Sex Education
   A Serious Youth Problem

Thomas Mann
   Artist and Social Philosophy

The Bread of God
   An Old Testament Study

Economic Control
   The Democratic Way

William of Orange
   Champion of Liberty

Letters

Reviews

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Verse

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May, 1939

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Brunner Leaves Princeton

The suddenness of Professor Emil Brunner’s departure from Princeton for Europe may have been occasioned in part by the uncertainties of the present international situation, the departure as such, it may rightfully be concluded, finds its explanation in other factors. These factors are theological and ecclesiastical. Brunner was brought to Princeton by President Mackay in the hope that after a trial year he might be induced to stay and lend distinction and glory to the faculty of this historic seminary. This would have been a triumph for the dialectic theology, of which both President Mackay and some others on the Seminary faculty are great admirers. It is a well-known fact that Professor Brunner has met with opposition not only from certain conservative Presbyterians throughout the country, but also from certain faculty members and students of the Seminary where he was a guest professor for the current school year. The popular acclaim with which he was received by others cannot obscure this fact. Although the sponsors of the “get-Brunner-for-Princeton” movement may not be eager to confess it, it is becoming apparent that the actual effect of the distinguished professor’s stay at Princeton this year has sharply brought to the fore the theological issue as to what historic Reformed theology in its genius really is and has forced the question into the Presbyterian mind whether the theological movement in which Barth and Brunner (despite their differences) are outstanding leaders can properly be said to carry forward the great Reformed tradition for which Princeton Seminary was justly famous and with which the names of Warfield and the Hodges were inseparably linked. In this respect the Brunner episode, strange though it may sound, might prove to have an effect not so much different essentially from the “defection” which led to the organization of Westminster Seminary, with the important difference that the former may have much wider repercussions within the Presbyterian Church in the U. S. A. than the latter so far has had. At least those of us who, with all due appreciation for the many splendid thrusts and blows which a man like Brunner has delivered at the idealism and immaneantism underlying much of modernist theology, are not at all of the opinion that the essentials of the great Reformed tradition are carried forward by him or the movement he represents, earnestly hope Princeton will not settle back into the slough of doctrinal indifference and “Presbyterian latitudinarianism” of which former President Stevenson was the chief representative in the days when Machen and Wilson—to mention no others—took their decisive step. The opportunity to face the real issue as to the future of a genuinely Reformed Theology at Princeton Seminary should not be allowed to pass. A great responsibility in the matter would seem to rest upon those distinguished members of the present Princeton faculty who raised their voice against the vagaries of the dialectic theology even when it seemed to be the popular thing to shout acclaim. It must be clear to many thoughtful minds in the Presbyterian Church in the U. S. A. that the issue of the relation and difference between “Barthianism” and Calvinism must be met. If Professor Brunner’s one year stay at Princeton should prove indirectly to have had some such effect, his stay will not have been in vain. C. B.

Youth and Sex Education

It is no alarmist judgment but a statement of sober fact that sex sin and sex crime are on the increase in our country. The laxity of adults in marital relations has its natural counterpart in looseness of sex morals among the youth. There is no use spending time and energy in the debate whether youth is more to blame than their elders. Both are to blame, and the sooner it is recognized the better. The problem, however, assumes its most acute form in the life of youth. Without for a moment glorifying the days of the past on the score of sex sin, even the blind can see that the present-day lax attitude toward questions of right and wrong in the sex life of youth is deteriorating and that the results are appalling. Conditions on this score in many high schools and colleges have of late years been found to be deplorable. Last year’s Harper publication, Youth and Sex, A Study of 1300 College Students, a factual book based upon
questionnaire information, is startling indeed. The saddest element in the entire picture is the almost total misapprehension of the magnitude of this moral problem and the blindness exhibited in the approach to its solution on the part of many leading writers and educators. Also in this field we are reaping the practical fruits of the Naturalism and Humanism of our day. One of the most common remedies proposed by many is the impartation of more factual knowledge to our youth about sex matters. Some propose lectures on sex anatomy, sex hygiene, and sex criminology in our high schools and colleges. As though youth did not know enough! They know too much—as far as mere information is concerned. What is needed is a moral tonic to balance up this excess of knowledge. It is a great fallacy to assume that the more our children and young people know about the functions and operations of the sex organs, the better their sex morals will be. Knowledge as mere factual information is not virtue, does not produce virtue, may—in fact—become the ally of sin and vice. The remedy for this growing evil of sex laxity lies in the moral and spiritual direction. The determining factor for struggling youth will ever lie not in the amount of knowledge he has acquired (though this, of course, is a needed element), but in the moral forces he can bring to bear in a situation of temptation. Modern behavioristic education, with its glorification of "scientific" naturalism and its repudiation of the verities of the Christian religion, upon which the great sanctions and restraints of our historic morality were based, is a demoralizing influence in the life of modern youth. It ridicules all restraints. It laughs supervision and discipline out of court as old-fashioned. It has taken God out of education. It has dropped the word "sin"—but not the reality!—out of its vocabulary. It has literally despoiled modern youth and robbed it of the very weapons with which alone the battle against temptation to sex sin can be fought successfully. Let the eyes of these blind leaders be opened, and let those who still have faith in God and his holy law and in the blessedness of keeping his ordinances—in the keeping of which is great reward!—strengthen the spiritual and moral restraints and sanctions so much needed by both adults and youth in the struggle against impurity and sex sin.

