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An Infidel Meets His Maker

THE passing of Clarence Darrow has focussed public attention again—and now for the last time—upon America's most outstanding and most vociferous infidel. Himself the son of an infidel, he devoted his life to active propaganda, in word and deed, for the gospel of the godless. His particular contribution to the promotion of infidelity in our land was made chiefly through the channel of his career as a criminal lawyer. His name is associated with the Scopes case of Dayton, Tennessee, where he met William Jennings Bryan in the now famous evolution trial; and with the Loeb-Leopold case of Chicago, in which he acted as attorney for the defense of the brutal slayers of the innocent and unsuspecting Franks boy. His deep interest in both of these cases was inspired by his atheistic convictions. One surely cannot withhold him credit for a fearless devotion in word and deed to his convictions. But such convictions! His blatant denial of any Supreme Being, his acid ridicule of all supernaturalism was the mainspring of all his pleading as a criminal lawyer. Terrible as the thought is, this man consistently practiced what he believed. One cannot withhold a meed of praise for the forthrightness of this man in contrast with the appalling hypocrisy of an increasing brood of the godless who in university positions are stealthily undermining the religious convictions of the youth entrusted to their tutorial care. What these, in many cases, are doing under cover and sometimes actually through the support of funds contributed by now departed Christians in the interest of the promotion of the faith of the fathers, this infidel did openly, outspokenly, before the face of all the world, in the bright light of newspaper publicity. He defied the living God. He ridiculed all religion. To him man was but a clod of dust. Guilt and sin were meaningless, outworn phrases in his estimation. The criminal—even the worst and most dastardly—was to him but the victim of circumstances. Eternity and divine judgment were but old wife's tales in his opinion. But Clarence Darrow—like Bob Ingersoll before him—has now gone to meet his Maker. His blasphemous words and God-defying life have been weighed in the balance and found wanting. He now knows that his atheism was the devil's supreme lie. He now knows that religion is not a fake but reality. The holiness of God, which he blasphemously ridiculed in his lifetime, he now knows experientially as a grim and terrible reality, from which no creature escapes in earth or heaven or hell. It is, indeed, a fearful thing to fall into the hands of the living God!

C. B.

The Nazi Juggernaut Rolls On

TEUTONIC paganism with its glorification of the Nietzschean will to power is in the saddle in Berlin. It is might above right. The new trinity to be worshipped is: Hitler, Goebbels, and Rosenberg. Their teachings are infallible. Their word is as the word of the Almighty. Whoever will not fall down and worship the beast, must meet the fury of the beast and the dragon. Jews are persecuted, dispossessed, and hounded out of the country. The Christian Church has been robbed of its religious liberties and made a tool of the totalitarian state. When a large number of army chaplains had the courage of drawing up a document which, in full recognition of the supremacy of der Fuhrer, humbly petitioned him to relax his oppressive attitude toward the Church, he took occasion to strengthen his grip upon the army by purging it of those elements which still had some leanings toward the former political and religious regime. Martin Niemoller, after spending more than a half year in prison for no other offense than doing his plain duty as a minister of the gospel, is whisked away to a concentration camp. His voice is silenced. His loved ones may never see him again—neither alive nor dead. Under the pretext of protecting the German-speaking minority in the Austrian population—a minority which was in no way discriminated against—the dictator of Berlin next trampled upon the freedom of a sovereign state and annexed it to his domain. The solemn promise made only a few weeks before to Chancellor Schuschnigg was shamefully broken. When this sovereign nation would hold a plebiscite to have the people determine whether they would
continue independent or become part of the German reich, the dictator's ire is aroused and, through the machinations of Nazi sympathizers in the Austrian government, he forces a nation desiring independence by an anticipated vote of 2 to 1 to submit to his rule, wiping out their identity as a nation. And when this rape of Austria is celebrated amid the shout and blare of the Nazi minority, all opposition of the majority of the population having been crushed by sheer force and intimidation, he has the brazen-faced audacity to speak these words to the world: "I am a realist. I hope all nations recognize from what has happened here the folly of oppressing their national minorities!" Of all men to have the Jew-baiter and persecutor Hitler justify his rape of a sovereign free nation with words like these! And now the blessings of Nazi civilization are being dispensed among the seven million people of what once was Austria. The Jew-hater Streicher has put up his headquarters at Vienna. Numberless people have been put under arrest. Prisons and concentration camps will soon be doing their deadly work. And so the Nazi juggernaut rolls on. C. B.

Let Us Pray For Niemoller

THE significance of the story concerning the outcome of the trial of Martin Niemöller as reported in our daily papers may have escaped many people. The verdict was comparatively mild. The penalty for his alleged insubordination was not serious. It consisted of a moderate fine and a prison sentence. The prison sentence had already been served by his incarceration of some months prior to the trial, and the fine was quickly paid by his friends. And now every human being with any sense of justice would expect the preacher of Dahlem to be set free and to be allowed to return to his dear ones and his beloved congregation. Well, so he did—for about a day! And then, without any explanation and without any accusation and without any trial he was seized by the secret police and placed in a concentration camp. That makes his case infinitely worse than it was during his imprisonment. He is now under the secret police. The secret police has nothing to do with any court. There is no accusation against Niemöller. There will be no trial. He will have no defense. He is a man without rights. His voice is silenced. We used to speak with horror of the Siberian exile and the concentration camps of czarist Russia. Germany is dotted with these concentration camps today and the intrepid preacher of Dahlem has been swallowed up by one of them. We will pray for Niemöller. We must pray for Niemöller. "Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him." Let not only the German churches but the churches of Christ throughout the world pray for him. It is not his personal life that is at stake merely. The cause of Christ and His Church is as it were focussed in him today, as far as Germany is concerned. Let us pray for him that his faith—whose beautiful expression we quoted in last month's editorial—may not waver. Let us pray for him whether it be God's will that he shall glorify His Lord and Savior by life or by death. Let us pray that God may raise up other witnesses in the country of Martin Luther and in the spirit of Martin Niemöller to testify for Christ and for His Church. Who knows whether through the fiery trials of persecution He may in His providence lead His church into a richer and deeper experience and appreciation of the glory and power of the Gospel for which former witnesses have died a martyr's death?

C. B.

Injecting the Poison of Race Hatred

POSSIBLY the chief driving force behind Nazism is that of a racial pride coupled with a racial hatred of other groups. Nazism thrives on the glorification of the Nordic race and the Germanic people. The German race, the German soil, and the German blood are the triple summum bonum of every true Nazi. This means an intense racial nationalism. Hence Hitler recognizes no naturalization of anyone of German blood into another nation. Once a German always a German, he says. Hence also Nazism is the sworn enemy of the internationalism of Communism. In this narrow racial nationalism must also be sought the mainspring of their hatred for the Jewish race. As appears from the illuminating article of Dr. De Moor on another page of this issue, Rosenberg, the prophet of the gospel of Nazism, has drunk deeply at the fountain of the anti-Semitism of Communism. In this narrow racial nationalism魔鬼 must also be sought the mainspring of their hatred for the Jewish race. As appears from the illuminating article of Dr. De Moor on another page of this issue, Rosenberg, the prophet of the gospel of Nazism, has drunk deeply at the fountain of the anti-Semitism of Communism. This makes race pride and race hatred the driving force behind the whole movement. There is elemental passion behind the sweep of Nazism and since elemental passion is a sinfull world thrives better on hatred than on love, the true Nazi hates with an implacable hatred. This offers us a mark of identification for the spirit of this ruinous and fatal movement whenever it appears in countries other than Germany and under other auspices. Let us be on our guard against the poison of race hatred. Especially America is virgin soil for the sowing of this seed. There is no country on the globe that is made up of so many different national and racial groups as ours. That has been our boast
in the past. It may be our menace in the future. The Know-Nothing Party and the Ku Klux Klan—both of Civil War days and of more recent years—may well serve as a warning. Or, to come closer to home, the former leader of the Black Legion prosecuted and suppressed in the state of Michigan, Virgil H. Effinger, has just this month been exposed as the head of a newly incorporated group of similar nature and aim in the state of Ohio, parading under the beautiful name: the Patriotic Legion of America. Literature—much of it of anonymous authorship and usually speaking of “subversive movements”—is being secretly and privately circulated among the unsuspecting. Its earmark is the spirit of race hatred, chiefly against those of Jewish extraction. Let every American, and especially every Christian, be on his guard! C. B.

Death and Christian Realism

Although there is nothing as inevitable and decisive in all our lives as death, we seem to shun every thought of it. It apparently is characteristic of modern parents to shield their children from all contact with the thought and the experience of death. This attitude is largely grounded in the naturalism and the modernism of our day. The former holds that there is no life after death; the latter that there is nothing to worry about for anyone after death. Both hold that death is a disagreeable experience about which one should not be much concerned. And so it is typically modern to avoid talking about the subject of death and to shield children from every thought of and contact with death. This is, however, not a Christian, a biblical attitude. We do well to think on death. Not in the old-fashioned way of making gloomy thoughts on death and the hereafter the sum total of our Christian life. We do not subscribe to the belief that it is of little account how you live, just so you are prepared to meet your God when you die. The Bible teaches us a larger and wider point of view. But that wider and larger point of view man does not spin out of his own nature or potentialities. He is, by nature, a child of death right here and right now. There is no life for him in this sinful world except through death. The awful chain of sin, guilt, death, which man in his folly has forged for himself, will become an endless and eternal experience for him unless sin for him is conquered, guilt swept away in divine forgiveness, and death swallowed up in victory by One who is greater than death. And so there is no conflict of exclusion between the Christian’s meditation on life and on death. Yes, let us meditate on death. And let us also teach our children the meaning of death. Not gloomily, morosely, but realistically and victoriously. Our superficial humanistic modernism does not look reality squarely in the face. It dare not do so, because it has no living Christ. It gilds things and glosses them over. It does not like to speak and hear of sin. Christianity, real Christianity—not the anemic thing that is often made to pass under this name—looks reality squarely in the eye. Also, and especially, the reality of death. Let us teach our children what death means. Let them see what death meant to Him who hung on Calvary’s tree, who vanquished it, who broke its shackles. Instead of shielding our children from contact with the experience of sorrow and death, let us at times make them see life in the light of death. Instead of systematically keeping them away from all funerals, let us at times share with them the silent object lesson of death in the concrete. For terrible though death may be, it is glorious as well when viewed as vanquished by the living Christ of Easter morning. Then, by His grace, we can look death squarely in the face and exclaim:

One short sleep past, we wake eternally,
And death shall be no more.
Death, thou shalt die!

C. B.

THE VEIL IS RENT

My Saviour hung upon the cross
To die a sacrifice for sin,
And with His flesh was rent the veil
That I might freely enter in.
He graciously my soul unbound
And bid me step on holy ground.

The veil is rent! I dare to stand
Before the presence of my God;
I dwell within the Holiest,
By feet defiled with sin untrod.
No mortal man my prayer need bring;
I’m in the throne room of the King!

The adversary of my soul
Presents his accusations there;
He seeks to set himself between
The Father and my contrite prayer.
But Satan’s crafts cannot avail—
Christ goes before me in the veil!

VERNA SMITH TEEUWISSEN.

GOD ALONE

God alone accomplished man’s redemption
In the person of His blameless Son.
No one came with Him from heaven’s glory,
No one shared the trial He faced and won;
No one helped Him conquer in the garden,
No one eased His dying agony;
In the tomb no other lay beside Him
Ready to arise in victory.

Foolish men, who offer gold and labor
For a ransom bought by blood divine;
Stand ye still and see the Lord’s salvation,
Sovereign grace alone can make it thine!

VERNA SMITH TEEUWISSEN.
THE SOURCE OF A LIVING HOPE

AN EASTER MESSAGE

William Hendriksen, Th.M.
Minister Oakdale Park Christian Reformed Church.

I Peter 1:3: “Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead.”

Darkness at Noontime

A darkness that smothered sun and moon. A darker day there never was. Jesus of Nazareth is hanging on the cross between two thieves. Hear his cry:

“It is finished . . . Father into thy hands I commend my spirit.”

Out, out are the lights, out all! Just take a look at the little band of followers.

The Eleven.

