resignation was reluctantly accepted. Many a reader wondered whether The Exile, following so opportunely on the heels of this incident, was intended as a spirited reply to Mrs. Buck's orthodox critics. Some of the more conservative church papers reviewed it with this in mind. Those who had known Mrs. Sydenstricker personally were particularly shocked by Pearl Buck's contention that her mother had never been an orthodox Christian; that she had sought God earnestly all her life, but had died with her heart still unconverted and her mind still skeptical, so that even her husband said, when she lay on her death bed, "I have never felt entirely certain about your mother's soul." That the wife of a missionary as famous as Dr. Sydenstricker could be herself unconverted is certainly startling. But it is a question on which Mrs. Buck must necessarily have the last word since she is the person best qualified to know. So intimate was the relationship between this mother and her daughter, so confidential are the feelings which Mrs. Buck describes, that no one except the author herself is in the last analysis able to judge of whether she has presented her parents fairly or not.

MRS. BUCK AND ORTHODOX CHRISTIANITY

As for the other question, whether this book is a reply to the fundamentalists, the answer is that it is not. Mrs. Buck is certainly not an orthodox Christian herself. She is frank enough about her own disbelief; and yet you would have to search to find it. For she does not obtrude herself. Nowhere does she ridicule her father's faith. She is first and foremost an artist, and not a preacher. She accepts her father's faith as a vital part of his life and his nature; her purpose is...
to look at and to understand, not to criticize. There are isolated places, to be sure, where the personal element breaks through, as for instance in the often-quoted passage about St. Paul:

"Since those days when I saw her whole nature dimmed I have never seen St. Paul with my heart and so must all true women hate him, I think, because of what he has done in the past to women like Carrie, proud free-born women, yet damned by their very womanhood. I rejoice that her husband's faith is gone in these new days.

It would be easy enough (and it is one's first instinctive reaction) to condemn the book on the strength of a half dozen such passages as this. But the honest fact is that they are not typical, for the book as a whole far transcends them. It has risen above this personal protest to the impersonal appreciation which characterizes true art.

And so we have the astonishing result that our best portrait of a great Christian missionary has been drawn by a woman not a Christian. How, one would ask, is this possible? It is possible only because Mrs. Buck is sympathetic. It is possible because Mrs. Buck, like her mother, though she does not believe, would like to. It is possible because she sees with clear eyes that the believer is happier than the unbeliever, and that he is greater. Her tribute to the missionary is the more a tribute because she herself cannot accept the missionary's faith:

"The truth is that the early missionaries were born warriors and very great men, for in those days religion was still a banner under which to fight. No weak or timid soul could sail the seas to foreign lands and defy danger and death unless he did carry his religion as a banner under which he could feel protected. The early missionaries believed in their cause as men these days do not know how to believe in anything. Heaven was actual, a space filled with solid gold. Hell did burn, not only for the evil unbelieving, but far more horrible, for those who died in ignorance. To go forth, to cry out, to warn, to save others — these were frightful urgencies upon the soul already saved. There was a very madness of necessity, an agony of salvation. Those early missionaries were fighting in a desperate cause — to save those who were being born more quickly, dying more swiftly than they could possibly be saved. They had to walk these desperate roads, and carry these burdens over hundreds of thousands of miles, they lived swiftly from soul to soul. They even estimated two minutes to a soul to tell them the way of salvation. Believe on the Lord Jesus Christ — and live! Saved and for ever!

"It is not a thing to smile at, not even in these days of casual disbelief. It was a terrible thing, a crushing horror, not upon the blissed ignorant who died peacefully and went to hell all unknowing, but upon these frantic desperate men and women who felt upon themselves the responsibility of saving souls. None but the strong, none but the blindly hopeful, could have eaten, could have slept, could have begotten children and lived out their days under such oppression.

"But they were strong. I have not seen anywhere the like of Andrew and his generation. They were no mild statesmen, no soft-living moderns. If they had not gone as daring missionaries, they would have gone to gold fields or explored the poles or sailed on pirate ships. They would have ruled the natives of foreign lands in other ways of power if God had not caught their souls so young. They were proud and quarrelsome and brave and intolerant and passionate. There was not a meek man among them. They strode along the Chinese streets secure in their right to be masters. No question ever assailed them, no doubt ever weakened them. They were right in all they did, and they waged the wars of God, sure of victory.

"But well, they are all gone now! There are no more like them. Those who take their place in our modern times are shot through with doubt and distrust of themselves and their message. They talk of tolerance and modernism, of liberalizing education and the courts, of friendly relations and all such gentle, feeble things. They see good in all religions and they no longer wage any more wars and they serve their lives out for a small security. There is no taste in them. I can hear Andrew reading sternly from the Book of Revelation, 'So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth!' The giants are gone."

Even though we do not agree with Mrs. Buck's point of view, we would have to search far for a more honest appreciation of the great foreign missionaries, or a fairer analysis of what is happening to the foreign missionary movement today.

**A Glimpse into the Angel's Soul**

And yet it should be said at once that Mrs. Buck does not in any sense idealize her father. There is no romanticizing of the facts here, but what is far more interesting and far rarer in the annals of missionary biography, a frank portrayal of a human being, great but in no sense perfect. Mrs. Buck belongs to that modern school of biographers which holds that a great man is not the less great for being a man; that the relation of his human frailties and mistakes does not impoverish but rather enriches his reputation. When the outlines are filled in, and we see him a man like ourselves, the wonder of his achievement stands out all the more clearly. This is a story then for a realist who is willing to face the facts, and not for a romanticist who must have his hero flawless.

Like many another great man, this missionary, man of God though he was, was no easy person to live with. Like many another great man, he had an urgent message which he had to speak out whether he would or not, a message that would not be denied. He was driven by his genius. He could not spare himself, neither could he spare his family. His family found it hard to understand him; they found it hard to accept his sacrifice not only of himself but also of themselves to the cause. They found it harder because they did not share the faith which set his heart on fire. And indeed these sacrifices of money and comforts, of home and family, this counting even life itself as a thing of small account are intelligible only to those who accept his creed, who feel with him that there is no other Name by which men can be saved.

And so the missionary was a stranger in his own family. There is a pathos about this side of the great man's story. For he who was so bold where God's work was concerned, who faced famine and flood and war and bandits without a tremor, remained to the end of his life timid and reserved in his own family. Secretly, within his heart, he wanted to speak affectionately to his children, to enter into the tender intimacies of home life. But he could not. This gentle man, who loved to stroke a kitten and showed a thoughtful kindness to all dumb animals, was too shy to caress his own children. He was always left standing on the outside, at heart a great awkward boy who longed to be one of the proud free-born family group, but whose clumsy efforts were strange to his children, and whose wife, woman of rare understanding though she was, clung to the image of Andrew and his generation and went to hell all unknowing, but up on these frantic desperate men and women who felt upon themselves the responsibility of saving souls. None but the strong, none but those who would eat, could have slept, could have begotten children and lived out their days under such oppression.

"But they were strong. I have not seen anywhere the like of Andrew and his generation. They were no mild statesmen, no soft-living moderns. If they had not gone as daring missionaries, they would have gone to gold fields or explored the poles or sailed on pirate ships. They would have ruled the natives of foreign lands in other ways of power if God had not caught their souls so young. They were proud and quarrelsome and brave and intolerant and passionate. There was not a meek man among them. They strode along the Chinese streets secure in their right to be masters. No question ever assailed them, no doubt ever weakened them. They were right in all they did, and they waged the wars of God, sure of victory.

"But well, they are all gone now! There are no more like them. Those who take their place in our modern times are shot through with doubt and distrust of themselves and their message. They talk of tolerance and modernism, of liberalizing education and the courts, of friendly relations and all such gentle, feeble things. They see good in all religions and they no longer wage any more wars and they serve their lives out for a small security. There is no taste in them. I can hear Andrew reading sternly from the Book of Revelation, 'So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth!' The giants are gone."

**The Unbelieving Soul of the Exile**

But this book is much more than the story of an unbelieving wife and a believing husband. That is only one of its threads, and not the main one. The
story is more universal than that, more broadly human. It is rather the story of a man and a woman, and the things that divide them are the things that divide men and women everywhere, the fundamental differences of their very natures. Both of Mrs. Buck’s parents were unusual. Her father was a man; he had in himself in a remarkable degree a man’s impersonal passion for his work. His mother was a woman; and she was filled in an equally remarkable degree with a woman’s intensely personal devotion to her family. These differences, which should have attained some sort of refinement and harmony through their marriage, served only to divide them; and the separation was intensified by the foreign country in which they performed lived.

This then is the story of the missionary’s wife, of every missionary’s wife (whether she accepts her husband’s creed or not), a story which needed to be told, and has never really been told before. The missionary’s wife could accept her exile with as much fortitude as her husband if she were not a mother. When she starts to build a home for her children then she knows she is an exile indeed. Privations do not touch her husband because he has his work. But she is so made she must think of her children first. She sees them in danger—in danger of disease, of bandits, of revolution. She sees them lonely, starved for the companionship of children their own age and race. She sees them ignorant, because there is no one to teach them. She sees them afraid, in a country where fear is in the very air. Perhaps she sees them dead. Carrie saw four of her seven laid in little graves protected by a wall from the teeming Chinese city. It is harder to be a missionary’s wife than it is to be a missionary.