C. B.

Industrial Peace

Through Justice

EARNINGS and discussions now going on in both 1 houses of Congress and in their respective labor committees on the desirability of repealing or revising the Wagner Labor Relations Act must interest everyone interested in industrial peace through justice. It would appear that there is no justification for repeal; that such repeal—unless enactment of a new law conserving the main feature of the Act were assured—would constitute an injustice to labor; but that on various accounts there is real need of amending the Act because of its one-sidedness and its ambiguity. The main thrust of the Wagner Act, enacted into law July, 1935, would appear to be sound. Under its terms the right of the workingman to organize, to join a union of his own choosing, and to strike was safeguarded by law. That is a sound position to which everyone believing in fairness in the industrial struggle should assent. Employers should have no standing before the law in interfering with these rights. These rights have been recognized without question in practically all progressive countries of Europe, and European Christian employers and labor leaders have often expressed surprise that these rights had not until very recently been guaranteed to the American workingman. However, this is no justification for the decisions that have been rendered by the National Labor Relations Board under the alleged terms of the Wagner Act. Many of these decisions have been strikingly unfair to the employers, and the interference and pressure of this government agency has in many cases gone far beyond the limit of propriety. After receiving such encouragement from the White House and from its agency, the NLRB, it was not surprising that labor grew bold, that its radical elements took advantage of the situation, and that we witnessed an orgy of sit-down strikes. Under such conditions all talk of restoring confidence in business and industry as far as the co-operation of the employer was concerned seemed idle. The atmosphere has been cleared by the momentous decision of the United States Supreme Court rendered in February of this year by which the sit-down strike was outlawed. The court ruled that the sit-down strike has nothing as such to do with the workingman's right to strike, guaranteed to him under the terms of the Wagner Act, but that it is an illegal seizure of buildings in order to prevent their use by the employer and thus by acts of violence to compel the employer to submit. This has been a severe blow to the agitation of radical labor leaders, many of whom received great aid and comfort from the National Labor Relations Board. In fact, it is becoming increasingly clear that the trouble does not lie so much in the Act as in the Act, the trouble with the Act, however, being that it is too general. What is needed apparently is a further defining of the rights and duties of the two parties chiefly concerned, the employer and the employee. There are too many loopholes in the Act. It ought to be amended. The employer-employee relation is a mutual one, with rights and responsibilities on both sides. If it is true that the rights of the workingman had been ignored too long before enactment of the Wagner Law, it is now clear that under the rulings of the NLRB that law has been viewed onesidedly as guaranteeing rights only to workingmen and assigning duties only to the employer. This cannot make for industrial peace. It
is sincerely to be hoped that needed improvements may be effected in the Act before long. Industrial peace can only be had through industrial justice.

C. B.

**Americans Murder Chinese**

If anyone should say to us, Americans, that we are the allies of Japan in the mass murder now going on under the name of war in China, we would indignantly repudiate such a charge. Yet the charge is literally true. It is true despite the fact that our President and foreign office are on friendly terms with China and American protests against Japanese acts of aggression have been made again and again from Washington. It is true despite the fact that American business interests have suffered millions of dollars of losses and are facing closing markets in China all because of the present policy of the Japanese. It is true despite the fact that American missionary interests in China have suffered irreparable material and spiritual losses at the hands of the conquering Nipponese. It is true despite the fact that Japan by her wanton aggression on the Asiatic continent is blasting away at everything which we as a nation, together with Great Britain, have been able to achieve since the Boxer rebellion for building up relations of good-will and co-operation. It is true despite the fact that our American missionaries in China have almost to a man thrown in their lot with the suffering Chinese and have been spiritually rewarded for so doing. It is true despite the fact that sentiment in America is overwhelmingly, if not unanimously, on the side of the 420 million people in the Far East who under Chiang-kai-Shek are struggling for their freedom and independence. It is true despite the fact that America's sympathies are all with the world's democracies and against the totalitarian states, the mightiest of which have entered into an alliance of three, of which Japan is one. It is true despite the fact the President has just ordered our fleet to the Pacific, a move which, while involving no threat of war, can nevertheless be interpreted in no other way than as a curb upon the totalitarian and militaristic aggression of Japan. Despite all these facts, we are the allies of Japan in the cruel war it is waging against its huge but helpless neighbor. We are furnishing more than fifty percent of the sinews of war with- out which it would be impossible for that country to carry on in its wanton destruction and butchery. We furnish gasoline, planes, and especially scrap iron in large quantities to the enemies of the Chinese in order to enable them to rain death on helpless non-combatants in China, to whom our American missionaries seek to bring physical and spiritual healing. American missionary doctors find themselves in a position of being called to remove bits of American scrap iron from shrapnel wounds inflicted on the Chinese in Japanese air raids. How long will this hypocrisy continue? No, you cannot blame our President. His hands are tied. But how long will Congress allow the present "neutrality" law to stand? The terms of our present neutrality legislation are a travesty on neutrality, yes, and a mockery of all Christian moral standards.

C. B.

**Three Editorial Chips**

CHIP NO. 1. Repeatedly we receive requests for the one issue of our magazine which has been exhausted for more than three years. That issue is No. 2 of Vol. I (Sept., 1935). These requests come from subscribers who are eager to complete their files from the beginning. Just recently two such requests came in, one from Manchoukouo, the other from Minnesota. If anyone should be willing to surrender his copy of this issue, we shall be glad to hear from him.

CHIP NO. 2. There are a number of magazines which do not appear during the summer months, and others which send out their issues less frequently during that season. The summer reading of many people is rather light, if not in quantity then often in quality. The CALVIN FORUM has yielded to this trend of the times and has decided to put in its appearance twice instead of three times during the summer months. There will be a June-July and an August-September issue, the former to appear about the middle of June, and the latter toward the end of August. Each one of these issues will be larger than the usual single month numbers. If this innovation should not meet with the approval of our readers, we can return to the old system in the summer of 1940. Your next issue will hence be for the months June and July combined. It will be eight pages larger than the usual size, and you may look for it some time during the second half of next month.

CHIP NO. 3. For some time we have been desirous of putting on a real campaign to increase the circulation of our magazine. We deeply enjoy the welcome which THE CALVIN FORUM is receiving and the fine aid extended by our subscribers in increasing the circle of its readers. We are happy to announce that an outstanding Christian business man, who takes a deep interest in the success of THE CALVIN FORUM, has declared his readiness to give some of his valuable time and experience during the period of at least a year for the practical realization of a real expansion program, building up a wider circulation and making our magazine an effective agency in an ever-widening circle of influence. We bespeak your kind co-operation in this undertaking. Will you not show our magazine to your friends and send us the names and addresses of those who in your opinion ought to subscribe? We will do the rest.