Their Master ... gone. Their Friend—and what a Friend!—departed. Their plans wrecked. Their hopes shattered. They are perplexed, baffled. They despair. Like men whose none too sturdy vessel is frozen solid in the Arctic ice-pack, with ice, ice, ice, cold, bleak, barren stretching in every direction for hundreds of miles. Ice, screeching, roaring, grinding. Will they ever see their dear ones again? Abandon hope, all ye who enter here! Or—to change the figure—they resemble individuals who have been condemned to die and are pining away in some gloomy, dreadful prison-hole, knowing that the “best” they can expect is the arrival of the executioner. See John 20:19, their “doors were shut for fear of the Jews.” Jesus of Nazareth . . . Crucified . . . that was the Farewell to Hope!

Am I exaggerating? Was there not so much as a ray of hope shining through the clouds of gloom and despair? A half-conscious expectation that somehow light would arise out of darkness, that the night would make room for the dawn, that . . . perhaps . . . the Master might even . . . rise again? Read the account for yourself:

“And they, when they heard that he was alive, and had been seen of her, disbelieved.” Mark 16:11.

“And they went away and told it unto the rest. Neither believed they them.” Mark 16:13.

“And the . . . women . . . told these things unto the apostles. And these words appeared in their sight as idle talk; and they disbelieved them.” Luke 24:10, 11.

“And he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” Mark 16:14.

“The other disciples therefore said unto him (Thomas), We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails and put my hand into his side, I will not believe.”

Not one of the Eleven expected Jesus to arise from the grave. That thought was farthest removed from their mind. Jesus was dead. He was gone! These happy days of close fellowship and intimate association with the Great Prophet of Nazareth would never return.

Cleopas and His Companion.

These two friends of Jesus are returning to Emmaus. It is Spring-time. Yet they hear not the singing of birds. They see not the awakening of Nature. With lagging feet, under leaden skies they continue on their way home . . . home from a funeral! A dear one has been buried. Jesus of Nazareth. “Yes, stranger, we hoped that he was the One who would redeem Israel.” “We hoped—past tense—but now all hope is gone. The Cross and the Grave have blasted every last remnant of hope. Eternal despair reigns supreme in our hearts.”

Mary, the Mother of the Lord.

She, too, was in the grip of cold winter. A sword was piercing through her own soul, Luke 2:35, as she saw her own son, her first-born, dying the death of a condemned criminal. A feeling of overwhelming sadness takes possession of me whenever I read the lines of that ancient hymn, describing Mary’s tears:

“Stabat mater dolorosa
Iuxta crucem lacrimosa . . .”

For her, too, the Cross was the Farewell to Hope.

The Women.

See these women trudging sorrowfully through the streets of Jerusalem very early, Sunday morning. While the Eleven are in deep mourning and despair, Thomas resembling a man who is caught in the midst of an earthquake, the very ground under his feet caving in; Peter overwhelmed with remorse; John tenderly caring for the woman with the tempest-tossed soul (Mary); while night has settled upon these Eleven men, what are these women going to do? Is it their design to welcome the Risen Lord? Not in the least. The cross has blasted their hopes. The grave has buried them forever. They come . . . to anoint a dead body, the
corpse of Jesus of Nazareth, their Friend and Helper.

Never was there a more dejected, disappointed, crushed group of men and women! Their own experience is, perhaps, best described in that well-known poem:

"Now he is dead, far hence he lies
In that lorn Syrian town;
And on his grave with shining eyes
The Syrian stars look down."

When the Master died, the disciples, too, died. Their hopes, their aspirations, their deepest affections and fondest anticipations were buried with their Lord. If ever hope was to be revived in their hearts, their souls would have to be rescued from the grip of death. There would have to be a new beginning ... and that ... by all the laws of human logic ... was impossible!

**Our Own Despair**

There's the telephone. Another death in my congregation. Last year there were fifteen. Is there never going to be an end to this cycle of grief and death? A dear one dying, children and relatives mourning, broken hearts, the funeral sermon, the sorrowful procession, the sad return to the home, and then ... another funeral, more tears, anxiety, last-minute promises, heart-rending scenes, funeral sermons, etc., etc. And so on and so on.

It is evening now. I need a change, a variation, in fact any variation will do, just so I am not constantly dealing with the thought of death, tears, bereavement. So I take a book from one of my shelves. It's a book on astronomy. That certainly will be a welcome variation. I open the book and read these words as the chapter heading: The Dying Sun.

The sun dying, stars destroying their own substance, atoms gradually breaking up ... I quickly put this book back on the shelf. I'll take a look at the newspaper. That, at least will be a welcome variation ... Variation did I say? Listen to the subheadlines: Business recession, stock-market tumbling, Chinese slaughtered, civilizations tottering, nations arming themselves to the teeth in order to destroy one another. I throw down the newspaper and turn next to the radio. It is late in the evening now. I'll tune in on a "religious" program. I hear the words of a very familiar hymn:

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou who changest not abide with me!"

Yes, change and decay in all around I see: in the remotest speck of the universe and in the deepest depth of the ocean. Change and decay everywhere. Is there no way of escape from this Reign of Death and Despair?

"I asked in fear and bitterness:
Will God forsake me in distress?
Shall I his promise faithless find?
Has God forgotten to be kind?
Has he in anger hopelessly
Removed his love and grace from me?"

**And then ... the Glorious Easter Message**

A new beginning! Light in the darkness! Life conquering death! The Lord is risen indeed! Here all changes. The Cross, the very instrument of despair, becomes an object of glory. The resurrection of Jesus Christ from the dead is the source of a living hope. Listen to the message of exuberant joy, praise, and thanksgiving. Hear it from the lips of one who experienced the deepest darkness of despair and remorse. Says Peter:

"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

"Begat us again unto a living hope." Now Peter can smile again. We can all be happy once more. A living hope, living, real, a desire plus expectation plus conviction that our lives here are not in vain. A hope not based upon legend or fancy but upon the immovable Rock of Christ's resurrection from the grave.

He lives. Hence, life is worth living. Hence, all things work together for good to them that love God. Hence, we too shall live. Hence, the curse is going to be removed from the universe and we expect a new heaven and a new earth. All the darkness is dispelled. Hope lives again.

"He was raised for our justification." I do not like that translation. I do not think it is correct. No, the original contains a thought that is much more beautiful. He was raised on account of our justification! Could anything be more glorious? The Father accepts the Atonement as a ransom for our sins. Having accepted it, he declares us righteous, free from sin and covered with the righteousness of Christ. Then, what follows? This, that the grave can no longer hold our Lord. The Father of our Lord Jesus Christ, having accepted the Atonement, must raise his Son from the dead. The demands of Divine Justice have been fully met. Hence, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead ... he was raised on account of our justification."

Night covers the earth with its veil. All is dark. But suddenly, a stream of light descends from veiled skies: an angel mighty and terrible arrives. His appearance is as lightning and his garments white as snow. And the angel says:

"Fear not ye. I know that ye seek Jesus, the crucified. He is not here. He is risen as he told you." He is risen ... and hope is revived.
ROSENBERG’S MYTH AND NAZI PAGANISM

Leonard De Moor, Ph.D.
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(This lecture was recently delivered at Western Theological Seminary, Reformed Church of America, Holland, Michigan.—Editor.)

IN a wireless dispatch to the New York Times there recently came from Berlin a revised form of the Apostles’ Creed, attributed to certain extremist German Christian groups. This is the creed as reported in the press, and given by Walter W. Van Kirk in the radio broadcast, “Religion in the News,” a few weeks ago:

“I believe in Germany, God’s other beloved son, God of himself conceived beneath the Nordic heavens; born between the Alps and the sea, suffered under popes and worshippers of Mammon, libeled, mishandled and impoverished, tortured by devils of all varieties to the gates of hell, after decades of poverty and misery it has risen again from political and national death, ascended into the spiritual and intellectual community of Eckhart, Bach and Goethe, and sitteth between the great Brother of Nazareth to the right hand of God the Father Almighty. Thence it shall come in its sacred character to judge those alive and dead.”

“All of which impresses us,” says Van Kirk, “as we are sure it impresses the Christians of Germany, as blasphemy.” But it is nevertheless true that it is exactly such a creed that National Socialism is doing its best to foist upon the Churches of Germany, and which, in protests of men like pastor Niemoller shows that the Christian Church of the twentieth century is ready to suffer martyrdom for the truth of Christ.

Obeying God Rather Than Men

Much as we do bewail the lot of our Christian brethren in Germany, and now also those in Austria, do not forget that, as never before in her history (with the possible exception of the period of the Reformation), Teutonic Christians are asserting in no unmistakable terms their deep-rooted conviction: “We must obey God rather than men.” A prominent Evangelical Christian, Walter Kinneth, in his answer to Alfred Rosenberg’s Myth of the Twentieth Century takes as the keynote of his reply the words of the Apostle Paul, “We can do nothing against the truth, but for the truth.” (2 Cor. 13:6). It is always wholesome for the Church of Jesus Christ, when necessity demands it, to be able to answer everyone who asks her to give a reason for the faith that is in her, and to asseverate with Peter that as Christians “we have not followed cunningly devised fables” (2 Peter 1:16).

That is the great challenge which has come to the Christian Church of Germany and Austria in both its Protestant and Catholic branches. And from no quarter has Hitler’s totalitarian conquest been more hotly contested, all through his career, than by the Church of Jesus Christ. The leaders of all other groups, governmental, military, economic, educational, and cultural have bowed in abject obeisance to the iron will of Der Fuhrer. But to his deep chagrin, he has not as yet brought the Church of Jesus Christ to bow before him, nor is it likely that he ever will—in spite of crowded concentration camps and the spiriting away, by secret police, of a fearless ambassador of Christ who has just recently been exonerated from the charges of treason by a civil court. History bids fair to prove in this our twentieth century, too, that “the blood of the martyrs is the seed of the Church.”

Rosenberg’s Early Training

It has been rightly said that “those at pains to obtain a real understanding of present-day Germany must comprehend not only the outward forms of National-Socialism, they must apprehend the idea of National-Socialism.” It is decidedly true regarding both Hitler and Rosenberg that “they have reached a philosophy of life which for them is the basis of all their political, social, moral, and religious action. Their deeds are motivated by their creed. Their hope is rooted in the conviction that their creed is true to the eternal order of the universe. Nazism is, therefore, not primarily a political or an economic movement; it is a religion, and the leaders are prophets as well as statesmen.” (G. W. Richards—“Myth of the 20th Century”—Harvard Divinity School Bulletin, April 24, ’37, pp. 15-16). It is not too much to say that “everything that has been worked out ruthlessly and irresistibly in Germany (and has already begun to be carried out in Austria) during the four years of the Nazi regime was written out in detail in Mein Kampf and in Der Mythus des Zwanzigsten Jahrhunderts, each completed before 1928, at least 5 years before Hitler became Chancellor and Rosenberg editor of the Völkische Beobachter.” (Richards—ibidem—p. 11).

Who is this Alfred Rosenberg, anyway, and why may we consider that what he has to say is of such great significance? He was born in the old Hanseatic city of Reval, a Russian-Baltic, on January 12, 1893, the son of a director of a German commercial house. From the days of early boyhood, the man who was to become the cultural leader of the Third Reich had shown a decided inclination toward art and reading. He delighted in rummaging among his father’s books. When he was but 15 years of age, this natural curiosity led him to pick up the volumes written by Houston Stewart Chamberlain, the son-in-law of Richard Wagner, on The Foundations of the Nineteenth Century, which was
an important work in the Renaissance of esthetic-cultural Germanism, just before the World War, and which emphasized the abiding worth of the Teutonic soul, and fostered a romantic worship of racial greatness.

The reading of this work awakened the interest of the youth in Jewish culture and life, and he next delved into Wellhausen's *History of the Israelites and the Jews*. The subject seemed to strike his fancy and he spent many hours fingering through Stade's works on the Old Testament.

The current of thought set in motion by these writers in the adolescent mind was given further impetus by two other books which came to his hand. When he discovered Paul Deussen's *Allgemeine Geschichte der Philosophie*, he devoted an entire summer to the study of this philosopher, who had been so strongly influenced by Schopenhauer. About this time he came upon Schroeder's *Indian Literature and Culture* and this gave him impetus to delve into the history, epics, drama, and poetry of India. Fitting the results of this study with the researches of such German scholars as Max Müller, where the doctrine of a common Aryan root-tongue was developed as the basis of all the Indo-European languages, his attention was focused upon the religious and mystical values of the Indo-German racial genius.