A Book about America

Pearl Buck’s other books are about China, and it would be natural to suppose that these books are too. But it would be a mistake, none the less. For though most of the story has China as a background, it is really a story not of China but of America: America as it is seen in the longing hearts of the exiles; an America which, in contrast to the filth and confusion about them, glows with the remembered beauties of cleanliness, of health, of safety, and peace; America as the exiles try to recreate it in the lonely home surrounded by an alien civilization; an America which gave birth to her father and mother, and which alone of all the countries in the world could have produced their peculiar sorts of greatness; an America which could only be satisfied, could only be adequately expressed by the foreign missionary movement. Because Mrs. Buck is an American and yet not an American, because she knows our civilization as only its own children can, and yet with the added understanding which she gains by being the child of another civilization and a very different civilization as well — she was suited as no other author of our day was suited to present what is almost a classic picture and interpretation of one period of the life of our country.

MEDICINE AND THE MACHINE AGE

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THE development of machinery in medicine is a fascinating story and a fairly recent one. Medicine as magic, medicine as a part of the ritual of ancient religions, medicine as a system of therapeutics based upon healing waters, herbs, and elixirs, medicine as a form of faith healing—all these have scorned the implements which are such a necessary part of medicine as it is practiced today.

As recently as the latter half of the eighteenth century the physician had to depend almost entirely upon his conclusions in the deadhouse. Now every doctor would be subjected to an examination including registration of his temperature by a thermometer, percussion of the chest, auscultation of the chest with a stethoscope, and determination of the blood pressure by means of a sphygmomanometer. Examination of the blood would require a haemocytometer and a microscope, besides a needle, syringe, and high-speed centrifuge for the calculation of the sedimentation rate. Finally the X-ray would be called into play, and, perhaps, after that the bronchoscope. All these would be for diagnosis merely. In the field of treatment a whole new armamentarium might be utilized, including the tools used in the modern surgery of chest diseases.

The beginnings of this more or less complex procedure were quite simple. Leopold Auenbrugger, the son of a German wine-dealer, in 1789 noted that a fairly accurate estimate of the cubic content of wine could be obtained by thumping the walls of the wine-barrels, the wine giving out a dull note, the air above it a resonant note. It was a comparatively simple thing to transfer his observations to the human chest, and thus the science of percussion was born. Fortunately, Auenbrugger lived in an age when dissection of cadavers was permitted and he was able to check his conclusions in the deadhouse. Now every doctor
knows that a healthy chest when thumped gives out a resonant note, a tuberculosis or pneumonic lung a dull note, and a chest filled with fluid a flat one.

From Stethoscope to Nickel Slot Machine

Only a little over one hundred years ago the stethoscope was unknown. Now no picture of a doctor is complete without one. Formerly the physician had to resort to applying his ear directly to the chest wall to detect the heart or breath sounds. That was a procedure open to several objections, not the least of which, in those bathless days, was the not-infrequent transfer of certain species of which, in those bathless days, was the not-infrequent

Laennec was called upon to attend the sixteen-year-old daughter of a neighboring nobleman. This young lady was most obese and most exceedingly modest. A further difficulty obtruded itself when the mother of this obese and modest young lady absolutely refused to permit a physical examination. Laennec, perplexed, retired to the gardens outside. There he noted two children at play with a fallen log. While one child beat one end of the log with a stick, the other child applied his ear to the other end to detect the transmitted impulses. Inspired, Laennec returned to the house, rolled a sheet of paper into a tube, applied one end to the patient’s chest wall and the other end to his ear, and with surprising delight heard the heart sounds better than ever before. Thus the forerunner of the modern stethoscope was born.

That the blood flowed under pressure was a fact known for centuries, but it was not until the eighteenth century that anyone did anything about it. A certain Reverend Hales decided to put his decapitated horse to other uses than man had ever previously intended. Tying a cannula into an artery of this horse, he noted that the pressure was sufficient to sustain a column of water several times higher than a man’s head. It was not long before mercury was substituted for water, and cannulae were inserted into human arteries at the time of operation. Along came the rubber-cuff which is worn around the arm; and, finally, the sphygmomanometer reached the apotheosis of its development at Coney Island where a man can get his blood pressure by dropping a nickel into a slot machine.

Looking Through and Looking In

For a complete medical examination X-ray films of some portion or other of the body are almost a necessity. X-rays, for instance, furnish the only positive means of diagnosis in over half the cases of early pulmonary tuberculosis. But within the past few years it has not been enough to X-ray the body as it is, but substances must be put into it. Thus the cavities of the lungs with lipiodol, the stomach and colon with barium, and the gall-bladder with a dye that casts a shadow on the X-ray film in order to make clear the hidden manifestations of disease.

The modern physician has at his disposal an instrument for the examination of everything which presents itself through an orifice to the outer world. And, where he can find no opening, he makes one. The ears are otoscoped, the eyes ophthalmoscoped, the nose rhinoscoped, the larynx laryngoscoped, the lungs bronchoscoped, the gullet esophagoscoped, the stomach gastroscoped, and so on through the whole range of rectoscope, sigmoidoscope, and cystoscope. It is one of the wonders of the age that an ophthalmologist can look into the eye and diagnose high blood pressure. At present it is not feasible to enter the body beyond a distance of forty-five centimeters, which is perhaps going too far, but who knows what the next few years will bring. Concerning cystoscopy, or visualization of the urinary bladder, without it one of the greatest advances in modern surgery would have been impossible, namely, the removal of the prostate gland without making a surgical incision.

Hypo Needle and Microscope

A doctor was once asked which instrument, out of his entire armamentarium, he would choose if he were to have that one and no more. His answer was not the X-ray machine, not the electrocardiograph, which records the heart-beat, not the relatively simple machine which registers the basal metabolism, but a simple little tool which is used more than all other types of medical machinery combined, namely, the hypodermic syringe with its attached needle. Many a man suffering from diabetes literally owes his life to it, and untold agony has been relieved by a timely “hypo” when even the kindest hands in the world could not smooth the brow deeply furrowed by pain and suffering.

The name of Anthony van Leeuwenhoek, a Dutchman, is inseparably linked with the development of microscopy. He was the first, in 1673, to describe the various forms of bacteria. His work finally culminated in the epoch-making researches of Pasteur. It is no exaggeration to say that the germ-theory, as it is generally known, is perhaps the greatest natural discovery in the history of mankind, outranking even such monumental discoveries as fire, the invention of the wheel, or of the printing-press. The practice of healing has been revolutionized by the microscope, and this furnishes one of the outstanding examples of the reliance of modern medicine upon machinery.

And so the story goes. Nothing has been said about the more complex machines such as the electrocardiograph, infra-red machines, ultra-violet machines, glass-boots, short-wave machines, electric cutting-knives, and so forth. But, even without these, it is an evident fact that the machine age has arrived in medicine.

Faith Healing and Medical Progress

To the educated, scientific mind of our day it is an inexplicable thing, in the face of all these developments, that the various forms of faith-healing continue to enjoy such amazing popularity. Christian Scientists, osteopaths, naturapaths, chiropractors, and physical culturalists flourish as never before. Many solutions suggest themselves: the probability that Puck and Barnum may have been right in their estimate of the human race; the ignorance of the laity as to what constitutes good medical treatment; the fact that medi-
The story is told of a Frenchman who stood at Balac­lava during the Crimean War and saw the heroic charge of the light brigade. He said: "This is glorious, but it is not war." Likewise, science is glorious, but it is not medicine.

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**WINTER BLESSING**

**SOMETHING WARM**

World of white and wonder
Whirl of snow and cold!
Something tender under,
Something warm and gold.

**BIRDS**

Little brown birds are sunning themselves
Upon the roofs of red;
All around the snow is white
With a blue sky overhead;
These ever show the love of God,
And—man needs more than bread.

**SNOW**

Treeless desert lay the snow
Sky and far shore meeting;
Not a bird or beast or bush
For a single greeting.
Yet its whiteness, pure and still
Sank into my being,
Grief and sorrow could not stay,
Turbulence was fleeing.
By that snowy solitude
God was there addressing
To my soul His healing touch
In a winter blessing.

JOAN GEISEL GARDNER.
Dwight Lyman Moody
Diedrich H. Kromminga, Th.B.
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On the fifth of February in the current year a century has rolled by since the birth, in the little New England village of Northfield, Massachusetts, of the noted American evangelist, Dwight Lyman Moody. When not quite sixty-three, his life was cut short in the midst of his work; but by that time his name had become a household word in all the evangelical circles of the land and of the entire English-speaking world. His labors in the Gospel were great and his services were rendered neither to nor in the name of one denomination in particular but to the cause of American Protestant Christianity in general; and it is but just and fitting, that at this time the evangelicals of America should unite across their denominational boundaries in commemoration of what the Lord has done for His Church through the gift and labors of this man.

Evangelist Par Excellence

Moody is best known and has rendered his greatest and most extensive services as an evangelist. He was in every sense a worthy successor to the great men who before him embodied that evangelism which the peculiar American situation and the native traditions of the Church of Christ on this continent combined to produce.

Curiously, the beginnings of his fame as an evangelist lie not in this country, but in the British Isles. Other interests took him thither in 1867 and again in 1872, and on these preliminary visits the contacts were made which brought him the invitation to engage there in evangelistic work in 1873. Then he entered upon a campaign which spread from the north of England into Scotland and Ireland and over the south of England, to end up in the capital of the British Empire itself, and which lasted for upward of two whole years. A second evangelistic campaign followed in 1881, and still later ones in 1891 and 1892. The deep impression made on the British churches in the first of these campaigns opened the churches for him in his homeland, and evangelistic meetings in such centers as Brooklyn, Philadelphia, New York, Boston, and Chicago soon followed. After his second British endeavors he extended his American tours to many more cities, including many of smaller size and scattered over the length and breadth of the Union, and beyond its borders in Canada and Mexico.