C. B.
THOMAS MANN, ARTIST AND SOCIAL PHILOSOPHER

Bastian Kruithof
Hawthorne, New Jersey

THOMAS MANN has been called by some critics the greatest living man of letters. The literary world, always ill at ease when superlatives are whispered or hurled, will do well to let history decide on the value of such a statement. One need not be a prophet to say that Mann belongs and will belong with the great.

The German author was born in Lübeck, a great mercantile city, once head of the Hanseatic League. Thus Mann was brought up in the bourgeois tradition of a mercantile class with its good sense and its snobbery. He came to see, with the eye of an artist, the good side of this class, the morality and orderrliness, but also the vices. His ancestors were dealers in grain. His father was a senator of the city and twice its mayor. This man had married a woman of German and Portuguese-Creole extraction. The romantic strain becomes strongly evident in the son. Thomas inherited from his mother his passionate love for music.

His First Novel

Although young Mann hated school and was a poor student, he was not idle. He read Goethe, Schiller, and Heine and wrote poems and plays. When the boy was fifteen, his father died. The declining business was liquidated, and the family moved to Munich. At nineteen Thomas entered an insurance office “with the word ‘temporary’ in my heart.” The poet, Richard Dehmel, liked one of his stories and urged him to attend the university. Mann did so for a time, but his brother, Heinrich, an author in his own right and internationally known, urged him to come to Italy. There the younger brother enjoyed almost a year of leisure, that is, if reading and writing can be called leisure. He read the Russian novelists, wrote short stories, and began the writing of Buddenbrooks. He returned to Munich with the unfinished manuscript. While working on the staff of a literary paper, he continued the writing of his novel. When he sent the bulky pile of sheets to the publishers, they immediately suggested cutting, the usual way with publishers. But when Mann refused bluntly, they decided that the work should appear whole and in two volumes.

The book sold slowly at first. At the end of the first year the first printing of a thousand copies was sold. A few critics praised it. Then the publishers decided to place a one-volume edition on the market. Their faith was rewarded. The work began to sell very well. In fact during the three decades of the twentieth century over a million copies of Buddenbrooks have been sold. And translations have appeared in many countries. At the age of twenty-five Thomas Mann was a famous author.

Acclaimed in society Mann came to be regarded by the German people as their “teacher.” He married Katja Pringsheim, the daughter of a man who knew and loved Wagner. The successful author and his wife lived a well-to-do life shared in by the six children that came in time. Mann lectured throughout Europe and all the while kept writing as only the ingenious soul can because he must.

In 1924 The Magic Mountain appeared. The author had no intention of making this a big book. He began it during a stay in Davos, Switzerland, where his wife was trying to recuperate from an attack of catarrh. Then with the coming of the war he saw the vast implications of the theme, and took twelve years to finish it. Instead of reaching a small audience the book went into edition after edition. Ludwig Lewisohn says that it is “the first great novel toward the making of which have gone the full intellectual resources of the twentieth century.”

Mann, Hitler, and America

Two years after the appearance of this book the idea of the Joseph story came to Mann. He traveled to Egypt and Palestine, making the research of a scholar. The work grew gradually. He had almost finished the first volume when the Reichstag building went up in flames. Then Mann left Germany. He preferred the life of voluntary exile because he felt “the best ideals of the bourgeois tradition: freedom, social decency, the integrity of the individual conscience” were violated. As an intellectual descendant of Goethe he thought that Goethe’s Germany had passed. In Zurich he settled down to finish the Joseph story.

In 1929 Mann received the Nobel prize in literature. There is no question about his deserving it. The laurels were all his.

When Mann came to America in 1934, he was welcomed and honored and looked upon as the representative of the true Germany. Events showed that things were getting worse in that country. An article in a German paper attacked the German émigré writers. Mann replied in an article published in that paper on Feb. 3, 1936. He defended these writers and “denounced the present rulers of Germany as enemies of Christianity, of Occidental morality, of civilization itself.”

The sawdust heart of the Berlin paperhanger could not stand this charge. Mann was deprived of his citizenship, and the University of Bonn (her library has the latest in wall-paper designs!) struck his name from the roll of honorary doctors. On New Year’s day, 1937, Mann wrote a letter in which he denounced the Fascist ideology. It was published in America as a pamphlet: An Exchange of Letters.
Today Thomas Mann, at home in Princeton, is a living protest against a bad social order, and a protagonist of a good society in which the artist also is free. Harvard has honored him with the degree of Doctor of Letters. Czechoslovakia, before she was drowned like a kitten in Hitler's paste bucket, made him and his brother, Heinrich, and his son, Klaus, citizens. At that time Mann said: "I feel myself deeply rooted in the German national culture." The tragic note does not escape us.

"Buddenbrooks"

To read all or most of the works of Thomas Mann demands a girding of the loins. I really began by reading him backwards, and my reactions were mixed. I picked up Joseph and His Brothers and dropped it. Then after feeling shame I rushed in like the hero with the broken sword and read Joseph in Egypt. The two volumes fascinated me. Thereafter determination and zeal were my armorbearers. I must admit that moments which bordered on boredom were still my share. But even Homer affects me that way, especially when he recurrently dwells on what gushes from a man at the prick or thrust of a sword. The great writer can not sustain the reader's interest evenly. The greatest books have their peaks and valleys with desert stretches between. If I have not mastered Mann, I have at least mastered that aloofness which at times stands between us and the masters. May the following paragraphs as well as the preceding win many disciples in the great mission of letters.