**Hegel, Fichte, and National Socialism**

I have purposely called attention to these formative influences in the thinking of Rosenberg in order to show that his racial philosophy was not wholly his own creation. In fact, besides the lines of influence already referred to, there should be mentioned as equally important prophets in this movement of the revival of Germanism: Fichte, Hegel, Schopenhauer, Richard Wagner, Friedrich Nietzsche, Paul de Lagarde, and Arthur Bonus. In a review of the book, *Der Kampf der Evangelischen Kirche in Deutschland*, which work was written by Dr. Arthur Frey, and the review of which appeared in the Dutch weekly *De Reformatie*, the writer asserts, as we have earlier contended, that National Socialism is much more than a political program. It is a life-and-world-view. He goes on to say, "It has its basis in the thought of Hegel, who has laid the foundation for the theory of the totalitarian state. For Hegel taught that the state is the absolute purpose, the real Deity . . . And it has also learned much from Fichte, for he drilled it into his pupils that to be moral means to be nationally-minded, and to feel and act for national interests. It is only for a religious cause that a human being sacrifices himself; therefore a human being offers himself to his fatherland. For Fichte the German nation was a revelation of the Eternal Spirit. Now such ideas constitute the heart of National-Socialism." (Oct. 22, 1937).

As we hope to show very soon, as a religious movement these conceptions are presented in such a way as to be consciously opposed to Christian orthodoxy. Apart from Communism it represents the most powerful articulate challenge to Christianity of the present day. In its claim to express the national religion of the Germans it recognizes folk and folkhood (*Volkstum*) as something superior to any universal Church, such as Christianity represents.

The high priest for the formulation of these conceptions in modern Germany is Alfred Rosenberg, editor-in-chief of the *Völkischer Beobachter*, official newspaper of the government of Adolf Hitler, now published in four editions daily, head of the department of foreign affairs of the party, and the accepted collaborator of Hitler in the creation of a National-Socialist culture in Germany. And as for the "bible of the Nazis" which he was inspired to write, this *Myth of the Twentieth Century*, "it was born in the casual readings of his early teens, developed by his experience in Moscow and München, written during the days when his paper was suppressed by the government, held in manuscript for months after 1925 because the interest in the philosophic foundations of National-Socialism was yet too slight, finally made a hesitating public appearance, enjoyed a slow sale, and in 1933 (when Hitler had come to power) jumped to the peak of best sellers" (God Among the Germans—Paul F. Douglas—Univ. of Penn. Press, Philadelphia, 1935, p. 36).

**What Is This Myth?**

Let us now try to lay hold upon some of the fundamental conceptions of this important book: And first of all, consider how Rosenberg uses the term "Myth," and what that Myth of the twentieth century is as he here proposes it. A genuine "myth," he says, is "one which is able to concentrate the will and the power of a nation in one center and to send (its citizens) out again, filled with vital strength." It is equivalent, then, to an organizing principle. But what must be carefully discerned is that in which a people put their trust need not have metaphysical validity nor be historically unimpeachable. If only it makes an appeal to a high sense of value in the individuals involved, it is sure to have the desired results. Rosenberg admits that there was a time when the early Christians possessed a faith which enabled them to endure all kinds of martyrdom and persecutions. That faith of theirs was a "myth," in the sense that it served as an organizing principle. And it enabled them to conquer. In the same way, at a later date it was the organizing power of a "myth" which gave Luther and the Reformers their success in laying the foundations of western Nordic culture. These myths have had their day. "But today there has come to awakening a new faith: the myth of blood . . . Outstanding among such faiths is this one, that the Nordic blood exemplifies every mystery necessary
to displace and supersede the old sacraments of the Church" (Der Mythus—Hoheneichen, München, p. 114). "The biggest discovery of our days is doubtless the belief rooted very deeply that the Blood, the Race, is a decisive factor directing the attitude of the individuals as well as that of nations in the intellectual and political fights on this earth; to be more exact: that it was the Northern Race which once wandered away from Europe to Iran and India, which once produced Hellas, which under altered conditions built the Roman State in the same way as the European states were erected on the substratum of the Germanic tribes. It is in these tribes that we find the origin of their most valuable thoughts and ideas and to whom we more or less trace back the lineage of the more cultured elements of North America." (From an abstract of "Der Mythus," furnished Charles S. Macfarland by one of Rosenberg's associates, and quoted in his book, The New Church and the New Germany, pp. 152-3).

"For Aryan India gave to the world a metaphysics which, for depth, has never again been equalled; Aryan Persia poetized for us the myth of religion, upon which we still draw for strength; Greece dreamed dreams of beauty, the creation of which never again will be equalled for their perfection; Italian Rome has given us the example of a world-state. And Germanic Europe has enriched the world with the most luminous of all human ideals—with the doctrine of the value of character as the foundation of all morals, with the jubilee concerning the supreme value of the Nordic essence—namely, the idea of freedom of conscience and of honor. It is for these values that a contest is being waged upon all battlefields and in all halls of learning, and if this idea does not gain the victory in the great approaching struggle, then Western civilization and its blood will perish like India and Greece have forever disappeared into chaos." (Mythus—pp. 114-5).

Christianity Hostile to This Myth

Consider next what Rosenberg represents as the gravest hindrance and danger for this "myth": It is both Roman Catholic and Protestant Christianity. Why? Because they have rooted themselves in ancient Syrian-Judaistic conceptions, which do not fit the spiritual architecture of Nordic Western culture. Rosenberg therefore calls both branches of the Christian Church "negative Christianity," for they have either side-tracked the basic Nordic ideas of honor, freedom, and duty, or have dulled their sharp edges. So that the only way in which Christianity can be preserved among the Nordic peoples is that Christianity itself be rebuilt into a German Christianity. That, he says, is the meaning of the present-day religious quest. (Mythus—p. 215).

This concept of honor, the essence of the Nordic soul, has incarnated itself in the Nordic viking, the Germanic knight, the Prussian officer, the German soldier, and the German farmer. But in addition it manifests itself in the German mystic. For the essence of mysticism is spiritual freedom. And the greatest sin of Protestantism is that instead of giving heed to the joyous message of the German mystic, it used all its resources to silence the mystic strain, and in its place exalted the Old Testament, and made it a book of the people, and deified the text of the Jewish Scriptures. Therefore the call of the hour for the Nordic soul is to return to its holy and blessed apostle, Meister Eckhart, and to the aristocratic idea of the soul which he proclaimed when he said:

"I am the ground of my own being, both in its eternal and temporal aspects. . . . In accordance with my eternal generation I have been from eternity, am now eternal and will remain such. . . . At my birth all things came into being, so that I am not only the source of my own being, but of all other things as well. If I so desired, I could cease to be, and thereby cause all things to cease their existence. If I did not exist, then God Himself would cease to exist." (Mythus, p. 225.)

If we now ask why Rosenberg thus exalts Eckhart, he furnishes us with a ready reply—because his critique of Christianity furnishes such a ready handle for rejection of the Christian Church of today. For he goes on to say:

"With a religion, ethics and a critical theory of knowledge definitely antagonistic to Roman Catholic conceptions, Eckhart consciously and bluntly separates himself from the basic injunctions of the Roman Catholic Church as well as from the later Lutheran Church. For in the place of the static conceptions representing the Judaistic-Catholic tradition, Eckhart substitutes the dynamics of the Nordic soul; in the place of the doctrine of subordination and salvation by becoming slaves, he preaches the doctrine of the freedom of the soul; for the presumptuous teaching of the Church that God in Christ has died in our stead, he substituted the concepts of honor and the nobility of inner personality; in the place of an ecstatic, but wholly submissive love (for God) he substituted the aristocratic ideal of personal self-sufficiency. In short: it is in the conceptions of Eckhart, the mystic, that the Judaistic world-view which in all its history has been blessed by the Christian Church, has been supplanted by the Western-Nordic conception of the infinite value of the Germanic soul, the Nordic race." (Mythus, p. 232.)

But because the Christian Church suppressed this German mysticism in its religious expression, it took another course for its expression, namely, art. Hence, in course of time it manifested itself in German music, literature and philosophy, e.g. in the souls of Bach, Beethoven, Goethe, and Immanuel Kant. (Mythus, pp. 256-7).

Rosenberg's Attack on Christianity

We now pass on to Rosenberg's more pointed critique of Christianity. The great task of the present for Germans, he tells us, is to revive all this which answers to its essential racial genius, and to lop off all those foreign elements which have been foisted upon the German soul in the Judaistic-Christian tradition. In fact, in doing this the German people would be reviving the genuine spirit of Lutheranism. For Luther's great accomplishment was twofold—the destruction of priestly domination and the Germanization of Christianity. What the
younger generation of Germans desire more than anything else is

"to see the great personality of the founder of Christianity in his true greatness, without the falsifying additions of Judaistic zealots like Matthew, materialistic Rabbis like Paul, African jurists like Tertullian, or the meaningless interpretations with which an Augustine has weighted down the Church. The younger generation wishes to comprehend Christianity in terms of its own being, derive it from purely German values, which in the nature of the case is its privilege." (Mythus, p. 12-3.)

To be specific: the Christian doctrine of original sin is an impossible dogma among a racially pure and strong people such as the Nordic peoples are, because for

"a people with an unbroken racial character the doctrine of original sin is a conundrum, since in such a nation there lives a confident faith in itself and in its will to destiny. Neither Homer's heroes nor the ancient Indians nor the Germans of Tacitus' day acknowledged any sinfulness. Persistent sin-sults will need to be carried out to remove from its essence of the message of Jesus, the concept which from purely German values, which in the nature of the case is its privilege." (Mythus, p. 12-3.)

One of the greatest dangers threatening German Christianity is the deification of the Jews, of which the Christian Church is guilty, a deification of a people which for years have attached themselves as parasites upon our German body politic and who must be shaken off at all cost (Mythus, p. 12).

**Jesus Not of Jewish Birth**

Consequently, once for all the Old Testament will have to be abrogated as a source of revelation. Likewise relentless textual criticism of the New Testament will need to be carried out to remove from its pages all accounts which are clearly superstitious. And, in addition, a true picture of Jesus must be forthcoming from such a study, a picture in which Jesus will appear as self-conscious Lord in the best and highest sense of the term.

"And as for Jesus' origin, as Chamberlain and Delitzsch have shown, there is not the slightest ground for considering that Jesus was of Jewish descent, even if it is true that he grew up in the midst of a Jewish environment. A few interesting results of research on this point may be found in the work of Dr. E. Jung, *The Historical Personality of Jesus*, München, 1924. The writer quotes the Syrian-Christian preacher Ephraim (4th century) as saying that Jesus' mother was from the tribe of Dan, but that his father was a Roman, Ephraim does not see anything dishonorable in this, and adds: 'Thus, Jesus sprang from two of the most prominent and notable peoples, on the maternal side he was a Syrian, and on the paternal side a Roman.' Ephraim advances these ideas as universally known and acknowledged." (Mythus, footnote, p. 76.)

Consequently, says Rosenberg, painters in Europe have ceased to portray Jesus with Jewish characteristics. In all lands of the Nordic West Jesus is painted as thin, tall, blond, steeple-browed and small-headed. The Gospel of Mark probably contains the essence of the message of Jesus, the concept which makes human beings children of God instead of his serfs, as the Semitic theory would have it. Above all, Mark knows nothing of a Jesus who is a fullfiller of the Jewish messianic thought which Matthew and Paul have shared with us to the sorrow of the Western world. Jesus forbade his disciples to say such things as that he was the Messiah. Our churches which follow Paul are therefore in essence not Christian, but the creation of the Jewish-Syrian apostle. (Douglass—*God Among the Germans*, p. 41).

**The Deification of the State**

In conclusion we may say that, when a choice needs to be made between the voice of God speaking in the heart of one of his children, as taught therein by the Word of God, and the voice of the State, if he happens to live in the Germany of today, he is bound to give heed to the latter voice or suffer the consequences. For Rosenberg, the theologian, philosopher, editor, author, and propagandist, defining the religious and philosophical background of Hitler's political and economic program writes:

"No act of a German church can be approved which above all is not subservient to the security of nationality (Volksstum). In this way it becomes evident what an irreconcilable antipathy there must of necessity exist against any conception which openly declares that ecclesiastical considerations supersede the interests of the nation." (Mythus, p. 606.)