From the earlier American evangelists, such as Edwards, Tennent, Nettleton, and Finney, Moody differed in being just a layman. He was never ordained. He had had no seminary training. He had not even enjoyed the privilege of a college education. His formal schooling was limited to what the public school of his early boyhood home had given him. The poverty of his widowed mother, left with nine dependent children, precluded all thought of higher education, and while still a mere boy Moody had to work for a living. He was handicapped in still another way. His mother held church membership in the Unitarian Church of Northfield, and it was only when employed in his uncle's shoe store in Boston, that he formed connections with the orthodox Congregational Church of Mt. Vernon and was brought to a saving knowledge of Christ. In the best sense of the word, Moody serves well as an illustration of both, the self-made man, and the preacher of the Gospel by the grace of God.

Sunday School and Young People’s Work

Nevertheless he did not enter upon his evangelistic career without quite extensive and quite important preliminary training. Already in his boyhood he had tried his hand at winning new scholars for the Unitarian Sunday School at Northfield. As a clerk, he made it a point to go after new customers for his uncle’s shoe store. When, in 1856, he went to the growing city of Chicago, he greatly extended his contacts with and knowledge of men in that young western metropolis, in the boarding-house, in the shoe store, and as traveling salesman. Meanwhile, he threw himself into religious work with the same energy that characterized the pursuit of his secular calling. He rented a certain number of pews in the Plymouth Church and undertook to fill them on Sundays with young men from the streets and without a church home. On North Wells street, he discovered a mission Sunday School that was in greater need of pupils than of teachers, and he developed such attractions for the street urchins, that he succeeded in filling that Sunday School with them to capacity. The needs of the growing city and its large unchurched population were continually calling with greater urgency, and he proceeded to organize and build up a mission Sunday school of his own in North Market Hall till it numbered an attendance of six hundred children, and then work for adults was added. This work of trying to reach the churchless increased so rapidly, that by 1880 Moody determined to relinquish his business and, though without sufficient means of support, in reliance on the Lord’s help if he was in the Lord’s way for him, to devote himself entirely to kingdom work.

His Sunday school work gave him prominence in the Chicago and the Illinois Sunday School Associations, and here he contributed his part toward the introduction of uniformity in the lesson system. Benefits derived by him earlier from the Young Men’s Christian Association of Boston and his appreciation and understanding from his own past experiences of the needs of young men drifting from the country into the city combined to give him a lifelong interest in the Associations, and he served them locally and nationally and was often instrumental in solving financial problems for large city organizations. The Civil War brought new tasks: Moody served in the Christian Commission and brought the Gospel to Camp Douglas, first to the Union soldiers in training there, and later to the Confederate prisoners of war concentrated there. It was particularly in connection with his Sunday school and his camp work, that his abilities as a public speaker slowly developed; and all these earlier activities and
experiences combined to give him that knowledge of
men and that deep sense of the need and problem of
the unchurched in the growing cities, that made of him
the evangelist of outstanding merit which he eventually
became.

Northfield and Bible Institute

There is one other field of Christian work in which
Moody was vitally interested and in which he rendered
enduring services. It is the field of Christian education
in the larger sense including the secular aspects.
Northfield Seminary for Young Women was founded
in 1879, and two years later and only a few miles dis­tant
Mount Hermon School for Young Men was added.
The schools aim to give young people of small means
a good secondary education at minimum expense,
combined with manual training, in a thoroughly Chris­tian spirit, and, if so desired, to fit them for college.
More particularly for the equipment and training of
Christian lay workers, the coeducational Bible Institute
for Home and Foreign Missions in Chicago was opened
through Moody's efforts and influence. Royalties re­ceived from the sale of the Gospel Hymnals used in
Moody and Sankey's evangelistic meetings served largely
to finance these educational undertakings. The need
for sound Christian literature at reasonable prices
led to the establishment of the associated Colportage
organization in Chicago for the selection, mass pro­duction,
and cheap circulation of appropriate books for
Christian edification and instruction. In connection
with the Northfield institutions, Moody organized Stu­dents' Conferences and Christian Workers' Confer­ences,
which have done extensive service in the establish­ment
of contacts, the interchange of experiences, and the fostering of zeal among Christian workers of
many denominations.

Moody's Biblical Orthodoxy

That which gave its greatest value to all Moody's
undertakings was his steadfast loyalty to the Word of
God. He was not primarily doctrinal, and the evangel­istic emphasis in his work threw into the foreground
only such great Christian truths as the Atonement and the
New Birth, but he honored the whole Bible as the
infallible and unaltering Word of God. He was more
evangelical than were the older evangelists like Nettle­ton
in their insistence on protracted "lawwork" intro­ductory to conversion, and, while stressing the duty
of an immediate surrender to Christ, he was closer to
the Bible than was Finney, whose pronounced "idealism"
and psychology of conversion Moody did not share and
whose perfectionism he repudiated. He fully sensed
the danger involved in the rising tide of liberalism and
modernism and in the reaction of extreme intolerance
they provoked, and the resulting urgency of the work
in America moved him to decline another invitation to
work abroad in the last year of his life. While greatly
appreciating the recreational and educational services
rendered the homeless young men of the cities by the
Young Men's Christian Associations, he insisted that
without a frank and aggressive evangelical Christian­ity these services would lose by far their greatest value.
His Northfield conferences were open to men of all
denominations and they could be sure of a most cordial
welcome, provided they were willing to take the
Bible "as it stands".

Moody had experience of several of the limitations
and handicaps that tend to beset evangelism, and he
worked hard and incessantly to overcome them. He
realized the necessity, not merely of personal work,
which he tried to supply in the inquiry-room after the
public meetings, but also of follow-up work, for which
he strove to turn his converts over to the local churches
and their pastors. But he also experienced the tenacity
with which the converts' sympathies and affection will
cling to the place and agencies of their conversion. It
was the impossibility of overcoming this attachment
of the converts to the North Market Hall Mission that
finally led to the organization of the independent Con­gregationalist Church known at first as the Illinois
Street Church, later the Chicago Avenue Church. Little
as he liked to see needless duplication of Gospel agencies
did he relish the crowding of former converts and of
professing Christians into his evangelistic meetings.
He often asked them to stay home and to seek their
edification under their regular pastors, in order that
their places in the mission halls might be thrown open
to inquirers and other non-church-going people in need
of the Gospel who now could not be admitted to the
over-crowded halls; but here also his wishes and re­quests were more frequently disregarded than heeded.
His aim was, to bring the Gospel to the unconverted
and unchurched, and when he made his appeal to the
Christians, it was only for the purpose of interesting them in this kind of work and their duty toward it and
of enlisting their cooperation which he felt he sorely
needed in his chosen work.

Preaching on the New Frontier

Moody, the evangelist, should be appreciated against
the background of the age which produced him and
the problem in the struggle with which he spent his
life. It was the age of advancing industrialization.
Railroads were building, and their terminals were
developing into monstrous cities. The great plains
were rapidly filling up, and Chicago was fast growing
as the breezy metropolis of the far-flung young West.
The nation was losing its agricultural character, its
frontier of settlements had advanced to the Pacific,
and a new frontier of crude and rude life was forming
in the new large centers of industry and commerce.
The question of how to bring the new population of
these, torn away from their old home associations,
either for the first time or anew under the influences
of the Gospel of Christ and the Word of God, was a
burning question, greater than all others in importance
for the country, the cities, the individuals, and the
cause of Christ. Moody himself was a product of this
critical situation. He had gone as a boy from a coun­try
town to the great city of Boston and later from there
to the stranger and newer city of Chicago. In
those changes he had experienced in his own person
all the loneliness and the difficulties and the heart­sickness
and the temptations and dangers besetting the
young man cast adrift in the great cities. Thus the
need and the problem of preaching Christ to the un­churched in the cities was forever burning upon his
heart and conscience. His wholehearted devotion to
this problem and duty constituted his God-given call,
made him the man of God, fit for the Master's use, and
abundantly received the approval of God in rich har­vests of converts.
THE view is commonly expressed and too often implied that when a Calvinist accepts a position in a public school system he must of necessity discard his religious convictions for five days in the week, or, at least, for the time that he is within the walls of the school building. That view is representative of a host of unfair criticisms directed against the public schools and represents in general an attitude on the part of denominational groups reached on the basis of petty prejudice rather than from actual experience or an honest, scientific study. As in most instances, there are also two sides to this question, and after some time of actual experience as a teacher in one of the large public school systems in Michigan, and also as a student in a state college and the university, I am firmly convinced that the public school teacher has an equal, if not a greater, opportunity of projecting some of the fundamental principles of Christianity into the lives of his young students, as has the teacher in our Christian schools.

A Difference and a Contrast

We must remember that those of us who began our studies in a private Christian school represented a group of individuals who came from Christian homes. We represented a group of individuals who had had a definite relationship with institutionalized religion from the time we were old enough to attend church services. Besides these three influences of home, school, and church, we were under the subsidiary organizations of the church, such as the Sunday school and the catechism class. In our younger years, because of these powerful influences, it was not difficult for us to accept without question the Christian way of living. This is still true for those children in our denomination who attend the schools which are partly supported by our churches. They have every opportunity to increase their understanding and appreciation of Christian principles.

But what about the child who is not under such influences? Suppose we take the case of a child whose parents have never been affiliated with a church, who does not attend Sunday school or any other kind of church school, whose home environment in general is bad, and whose chance to attend a school dominated by Christian thought is absolutely non-existent. That is one type of child with whom the public schools must deal. While not permitted by law to attempt to indoctrinate the child with any particular religious formula as worked out by a denominational unit, public schools must of necessity maintain a Christian atmosphere in every way possible if the educational process within them is to succeed. It is in just such a situation as this that the opportunity of the Christian teacher arises. The situation in the public schools is a real challenge to the Christian who dares to put the fundamental principles of Christianity into a practical use. Let me cite a few instances.