Buddenbrooks was published in 1901. It is the story of four generations of a mercantile family living in Lübeck. Each character is harnessed to the grain business and to the bourgeois tradition and is consequently sacrificed. There is no opportunity for individual development. Thomas and Antonie, brother and sister, are the main characters. Antonie marries twice unsuccessfully, yet goes on upholding the family tradition. Her daughter's marriage, in which the mother is more interested than the daughter, is also a failure. There is something of the poetic-philosopher in Thomas, but he swallows it down for the sake of the business. The sea, that leaves no impress on Antonie, whispers to him. Yet he succumbs to life's averageness and correct dress. He dies of a toothache and complications. His wife, Gerda, is an exotic plant. She plays the piano and represents the charm and power of music. Her son, Hanno, also learns the language of the piano and represents the charm and power of music. Her son, Hanno, also learns the language of the piano and represents the charm and power of music. His wife, Gerda, is an exotic plant. She plays the piano and represents the charm and power of music. Her son, Hanno, also learns the language of the piano and represents the charm and power of music. His wife, Gerda, is an exotic plant.

"The Magic Mountain"

According to Slochower in his book, Three Ways of Modern Man, "The Magic Mountain is the last great statement of the vacillating liberalism of the German middle class."

This is a symbolic book. The mountain is "a world of pure appearance." The flat land below is the world of actuality, of business, and facts, and duties. Hans Castorp, who represents not only himself but also his times and contemporaries, comes up to the mountain to visit his cousin, Joachim, a consumptive. He intends to stay three weeks and remains seven years. He rather wants to stay; and when it is discovered that he himself has more than a tendency toward consumption, he accepts the situation calmly and even antici

The mountain and its eternal snows symbolize timelessness. Patients fall under the spell of the "Nirvana atmosphere" and spend their time talking about the weather, temperature, food, and thermometer readings. Contrasted with this absence in the flesh, or perhaps, absence in the spirit is "the inner sickness" of the place.

Thomas Mann has been called the heir of Goethe. But The Magic Mountain is Faust in reverse. Hans Castorp leaves the world for isolation whereas Faust left his study to find the world.

Joachim represents the practical Prussian who loves duty toward his country. He wants to leave the mountain to serve in the army. He does go down to the flat land, but after serving for a time he must return only to die of the disease. He has been compared to Valentine in Faust, returning to avenge his sister's loss of honor, only to die in the duel.

Another character in the book is Settembrini, who symbolizes the medieval-classical tradition. He is humanistic. He criticizes pure aestheticism as represented by the Magic Mountain and maintains that art must not separate itself from the world of fact. To him asceticism is unproductive.

Symbolic Characters

Naphtha strives with Settembrini for Castorp's soul. He represents the medieval Rome of Augustine and Aquinas. He is a Jew converted to Jesuitism. A paragraph from Slochower sums him up well. "In Leo Naphtha Mann represents the Jew who is both reactionary and revolutionary, the Jesuit who is both materialistic and spiritualistic, a man who combines modernism and medievalism, arrogance and fear, who contains recognizable features of the expressionistic movement, naturalism, unites aspects of Catholicism, Communism, and Fascism. In short, Naphtha is the profound composite symbol of the middle class which harbored all these elements within itself and which was actually to be manipulated toward various ends: wars, revolutions, and counter-revolutions. And Naphtha's turn from Marx to Hegel tells the political history of Germany from 1918 to 1933, from international to national socialism."

Clavdia Chauchat is the real tie that holds Castorp on the mountain. She symbolizes Russia before 1917. She is lazy, dreamy, unconventional, and free in her relation to her husband who lives somewhere on the flat land. Settembrini warns against
her, for she is to Hans, who never wins her, what Venus was to Tannhäuser and Circe to Odysseus.

And then there is Mijnheer Peeperkorn, a retired coffee-king, who likes gin and calls it burnt “bread.” He comes to the mountain with Clavdia, who had departed for a time. Not at all logical, he is a person-ality. He combines opposites and even tones down the two men who are struggling for Castorp’s soul. He represents life in a sort of Dionysian frenzy and finally commits suicide. He “personi-fies the sunset of the commercial ethic.” The water-fall at which he makes his greatest inarticulate speech, all gesture, no words, is Nature which is greater than man.

The book does not give us definite conclusions because Mann, his soul rocked by the war, had none to give. Settembrini and Naphtha are inconsistent. The former talks but does not act; the latter, a communist, lives in luxury, and finally in a duel turns the gun on himself. They both represent the word that is not changed into the deed. Castorp comes down from the mountain and enlists. In the midst of the fighting he sings the song of his homeland and his people, the lovely Lindenbaum. He is true to his forefathers after all in his compromise with the flat lands.

Mention in the book of a persecuted Jew and a Jew-hater and baiter shows Mann’s prophetic in-sight at a time when Hitler was not even a stable-sergeant.

The Magic Mountain is to me a challenging but not a gripping book. There were boring pages. But one needs commentaries to interpret Mann. With the light of these one begins to understand and consequently to enjoy even though no heroes jump from cliffs.

The Struggle between Business and Art

Stories of Three Decades is a volume of twenty-four stories written from 1897 to 1929. In these we find the recurrent theme which Mann loves so much: the struggle between business and art, the struggle between bourgeois horizontals and the quest for beauty.

Regardless of what the critics say, I consider “Little Herr Friedemann” a gem. A little deformed man who knows that he has no chance with women, falls in love with a beautiful woman. He sees her several times; she is cold, yet responsive. On a night that was made for love they meet at the river. When he falls on his knees before her, she shoves him to the ground and utters a scornful laugh. When she leaves he crawls to the river and lets the upper part of his body fall into the water. The quest for beauty ends in defeat.

In “The Dilettante” we meet a business man father and an artistic mother who loves music and the opera. Here is again the struggle between business and art. The son becomes a dilettante and is very unhappy.

“Tristan” is the story of a beautiful woman mar-ried to a philistine. Sinell, another character and an artistic soul, pictures the romantic setting from which she was taken. The woman has a child. Disease and death follow. Spinel writes the husband and reminds him of the romantic setting and the tragic results. The husband, of course, does not grasp the deep meaning at all.

In passing we should mention Mann’s keen inter-est in disease. That is evident in some of these stories, in the Magic Mountain, and in Buddenbrooks. In the last named book he has a whole chapter on typhoid.

“Death in Venice”

At the age of thirty-six Mann wrote “Death In Venice.” According to Clifton Fadiman this is “the most beautiful long story ever written.” It is not so much “written” as “played on a cello.”