It is only against the background of a totalitarian ideology such as this that we can understand what has befallen pastor Martin Niemöller and men of his stripe. That the course of events in Austria, in the days ahead, will not differ a hair's breadth from those which have already transpired in Germany during the last four years, is already evidenced by the fact that the conqueror has no more than set foot upon Austrian soil than we see it reported that Cardinal Innitzer, primate of the Catholic Church in Austria has been put under "protective" arrest, and that the archbishop of Salzburg has also been arrested.

And why is this all? It is because, without respect of persons, every dweller within the borders of the German Reich must confess that:

"I believe in Germany, God's other beloved son, God of himself conceived beneath the Nordic heavens; born between the Alps and the sea, suffered under popes and worshippers of Mammon, libeled, mishandled and impoverished, tortured by devils of all varieties to the gates of hell, after decades of poverty and misery it has risen again from political and national death, ascended into the spiritual and intellectual community of Eckhart, Bach and Goethe, and sitteth between the great Brother of Nietzsche to the right hand of God the Father Almighty. Thence it shall come in its sacred character to judge those alive and dead."
CHAINS OF OUR OWN FORGING

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The world, which for decades has been opening up for us, extending our horizons, increasing the abundance that has been ours as the local environment became national and international, seems today to be closing in upon us, to be falling in upon us, to be becoming smaller, even meaner. Consider the depression and then the recession here at home; consider the succession of great world catastrophes and crises, the present chaos in the world at large.

Finding Scapegoats

As scapegoats are always easily found so causes for the present situation or situations readily present themselves. Critics have informed us that in the period before 1933 we suffered from insufficient regulation and control, that today the millstone of regulation and control, if not removed, will carry us down to certain death. In the years before 1929 taxes may have been inadequate we are told, today it is said the burden of taxes is crushing industry and the nation. Laissez-faire once drew the fire of critics, now the extension of privilege, the protecting arms of a paternalistic government are regarded as causing the weakening of men, as causing the breaking of our economic, political, and moral fibre. And similarly the international situation of today is immediately, and apparently without further thought, charged to the account of such malefactors as Hitler, Mussolini and Stalin; to the opportunistic diplomatic policies of Great Britain or the selfishness of France; to the milk and water idealism, the naíve internationalism of the United States.

We are so impatient. In our analysis of the situation we recognize the obvious, the immediate causes but do not take time to discover the more remote and more fundamental causes. We do get at a part of the truth but the whole truth we do not, it seems, even care to know. We find fault with others, not with ourselves. We are easily led to calling names. We cannot see how others "can be so dumb." As in the apprehending and punishing of criminals (although criminals must most certainly be punished and do deserve to be punished) we are likely to lose our balance and join the pack in a lynching or a cry for revenge and then sit back and quietly ignore the whole situation out of which the crime arose, and for which we may be to blame, so in national and international affairs we can see one factor in the situation and ignore others. In prescribing remedies for the situation the same one-sidedness is manifest. Some immediately return to the old generalities, the old "isms," those of the economists for example. But others tell us that these are but little better than the quackeries of witch doctors. We must have nothing of the old faiths, the old pious wishes, they insist. We must have the attitude and the method of the laboratory scientist.

Certainly there is in the present world a call to understanding, to objectivity, to perspective—to the whole perspective, however, provided by knowledge and by faith. The present recession undoubtedly is a matter of lack of confidence caused by high taxes, uncertain government policies, etc. But it is far more than that, it is—merely to point out possibilities—a matter of unbalance between one industry and another, between production and consumption, between credit and credit control, between the resources of one nation and those of others. The present world situation can be explained in part in terms of the conduct of a Hitler, a Mussolini, for example. But the world situation is one into which the conduct of these men and of others fits, a situation which they can take advantage of because it plays into their hands. It is so easy to see the fault of others and never to recognize our own. We must be prepared not only to see the mote in the eyes of another but the beam in our own. Certain misunderstandings will then be cleared away.

Democracy Wounded in Its Own House

Twenty years ago it appeared that Democracy had finally "arrived." Nations seemed to vie with one another in their eagerness to set up at least the forms of democratic government. Today we can scarcely believe our eyes and ears. Democracy seems to be on the run. Such ingratitude, such lack of appreciation on the part of the world! We thought we had set the world a fine example of Democracy and democratic freedom, we had indeed even fought to help the rest of the world become democratic! But had we been truly democratic? Assuming for the moment that we were democratic within our own borders, the nations of the world could not detect much of the truly democratic in our attitude toward them. We were democratic only so long as it paid us to be and were quite unwilling to take a chance on giving other countries real opportunities of trade or of entrance of their nationals into this country. We fought "to make the world safe for Democracy" but we set the example of a very undemocratic war. We assumed that we and our allies were altogether in the right. We did not realize the extent to which the war was an expression of bitterness aroused by our actions, nor did we seem to realize how the terms of the peace treaty or an attitude toward the league of nations continued and intensified the bitterness both of our enemies and our allies. We have been aware of the trend to-
ward economic nationalism in Europe; we must indeed have realized, had we done any thinking at all, that such suffocating nationalism as the aftermath of the war produced must be unbearable if long continued. We now behold with horror the crashing of present economic and political frontiers and cry, Shame! Shame! It is a shame and the thought and conduct of some European leaders appears most reprehensible. But the action of a Hitler has perhaps this redeeming feature that it enlarges the central European area and market and thus contributes in this tragic fashion to an expanding world.

We Fear and Cultivate Collectivism

But all this we may ignore if we are to believe some of our commentators. We may live well and abundantly within our own confines and shut out the rest of the world. If only business men and for that matter the nation as a whole could be set at rest! Men are so jittery that they can not act. Remove men's fears and they can go ahead. Let us see.

We fear collectivism, recognizing quite rightly that it may mean a narrower, a less abundant, a more tyrannical world. We indicate quite pointedly that it rests on such false assumptions as the goodness of human nature and the all-sufficiency of the state. But there is all too frequently in the expression of our fears and of our denunciations an implication at least of an affirmation of the old liberalism which modern collectivism is combatting. And we do not yet seem to have learned what "orthodox" economists have always admitted (apparently however to forget it in the same breath) that the old liberalism was based on the assumption of a perfect individual, a perfect market, and equality of bargaining power. We deplore the fact that the present administration should be emphasizing reform when it should be encouraging recovery, but we do not realize, as Walter Lippmann insists in his new book The Good Society, that liberalism should if it had been consistent have given us a program of reform before it encouraged what its followers regarded as laissez-faire. And so, fearing the advance of a dread disease we do not first draw our hands from our own bosoms to see whether they are white or not. If men but took the time to consider and to reflect they might come to the conclusion that Berle and Means reach in The Modern Corporation and Private Property, and that Walter Lippmann reaches in the book just referred to, viz., that the first step toward collectivism was taken by those who have used the device of the modern corporation for almost every conceivable type of control. Lippmann contends that it is not machine industry that calls for state control but that it was the state granting privileges in and through the corporate charter that took the first step in the direction of collectivism. And so he concludes that our present system might more rightly be called a corporate rather than a capitalistic system.

Class Privileges and Tax Increase

We fear the present tendency to extend privileges to one economic class after another. This practice means, as critics rightly discern, the attaching of one leech or parasite after another to the already weakening body economic and political. And we become panic stricken as we view the eventual demise of the economic order. But we do not ask, or appear unwilling, to see who asked for and received privileges first on a large scale. Our protective tariff with its thousands of protected items has always been proclaimed as the safeguard of the public, it has, in fact, as Lippmann (a critic of our advancing collectivism) and many others have pointed out, safeguarded only those who lobbied until they got the privileges they wanted, and only incidentally, if ever, has it safeguarded the masses. It was, in fact, the entering wedge of privilege. Let some feed at the public trough and others will soon try to follow the example. Once privileges are extended people won't be satisfied until they are extended all around.

We are afraid of the enormous increase in taxation. So afraid are we in fact that we juggle our statistics on occasion using figures for the 1890's to compare with those of the year 1937 in order to leave the impression that the present increase is something new and radically wrong. Our government income had been increasing continuously in the period before 1929 and reached new "highs" then that have been passed only in the last two or three years. Admit, however, that this trend should cause concern, what have our economic texts been telling us for years but that the very nature of our present economic system and the massing of population which it demands have made increases in taxation inevitable. The present situation does certainly call for wisdom and restraint. A snowball rolling downhill gathers both mass and momentum.

Appreciating Our Liberties

We fear the very loss of our personal liberties, in all the world the possessions most dear to us. That there is such danger no one can deny. Witness the object lesson of Europe. But here again, do we seriously consider what possessions men seem to have treasured most in the past, and what possessions they, therefore, seem to have safeguarded most securely? What kind of liberty, after all, have men apparently been most concerned about? Certainly we have called for and we have had assurances of the protection of liberty of life, of speech, of religion, but millions in the world will cynically tell us, and the sensitive Christian soul will have to admit, that we have not excelled in the exercise of our spiritual liberties nor have we been much concerned about the real exercise of freedom until the exercise of this in the control of tangibles happened to be touched. The Christian will not only admit and deplore the loss of some of our privileges, some of our comforts today, he will most certainly point
to the danger of our losing our very opportunity to live as Christians would and should, to the danger in fact of a renewal of persecution. If he is at all reflective he will have to admit, however, that there has been little indication or expression in the past of Christian freedom in the sense of service of God and our fellow men, as well as of ourselves.

We need today, as we are frequently reminded, to insist on principles, and we must dare to fight for real principles of beauty, of goodness, of justice, and of truth even though they are disturbing. But we must be careful not to identify principles with present practices.

We cannot undo the past. And we cannot go on justifying Germany and Italy because they are doing what we have done in the past, nor go on justifying Labor and the government in all that they do because of what Capital has done. While countering new and wrong tendencies with firmness, with a willingness even to fight for what we consider the right, we must reveal to the world a new attitude and we must set the world a new example. We now want a free, an open world but we must live actively, freely, openly, expandingly ourselves.

The Present Outlook

Is the present hour an hour of despair? It is serious beyond doubt, but not so far from typical after all. Is it hopeless? No, such an attitude and such a policy as that of Secretary Hull in international economic and political relations holds some promise of success. In both international and national affairs we need understanding of and regard for others first, less of impatience, either to attempt something new or to criticise what is done. We are today afraid that we may lose our individual and national freedom. Have we ever really attempted to give expression to it?

THE DAY OF THE LORD

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PETER, in his First Epistle, writes “the end of all things is at hand.” In his Second Epistle we read, “But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” (1 Peter 4:7; 2 Peter 3:10).

These passages with their contexts seem to imply that the end spoken of comes on the day of the Lord and that that day is at hand. What, precisely, do these two expressions, “The day of the Lord” and “at hand” mean? We shall look first at the latter.

What Does “At Hand” Mean?

“The day of the Lord” occurs about a score of times in Old Testament prophecy and about half as many times, in slightly varying forms, in the New Testament. Sometimes, in the Old Testament, it is said to be “at hand.” (See Isa. 13:6; Joel 1:15; 2:1, etc.; Obadiah 15; Zeph. 1:7, 14). For some ordinary occurrences see Isa. 2:12; 13:9; Amos 5:18-20; Zech. 14:1. Peter also tells us that “the end of all things is at hand,” and it is also obvious (see Acts 2:20) that the fulfillment of all The Day of the Lord predictions did not come to pass in the generation to which they were spoken. It is necessary therefore to ascertain what the words “at hand” mean, particularly as they occur in connection with “The day of the Lord.”

The words “at hand,” when not applicable to person or place, are generally taken to be synonymous with impending. The Standard Dictionary illustrates impending by an historic example. Livingstone wrote in his journal, “Three times in one day was I delivered from impending death.” An event may be impending and yet never happen. It would seem, however, that the events which are said in Scripture to be “at hand” were all intended to be fulfilled. The words when used in reference to events which transpire wholly on the earthly plane seem to mean that the predicted event is not merely impending but also certain to arrive within the limits of the generation then living.

But the earthly plane, or sphere of existence, is of an entirely different quality from that of the spiritual and the eternal, and so when God says that spiritual, transcendent or cosmic events are at hand it may mean that they are near in the most real and ultimate sense and yet in a sense that we cannot adequately understand, or give full expression to in our symbols of speech.