Human Law and Christian Principles

When I began teaching, I had, besides my work in social science, a couple of classes in law. All of these classes were in a large high school. My students in law were, for the most part, seniors preparing to graduate at the end of the semester in which they were taking the course, or at the most, the semester next following. Since students who take law in their regular course in high school do not ordinarily continue into college, it is evident that they are, in the main, preparing purely for business and commercial positions. They desire employment immediately upon graduation.

In the many things which come under discussion in a law class are some of the kinds of law and the sources of law. In most instances I found a ready answer to the question, "What is human law?" The question itself has in it something of the answer, and it was not difficult for them to assume that human law is law made by the elected representative of the people, or, in a less democratic system than ours, it is the law decreed by those who are in authority. In discussing with them the term, "natural law", a few difficulties arose because not all of them immediately linked with this term the various principles of natural science which they had already discovered in the laboratory. But when we came to discuss moral law there were answers and expressions of opinion that were as diverse as one can imagine. It did not take a very long discussion on this point to convince me that seniors in high school have many hazy conceptions as to the nature of moral law and the source from which it comes.

In this case, it was not only necessary but highly expedient from the Christian point of view, to go into a lengthy explanation of the relationships which exist among the various fields of law, with particular emphasis on the relationships between moral law and every kind of human law. It was an opportunity to implant the attitude that law, in its final analysis, has its source in God, and that all things, in law as in everything else, are bounded by His sovereign control. Furthermore, besides stressing this angle of the discussion, we made a careful study of the Ten Commandments and their relationship to the laws that govern in our individual and social lives. A reading of the Ten Commandments with a careful study and discussion of each one became an integral part of that law course, largely because the need for it as demonstrated by the students' lack of training and knowledge along those lines, simply had to be met. I interpret that experience as an evidence of at least one opportunity to project Christian principles into a public school course.
Teaching The Ten Commandments

A few years ago, at a meeting of the Southwestern Michigan social science association, I heard the head of the social science department at one of our state colleges say that in view of existing conditions, he would require every student in high school to learn the Ten Commandments, and to understand them, before they should be permitted to graduate. I can echo that opinion with the above experience which demonstrates the need for that type of teaching. If the Ten Commandments represent one of the great God-given moral codes in the lives of Christians, Christian teachers should take over the responsibility for bringing these Christian principles into the lives of their students.

We who teach are too apt to gloss over the opportunities we have to illustrate a point by citing practical Christian principles, and many times our position is rationalized by saying, “Well, we can’t help it if students do not know some of the fundamentals of the Christian religion when they come to us. We have our subject-matter to teach and we do not even have ample time to do a good job in that. Let the parents take the responsibility for leading their children along the right way of life.” An attitude like that, of course, is only an indication of the milk-and-water philosophy that seems to guide both private and public school teachers only too often in their professional careers. As was pointed out above, in many instances the children do not have the chance to learn what they should know, and because of this it becomes absolutely incumbent upon those who do know the Christian way of life to impart as much of it as they can when they have the opportunity to do so.

Developing Respect for Christian Institutions

In classes in the public schools, a teacher confronts students who represent many varied types of home backgrounds. I would not make a blanket statement here and say that none of them have ever been submitted to Christian influences, but the opinion can be expressed that only a small proportion of them have a certain knowledge of what Christianity means or a high respect for the institutions of Christianity. Let me illustrate. One day in an American history class we were discussing the Puritan habits of religion in the old colonial days. To stir their curiosity and to bring the lesson vividly before them, I asked the students to contrast religion in colonial days with religion in our own day. An interesting discussion followed and we even took a poll of the members of the class to discover how many denominations were represented. Finally, I attempted to get from them an expression of opinion as to how highly they regarded the function of the church and its services in our present day, and receiving hardly any response aside from a number of blank faces, I asked them, “How many of you would rather listen to the program of a certain amateur hour director on Sunday evenings than to go to church and hear a good sermon?” With characteristic Yankee frankness, the majority of hands shot into the air.

Then and there we stopped talking about the facts of American history of 300 years ago and discussed for the remainder of that class period the problems facing modern denominations in the Christian religion. We discussed the need for a true religious belief as the basis of a sound personal life and an unselfish social life. I found those students almost eager to discuss a problem of this nature, and I am convinced that there is a great opportunity for every Christian teacher of the social sciences to plan deliberately for discussions of this type. As a history teacher, I am much more concerned with developing in the students a respect for Christian institutions than I am with the memorization of a number of isolated historical facts. To some extent knowledge of incidents and attitudes go hand in hand, but if one must choose, develop the attitude because with a satisfying attitude, or a curious attitude, or a respectful attitude, the student will seek out the incidents for himself. There is no law against promoting discussions which are properly motivated in order to encourage the students to develop a real loyalty to as historic or as necessary an institution as the Christian church. The law only prevents us from indoctrinating students with our personal and particular interpretations of some of the fine points of religion.

Religion and Literature

Let us consider for a moment another field of study in which the Christian teacher has ample opportunity to guide discussions along Christian lines. What Christian teacher is there who can keep out of his literature class a reference to the abiding principles of his religion? If you, as a Christian, were teaching for instance, the beautiful poem by William Cullen Bryant entitled “To a Waterfowl,” would you not be stirred to the depths of your Christian soul when you read with the students that last stanza:

“He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone, Will lead my steps aright.”

In a discussion of that poem in classes in American literature, students will invariably create a situation where it would be treason to the Christian cause for a teacher to spend all of the class time in discussing the beauties of the construction of the poem and none on the meaning. Literature is a bit of life, in congealed form perhaps, but nevertheless full of meaning to anyone who is living a life that is full of meaning. It is one of the bulwarks of the curriculum in a modern public school, as it is in our own denominational schools and colleges, and the Christian teacher will convey meaning of pieces of literature to his students only to the extent that he sees and interprets these meanings for himself.

But you may say, that is all fine and good for those teachers who are teaching classes in which the subject-matter lends itself readily to opportunities of this kind. What about courses in which the subject-matter is, as popularly termed, “cut and dried” and the students supposedly need only to stuff it down as fast as they can take it? The frankest answer to a question of that kind is this — there is no subject taught in our schools, private or public, that does not enhance one’s concept of God and increase his appreciation of having been given the opportunity to be a participating member of His creation. In the materials forming the subject-matter of many science classes, for instance, there is no difficulty at all in giving the student certain impres-
visions which must lead him to place a higher estimate upon the wonders of the created universe than he did before his experience along these lines of a scientific nature.

Seeing God in Nature

I think that I shall never forget the thrill I got the first time I looked down through the lenses of a microscope into a drop of water from a stagnant pool. The poet wrote long ago, "The Heavens declare the glory of God." I can write with equal admiration and equal truth that every drop of water declares the glory of God. As I watched the amoeba and protozoa of one kind and another squirm about, continually changing the shapes of their one-celled "bodies" in their instinctive efforts to keep themselves alive and to propagate, I think I realized with a nearer completeness how great God's natural laws are even among the smallest members of the animal part of the living universe.

Simple observations of botanical specimens leave one with a similar impression of the operation of natural laws. I suppose no one has gotten all of the joy from seeing a very common thing such as a tree, until he has held a leaf of that tree under a microscope and actually watched its very life-blood coursing about in its veins. There is something awe-inspiring, something mystical, about it all which even the most hardened scientist cannot forget. As knowledge of nature grows, so does one's appreciation of the universe and the relationships that exist within it and among all of the living creatures that exist from it. Mathematics with its training toward the concept of perfection, chemistry with its test-tubes, physics with its immutable laws, biology with its revelations—all these help us to pick apart some of the fascinating aspects of the universe in which we find ourselves. It is just in this type of study that every Christian can find his opportunity to interpret God's universe for himself, or to aid others in gaining a greater appreciation of it.

One of the finest exhortations that can be found anywhere for Christians to devote part of their lives to the teaching of the study of the sciences is admirably stated by Professor A. Kuyper in one of his Stone lectures. In the lecture entitled "Calvinism and Science", as long ago as 1898, this master of Reformed theology had this to say on the matter: "A Calvinist who seeks God, does not for a moment think of limiting himself to theology and contemplation, leaving the other sciences, as of a lower character, in the hands of unbelievers; but on the contrary, looking upon it as his task, to know God in all His works, he is conscious of having been called to fathom with all the energy of his intellect, things terrestrial as well as things celestial; to open to view both the order of creation, and the 'common grace' of the God he adores, in nature and its wondrous character, in the production of human industry, in the life of mankind, in sociology and in the history of the human race..."

I wonder if this statement is not a challenge to every Christian teacher, whether he is teaching in a public, a private, a parental, or a parochial school. With so much emphasis on science in this modern age, the teacher of science has a most excellent opportunity to make his students aware of the truth that in spite of our advancements, man is not sufficient of himself.

The Teacher is the Key

Given all of these opportunities, do you wonder that the situation can be met? No school is any better than the teachers who comprise its faculty or the students who comprise the student body. And all teaching is, in the final analysis, the presentation of facts interpreted and, (no matter how assiduously we try to keep all of these facts and their interpretation in a purely cold and analytical atmosphere) colored by the medium through which they are given. It is, then, of utmost importance that this medium, the teacher, be composed of the finest elements that can possibly go into a personality, and, moreover, that this personality, if it emanates from a Christian way of life, be projected in every way possible into the experiences of all with whom it comes into contact.

WHENEVER

Whenever the rain goes swishing by
Across the windswept trees on high
And slats against my window-pane,
I know a song is born in me
Of clarity.