A writer of a prose epic of Frederick the Great goes to Venice for a vacation and becomes infatu-ated with the beauty of a little Polish boy. He stays longer than he had expected. Cholera comes to the city. The man wants to warn the family. They stay on. One day the boy is beaten by one of his friends. He walks out into the sea to a sand-bar. The old man sits and watches him, and as the boy raises his arm in farewell, the old man dies. He succeeds in not returning to rigid Prussianism. But the beauty he craved is as illusive as it is infatuating. Like a Platonic ideal it beckons; unlike a Pla-tonic ideal it brings sorrow unto death.

“Mario and the Magician,” which appeared in 1929, is also more than a story. A magician holds an audience enthralled with his power to make people do his will on the platform. He makes a fool out of Mario. But once again in the aisle Mario takes his revenge and shoots the magician. Accord-ing to Fadiman this story “contrives to be an exami-nation into the freedom of the will, a reflection upon the nature of human tyranny, an allegory of Fas-cism.” This is again strong evidence of Mann’s great concern not only with the contemporary en-slavement of his people but with the brutality of force that endangers the life of man today.

The Maturity of a Master

In connection with this a paragraph from Clifton Fadiman is food and drink to an orthodox literary soul. “It is rather saddening to re-read these stories, for they are a living rebuke to the easy standards of our literary journalism. All our bright lads, the Hemingways, the Faulkners, the Wolfes, to whom we accord such eager admiration, seem to thin out and vanish before the absolute maturity of a master like Thomas Mann. Beside him, with all their vir-tues and talents, they appear uneducated. They do not, in Matthew Arnold’s phrase, ‘know enough.’ Perhaps they will never know enough. The secret of continued growth is given to very few writers in any generation. It is a secret to which Thomas Mann has the key.”

In a concluding article we shall consider Mann’s greatest achievement, that remarkable prose poem, the Joseph story.
IN the twenty-first chapter of Leviticus we meet with a curious expression: “the bread of God.” Of the priests it is said “they shall be holy unto their God: the bread of their God they do offer” (v. 6). Again in v. 8 we read: “for he offereth the bread of thy God”; similarly in v. 17 the expression occurs: “let him not approach to offer the bread of his God”; and in v. 22: “he shall eat the bread of his God.”

Nor are these verses the only ones which contain this expression, as we shall observe below.

What is meant by the expression “the bread of God”? As there seems to be some confusion as to its meaning, let us first examine the uses of the word “bread.”

The ordinary use of the word “bread,” lechem (with the Hebrew connotation of “food”), is that of food for men and by men.

We further find that “bread” is also used in a special sense in a God-man relation. In three different ways “bread” is thus used.

a. As food from God for man, Manna, provided by God in the wilderness. It is never called “bread of God,” but “bread from heaven” (Neh. 9:15; Ps. 105:40), or “the bread which Jehovah hath given you to eat” (Ex. 16:15).

b. As food from man to God. First the wave-offering. This offering, consisting of loaves of the first bread baked from the new crop, is never called “bread of God,” but, except by its common name wave-offering, “the bread of the first-fruits for a wave-offering before Jehovah” (Lev. 23:20).

Secondly the show-bread: twelve loaves to be placed daily in the sanctuary on a special table. Neither this is called “bread of God,” but plainly “showbread” (Ex. 25:30), or “the continual bread” (Num. 4:7), “the bread for a memorial” (Lev. 24:7), and “holy bread” (1 Sam. 21:4, 6).

As we see, the expression “bread of God” is never used in these instances.

c. As food, properly belonging to God, his share in the sacrifice, and consequently called “bread (or food) of God,” a strong possessive genitive being used. In the former instances a dative could be possible, but not a genitive.

**The Bread of God and Sacrifices**

The expression “the bread of God” (always in combination with a possessive pronoun) is found in the following passages:

Lev. 21: 6, 8, 17, 21, 22, in which the holiness of the priests is stressed: they are not to defile themselves: “for the offerings made by fire, the bread of their God they do offer, therefore shall they be holy” (v. 6).—they are not to marry certain women: “for he offereth the bread of thy God: he shall be holy unto thee” (v. 8);—they must be without blemish or physical defect: “let him not approach to offer the bread of his God” (v. 17);—“no man of the seed of Aaron, the priest, that hath a blemish, shall come nigh to offer the offerings of Jehovah made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God” (v. 21);—although he is allowed “to eat the bread of his God, both of the most holy and of the holy” (v. 22).

Lev. 22:25 forbids the sacrifice of a sick animal, even if it should be brought by a foreigner, a man who doesn’t know any better, and who, perhaps, was to offer animals to his god: “neither from the hand of a foreigner shall ye offer the bread of your God of any of these (blemished or sick animals); because their corruption is in them.”

Num. 28:2. “My oblation, my food (Hebr. lechem, bread) for my offerings, made by fire, of a sweet savor unto me shall ye observe to offer unto me in their due season.” This command is further specified in the next verses.

In these passages “the bread of God” is clearly identified with the sacrifices: “the offerings of Jehovah, made by fire,” without reference to the distinctive types of sacrifice, mentioned in the Levitical code.

**Connected with Peace-Offerings**

In Lev. 3:9-11 the “bread of God” is identified with the peace-offerings, or Shelamim: “And he shall offer the sacrifice of peace-offerings an offering made by fire unto Jehovah; the fat thereof, the fat tail entire, he shall take away hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys shall he take away. And the priest shall burn it upon the altar: it is the food (Hebr. lechem, bread) of the offering made by fire unto Jehovah.”

Lev. 3:12-26 repeats these injunctions, only in this case a goat is mentioned while vv. 9-11 speak of a lamb. The terminology is slightly different: “it is the food of the offering made by fire, for a sweet savor: all the fat is Jehovah’s.”