Judgment Impending, Yet Conditioned

Impending judgment for person, city, nation or the world may, like the Sword of Damocles, be hanging on a thread over our heads. Unseen and unheard by men, the breath of the Almighty can break that thread and usher in the day of doom. But ten men are praying and then others join. There comes a revival of religion which postpones the impending doom. But the Sword still hangs. Perhaps it is visible only to faith—faith in the faithfulness of God to his threatenings as well as to His promises. Faith sees the strength of that thread to be as strong as the promises are sure. Where there exists an abso-
lute or unconditional promise that promise will most certainly be fulfilled to the letter.

Except where otherwise clearly stated, all God's promises to persons, places, nations or generations are conditional on faith and obedience, while all God's threatenings are conditional on repentance. But there are other factors in the divine plan of the ages which our little intellects cannot grasp, nor our words adequately express.

All the pent up powers of a mighty monarch are ready to break upon the head of a rebellious subject, or neighbor, and are being held in leash by the solicitation of a beloved friend who is also the friend of the offending party. Are these weapons of destruction any less real or less ready for slaughter because they are, for the moment, held in check by the earnest entreaties of the intercessor? Surely not.

When John and Jesus announced that the kingdom of heaven was at hand, they seemed to imply that the person who heard those tidings of great joy and who believed might then and there see and enter the kingdom. So with a community, generation, nation or even the whole world. On the other hand, since the Advent, although the kingdom is always at hand and even present on earth, yet the person, nation or place may never see it or enter into it.

When the expression "at hand" is used in reference to some person or event which is wholly on the same plane of existence as men in the flesh, or as ordinary events of history, then, it would seem, we must understand it in the simple literal sense. It is impending and certain to come soon. When, however, it is used in reference to some person or event which is transcendent, then, it would seem, we must allow the necessary scope in our views and definitions to meet these transcendent conditions. The words then assume a more enigmatic form. We shall, however, return to this topic when we have looked more closely at the specific concept which is the theme of our present study.

**The Double or Manifold Sense**

It will be necessary, as we proceed, to notice some conflicting views, chiefly two: first, that "the day of the Lord" is merely a convenient expression to designate any time of special divine visitation; second, that it is a specific prophetic title which always means, in the ultimate sense, a future, extended period of earthly history prior to the final resurrection and Judgment Day.

The wide diversity and uncertainty among conservative expositors prove disconcerting to the earnest Bible student and seem to indicate that the subject needs to be clarified. Our study may not accomplish much in this direction but may direct attention to the necessity.

Now the word *end* may mean the *purpose* or design in human history, it may mean the *terminating point* of life or history, or it may mean the destruction or annihilation (if that were possible) of men or the world. But if we take a phrase such as "the end of the world" literally, surely it can mean only one thing. What it does mean must be determined by the meaning of the words *end* and *world*, which, in turn, must be determined by the context. Such biblical phrases as the "end of the world" and the "end of all things" can have only meaning when used in their primary or literal sense.

Now it seems obvious that Peter means by "the end of all things" the effects of the conflagration he so vividly describes in his Second Epistle. This happens on the *Day of the Lord*. Now it would seem that in order to the understanding and appreciation of Scripture and the identification of *fulfilled* prophecy, titles such as this should always bear the same meaning and, when used literally, apply to the same event or time. In what manner, then, is it used in Prophecy when it is applied, as it sometimes is, to other times or events?

**Symbol and Reality**

The view that Truth and Reality have to do chiefly with the sphere of the earthly, the visible, or the sensuous, is not the position of the true Christian. Ultimate Truth deals with the transcendent sphere of Reality, which is indeed both the primary and the ultimate. The earthly is but the symbol, or the local and temporary expression or condition of the reality. Thus we find the great truths of Redemption exhibited in the Old Testament symbolic sacrificial system. Need we wonder then if we find the great moral truths exhibited, in symbol, on the earthly plane, in Old Testament prophecy and history. I am not now referring to the Old Testament types and ceremonies. That is another department of Bible study.

Now if the "Day of the Lord" can be applied literally to any day of divine visitation, past, present or future; then, of course, no problem exists as to the Scriptural use of the phrase. This seems to be a rather free and easy method of dealing with such a significant expression.

Peter, in his second Epistle, when speaking of the *Day of the Lord*, seems to be using "great plainness of speech." Let us assume then that he is using these words in their strictly literal sense and that "The day of the Lord" in Scripture, when used in the literal sense, always means a future point of time which will be accompanied by those cataclysmic physical phenomena so vividly described by Peter. Let us assume further that that day will put an end to, or terminate, earthly life and history on this planet as we now know it.

This assumption would imply that when this phrase is used, as it sometimes is, in reference to an historic event or time already past, it is always in a figurative sense. The true, or ultimate *Day of the Lord* is still future but there have been events in
history in which the finger of God is so manifestly seen that the use of this title, figuratively, in the parabolic, or poetic language of prophecy seems to be eminently fitting. Those past Days of the Lord, therefore, are symbols, or types of the one future great and dreadful Day of the Lord. Thus we find Peter on the day of Pentecost quoting Joel's prophecy of "That great and notable day of the Lord," and implying that it was then being fulfilled.

From any point of view, but especially from those of Old Testament prophecy, the harmony of Scripture and the interpretation of history, it is impossible to exaggerate the importance of that short critical period of history which ended with the destruction of Jerusalem by Titus. That awful event will no doubt ever remain the outstanding historic symbol of the future day which will wind up all earthly history and usher in the final and everlasting state of men.

The Last Trump

Some conservative expositors apply the prophecy in Peter's Second Epistle to the Destruction of Jerusalem by Titus. The new heavens and the new earth which follow would thus mean the Christian Era. This view hardly does justice to the obviously literal form of the context. Other orthodox commentators identify Joel's Day of the Lord, quoted in Peter's Pentecost sermon, with the whole period of the Era which began at Pentecost. This view seems to demand a double, or manifold, use of the words under review. Both these views agree in making the title apply to the kingdom which John and Jesus announced was at hand.

These views also seem to fail to fit into the title as it occurs several times in the New Testament, where, except in the case of Second Peter, it always seems to be associated with the future glorious Coming of Christ. One passage even states that the Day was not at hand (2 Thes. 2:2; A. R. V. "just at hand," E. R. V. "not now present"). The quotations which follow seem to correspond very closely with Peter's Second Epistle and also with the sense which, in this study, is taken to be the correct one.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them. . . . But ye brethren are not in darkness, that that day should overtake you as a thief." (1 Thes. 5:2-4.)

This passage is a continuation of the previous chapter where we read that "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God . . . " (1 Thes. 4:16), while this again obviously refers to the same event of which Paul writes in another place:

"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:22.) See also Rev. 20:11-15.

The Last Judgment Day

A consecutive chain of selected New Testament passages follows which seems to establish beyond a doubt the uniform sense in which the prophetic title "Day of the Lord" is used as applicable to the final resurrection, judgment, last day, and winding up of earthly history as presently constituted:

Matt. 16:26-27; also Mark 8:38. The Glorious Coming of Christ.
John 5:28-29. The Resurrection Hour for all that are in the graves. See also Matt. 22:30; Acts 24:15.


1 Cor. 1:8; 5:5; 2 Cor. 1:14. The Day of the Lord Jesus Christ. 'See also Phil. 1:6; 10; 2:16.
1 Cor. 15:51-54. The Last Trump.
1 Thes. 4:15 to 5:6. The Trump of God.
Heb. 12:25-29. The Removal of the Things that are Shaken.
1 Peter 4:7. "The end of all things is at hand." See also 1 Cor. 15:24.
Rev. 21:5-8. The Final Sentence of Bliss or Doom.

The Premillennial View

Most premillennialists seem to believe that the Day of the Lord means, or includes the Millennium, or future period of earthly history during which Christ will reign on earth after His glorious return. (See Our Hope, Jan. 1938, p. 496; also Scofield Reference Bible, p. 1349). Scofield in the same volume (p. 998) says:

"At hand" is never a positive affirmation that the person or thing said to be "at hand" will immediately appear, but only that no known or predicted event must intervene. When Christ appeared to the Jewish people, the next thing, in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom. In the knowledge of God, not yet disclosed, lay the rejection of the kingdom (and King), the long period of the mystery-form of the kingdom, the worldwide preaching of the cross, and the out-calling of the Church. But this was as yet locked up in the secret counsels of God (Matt. 13:11, 17; Eph. 3:3-10).

Notice now what Scofield does. He leaps over a long series of predicted events, among others, the Cross, Resurrection of Christ, Pentecost, the in-
gathering of the Gentiles, the Destruction of Jerusalem, as well as nearly two thousand years of history, and makes the earthly Messianic kingdom, said by John and Jesus to be “at hand,” to begin at the future glorious Coming of Christ. He ignores his own definition of “at hand” or he implies that none of these events had been predicted. At one point only does his definition agree with ours. The Day of the Lord comes at the Second Glorious Coming.

In his notes on The Day of the Lord, Scofield (p. 1349) sums up his connected chain of passages on this theme which includes both Testaments, as follows: “The day of Jehovah (called also, “that day” and “the great day”) is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire...” Here again he leaps over a still longer period of history and also the prophecies which were fulfilled prior to the Advent of our Lord.

Now the premillennialist seems to agree with us on the necessity of giving to the title “Day of the Lord” one specific meaning and applying it, in its literal form, always to one future point or period of time. He also, as we do, identifies it with the Second Coming. Moreover, when used in Old Testament prophecy in connection with an event or period already past, that is for him, as for us, an adumbration or emblem of the true and still future Day of the Lord. (See Scofield Reference Bible, p. 859).

But notice again what Scofield does. Instead of looking in a higher plane for the true Day of the Lord he looks for, and finds, it on the same earthly level as the symbol. If this method of interpreting the Old Testament symbolic ritual were carried out consistently it would mean the restoration during the millennium of the discarded Jewish sacrificial symbolism. This Scofield, with many premillenarians, admits (See p. 890 of his “Bible”).

The result of this method in the case of the topic now under review, as in the case of the sacrifices, is impossible of reconciliation with the plain teaching of the New Testament.

The Purpose of Prophecy

It remains to notice more particularly the purpose and teaching of these Day of the Lord prophecies. They were not written to teach us future history but to stir us up to present duty.

The nineteen centuries which have passed since the voice of prophecy became silent ought surely to show how little ground exists in Scripture for the view that earthly history is near its close, or that the Second Coming of Christ is said in Scripture to be certainly and necessarily, in the ordinary historical sense, imminent. It is true that the earthly history of the race is circumscribed by the Creation and the Judgment Day, but who can say that the years which intervene will be numbered in thousands or in tens of thousands. Scripture gives no ground to deny the possibility of the latter. If we would judge by the darkness which still shrouds large portions of the Oracles of God, even in orthodox Christian circles, we have ground for the probability that mankind is but in its infancy. We have no reason to believe that the ignorance is any less in the sphere of science. Certainly the possibilities in both spheres are immense and may well stir us up in diligent and hopeful labors for our Lord and for humanity. It is not enough to pray “Thy kingdom come.” God intends that men, with the promised help of the Holy Spirit, should work out their own salvation with fear and trembling (See Phil. 2:12-13).

Our Death and the Day of the Lord

The Day of the Lord if clearly apprehended, would be an effective weapon in the hands of the Church. No person, place, or nation can tell how soon the Day of Judgment may come for them. When it does come it will be, as Matthew Henry says, “a little Day of the Lord for them.” Another commentator writes, “To each man the end of all things is, even after our measure, at hand, for when he dies, the world dies for him... Oh foolish men, your buildings, trades, lands, matches, projects, how long all these? The end is at hand; therefore be sober and watch into prayer” (Robert Leighton on 1 Peter 4:7).

No man has assurance of this life even for a day. When the spirit leaves the tenement of clay the senses cease to operate; nor will they again function until soul and body are re-united in the eternal world on the Day of the Lord. That day therefore is “at hand” for every man in every age of time. It is the next cataclysmic event which looms before each person here on earth.

Scripture seems to make it clear that the ultimate destiny of every man is fixed before the spirit leaves the flesh. The transaction which fixes that destiny reaches into the realm which is not circumscribed by time and space. It is a transaction which begins a condition of existence which has no end. It is eternal life or eternal death. (John 5:24). “In the place where the tree falleth, there it shall lie.” “Behold, now is the day of salvation.”

“And I saw a great white throne, and him that sat upon it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead small and great, stand before God. . . . and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” (Rev. 20:11-15).