Whenever a sparrow seems to know
His way across the fields of snow
To find the crumbs upon my sill,
Somehow the fetters bound in me
Are broken free.

Is it not God Whose mighty power
Controls the elements each hour,
And guides the little feathered mite?
Surely I know God sends to me
A melody.

JOAN GEISEL GARDNER.

FINAL EXODUS

The sun a trumpet blare
And clouds like waving hands,
Loud leaves are everywhere,
And colors like brass bands...

Who would not march to this
And leave what he couldn't bring,
Forgetting that it is
The last of everything!

FREDERICK TEN Hoor.
DARBYISM, PREMILLENNIALISM AND SPIRITUALIZATION

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WITH interest have I read in an earlier issue of THE CALVIN FORUM (May, 1936) the review by Prof. Dr. A. Pieters of Feinberg’s Premillennialism or Amillennialism. Some time ago Dr. Feinberg asked me to review the book for him. I read the book, and thereupon wrote him frankly that I could not review it for him since I was not in full accord with it, and for his purpose my review naturally would have to be favorable.

But neither do I agree with all that Dr. Pieters writes about the book. This article is not written as a defence of the general doctrine in controversy, but I write this for the purpose of correcting a matter or two of wider importance. I know that it is not good form to come back at a review, but in this case it is not a review of a book of my own composition. I shall remark on hardly more than half a column of Dr. Pieters’ article. I think it will offer food for thought and research. Sound exegesis is at stake, and in some of what I will say I have the support of even Calvin and Kuyper.

What is Darbyism?

In the first place, I have strong objection against the title of Dr. Pieters’ Review: “Darbyism Versus the Historical Christian Faith.” I shall not remark on the second member of this title, but desire to point out that the word “Darbyism” used in this connection covers more than probably even Dr. Pieters designed. Premillennialism as a system is not equivalent to Darbyism. That the former holds to a distinction between Israel and the Church is not the distinctive characteristic of Darbyism. The distinctive characteristic of Darbyism is that it holds that all clerical offices and ecclesiastical forms are of the Evil One and are an evidence of the corruption of the Church. There obtains, it holds, but one office, namely, the spiritual priesthood of all believers, so that every believer has a right to preach the Gospel and to dispense the sacraments. Hence, Dr. Pieters’ title makes for confusion and does grave injustice to some of his brethren.

I would come much nearer to the truth if, after the pattern of Dr. Pieters’ title, I should write an article controverting his view on Millennialism by giving this caption to mine: “Swedenborgianism and the Historic Christian Faith.” Because at the bottom of Dr. Pieters’ view lies the idea of spiritualizing, and Swedenborg was certainly the spiritualizer par excellence.

Spiritualizing and Allegorizing

And this brings me to my second objection to the Review. It relates to the section entitled: “Spiritualizing not Allegory.” We are well agreed, so it seems, as to what allegorizing is. But is the differentiation between the two so certain? Dr. Pieters may assert that “nothing could be more inaccurate and unjust” than to identify the spiritual interpretation with the allegorical. However, it still remains to be shown why this difference exists. The Review does not treat of that point. Further on in our discussion, I think, it will appear how difficult it is to make such a difference. Right here I make bold to state that I still maintain that in principle the two are identical, because spiritualization does exactly what allegorization does. In principle, I say, because Dr. Pieters and his confrères recognize at least some kind of spiritualization, only they guard themselves against carrying out the full demands of the principle: they are well aware that the slippery thing requires careful management. Dr. Ba-vinek said as much; and Dr. Kuyper warned against a “soul-killing spiritualization.” I am glad that our opponents have come around so far as to state without hesitation that “Calvin and the great Bible students of the Reformation saw clearly that the method was wrong and taught the now generally accepted ‘grammatico-historical’ literal interpretation, so far as the scriptures in general are concerned”—thus Dr. Pieters writes in that Review. Now we ask, What, then, was that other principle required for these certain other Scriptures? Probably the principle of spiritualization, for Dr. Pieters continues: “That they retained the spiritualizing method in expounding many of the prophecies ...!”

Thus we get two principles of interpretation: the grammatico-historical and the spiritualizing. The question, then, is: Wherein does this spiritualizing principle of interpretation consist? Just what is it, if it is not equivalent to allegory? Space forbids an answer, not to mention the taboo that obtains on a full discussion of a matter like this.

New Testament Interpretation of the Old Testament

A few lines above we broke off a sentence from the Review, and we shall now proceed to examine its curious tail. Why did Calvin, etc., retain the principle of spiritualization in expounding many of the prophecies? Dr. Pieters answers: “Because they found themselves forced to do so in order to be faithful to the exegesis of the New Testament.” But this is begging the question. They forsake the stable principle because they want an interpretation which does not directly flow from it and they prejudice the other result as faithfulness to the interpretation of the New Testament. To justify themselves in this they postulate a result which has not been obtained in the regular way but has been obtained through a method which has its acknowledged limitations, but they use it to serve their prepossessions. To say that they do this because in this way only can they be faithful to the exegesis of the New Testament is to prejudge that exegesis.

We have here, then, a faulty presentation of principle and an inconsistent procedure covered by the flag of “faithfulness to the exegesis of the New Testament.” It all flows forth from a desire to have results which have been determined beforehand without reference to methods of a sound exegesis. For, while recognizing the prime value of the grammatico-historical principle...
to arrive at reliable results, Dr. Pieters now states that the great Bible students of the Reformation must have had a view of Scripture to which they could be faithful only by following a spiritualizing exegesis. The natural inference here is, that the grammatico-historical method would not give the desired results; another result is wanted. Therefore, if the grammatico-historical method will not give it, then the spiritualizing method must be used. How the complex of ideas has been obtained which they want to read into their exegesis looks like a subjective procedure. However, Dr. Pieters says that these exegetes “found themselves forced (my italics) to do so in order to be faithful to the exegesis of the New Testament.” But this simply means, under the circumstances we have noted, that these subjective feelings about what it ought to be, forced them to interpret as they do, and they think that this is the exegesis of the New Testament, to which supposed teaching they want to be faithful. We fail here to see a stable objective criterion; for the much praised grammatico-historical method is put aside, and the slippery spiritualizing method must serve the purpose desired.

However, Dr. Pieters comes to a concrete showdown in giving a number of examples in which the New Testament gives interpretations of Old Testament texts, and of which he says that “the grammatico-historical literal interpretation of these texts as found in the Old Testament cannot possibly discover” the New Testament interpretation of them. Space forbids us doing any more than to examine the first two examples given, and we shall discover how ill-founded that necessity of spiritualizing is of which Dr. Pieters speaks so positively.

**Isaiah 7:14 and Hosea 11:1**

Contrary to the opinion of Dr. Pieters I believe that the exegesis of Matt. 1:22, 23 upon Isa. 7:14 is susceptible of a natural explanation without resorting to spiritualizing methods. The exegesis is actually grammatico-historical: it is as literal as you want it. It is given by the prophet as actual fact. But the objective items come in the form of a composite picture: we might call it a dissolving view. Says Delitzsch: “It is in such an interpretation, in perspective, of events really lying far apart, that the complex character of prophecy consists ... The prophet makes the stages in the life of Messiah in the distant future time-measures of events in the immediate future. Without, in the act of prophesying, regarding the birth of Immanuel as an event of the distant future, he really combines it with what is momentarily imminent; long sight and near sight interpenetrate in his prophecy: it is Divine within human limits” (Comm. I.p.185, 186).

As is well-known and generally acknowledged, this same composite presentation obtains in the Old Testament when it refers to the Advents of Christ, apparently identifying the First and the Second Advents as respects time and character. Similarly, then, Isa. 7:14 and Matt. 1:22, 23, correspond to each other as plain fact: only, the elements do not stand out in clear-cut specification.

In his second example Dr. Pieters adduces Matt. 2:15 as proof for the spiritual interpretation of Hosea 11:1. Again, this is unnecessary. Henderson, who cannot be said to be biased, explains Scripture in about as honest and sober a way as any, and says about this: “That the words relate to the nation of Israel — being a description of what Jehovah had done for it ages before the prophet wrote, and not a prophecy of any future event, is so evident that no person who impartially examines the preceding and following context, can for a moment call it into question. Nor but for their having been applied by the Evangelist Matthew (Ch. 2:15) to our Lord’s return from Egypt would it ever have been imagined that they had or could have any other reference ... In my judgment there appears nothing in the New Testament application beyond the mere appropriation of the language of the prophet for the purpose of giving to Jewish readers a more vivid impression of the strikingly analogous circumstances of the sojourn of our Saviour in Egypt and his return from it, to those of the ancient Israelites ... ‘He must be a stranger to the Hebrew writers that does not know that nothing is more common among them than such accommodations of the text upon all occasions’” (Comm.Min.Proph.p.64).

Let me add that in our exegetical work we must be careful about attaching too slavish a meaning to the word “fulfill” as used in Scripture. It often signifies illustration and the like, and thereby it detracts nothing from its Divine significance. The same applies to Matt. 2:17, 18, as “fulfilling,” Jer. 31:15, and to Matt. 2:23 as “fulfilling” Isa. 11:1, or Judg. 13:5 (Calvin). Hence the grammatico-historical exegesis of these texts presents no difficulty and it commends itself to a sane and sober exegesis. Besides, it is good rhetoric.

**Naive and Unscientific?**

Dr. Pieters writes further: “But if we are to accept the latter [the New Testament writers] as our guides in the interpretation of Scripture we must seek a principle that will unify and justify their exegesis. This is the principle that with the history and prophecies of the Old Testament there lies a spiritual significance, everything looking forward to the redemption of Christ and that ultimately the spiritual meaning is the real thing, through which the prophecy will be fulfilled in essence, whether it is in form or not.”