Malachi rebukes the people for profaning God’s altar: “ye offer polluted bread upon mine altar” (Mal. 1:7). The altar is called “table” in v. 12. These passages, no doubt, refer to Lev. 22:35.
The bread of God,” then, in these passages also is synonymous with sacrifice in general. Although the specification in Lev. 3 seems to indicate that “the bread of God” is that part which is burned on the altar (v. 16), yet the permission given in Lev. 21:22 to a blemished or crippled Aaronite to eat of “the bread of his God, both of the most holy and of the holy,” indicate that also is meant that portion of the sacrifices which fell to the share of the priests.

Since the expression “the bread of God” does not occur in connection with sacrifices that were burned in their entirety, we conclude that “the bread of God” refers only to those sacrifices of which a part was burned and another part was consumed by the priests, or the offerer.

Various Theories of Sacrifice

There are many theories in regard to the origin and character of sacrifices. Some of them ascribe sacrifice to a natural, religious instinct, either with or without an unconscious inspiration of the divinity; others, like those of Blount and Tyndal hold that cruel men, liking bloodshed, conceived their god as having the same passions. Neumann speaks of the “free and then, as a ritual development, to the deity;—or sacrifices are meals descended to the weaknesses of the people, who had been familiarized with it in Egypt, and, if not allowed to sacrifice to God, would have been tempted to sacrifice to the idols of their heathen neighbors. This “prophylactic” theory was, among others, held by Justin Martyr, Origen, Chrysostom and Irenaeus. This theory may account for the Mosaic sacrifices, but not for the sacrificial practices of the patriarchs and makes it hard to understand later idolatry.

The really naturalistic conceptions find the origin of sacrifice in gifts, brought to the dead ancestors, and then, as a ritual development, to the deity;—or they claim that the sacrificial animal serves as a substitute victim, offered to a demon whose activity has brought trouble to the offerer;—or sacrifice is in its origin a magic rite, in which, by the shedding of blood, magic forces are set free which bend the god to the will of man;—or sacrifices are meals shared by the gods and the worshipper, who by partaking of the same food, enters into a firm bond of fellowship;—or is connected with totemism, in which the totem-animal, when eaten, imparts its virtues and powers to the eater;—or sacrifices are an expression of homage and dependence, acted-out prayers;—or they are of an expiating and atoning character.

According to the orthodox view sacrifices are instituted by God, although the Bible nowhere speaks of their institution; in the story of Cain and Abel sacrifices are taken for granted.

Much interesting material were to be gathered in this field, but space forbids elaboration.

To return to the expression under consideration, sacrifices can be either communal, to express or effect the union of the god and the believer, in which case the food is shared by both; or piacular, to express guilt and obtain forgiveness, in which case the whole sacrifice is consumed on the altar.

The Anthropological View

According to the anthropological conception of religion, primitive peoples began to offer food to the dead who had gone to the mystical invisible world which, nevertheless, was very real. Later this “cult of the dead” developed into sacrifices, first to the deified ancestors, later to genuine deities. These gods, anthropomorphically conceived, consumed the food, enjoyed the smell of the sacrifices (“a sweet savor unto Jehovah”), or as one Babylonian myth has it: “the gods gathered around the sacrifice like flies”; the gods needed their food, because they were simply “superhuman beings having human needs and appetites” (Westermarck); food kept the gods healthy (Hasting’s Encycl. on “Food”); a healthy god, kept contented by a regular supply of his favorite food, is a beneficent being, and the offerer, by sharing with god of his food, enters into a covenant relation with him, preventing him, as it were, from becoming his enemy. Hence we have a multiplicity of sacrificial practices among primitive peoples, all based on the idea that the gods need food, and that it is to the benefit of the worshipper to keep his gods supplied.

According to the anthropological conception of the Hebrew religion, this same idea underlies the sacrifices of the Old Testament, and explains the phrase “the bread of God.” It is a fascinating challenge to discover just how much or how little of these conceptions have been admitted into the sacrificial system of Israel from the beginning, —or how much has crept in from heathen sources in an originally pure system. That heathen conceptions were held in Israel alongside the service of Jehovah is abundantly evident all through the Old Testament.

It is generally held that the food, placed before the god, was taken away by the priests at night, when no worshippers were present, and that the priests claimed that the gods had eaten their food. The story of Bel and the Dragon in the Apocrypha is instructive. The king asks Daniel who does not worship the god Bel: “Holdest thou not Bel for a living god; seest thou not how much he eats and drinks?” Taking up the challenge, Daniel proves this to be a deception, and by a ruse shows that the priests entered the temple at night through a secret passage and carried the food away.

What Then Is The Bread of God?

The question is now, must “the bread of God” be explained in this way? Above we have shown that this expression is limited to those sacrifices which were shared by the offerer and the priest, that is to say to sacrifices of a communal character. This
being established it is clear what is the meaning of “the bread of God.”

In the first place we notice that the Old Testament never speaks of the sacrifices being consumed by God; the nearest approach to this idea is the expression “a sweet savor unto Jehovah.” The sacrifices, even the communal peace-and-thank-offerings have also a piacular side; atonement had to be made by the blood of the sacrifice, a part was to be burned upon the altar, and another part eaten. First the offerer expresses his sinfulness and unworthiness to approach God; he sacrifices an animal in his place, and the animal is consumed, not by God, but by fire in the expiation, annihilation of sin. After forgiveness has thus been secured, the restored relation between God and the offerer is expressed in the eating of a portion of the sacrifice. The idea of a god needing food and being kept alive and in good humor is entirely lacking in the Old Testament.

Secondly, there is no hint whatsoever of the priests secretly removing the food which is placed before the god; it is not even placed before the god, but destroyed by fire, and what portion of the sacrifices was eaten by the priests it was done openly, and clearly so commanded.

It is clear that the notion of a god requiring food is foreign to the theology of the Old Testament.

And when, in the light of the New Testament, we regard the character of the sacrifices in the Old as typical of Christ, and we see that in 1 Cor. 10:21 the Eucharist is spoken of as “the Lord’s table,” then the expression “the bread of God” must signify the same thing; a communion of the worshipper with God. The symbolical meaning of eating bread together, among the Semitic tribes, is that of peace, friendship, at-one-ment. Carried over into the relation between God and man, man partakes of the sacrifice brought to God; the part of the sacrifice, consumed by man, is his food or bread hence the other part, that consumed by fire, as an offering to God, becomes, by analogy of speech, His food, “the bread of God.”