The Day of the Lord is literally the “last day,” whether we consider it as the day which will end temporal history and introduce the eternal state, or whether we consider it as the eternal state itself. In either case it is “at hand” in the sense of ultimate reality. How could this idea be put into concise and comprehensive terms more clearly than it has been done by Peter in the words, “The end of all things is at hand”? 
SPRING - LENT - EASTER

Joan Geisel Gardner

DARKNESS

There was darkness, gruesome darkness
On that dreadful day
When the sun failed of its shining
In horror at the way
The Lord of light was hissed and bruised and bled
Forsaken as one dead.

There was stillness, for no mortal moved
In that stygian deep,
The dark of night so pressing
Into the soul did steep;
"O God, My God, oh why hast Thou forsaken!"
All hell the Christ had taken.

And darkness gulfed the mind of all the twelve:
Did thus their King retreat?
Must all their confidence be shaken
And ended in defeat?
Their souls were sorrowing, uncomforted,
In darkness heart and head.

* * * * * * *

But oh!—it is no dream—dissolved the deep
Of earth’s most awful terror,
Light with new radiance now can sweep
Away all fear and error;
The cry, "Tis finished" brought light for you and me
Dispelling dark eternally.

THE SPEAR PRINTS

Pain was beside me and I turned my back
But then I knew it followed hard;
I looked the other way, and there was placed
A cross I wanted to discard.
I closed my eyes and like a little child
I hid my face within a weary arm,
I could not bear the hurt that twisting stabbed—
My soul cried in alarm.
Then Jesus came and I was made aware
That no one can avoid a share of pain;
I noticed spear-prints in His side, and turned
To face my struggle, and go on again.

RESIST TEMPTATION

"Ye have not yet resisted unto blood," the Master said,
And in Gethsemane the ground was red.
I heard a cry, "Let this cup pass from Me"
And its wrung answer, "Thy will it shall be."

KALEIDOSCOPE

The ploughman is turning and churning the soil
In dark molds of formless array
Where children were skating in colorful garb
Laughing and shouting at play;
But soon we will have for this now patient toil
Gardens where flowers will sway
In the zephyr-like breezes of spring, and again
Children run here and be gay.

NOT WITH GLIB WORDS

Springtime, and once more days of Lent
Long days in which our Savior spent
Himself, the Christ, in passion’s pain
For heedless sinners, souls to gain.

Sins unforgotten, like a storm
Tear at my vitals, quavering;
O impotence to keep the higher plane!
Despicable unstable wavering!
Crushed is my courage, and my pride laid low
That awful sense of shame, with blood to weep.
He was exceeding sorrowful to death
He in his passion, kept the painful path.

Not with glib words or fluent phrase
Can I refer to Lenten days;
We do but faintly understand—
O who can fully comprehend?

BLUE SKIES OF EASTER

O blue skies shining from eternal morrow,
We glimpse thy lustre with a finite glow;
Thy smile beholding we lay down our sorrow
Envisioning the joy unmarred by woe.

O skies of Easter blue to earth descending
In rapturous languor from the heavens above
Enfold us with thy warmth and springtime splendor
Endow us with thy warmth and springtime splendor

Tell us of Him who passed within thy portal
Upon that holy resurrection morn
Bringing new hope and peace to every mortal
Giving man power of the soul reborn.

Shine on us now, oh shades of springtime blending
With that benignant welcome of His face
And beam on us in radiance unending
On us, recipients of the Savior's grace.
GENESIS FOURTEEN
A REVIEW

Martin J. Wyngaarden, A.M., B.D.,Ph.D.
Professor of Old Testament, Calvin Seminary

THIS chapter of Genesis is concerned with Abraham's rescue of Lot and with Melchizedek. Under the title, "Genesis Fourteen, An Exegetico-Historical Study, Dr. J. H. Kroese, of Dokkum, Holland, presents a study of many matters of historical and theological interest, here concerned. The present work contains an investigation especially of the names of the four kings of the East, whose expedition resulted in the capture of Lot, and it investigates the names of their realms. The author comes to the conclusion that of the proper nouns thus studied, only Elam can be identified positively, from extra-Biblical materials. In many respects the work here under consideration is a feast of philology; perhaps an occasional item of the feast has been misplaced, but the after-dinner speeches are all the better.

Elam is a specialty of Prof. Dr. C. Van Gelderen of the Free University of Amsterdam. However, Dr. Kroese opposes some important positions of Dr. Van Gelderen in this work. As a matter of fact, the preface also acknowledges considerable indebtedness to Boëll, Thierry, and Wensinck of Leiden, and De Groot of the University of Groningen.

The learned author opposes the identification of Amrafel of Gen. 14:1 with Hammurabi, and adduces especially three lines of argument, philological, chronological, and political.

First, then, the philological argument stresses that Amrafel has a final L not found in Hammurabi, while Hammurabi begins with a certain kind of H that is lacking in the form Amrafel.

Secondly, the author does not adopt the chronological construction of Prof. Van Gelderen, which integrates the 430 years of Gal. 3:17 with Hammurabi, and adduces especially three lines of argument, philological, chronological, and political.

In the third place, the author stresses the political situation that Amrafel was a vassal of the king of Elam, as the Bible suggests, but that Hammurabi was an enemy of Elam, as the inscriptions show. Hence he seeks for Amrafel a friendly vassal of Elam. He finds such in Ibalpel, king of Eshnunna, in northern Mesopotamia, whose third successor had to bow to Hammurabi.

Amrafel and Hammurabi

What shall we say concerning these three arguments? Are they convincing?

In the first place, Ibalpel is a possibility for Amrafel, but the B and the R do not present such analogies in the Babylonian name that resembles Abram, with the same consonants as those in Abram. On the other hand, Hammurabi also occurs as Ammurabi or Ammurapi, more than once, as in the Sippar inscriptions, and De Groot notes in his book that the author of these inscriptions apparently writes the name "Amarapi-ilu, for Amrafel, would follow well known analogies, and account for the L at the end of Amrafel. Even if this ascribed deity to Amrafel, such a notion was not foreign to the ancient East, and oaths were sometimes sworn by the name of a king, giving such an oath legal standing in the realm. Babylonian proper names often occur in abbreviated form, as is shown in the Babylonian personal names published by A. T. Clay. Hence Amrafel remains a possible equivalent of one Babylonian way of writing Hammurabi.

Melchizedek may have written the name just that way, if he gave Abraham a receipt for the tithes. Receipts and similar business documents are common in Babylonian literature. The king of Sodom may also have given Abraham a receipt for the wealth returned to him by Abraham. And Abraham's confidantes may have desired some business document to validate their claim to a part of the spoils. Various copies may have been made, covering the business transactions involved, and thus Abraham would also get his copy.

In the second place, we come to the chronological argument. Here Dr. Kroese differs from Prof. Van Gelderen. But on Biblical and textual grounds, the position of Dr. Van Gelderen has much in its favor. For Prof. Van Gelderen's position allows for the integration of all the Biblical materials, since he follows Gal. 3:17 and reads Ex. 12:40 as found in the Septuagint. In fact the Septuagint and the ancient Samaritan Pentateuch both support the view of Prof. Van Gelderen. For the Samaritan Pentateuch tells us at Ex. 12:40: "Now the time that the children of Israel and their fathers dwelt in the land of Canaan and in Egypt was 430 years.” The Septuagint similarly has: "in Egypt and the land of Canaan.” These two authorities concerning the reading of Ex. 12:40 are much older than anything else that we possess, and probably superior here. It would be desirable that the American Revised Version read according to them, instead of according to the later Massoretic text, or that it presented this textual evidence in a marginal note.

With this, Gen. 15:13 and Acts 7:8 may be integrated, if we remember that the patriarchs in Palestine and the Israelites in Egypt were all sojourners in a land that was not theirs, and that they were all oftentimes in hardship, and that Palestine, even in the days of the patriarchs, was more or less within the political power, within the domain and under the yoke of Egypt.

Now Dr. Kroese prefers to follow the Massoretic text and not the Septuagint and the Samaritan Codex at Ex. 12:40; which is his privilege, if he can show its superiority and integrate it with the rest of Scripture. But on this score, he does not succeed. In fact, his formulations on this score are open to considerable objection. Speaking about Gal. 3:17, Dr. Kroese says the following: "Waarachi nulijk duiet in deze woorden van Paulus een historisch-chronologische opvatting der schriftgele­
den op" (p. 7). At another place he takes the following position: "Genoemde sporen bewijzen ongetwijfeld, dat stukken
van den Pentateuch bestonden, maar beletten niet aan te nemen dat vondsten te Jebus tot rectificatie van aanvullende aanleiding gaven" (p. 143). Dr. Kroeze's position, which also involves the rectification of Paul at Gal. 3:17, and of the Septuagint and the Samaritan Pentateuch at Ex. 12:40, certainly gives occasion for pause. It rejects the position of Prof. Van Gelderen, which allows for an integration of all the Biblical data, in a manner that is entirely in harmony with the Reformed view of inspiration. We are entirely on the side of Prof. Van Gelderen in this matter.

Dr. Kroeze adds 215 years for the patriarchs to the above 430 years, in order to get to his date of Abraham and of Ibalpel, whom he identifies with Amraphel, a couple of centuries before Hammurabi.

The Political Argument

In the third place, we wish to consider the political argument of the author. It is not likely that Elam kept the extensive kingdom of Ibalpel, in northern Mesopotamia, under control, except by force of arms. The short-lived supremacy of Elam over these wide stretches of northern Mesopotamia was certainly maintained with an army.

Although it can be proved that Hammurabi was hostile to Elam, it is an unsafe assumption to hold that Ibalpel was a vassal of Elam, except through military oppression of Ibalpel's vast realm, by the Elamites. Hammurabi remains a possiblity, philologically, chronologically, and politically, in identifying Amraphel. History offers many illustrations of rulers that are at war with each other at one time, and allies at another time, all according to the hope of plunder and spoil.

Nevertheless, Ibalpel also offers a possibility for identifying Amraphel, if a proper chronological reconstruction can be made. Assyriologists may redate their kings, as Egyptologists have retracted theirs, and in that event the identification of Ibalpel with Amraphel might gain in appropriateness. In fact, Assyriologists present a considerable variety of dates, even now,—so that a later date for Ibalpel might well become a further subject for investigation.

How old is Gen. 14?

There are two other items of Dr. Kroeze that we wish to take up here. They are the following two propositions:

First, Genesis 14 is the beginning of the revelation of God concerning the priesthood of man.

Second, Genesis 14 is not older than the other material out of which the first book of the Bible is built up. The first concerns Melchizedek, "priest of God Most High." Dr. Kroeze opposes higher critical views concerning Melchizedek. Understanding this proposition as a summary of that discussion, we are in hearty accord with Dr. Kroeze on this score.

The second proposition stands related to Dr. Kroeze's discussion that the content of Genesis 14 was found at Jebus-Jerusalem, by David and his men, after his capture of Jebus, and that this chapter was subsequently inserted into the book of Genesis.

If so, this chapter was originally written as an historical document. But if written by Melchizedek, it would at the same time be a receipt for the tithes he had received from Abraham. Or Abraham's confederates may have requested legal documents for their portions of the booty. At any rate, the chapter closes with the mention of the portion of these confederates, Aner, Eshcol, and Mamre. Or Abraham may have insisted on getting a document from the king of Sodom. The whole situation was such that people with Babylonian culture would be likely to make a document covering the entire situation. Witness the many very ancient business documents on clay tablets, Sumerian, Assyrian, Babylonian, including the extensive later ones of the Murashu sons. The early Babylonian tablets would be a matter of common knowledge to Abraham, "the Hebrew" from the East. Babylonian culture was also found in Palestine, as tablets excavated in Egypt and Palestine clearly show.

In such a document, it would be natural that Abraham would be designated as "the Hebrew," Gen. 14:13, seeing that all the other persons mentioned in Genesis 14 also regularly receive an epithet or description. It is, of course, possible that a copy of such a document would be deposited at Jebus-Jerusalem, according to the theory of Dr. Kroeze.

But Abraham, as the head of a tribe, might also keep his receipts and business documents. If Abraham possessed such a record or document, it is natural that it would become the property of Isaac and Jacob. Thus this chapter would become part of the book of Genesis in much the same manner as the other parts of the patriarchal narratives. In other words, it is not my opinion that this chapter was absent from the book of Genesis until the time of David, as Dr. Kroeze suggests. It would seem that the discussion on this point could bear reconsideration. It is more in line with the entire situation to hold that Genesis 14 was a part of the Genesis record from the days of Moses, and represented in the earlier literary inheritance.