We have already seen that such an additional principle is unnecessary. However, penning the quotation just given, Dr. Pieters tells us as much as that the New Testament writers are our “guides in the interpretation of Scripture.” This way of putting it has something naive about it. It is equivalent to what you often get from common people who make everything of the Bible (for which we praise them); but to the learning of the schools, to your use of rhetoric, to your grammatico-historical notions, etc., they answer quietly: “Our Bible is enough for us.” It is just as unscientific to jot down that the “New Testament writers are our guides in the interpretation of Scripture.” Note well what is involved. What the New Testament writers give is the material for us to interpret; even those places where they give some interpretation, we need to do some further interpretation because of the Oriental mind, because of equivocal language and peculiarities of conceptions, etc. The examples given above by Dr. Pieters are not disposed of by a dictum or by a wave of the hand. Exegesis is a matter which demands
uncommon power of insight and sharp discrimination, and strong guard must be placed against bias which blinds clearness of exegetical vision.

Dr. Pieters speaks of the “principle that within the history and the prophesies of the Old Testament lies a spiritual significance...and that ultimately the spiritual meaning is the real thing.” If the use here of the word “spiritual” means a high, religious quality, we have no objection. But we suspect that Dr. Pieters means that the spiritualizing meaning is the real thing. If so, of course this requires that “we must seek a principle that will unify and justify their [the N.T. writers'] exegesis.” We have already pointed out how unnecessary this is. Furthermore, if the exegesis of the New Testament writers is so clear there would seem to be no need “to unify and justify” it. Dr. Pieters says this because the grammatico-historical principle will give its results, while the other principle will give results of another order. However, to unify interpretations which proceed from different principles is a greater feat than that of a circus performer who rides two horses at the same time: but these must at least not run in different directions. And to “justify” this is a matter quite beyond human and Divine reach. If a spiritualizing interpretation is to be used it is at the sacrifice of the other principle. And then, when a principle, the firmest thing in thought, can be laid aside because we cannot use it, where are we going? It amounts to chaos in the universe of thought.

**Genesis 3:15**

Dr. Pieters then twits Dr. Feinberg with spiritualizing Gen. 3:15 because he finds in it “two contending forces headed by Satan on the one hand and Christ on the other.” And he comments on this as follows: “But no such parties are named and no grammatico-historical exegetis can discover them there.” Of course there can be no objection to call the interpretation literal and grammatico-historical if we understand this text as referring to the animal, the serpent, and to the seed as being the human race in its totality. Indeed, Calvin and Kuyper so interpret. However, Dr. Pieters is after something else, viz., that Dr. Feinberg spiritualizes as well as he does himself when he finds Satan and Christ in the passage. And so the question arises, Whether we get the current interpretation by means of spiritualizing and can in no other way get that interpretation? Are we compelled to use this method of exegesis in order to read Satan and Christ into the text? However, before we answer this question, consider the confusion of terms and their meaning which have obtained on this subject.

Calvin gets the current interpretation by what he calls “anagogy” (Comm.Gen.I.168). Further, Calvin is known, says Schaff Herzog Encyclopedia, to have been strongly opposed to “allegorizing.” “Origen distinguishes three senses in the Bible corresponding to the three parts of man: a) the literal or bodily sense; b) a moral or psychic sense; c) an allegorical or mystic or spiritual sense” (Schaff Herzog Encyclopedia.I.784).

Webster’s Dictionary mentions: Four senses of Scripture: the historical or literal; allegorical; moral; anagogical. It does not mention the spiritual sense there: where it belongs in this scheme, is not clear. McClintock & Strong’s Cyclopedia says: “Finally, when a farther sense than that conveyed in the words of the writer is sought, the interpretation is called allegorical” (III.393). “But the great commentator of the Reformation was John Calvin whose principles of interpretation are enlarged upon in his Preface to the Psalms and Romans. He was strongly opposed to allegorizing and sought to reproduce the author’s train of thought” (Schaff Herzog Encyclopedia.I.797).

But does not Gal. 4:24-26 say: “Which things are an allegory”? Note what Calvin says about this passage. “But what reply shall we make to Paul’s assertion that these things are allegorical? Paul certainly did not mean that Moses wrote the history for the purpose of being turned into an allegory, but points out in what way the history may be made to answer the present subject. This is done by observing a figurative representation of the church there delineated. And a mystical interpretation of this sort (anagoge) was not inconsistent with the true and literal meaning when a comparison was drawn between the Church and the family of Abraham...As in circumcision, in sacrifices, etc., there was an allegory, as there is an allegory at the present day in our sacraments,—so there was likewise in the house of Abraham, but this does not involve a departure from the literal meaning.” (On Gal. 4:22). (My italics).

We have now found a number of terms designating a method of interpretation. Evidently there is considerable confusion and equivocation here, and imperfect classification. It therefore becomes necessary to get a more precise definition of terms. May we attempt to contribute something towards clarifying the situation by giving definition to some of the terms used?

**Defining Some Terms**

Allegory, according to modern rhetoric, is the representing by means of a story or narrative of something metaphorically suggested but not expressly stated. All allegory has therefore been called a prolonged metaphor. According to this definition the passage in Galatians is not a pure allegory from a modern scientific point of view. Indeed, one can hardly expect modern scientific accuracy from the ancients: definition of terms was often loosely made. Strictly speaking the passage is an illustration. The same applies to 1 Cor. 10:6, 11 where Paul refers to the experience of the Israelites in the wilderness. He says twice over: “Now these things were our examples...Now these happened to them by way of example.” Allegorical interpretation by the early Church Fathers was different; it really was a form of spiritualization often drawn out to ridiculous lengths.

How shall we define spiritualization? Thus: The spiritualization of any Scripture is an ascription to it of a mystical meaning different from its philological sense; it is indeed *based* upon fact and situation, but these *disappear* as they are substituted for another conception. As when “Israel” and “Jerusalem” are read as the “church”.

As for myself, I like that term “anagogical.” Etymologically it signifies a “raising on high,” a using of the passage concerned for a higher purpose: higher, that is, not in the sense of a *conversion* of meanings but in the sense of an *extension* of meaning. It leaves the original intact while it illustrates another concept
by means of the notes of the original. Spiritualization, on the other hand, implies a change of constitution, while anagogy contemplates a change of circumstances. Thus, grammatico-historically Israel ever remains what has been said of it in the Old Testament, while believers of the New Covenant, gathered as they are from all nations, are a heavenly people. The earthly people Israel then serves as an illustration of the heavenly while God's purposes for them are without repentance and still remain to be fulfilled.

Gen. 3:15, then, in its bare wording, does not point to Satan and to Christ, but the revelation of subsequent Scriptures gives them and they appear as a prefiguration because of that. This leaves the grammatico-historical interpretation of Gen. 3:15 intact and by means of it makes for illustration of greater things: it is not spiritualization, for this treats the basis as a shell which has served its purpose and is then discarded.

THE FUTURE OF MISSIONS IN ETHIOPIA

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IT IS now seven months ago that we heard the roar of a thousand army transport and war tanks as the Italians made their entry into Addis Abeba. It was with mingled relief and misgivings at the time, for though they indeed rescued the foreign populace from further violence, vandalism and bloodshed, we felt that the price of such a rescue would probably mean cessation of missionary activity in this benighted land. Predictions of every sort were to be heard and read of the closing of the country to Protestant missions on one pretext or another. Indeed, the missionaries here, who worked quietly on, believed such predictions were justified by history and precedent, and felt that the future held no promise for the removal of the quietus placed upon their work by the war. Much less could they expect advance. To many the expulsion of the Swedish Missionaries meant the clap of doom to evangelical effort. Truly the cause of missions in Ethiopia had reached its lowest ebb in years.

It was therefore a matter of greatest importance and far-reaching significance that the Italian government finally committed itself on the question of missionary policy for the future. The matter was precipitated by a request from the Rev. James Rohrbaugh of Addis Abeba for a statement by the Italian Vice-regal government for an article to the Missionary Review of the World. An English translation of their policies as given to Mr. Rohrbaugh follows:

"Missions may carry on their work in Italian East Africa so long as they limit themselves to religion and do nothing against the law of the state.

"Protestant missionaries will always have liberty to preach without special permission so long as they confine themselves strictly to the sphere of religion.

"The official decree of religious liberty includes the right of missionaries to make converts among pagans of the country.

"Missionaries who abandoned their stations due to the war or riots will be permitted to return and occupy them if in the past they have spread no anti-Italian propaganda and if their former terms of occupancy has not demonstrated any unfitness to continue their work."

Americans are Favored

Then, speaking of American missionaries — "The Italian government will not forget the nations who maintained an attitude of good will toward Italy during the Italo-Ethiopian conflict. If any distinction is ever made among the missionaries of different countries, certainly those of the United States will be favored within the limits of possibility."

Such an announcement ought to cheer the most pessimistic to the cause of Christ in Ethiopia. It means an end to indecision. It will mark the beginning of a new advance. The announcement comes with almost startling suddenness to many who had lost heart and hope. Have we not indeed reasons for gratitude to God for His goodness in times of grave emergency, and now for a new lease on life to the cause which so many had thought doomed.

The Roman Catholic Church expects to launch a vast foreign mission enterprise in Ethiopia. But there is room for all. In fact it will be many decades before every tribe and tongue and nation within the borders of Ethiopia shall have heard the glad evangel. In the past Roman Catholics have worked side by side with Protestant agencies without friction. Let us not anticipate difficulties and trouble but go on in faith, for more doors may open to us as unexpectedly and as easily as this has. With an official decree of religious liberty as the law of the land, greater difficulties are not to be looked for. We hope that certain ambiguous terms and phrases such as "pagan" (which excludes Mohammedans) and "unfitness to continue their work" (who is to determine such "unfitness") may not lead to difficulties. As Americans we have our government's wise foreign policy to thank for the present position of favor in which we find ourselves.