**ECONOMIC CONTROL IN A DEMOCRATIC WAY**

Dorr Kuizema  
Attorney at Law

We seem to be drifting headlong into Socialism. And Socialism can’t stop short of collectivism and a dictatorship. What forces are causing this drift? No doubt one of them is mass production brought about by applied science and invention. The world has been trying to absorb this result of science. It has succeeded in a large measure, but with stagnation of business. The question again arises whether there is not a saturation point that was reached and now continues with lack of purchasing power. Even with several pump primings purchasing power has not been possible of reviving. Cheaper prices have been advocated. But when brought about it has been by speeding up the machine at the expense of man-power and the endurance of those still kept on the job. This curbs the number of those who can buy; making a vicious circle.

**Labor and Overproduction**

Labor has contributed to this situation. On the theory of spreading work it has demanded shorter hours often with the same pay. This brings about increased cost that capital tries to recoup and this it does by installing more labor-saving machinery. Furthermore, domination by skilled labor of high-pay jobs and restriction of number of apprentices for its own particular advantage has been at the expense of unskilled labor, which has therefore been exploited the more by speed-up “on the line.” Skilled labor has also been harmed by this process in reduced number of work days. When the yearly demand for automobiles can be produced in a few months of work, we have a situation that is conducive neither to the peace and security of mind of labor, nor to the ultimate welfare of the manufacturer when that brings about a lessened market for his product. Again the vicious circle.

Exploitation of unskilled labor, helped on often by his skilled co-worker, has quite naturally brought on the psychology that made John L. Lewis possible together with his C. I. O. and the sit-down strike—labor’s new legal theory of its right to control the job. All this sets up faction against faction and passion against passion.

Labor is more abundant in numbers than is the employing class. Labor supported the New Deal and has contributed to keep it in power. It is beginning—has already learned—to know its strength, politically. Shall it be met only by its further elimination in industry through the machine? Will it stand for that? There are murmurings aplenty now against further introduction of labor-saving machines. Must this develop into a roar and into direct action worse than the sit-down strike before something remedial is done about it?

It may be that there is no such thing as overproduction. That we are suffering only from underconsumption. Present purchasing power and the difficulty to increase it does not give much present hope to prove the validity of that doctrine nor, apparently, was it proved in the past; for have we not
had the crash and the depressions? It may be something difficult of proof. Meanwhile though prices might be lowered for such buyers as are left, potential buyers are diminished, by lay-offs, and as relief continues on. W.P.A.-ers can take care only of a bare subsistence. Nonetheless, without reduction of price there can be no wide market. What is to be done! The situation cannot continue. If not bettered, it not only will grow worse, but with it will grow worse the tempers of all concerned.

An Impossible Situation

Should perhaps the further introduction of the labor-saving machine, and new inventions, disrupting established callings, be stopped, at least for the time being and until we can catch up with the pace heretofore set? Has perhaps this mass production and rapid introduction of new things got out of hand? And we should for a while synthesize a bit the too rapid spread-out?

In between the divisions of capital and labor is perhaps another: the property and value holding one. Its bugbear is deflation. Both political parties have striven frantically to keep values up. Perhaps no party would long survive that did not attempt to do that. It may be that deflation should have run its full course and we should not have tried and still be trying to live up to unreal values, with so much in fixed overhead. But in whose lap shall we dump the loss? In utilities, with low wages? In that of the owning class with resultant income below outgo? So we see that priming must go on? And a wages and hours bill to go with it? And more labor saving machinery? And more men on made-work and relief that must get at least the allowances for overhead? Is that the story, and for how long? Some day there will come an end; but what end?

Should not both so-called capital and labor realize the impossibleness of this situation? It is in place here to say that the question involved is not merely that of peace between the two factions, capital and labor, however necessary an element that may be toward creating a new prosperity. Nor will politics bring the solution, although government must be a labor-saving machine, and new inventions, disrupting established callings, be stopped, at least for the time being and until we can catch up with the pace heretofore set? Has perhaps this mass production and rapid introduction of new things got out of hand? And we should for a while synthesize a bit the too rapid spread-out?

Collectivism

Collectivism, from a certain angle, is but an attempt at co-ordination of production and consumption of the products of industry and of the land, in order to insure a generously equitable distribution of both. Under it, overproduction will not be permitted. We all know its attendant evils of booms and depressions. But more, doubtless new things will not be permitted introduction faster than the old can be liquidated. So it is hoped there will be no rapid disruption of any industry to the competitive advantage of a replacing one. Men that might otherwise be thrown out of employment in the one would first have to be gradually taken over in others. That will no doubt hold inventive progress in check. If overproduction of consumers goods nears, because of the machine, labor will either get shorter hours in that industry or more likely will be shifted to others or to that of producing raw materials and producers goods. Thus there will be no over-supply of labor for the exploiting benefit of any particular industry nor any crash from over-supply of goods that will result in putting it out of employment.

Thus there will be no industry that will exploit labor—in theory at least—nor a competition that will destroy another industry. Neither will there be any labor group that will monopolize the good jobs and wages and caring nothing about and keeping unskilled labor out of their wage monopolizing organizations. While cut-throat competition of business is bad, cut-throat competition of labor is just as bad. It has proved to be one reason for the upcoming of the C.I.O. whose avowed object it has been to make a place for unskilled labor in an organization of its own and for its particular benefit. The rise of the C.I.O. explains to some extent the fight between the two labor organizations—a fight between craft and industrial union objectives.