Meanwhile, it may be said that the present volume is a very learned work, which, apart from the points raised, does honor to the writer. It represents many years of preparation for a task of great complexity, but also of much charm. May the Kingdom of God be abundantly enriched by his services, to the honor of God and of God's infallible Word.

JOAN GEISEL GARDNER

AWAKING IN JESUS

'Twill be a beautiful spring When they shall green Out of their long winter, Awaking in Jesus; Their faces beaming With a beautiful blend Of strangeness and familiarity; The Spirit rustling through the eternal freshness. Living streams swerving through the glory-garden of God.

* * * * * * *

In the midst of this never-ending Bethany Jesus; Lazurus; Our loved ones too. But ... no weeping.

ALBERT PIERSMA
LETTERS

INDIA, GANDHI, AND CHRIST


To the Editor, THE CALVIN FORUM,

My dear Mr. Bouma:

I am again by congratulating you very warmly on the truly excellent number of THE CALVIN FORUM that you and your staff brought out in January. Perusing its twenty-three pages even the most carping critic would be hard put to it in finding a real fault. I am not surprised that appreciative tilts are coming to you from many sources. I assure you that we and our Adoni friends continue to enjoy your fine publication which will probably be travelling much farther afield very soon. After a spell of reading THE CALVIN FORUM one is irresistibly reminded of the many happy and interesting contacts one was privileged to have with the Christian Reformed Church a year ago in Grand Rapids, Mich. The author obviously knows his (or her) India and writes with a rare insight into missionary life out here. The principal characters appear to be drawn with a fidelity and forcefulness that one does not usually meet with in "popular" novels on India. It is a book that I would recommend in particular to every budding missionary and anyone interested in the historic land of India. The next was a remarkably fine book, The Christ of the Cosmic Road, by Bas-tian Kruthof, whom many Calvinists will remember as a distinguished alumnus. The Reverend Kruthof has given the world a book that is not only well thought out and admirably written, but a volume that actually improves on one reads and on which makes one think hard. The author with his logical thinking and his undeniable sense of the poetic, gives his readers an intellectual and devotional treat while skillfully navigating a well-defined middle course between the perilous twin shoals of "fanatical Fundamentalism" and "licentious Liberalism." Having read Mr. Kruthof's splendid book once, I hope to be able to return to it again and again. We value the book more for its being an autographed gift from the talented author with whom and his charming wife we spent two most enjoyable days on our way back from India last summer.

Mentioning the concept of a cosmic Christ prompts me to say something about the work of the many Christian high schools and colleges throughout India and their attempts to present Christ in a well-balanced way. I am not surprised that appreciative tilts are coming to you from many sources. There are, however, changes taking place in the scope and activities of these fine institutions. Yes, the expression, "The Changing East," is rapidly becoming obsolete. Travel as you will all the way from Cairo to Colombo and on to Kobe, and you will find the erstwhile sleepy Orient rising itself as quickly as possible of its backwater to adjust itself to the challenge of Christian education in India—we find changes here too and not every change for the better. Not to be outdone by progressive America and Europe, we in India are going in for Liberalism! Our Christian schools are, alas, becoming increasingly "modern" and with the tendency towards compromise with the 5000-year-old Hindu philosophical systems, the rationalizing and humanizing of Christian doctrines and other "non-Christian" Hindu and Muslim susceptibilities, I fear that our Christian institutions of learning will no longer have the influence they did up to recent times. I am very glad to hear that you and your staff have undertaken to bring about a virile and undiluted presentation of the Christ that orthodox Christians have been brought up to regard as the only cosmic, universal, and personal Christ. I do not, of course, intend to imply that all Christian schools in India are tending away from the sound and orthodox, but my strictures will, I think, be perfectly justified in regard to the majority. I sincerely trust that the Christian Reformed schools, some of which I had the privilege of addressing, may remain untainted by the prevailing wave of "Liberalism," or "Modernism," call it what you will.

Your remarks anent Mr. Gandhi in the January issue are very much to the point. "The little old man of Wardha," despite advancing years, is still the "Father of the Nation" idol of the Indian public and remains a great force—especially since the "come-back" he so cleverly staged a few months back. I would not go so far as to say that the authorities in India have with appreciation, but listen they certainly do. Not even the Mahatma's worst enemies could accuse him of insincerity, but the fact remains that Mr. Gandhi is years ahead of the majority of the rank and file of Nationalists, and that his theories in connection with "Passive resistance," "Non-violence," and the like will for many years to come remain only theories. Civil disobedience has been initiated with Mr. Gandhi's pet ideas right in the forefront, but has failed, and I fear, will continue to fail so long as human nature remains what it is and men's passions are capable of being roused by agitators fomenting class or race war in the name of "freedom." The Rev. Clarence Bouma, Grand Rapids, Mich.

CALVINISM IN CALIFORNIA

COVENANT PRESBYTERIAN CHURCH
Addison and Grove—Berkeley
Rev. Robert K. Church, Minister

of . . . of . . . .

The Presbyterian Church of America

March 15, 1938.

The Rev. Clarence Bouma,
Grand Rapids, Mich.

My dear Mr. Bouma:

Your letter of March 3rd is now before me. Just a few days before your letter came, my wife and I were saying that THE CALVIN FORUM was the only paper to which we subscribe to, and that it was a shame to be without it. I will be able to return to it again and again. We value the book more for its being an autographed gift from the talented author with whom and his charming wife we spent two most enjoyable days on our way back from India last summer.

Mentioning the concept of a cosmic Christ prompts me to say something about the work of the many Christian high schools and colleges throughout India and their attempts to present Christ in a well-balanced way. I am not surprised that appreciative tilts are coming to you from many sources. There are, however, changes taking place in the scope and activities of these fine institutions. Yes, the expression, "The Changing East," is rapidly becoming obsolete. Travel as you will all the way from Cairo to Colombo and on to Kobe, and you will find the erstwhile sleepy Orient rising itself as quickly as possible of its backwater to adjust itself to the challenge of Christian education in India—we find changes here too and not every change for the better. Not to be outdone by progressive America and Europe, we in India are going in for Liberalism! Our Christian schools are, alas, becoming increasingly "modern" and with the tendency towards compromise with the 5000-year-old Hindu philosophical systems, the rationalizing and humanizing of Christian doctrines and other "non-Christian" Hindu and Muslim susceptibilities, I fear that our Christian institutions of learning will no longer have the influence they did up to recent times. I am very glad to hear that you and your staff have undertaken to bring about a virile and undiluted presentation of the Christ that orthodox Christians have been brought up to regard as the only cosmic, universal, and personal Christ. I do not, of course, intend to imply that all Christian schools in India are tending away from the sound and orthodox, but my strictures will, I think, be perfectly justified in regard to the majority. I sincerely trust that the Christian Reformed schools, some of which I had the privilege of addressing, may remain untainted by the prevailing wave of "Liberalism," or "Modernism," call it what you will.

Your remarks anent Mr. Gandhi in the January issue are very much to the point. "The little old man of Wardha," despite advancing years, is still the "Father of the Nation" idol of the Indian public and remains a great force—especially since the "come-back" he so cleverly staged a few months back. I would not go so far as to say that the authorities in India have with appreciation, but listen they certainly do. Not even the Mahatma's worst enemies could accuse him of insincerity, but the fact remains that Mr. Gandhi is years ahead of the majority of the rank and file of Nationalists, and that his theories in connection with "Passive resistance," "Non-violence," and the like will for many years to come remain only theories. Civil disobedience has been initiated with Mr. Gandhi's pet ideas right in the forefront, but has failed, and I fear, will continue to fail so long as human nature remains what it is and men's passions are capable of being roused by agitators fomenting class or race war in the name of "freedom." The Rev. Clarence Bouma, Grand Rapids, Mich.

CALVINISM IN CALIFORNIA

COVENANT PRESBYTERIAN CHURCH
Addison and Grove—Berkeley
Rev. Robert K. Church, Minister

of . . . of . . . .

The Presbyterian Church of America

March 15, 1938.

The Rev. Clarence Bouma,
Grand Rapids, Mich.

My dear Mr. Bouma:

Your letter of March 3rd is now before me. Just a few days before your letter came, my wife and I were saying that THE CALVIN FORUM was the only paper to which we subscribe to, and that it was a shame to be without it. I will be able to return to it again and again. We value the book more for its being an autographed gift from the talented author with whom and his charming wife we spent two most enjoyable days on our way back from India last summer.
I am grateful for my training under Dr. Machen and Dr. Van Til for this most important work. If you ever come to our city let us know so we can have you speak over the radio for us.

Your editorial on Wheaton College was excellent and apropos. Thank you again for all you have done for our cause. Be assured that we shall do all we can to make The Calvin Forum a western paper.

Sincerely,
ROBERT K. CHURCHILL.

A VOICE FROM CANADA
HOOPERS DRUG STORES
TORONTO

Dear Sirs:

Do you mind if I express appreciation of your devoting important space to a large part of the address of Lord Tweedsmuir before the Alliance of Reformed Churches, and because your paper circulates among important citizens in the Statesman and again as a great Scotch Canadian Statesman might give rise to slightly errant ideas of the government of Canada?

Canadian Statesmen are never “Lords” nor hereditary Peers, because Canadians are not eligible to those honours. Canadians are never appointed to the Governor’s office and Governors never become Canadians. They leave the country on the expiration of their terms, before the arrival of their successors, whom they pass upon the seas.

Yours very truly,
JOHN BURGESS.

AS TO “CHEAP RASCALITY”
GANADO MISSION
TO THE NAVAO INDIANS
Ganado, Arizona

March 15, 1938.

Dr. Clarence Bouma, Managing Editor,
The Calvin Forum,
Grand Rapids, Michigan.

My Dear Dr. Bouma:

Thank you very much for sending me the March number of The Calvin Forum, and congratulations on your fine article in protest of the article which appeared in Indians At Work. It’s high time that someone made an effective protest against such articles put out by our Government officials.

You perhaps know that Mr. Collier promised to print a retraction of McNickle’s article, and give it as much publicity as was given the article on LeFarge’s book, but so far I have not seen it.

I would like very much to have you send me 10 copies of The Calvin Forum for March, and kill me for them.

Very sincerely,
C. G. SALSBURY, Superintendent.


Prof. Clarence Bouma,
1511 Seminole Rd., SE.,
Grand Rapids, Michigan.

Dear Friend and Brother:

With deep interest I read your editorial in the current issue of The Calvin Forum on, “Is Christian Soul-Saving Cheap Rascality?” The reference in this editorial to what has taken shape in Greenbelt, a suburb of Washington, D. C., reminded me of a short notice occurring some months ago in The Reader’s Digest. This was to the effect that in the TVA project a city had been built by the authorities; a church also had been provided: a community church, and the charter provided that no other church building might be erected in that city.

Your reflections on the review of LaFarge’s The Enemy Gods by D’Arcy McNickle in a government publication have my full sympathy, and your call to arms finds a response within my soul. But how to go about this protest? Nicholas Beets gave expression to an idea which it seems to me might be applicable to your suggested action, too:

“Breng eenheid in uw werk, Wilt ge U met werkend vleien: De vuist treft beter, Dan tieningers uit te spreien.”

The question arises: Is there a possibility for the getting up of a unified, organized protest? I think it likely that you have considered this problem also, and that, perhaps, you have come to some plan. Hence my question for some advice in this direction. In the next place comes the question where we should lodge our protest(s). Write to our senators, to the Bureau of Indian Affairs, or to the President?

We live in dangerous times. May the Lord give you wisdom and courage to testify in Christian leadership. May our nation turn away from the vain philosophies of men that vision may return without which nations must perish.

Fraternally yours,
A. S. DE JONG.

(Note: In a case of this kind individual protests of persons, organizations, and bodies will be fully as effective as a mass protest. The latter is readily interpreted as having been sponsored by some one person or group. Undoubtedly such protests are best lodged with the Bureau of Indian Affairs—Mr. John Collier, Commissioner—and with one’s own congressmen and senators.—Epsum.)

BOOKS

A WHOLESALE STORY


THIS is a Christian novel. And Christian novels are rare. The story places us in the mountains of Virginia, shortly after the Civil War. The thread is found in the progress of a mountain feud which was made more bitter still by the War and by the more questionable members of the families involved.