Ethiopia Transformed

Ethiopia, the unknown, is rapidly undergoing a transformation. New roads are being built for the first time across plain and mountain range. Regions in which white men have never been seen will soon be opened to civilization and the Gospel. Airplanes soar daily through the blue; motor bus service has been established in Addis Abeba; and the streets once cluttered with slow moving mules and haughty camels are now rushing thoroughfares of modern automobile traffic. The streets of Addis Abeba have lost their terrors at night because of electric lights. Many of the mud-walled houses with thatched roofs in the city have been replaced by substantial stone buildings. Daily passenger airplane service has been established.
between Addis Abeba and Europe and one can now make the trip in five days. It must make some of these native of the street or field to greet white persons with "Buon giorno" and to give the Fascist salute.

Indeed, the present situation is not unlike early Christianity under the Roman Empire, when it met with many new conditions, but profited by a universal language, good roads and communications and the protection of a central government. And now that what had seemed to be an insurmountable obstacle may yet prove to be an open door. Is it too much to hope that the Gospel may enjoy as great a spread in Ethiopia under the Italians as it did under the Romans?

**BOOK REVIEWS**

**THE LIVING CHRISTIAN FAITH**


Here is a wholesome book by one of the foremost conservative theologians in Germany today. This is a book for those who are interested in fundamental Christianity, and what a kind that deserves the name. Although delivered as a series of theological lectures, what the author offers here has nothing abstruse or ponderous about it. Ministers and intelligent laymen, who would like to read a fresh, sound, and wholesome character of the lectures is open to the reviewer than by indicating the drift and main thrust of the book.

The first chapter shows the limitations of man's rationalization of the problems and enigmas of life and, in the face of the tragedies that we face today, presents the alternative of despair or faith. "Either we arrive at a pessimistic world-view, which takes away the courage for helpful service; or we come to a faith in God, who, in spite of all, gives our work in the world an eternal meaning."

The religion of nationalism comes in for severe criticism in the second chapter. Here the author, himself a German and a professor in the (government) University of Tübingen, takes a stand in reference to the theological implications of the German conflict, at least in part. He declares his allegiance to the person and the political policies of Herr Hitler (a very significant symptom of the new atmosphere in theological discussion in Germany), and then advances a strong indictment of the pagan "German Faith" of Hauer, Rosenberg, and Co. He contrasts this pagan philosophy with the historic, Christian faith and shows its hollowness and inevitable pessimism. "So faith in the nation arises precisely in an age of pessimism, as a way of finding salvation from the facelessness of existence, without falling into the hands of the living God, of whom the Bible testifies." And, "It is only when we have seen that faith in the nation offers no way of escape out of our present difficulties, but is only a flight from the decision of one's own existence."

The next chapter is devoted to Luther, who is widely deified as a national hero in Germany today but in the direction of the same pagan "Deutschum" which Heim has assailed above. Here he shows the true Luther. He stresses the latter's experience of sin, guilt, and redemption, and his consciousness of the reality of the God of the Scriptures, as basic in that which made Luther significant and great. And he also shows here that this deep, biblical experience, far from making Luther a recluse, did, on the contrary, lead him to take in involuntarily and whole-some character of the lectures is open to the reviewer than by indicating the drift and main thrust of the book.

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A DUTCH COMMENTARY ON GALATIANS


Reformed biblical scholarship in the Netherlands is producing two distinct biblical commentaries. The one consists of small volumes and is published by the well-known publisher, J. H. Kok of Kampen. These little volumes (the set is not yet complete) have made their periodic appearance ever since 1922. Their collective title is: Korte Verklaring der Heilige Schrift mit Nieuee Vertaling. As the title indicates, this set covers both the Old and the New Testament. The commentary is brief but helpful. Greek and Hebrew is avoided, but the interpretation is throughout based upon sound scholarship. Each volume of the above set constitutes a part of a different type. Its publisher is the firm of H. A. Van Bottenburg, Prinsengracht 493, Amsterdam, and its collective title is: Kommentaar op het Nieuwe Testament. The volumes are much more scholarly. The treatment of each book of the Bible is exhaustive. It deals with the New Testament only. The original text is freely inserted in the text of the commentary. The series appears under the joint editorship of Dr. S. Greijdanus and Dr. F. W. Grossheide, respectively Professor of the New Testament at the Kampen Seminary and at the Free University of Amsterdam.

Ministers and other theologians who are able to use the Dutch language will readily recognize the great value of this set. The present reviewer does not know of any commentary on the New Testament that can be compared to this for a combination of sound biblical scholarship and sound theological interpretation. Nor is the exegetical problem cancelled by dogmatic prepossessions. The exegetical objectivity of the authors is above reproach.

The present reviewer found, as did Dr. Greijdanus’ commentary on the Epistle to the Galatians. It is the tenth volume to make its appearance since the first in 1925 and the set is not yet complete. Forty pages of this volume are devoted to questions of introduction and over three hundred are solid comment. The appearance of allusions to the writings of Zahn and Lake, Calvin and Strack-Billerbeck, De Witt Burton and Lightfoot, Lietzmann and Weiss, Schlierer and Windisch shows that Dr. Greijdanus is familiar with both unbelieving and believing New Testament scholarship. It is also worth noting that he takes note of what English and American New Testament scholars have done quite as much as other Dutch or Continental scholars usually do.

Each volume in this set is complete in itself and may be had separately.

SKETCHES ON CURRENT SECTS


Interesting sketches on such subjects as: Spiritism, Theosophy, Anthroposophy, Sufism, Mormonism, Adventism, Pontecostalism, The “German Faith”, Movement, etc. The author is clergyman in one of the Hervormde Churches of Amsterdam. In 1924 he published a smaller book on similar subjects. The present work is not a systematic discussion of each of these movements and sects, but consists rather of sketches aiming to give an insight into and to throw sidelights upon the spirit of these religious groups. The treatment is popular. The standpoint is that of a Bible-believing, conservative clergyman.

MISSION CHURCH ARCHITECTURE


Whoever is interested in church architecture or in missions will enjoy this book. It consists of 45 beautiful photos, many of them full-page size, of some of the finest church buildings which has been erected in India, Japan, China, Japan, India, Africa, and many Pacific Islands are represented. Each group is preceded by a brief interpretative introduction and our. The set of which the above volume constitutes a part of a different type. Its publisher is the firm of H. A. Van Bottenburg, Prinsengracht 493, Amsterdam, and its collective title is: Kommentaar op het Nieuwe Testament. The volumes are much more scholarly. The treatment of each book of the Bible is exhaustive. It deals with the New Testament only. The original text is freely inserted in the text of the commentary. The series appears under the joint editorship of Dr. S. Greijdanus and Dr. F. W. Grossheide, respectively Professor of the New Testament at the Kampen Seminary and at the Free University of Amsterdam.

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God Has Spoken and Will Speak

LISTEN! GOD SPREADS, By Arno C. Gaebelein, Publication Office "Our Hope", New York, pp. 184, Price, $1.00.

Dr. Gaebelein calls attention to the fact that our Country is witnessing the unceasing proclamation of an unanswerable, powerful, and universal message of the Bible. The increase of atheism in Europe is appalling, not only in Russia, but also in other countries, such as Germany, Spain, and France. And now it is also spreading in the United States, especially through some of the seats of higher learning. "It stalks through our land from coast to coast, from the northern plains to the sunny south. Atheism is well organized. Like a terrible octopus its powerful arms encircle schools, colleges, and universities. Its advocates are found in high schools; some of the leading universities; and women's colleges are honey-combed with its teachings." He finds the main reason for this increase in atheism in our Country in the fact that religious liberalism or modernism has paved the way for it by its destructive criticism and its denial of the supernatural. Thanks to the way which it has paved, the fool is now everywhere saying in his heart, "There is no God."

The author has the laudable ambition to call the people to their senses once more, and to direct the attention again to the fact that there is a God who has spoken and still speaks to man in the wonderful works of creation; in the Bible as the special revelation of redemption, which pictures God in His great redemption; in the works of the theologians and the writings of the preachers; and in the Son who was sent into the world as the highest manifestation of justice and mercy, of truth and love, to make atonement for the sin of mankind.

The Catechism, to which the author devotes his main interest, is the plain and simple way in which God was comparatively silent between Malachi and Christ; and we are living in a similar period today. As in the days of Malachi, so people are sometimes asking today, "Is God among us, or is He not?" Does He not take notice of the injustices that abound? Why does He allow evil to run its course without visiting dire punishment upon the evil-doers? And why does He not protect His people against the forces of unbelief? The author gives an answer to these various queries; but above all reminds us of the fact that the time is coming when God will speak again. When Jesus returns, He will speak in terrible judgments upon the wicked, and in showers of blessings upon the people of God.

This is an edifying and comforting volume, which many children of God, perplexed by the abounding iniquity, the glaring wrongs, the hardships inflicted on the faithful, and the apparent indifference of God to all these things, will be glad to read. We heartily concur in most of what is written in this volume, though we cannot agree with the author where he introduces his premillennial ideas, such as the restitution theory and the sharp distinction between Israel and the Gentiles. It introduces his premillennial ideas, such as the restitution theory and the sharp distinction between Israel and the Gentiles, in which he was comparatively silent between Malachi and Christ; and we are living in a similar period today. As in the days of Malachi, so people are sometimes asking today, "Is God among us, or is He not?" Does He not take notice of the injustices that abound? Why does He allow evil to run its course without visiting dire punishment upon the evil-doers? And why does He not protect His people against the forces of unbelief? The author gives an answer to these various queries; but above all reminds us of the fact that the time is coming when God will speak again. When Jesus returns, He will speak in terrible judgments upon the wicked, and in showers of blessings upon the people of God.