Eric Brown, a Christian newspaper man, enters these mountains for rest and for the purpose of writing a book. He becomes a friend of the two embittered families. He married the daughter of one of the families and his brother marries a daughter of the other. And by his persistent Christianity he proves to be an agent in the hand of God to settle the dispute and to reconcile the parties concerned. But this takes place only after he himself was seriously wounded and after a son of one of the families was killed when he interceded in behalf of a member of the opposite party. This man stood between his cousin of disreputable character and the party whom he planned to kill and took the bullet meant for the latter. It is from this sacrificial intercession that the book received its title.

It’s a good story. It isn’t hair-raising. It will occasion no nervous restlessness. There is no slushy love story. It simply breathes a wholesome Christian atmosphere. It’s chaste. It’s instructive. It’s edifying.

H. S.

LIFE VARIENGATED


HERE is a series of twelve reflections upon themes that should be of interest to every man. Here they are: I Sit Down with Life—Can We Still Believe—The Hunger for God—Unashamed and Unafraid—The Power of Religion—The Search for Serenity—Tinkering with Morals—The Revolt
Against Pain—What's Right with the Church—We Shall Live and Meet Again—So Little Comes of it—Standing Up to Life. It would be practically impossible to give a résumé of these chapters and it is not necessary. The themes, being appropriately selected, in each case reflect the materials they contain.

The reading of the book left me with the following reflections: 1st, The author must have had a tremendously rich and varied experience. He obviously knows men and the problems which they have wrestled with. And it is from his vast experience as a Christian leader and from his understanding of men, that he draws his material. This is both the book's virtue and its fault. Christian messages should stress the Scriptures as their source rather than human religious experience. In one of the chapters, the author speaks of an unmastered ship hopelessly at sea. At times the critic may be inclined to wonder whether the author's thoughts would not have run truer had the Bible thrown more direct light upon the problems. 2nd, The volume is brimful of practical suggestions as to how to deal with men and their spiritual and moral problems. It's an apologia for the Christian way of thinking and doing things. It's a course in practical religious psychology. But psychology is so personal and subjective, that it will require a Dr. Sizoo to make successful use of Sizoo's technique. 3rd, It is beautifully written. Complex and compound sentences are rare. It is not padded with illustrations and stories, and yet it reads easily. Any man interested in men and religion will read this book with pleasure and profit. 

H. S.

BOOKS IN BRIEF


This 388-page manual is a commentary on the official constitution (church order) of the Reformed Churches in the Netherlands. Since the Reformed and Christian Reformed Churches in America have a constitution which, barring slight revisions, is in the main the same, this manual has its value for ministers of those churches. A useful 28-page alphabetical index has been added in this second edition.


This little book of about 100 pages contains the text of all of Jesus' parables, prefaced by quotations from various writers on the parables as such.

De Catechismus van Calvin. Uit het Fransch vertaald, door Do. J. J. de Ruyter, Jr. Bosch & Keunen, Baarn, Netherlands. Price f 0.90.

This 71-page booklet is a Dutch translation of the well-known Genevan Catechism, also known as the Catechism of Calvin, which he wrote in 1542 (French) and 1545 (Latin). It is one of the best-known of the Calvinistic Catechisms before the Heidelberg and Westminster Shorter were in existence, for both of which it served as a model. It begins with the identical question as does the Westminster Shorter.


This is a careful, scholarly, verse-by-verse exegesis of the Epistle to the Philippians by the Professor of the New Testament at the Theological School of the Reformed Churches of the Netherlands located at Kampen. It is a volume in a series covering the entire New Testament, under the editorship of the present author and Professor F. W. Grosheide, who occupies the New Testament Chair at the Free University of Amsterdam. Here is exegesis that is solid, scholarly, Reformed. Every minister ought to have these commentaries, although it must be confessed that the price is high.

Janske New and Old. By Julius Bodensteck. Lutheran Book Concern, Columbus, O., 1938. $0.75.

This little book of 111 pages gives a popular and brief statement of the beliefs and errors of some of the sects of our land. It treats successively, but very briefly, of Christian Science, Spiritism, Adventism, Russellism, Mormonism, Unitarianism, Theosophy, and some Communist Sects. In good Protestant fashion, Premillennialism is here also treated as an error. The criticism is from the orthodox point of view. A good little book for Sunday School libraries, but not half so good or full as J. K. Van Baelen's Our Birthright and the Mess of Meat (Eerdmans, Grand Rapids).

Kuyper de Geweldige ... van Dichtbli. Door A. C. De Gooyer en Rudolf Van Reest. Bosch & Keunen, Baarn, Netherlands. pp. 44. f 0.48.

Intimate sketches and anecdotes from the life of Dr. Abraham Kuyper. A number of photos enhance the value of this interesting booklet.


Four edifying addresses written in Calvinistic spirit by the Rev. James Kidwell Popham, minister for 55 years of Galeed Chapel, Brighton, England; died last year at the age of 80, a loyal supporter of the Sovereign Grace Union.


Of the doctrinal standards of the Reformed Dutch Churches, whether in the Netherlands or abroad, the Canons of Dort are least familiar. These canons set forth the five points of Calvinism and repudiate the corresponding heresies of the Arminians as manifested at the time of the Synod of Dort. This book of the Rev. J. G. Feenstra of Scheveningen, a suburb of The Hague, is a commentary on these Canons and will serve admirably to deepen the understanding and appreciation of the distinct doctrines of the Reformed system—provided one is able to read the Dutch.

C. B.

RELIGIOUS NEWS AND VIEWS

For the last fifty years The World's Sunday School Association has met quadrennially. The next meeting is scheduled to be held in 1940 at Durban, South Africa. The Executive Committee feels that in view of the fact that there is so much of discord prevailing in different parts of the world and so many wars being waged, that no better theme for the convention could be selected than "God so loved the World." Many skeptics will be of the opinion that in view of the wars and rumors of wars, and in view of the reign of the god of hatred, bitterness, and divisions, the God of love must be exceedingly impotent. The present condition speaks to me far more forcibly of the God of judgment calling the individuals and the nations to repentance ere the clock strikes twelve.

In a recent test of about 18,500 high school students it became apparent that 91% could not name three O. T. prophets, 80% did not know who had been the first king of the Hebrews, and 65% did not know how many books there were in the Bible. That is a sad commentary upon the kind of training received in a Christian nation, especially since the Bible has
had a position second to none in shaping the thinking and consequently the destiny of men and nations. But the matter looks a bit darker still when one is informed that those attending Sunday School were only five per cent better informed than those that were not. That is a tremendous indictment against our Sunday Schools. They are not adequate. They are working against tremendous odds. They can’t hope to compete with the secularistic education obtained in the schools. The World’s Sunday School Association might face this problem in its meeting to be held at Durban.

- Two hundred ministers of the National Capital were recently received by President Roosevelt in his office. These ministers presented to him a resolution for a drive calling for “the revival and invigoration of those Christian virtues which undergird our national institutions,” “the arousal of all our people to the imperative necessity for a return to God,” and “the stressing of Christian virtues, to develop Christian qualities, and to restore spiritual values to their rightful place in American life.” The method that is favored is for every denomination to work among its own people. But why go to the President with a resolution like that? Are we actually beginning to concede that the government should take an active interest in our religious matters? The freedom of religion is virtually being surrendered by such unnecessary contacts with our President. If he were inclined toward dictatorial control of all American life, this sort of a ministerial gesture would be exceedingly welcome to him. Furthermore, the way toward the realization of those ideals incorporated in the resolution is not through nation-wide proclamation, but by driving home first of all the consciousness of men’s sins and inadequacies, and the sense of the need of the effectual working of the Spirit of God. One must see the darkness before he can appreciate the light.

- The Southern Filibuster Bloc in Washington succeeded after six weeks in having the anti-lynching legislation shelved to make way for the quarter billion deficiency relief bill. The obstructionists have interpreted the success of this filibustering “as a proof that the nation was not in favor of the measure.” Both the persistence of the South and the unique interpretation of the shelving of the anti-lynching bill are exceedingly strange. How representatives of our law-making machinery can actually work against a measure that insists upon lawful procedure and that frowns upon mobs taking the law in their own hands is beyond common sense! If Philip had had the spirit of these filibusterers, the Eunuch of Candace could never have received salvation through him.

- It is to the credit of the Association of Southern Women for the Prevention of Lynching, with headquarters at Atlanta, Georgia, that they have not become discouraged because of the sidetracking of the federal anti-lynching bill by their senators. They have decided to put into force a system of educating the public opinion in condemnation of the crime of lynching. They feel that the slower method is better anyway than that of federal interference in the prevention and prosecution of this crime. They are sure that this is a matter for each state to settle within its border and that each state can and will stamp out the curse. Yes, possibly. But the states have had many years to take care of this matter. And how many more Negroes will be unjustly lynched before the program of education will be successful? As long as Negroes are not properly evaluated as human beings, created in the image of God, the legal rights of the Negroes will be exceedingly difficult to concede.

- “May He who blesses our fathers, Abraham, Isaac, and Jacob, bless Pastor Martin Niemöller: We humbly ask that he be guarded from all harm and evil and that the eyes of his oppressors may be opened.” That was the prayer of the Rabbi Solomon Goldman. A Jew praying for a Protestant. This petition was made in response to an appeal by Rabbi Fox, who is president of the Chicago Rabbinical Association. Dr. Palmer, president of the Chicago Church Federation, and Rev. G. C. Stewart, Episcopal Bishop of Chicago, reminded the Chicago ministers that “this is the time to pray for freedom of Christian witness and worship.” These announcements illustrate strikingly that the liberalizing forces among many Jewish leaders have made them more tolerant. They can after all pray for the Gentiles. It is unfortunate that we have to become liberal in order to become deeply concerned about the lot of others who may be of a different faith. And these announcements also seem to manifest a conviction that prayer is more than a psychological exercise. There are forces to whom men turn when they are forced to concede that they are helpless before certain situations that they view with deep regret.

- A celebration of Brotherhood Day, sponsored by the Chicago Round Table of Jesus and Christians (and throughout the country by the National Conference of Jews and Christians) met during the third week of February. The object of the meeting was apparently to counteract the growing anti-Semitic movement in and around Chicago. We can look with a feeling of lofty superiority down upon the anti-Semitic tendencies in Germany. But the same spirit reigns in this land of the free. Human nature, German or American, remains pretty much the same. It may be well for these organizations who are sponsoring a better feeling between the Jew and the rest of the Americans, to face the problem squarely: Just what is there about the Jew that seems to make him unwanted? It can hardly be his religious distinctiveness. Judaism will compare very favorably with many other forms of religion that are tolerated in this country and that do not make the rest of the citizenry of this country hostile toward their adherents. Just what makes the Jew an object of resentment? Let that question be answered, and perhaps the Jews themselves will be able to do something about it.

- Attorney R. S. Kaplan of Gary, Ind., filed a bill with the civil authorities requesting an injunction restraining the American Deutscher Volksbund from soliciting members and holding meetings. Kaplan filed his bill as a citizen and a member of the Jewish faith, claiming that the Bund “endangers his happiness, good-will, and reputation.” The injunction was granted. The Bund decided to hold an organization meeting and it was feared that there might be rioting and bloodshed. The Hammond Park Board had granted permission for the use of the municipal auditorium for such a meeting, but it wisely withdrew when it realized the possibilities, and when it received protests from the German-American organizations, the American Legion, and other groups. The world may be getting smaller and the people of this world may be understanding one another more thoroughly, but racial prejudices persist. Blood still counts. Rapid means of communication and transportation have not made us brothers. The closer we get together the more we hate and fight.

- When the citizens of Vancouver approved a by-law for a $400,000 addition to the city school accommodation, Archbishop Duke raised the question of separate schools in the province. He stated that he reversed the injustice which the Catholics suffered in being compelled to pay for the public school system, while, for conscience sake, they had to build and equip their own public schools. However, the Yukon Territory which is under federal jurisdiction has a system in which the Roman Catholics enjoy the privilege of having parochial schools supported by public funds. Since there is now a proposal to absorb the Yukon Territory into the Province of British Columbia, in which Vancouver is located, it will be interesting to watch what happens to this Parochial School system in Yukon being supported by public funds. It will not take much of a prophet to predict that the burden of maintaining those schools will fall entirely upon the Catholic membership. But it raises the old question, Why must one pay for the exercise of his Christian liberty right where the matter is so crucial, namely, in the distinctive training of his children?

H. S.