The closing chapters are devoted to such subjects as Moody’s service to the young people of the church. The author seeks to present some of the teachings of Scripture in story setting, which, he feels, is not too heavy and dull, as sermons often are.

The approaches to the teachings he offers are rich and varied. The book gives a clear revelation of the rainbow cross, the redemptive truth and the deeper, more fundamental and sorely needed teachings of redemptive truth and supernatural grace are absent. The Christ presented to the young people is not the God-incarnate but rather man arriving at deity through spiritual achievement.


This book was prepared specially in view of the forthcoming Moody Centenary. It is a fascinating and colorful description of the life and influence of that well-known Evangelist Dwight L. Moody. The language is simple; the style vivid. The story of the great phenomena of Moody is told through the eyes of the Atlantic makes good reading. It is bound to exert a wholesome influence especially upon the minds and hearts of young people. Says one critic, "Says Moody. Grand Rapids, Mich. G. Gores.

On the Heidelberg Catechism


This volume contains the first seven of a collection of fifty-five sermons on the Heidelberg Catechism. The entire series will appear in five volumes. The sermons in these volumes are written by experienced and professors of the Reformed and Christian Reformed Churches. The Reverend H. J. Kuiper of the Neland Avenue Christian Reformed church, well known as the able editor of The Banner, has undertaken to edit the series. The second volume contains the text of these sermons, of the first seven volumes as well, is threefold. In the words used in the Foreword it is "to provide good religious literature of the devotional type for home reading; to furnish a series of doctrinal sermons available for comfort, counsel and assistance; and to serve as an aid to preachers in Reformed churches, who, more or less, regularly prepare sermons on doctrinal subjects." We certainly welcome the sermons and hope the doxology of the Heidelberg Catechism will not supply a real want, especially in circles in which the truth is regularly preached along the lines indicated by the Catechism. While there is a wealth of material in the Holland language, that can be used by ministers and churches, there is very little in the American tongue. The Commentaries of Ursinus, the Exposition of Tholosan, and the Notes on the Heidelberg Catechism by C. A. C. Van Cott, are familiar to the English language with which the present reviewer is acquainted, though he knows that there are one or two others.

But apart from the fact that these sermons will meet a special need, they will also serve a more general purpose, namely, to keep the precious truths of the Heidelberg Catechism before the minds of our people and to carry them out to others. In this unorthodox age we need above all sound exposition of the doctrines of Scripture. The work of the Heidelberg Catechism is a little danger that we shall get too much of this in our churches.

We have read the sermons contained in this first volume with pleasure and edification. It is needless to say that they give no unanswerable sound, but are thoroughly Reformed in their exposition of the truth. Hence we can confidently recommend them to the churches. Naturally, they reveal considerable diversity. Their length varies from ten to sixteen pages. Some excel in careful exposition, and others in literary quality. But all in all, they form a collection that may well be appreciated. Here and there typographical errors crept in. We only hope that our people will support this venture by the purchase of the book.

This will encourage the writers, the editor, and the publishers to continue what they have begun.

ROADS — WHICH WAY?

OPENING ROADS, ADDRESSES FOR YOUNG PEOPLE. By Reverend Archibald Black. New York, 1936, Macmillan. $1.75.

This book contains some forty-two brief addresses delivered to the young people of the church. The author seeks to present some of the teachings of Scripture in story setting, which, he feels, is not too heavy and dull, as sermons often are.

The approaches to the teachings he offers are rich and varied. The book gives a clear revelation of the rainbow cross, the redemptive truth and the deeper, more fundamental and sorely needed teachings of redemptive truth and supernatural grace are absent. The Christ presented to the young people is not the God-incarnate but rather man arriving at deity through spiritual achievement.


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Dear Mr. Editor:

In the December issue of THE CALVIN FORUM, Dr. Amry Van
den Bosch suggests the calling of a conference on social and
economic questions and then asks for comments on that sugges-
tion. The following is offered as one such comment.

One is naturally inclined to welcome all such proposals as that
made by Dr. Van den Bosch, which is only one of several that
have been made of late. However, it seems to me that the cur-
rent proposals do not take seriously enough the vast difference
of viewpoint on political, social and economic issues which we
already know to exist among us. Such a general conference
would be apt to result either in a widening of the existent breach
as a consequense of the clarification of our differences, rather
than on agreements; or in a colorless compromise which elicits
no one's enthusiasm.

Would it not be wiser to promote, as a first move, the meet-
ing in a conference of that group among us, within which there
appears to be at least a measure of agreement in attitude toward
the problems in issue? I seem to sense a decidedly greater work-
ing basis for corporate deliberation among those who make the
social sciences their primary field of interest, than among our
people generally.

Moreover, if it is true that Calvinism regards the disciplines
as autonomous and entitled to make their independent contribu-
tions to the general world view, why should not those who
make the social sciences their specialty be enabled to make their
independent contribution, before convoking a general confer-
ence? We look to the assemblages of clergymen to give ecclesia-
sical guidance. Would it not be equally appropriate to look to
our social scientists, rather than our clergy, for guidance in political,
social, and economic matters?

721 Newington Ave.
Baltimore, Md.

GERALD MONSMAN.

From Calvin's City

Geneva, le 13 December, 1986

Dear Bouma:

When studying the philosophy and Institutes of Calvin at
Calvin College I little dreamed that I should some day as
government representative at a technical tripartite conference
on reduction of hours in the chemical industry have the oppor-
tunity of standing in the Place de Reformation here and look
upon his licenses in stone, may see the very buildings in which
he lived, look at the very manuscripts he wrote, speak in the
same university to which his scholarship added such brilliant
luster, and attend church services on the identical spot where he
unfolded a political, social, and economic program that was
to change and challenge historical forces for centuries to come.

I have the more enjoyed presenting the viewpoint of our
Department of State in that it received such enthusiastic sup-
port from the Dutch delegation to whom various ramifications
and modifications could the more easily be made clear because
my training at Calvin College still left sufficient remnants of
capability of utterance in Dutch to permit clarifying present-
ation of difficulties in my mother tongue.

Am leaving immediately on the Manhattan for New York.
Come over on the Normandie. Will be teaching at Stanford
again in January.

Best wishes for a Merry Christmas and a Happy New Year.

THEODORE J. KREPS.

Appreciation

Please renew my subscription to THE CALVIN FORUM. Best
wishes for ever-increasing excellency and influence. It is just
what we need. And by all means, let's keep it a "Forum". We
must not always agree — it is not to be expected, or even de-
sired! To paraphrase: Where there is no vision, no "diversity
within unity", that group will stagnate and perish. What we
need is wholesome stimulation through sympathetic and appreci-
ative analysis of one another's contributions.

Sincerely yours,

JOHN B. SCHOOLAND.

From Transvaal

Dear Editor:

I enjoy and appreciate THE CALVIN FORUM. It fulfills a great
need in our 20th century’s superficiality. May it prosper!

Dept. of Philosophy,
University College,
Potchefstroom,
Union of South Africa

A Canadian Letter

The CALVIN FORUM,
Grand Rapids, Michigan

Dear Sir:

I cannot refrain from expressing my hearty thanks to C. B.
for his editorials concerning the Constitutional Crisis in your
issue of January, 1937. They reveal a sympathetic understand-
ing of the situation. In fact, one might even think that they
were written by a British subject, if he did not know their
origin.

But what appealed to me far more even than the writer's
clear perception of the significance of the events was the im-
portance he placed on the moral issues at stake. I have read
scores of pages of material chronicling and interpreting the
events but time and again have failed to find that for which
I sought, the expression of the moral issue in clear and unmis-
takable terms. I have talked to scores of people about the
recent abdication but most of them missed the moral significance
of it entirely. The sternness of the moral issues in this crisis
was rigid, almost cruel. The tendency on the part of some
was to sentimentalize over the whole affair and say: "After
all a man has a right to marry whom he loves."

To the sensational trash that has been appearing in the
American press regarding the former King and Mrs. Simpson
without regard for consequences to personal regulations and
international relations, your editorials are a much needed anti-
dote. It is delightful and edifying to read such editorials in
your paper. They are but one of many demonstrations of the
valuable place your periodical has in the religious thinking
of our times.

Sincerely yours,

(Rev.) MARTIN KLOOSTERMAN,
Monarch Reformed Church.

Monarch, Alberta, Canada.

Thorough

I have never seen or heard of such a thorough magazine.
It deals with such vital problems of life, both spiritual and
secular, that it becomes a very essential part of one's home.
It's almost perfect.

5300 Wentworth Ave.,
Oakland, Calif.

Rip Van Winkle

Just two dollar bills left.

Some twenty years now, I remember, it was said: "We,
Calvinists, should let the light of the Word shine on every
sphere of being, thought, and action." THE Forum has finally
made those dreams come true. The old world of ideals is past.
The new world of reality has been ushered in.

Things have changed.

602 Hunter Street,
Crookston, Minn.

RIP VAN WINKLE

(R. A. Rozeboum)

Stimulating and Strictly Reformed

The other day a friend in America sent me the enclosed two
dollars to be used for a subscription to some religious paper.
It was not long before I decided on THE CALVIN FORUM. I have
thoroughly enjoyed the articles, editorials and book reviews in
this, my first volume of THE CALVIN FORUM, and hope that I
may enjoy many more volumes of this stimulating and strictly
Reformed journal.

EGBERT W. ANDREWS.

Haiphou, Ku.,
China.