Co-operation—Not Regimentation

Co-operation of three vital factors is necessary for desirable co-ordination of production, consumption and equitable distribution of the products of industry and the land; viz.: of business, labor and government, in our capitalist society, just as well as that this is enjoined by the communist state; or else we may expect that kind of state—unless it be fascism instead—to take over the management. Some new working principles and attitudes must be adopted if that is to be warded off. The dog-eat-dog practice of both industry and labor must cease. Government must be a real sympathetic guide and quit playing politics for the vote of either business or labor. We must have more statesmanship and less politics, more genuine approachment of business,
government, and labor in a needed co-ordination based upon a mutual appreciation of what is best to save our present economic system. If our administration is the last line trench of capitalism it might be more careful about provoking dissention behind the lines and giving encouragement for the enemy to get over the top. It appears to us that only co-ordination, between business, government and labor will save the day for our present institutions.

Regimentation is anathema to our people. Mutual working together for the above objectives has not been tried. Perhaps government should not relax its vigilance against monopolies; nor is it called for in this program. Neither, do we think, is it required to scrap anti-trust laws in order to accomplish the co-ordination mentioned. Monopolies, unreasonable restraints of trade and unfair competition need not be sanctioned. Government may prohibit any or all of these altogether; it may also relax restrictions upon any one of them for the purpose of the public interest and to cure evils grown up from mass production and destructive competition. What the federal government may do in interstate commerce, state governments can do in intrastate commerce. Effective arms of the federal government should be the commerce and labor departments. In return for relaxation of a too restrictive attitude against restraints of trade the government could encourage trade agreements, under its supervision, as to amount of production, introduction of labor-saving machinery and new processes of production; and secure a more informed attitude from labor. And as concerns labor it could warn against too hasty introduction of new hour and wage schedules, monopolizing of trades with high pay to the detriment of unskilled and unprotected workers and the arbitrary business-paralyzing strike; in return for which it would secure from business a more generous sharing in the profits of trade, as well as for a collective consideration of mutual obligations.

**The Part of the Government**

Government will have of necessity to be an important partner in this. But we are not strangers even now, under some sort of regulation, of having imposed upon us, some of the processes whereby the results of the foregoing co-operative and co-ordinate objectives are sought to be achieved. Industry and labor then, must subject themselves to some voluntary democratic self-regulation for the desired ends. That will imply an adjustment between production, work and consumption. The only alternative to a measure of adjusted co-ordination such as we have suggested is free enterprise in unlimited markets. We have not given up the hope of free enterprise. But it is the markets which are no longer free nor unlimited. To have them free again they must be relieved from monopolistic restrictions of other nations and from retaliatory measures in return. Co-ordinate regulation is not an alternative, but can be an aid to free enterprise. It is the democratic way. It permits business and labor to work out its own problems of adjusting production to consumption, albeit under government supervision. Not by constant direct interferences but by an acceptable charter of rights as well as duties fairly administered in the public interest.

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**CLOUDS OF HEAVEN**

A cloudy pillar guided God's people Israel,
And, though they murmured often, His blessings on them fell.

Today He leads and guides us by His own, unseen hand
O'er all our devious pathways which lead to heaven's strand.

Through clouds on Sinai's mountain Jehovah gave His law,
While all His wondrous glory, to those who viewed, caused awe.

We view no clouds resplendent; no trumpet's call we hear,
But read the sacred pages; then know that God is near.

Through clouds the heavenly glory shone round our Savior's brow.
His beauty was transcendant; His garments were aglow!

Such splendor should enthrall us; our faulty lives refine;
Illumine darksome courses; our souls make more divine!

In clouds of heaven shall gather the host of ransomed souls
With temples new and sinless; released from earthly woes.

The Lord Himself shall summon with shout and trumpet clear!
Oh, great and blessed moment when His dear voice we hear!

Behold, on clouds, with glory shall come our Lord and King
To end all strife and warfare; His righteousness to bring!

Throughout the endless ages His peace shall reign supreme;
Redemption through His merit shall be our joyful theme!

—GEORGE W. BLOEMENDAL.
WILLIAM OF ORANGE (1533-1584)
Calvinist Champion of Freedom of Conscience
Henry J. Van Andel

WILLIAM of Orange, leader of the rebellion of the Dutch Calvinists against Spain, was born of Lutheran parents in the castle of Dillenburg, Nassau, a county of considerable size in Germany. At the age of eleven he inherited from his cousin the principedom of Orange in Southern France, but could not accede to it unless he was educated at the court of Charles V, Emperor of Germany, King of Spain, . . . Lord of the Netherlands and of many more small territories, and also overlord of the Principedom of Orange. At the court of the Emperor William joined the Catholic church, urged by political ambitions.

William was brilliant, keen, brave, foremost among the military and diplomatic leaders of his day. At the age of twenty-two he already distinguished himself by defeating a small French army. He belonged to the inner circle of statesmen whom Charles V used to consult in his struggles against the Lutheran provinces of Germany. At the age of twenty-six Philip the Second appointed him stadholder of Holland and Zeeland, and knight of the golden fleece. As such he was a member of the Council of State whom the Regent had to consult in all important affairs. In the same year he was a hostage at the court of the French King where he was informed about the plans of this province and of the King of Spain to uproot the Reformation in Western Europe, from which time dates his ambition to throw his influence towards toleration and reconciliation.

His Plea for Religious Liberty
His role of leader of the rebellion started when Philip the Second left for Spain and instituted a secret council for his sister Margaret of Parma whom he had made Regent of the Netherlands. He was successful in having Granvelle, the president of this privy council, recalled to Spain. But he stirred the Low Countries, and all of Western Europe when in 1565 he made a speech before the Council of State in which he not only demanded the abolition of the Spanish inquisition, and the restoration of the old privileges, but for the first time in European history made a plea for liberty of conscience in the following revolutionary terms, "The King errs if he thinks that the Netherlands surrounded by countries where liberty of religion exists will continue to put up with the bloody placards. Just as everywhere else many things must be condoned. And, however much I am attached to the Catholic faith, I cannot approve that princes want to lord it over the consciences of their subjects and want to rob them of their faith and religion." Henry Van Dyke phrased this in the eloquent maxim, "Conscience is God's province." This thundering oration had no immediate effect, but it woke up the Dutch nation to its heroic task, the eighty years' fight for civil and religious liberty.

William did not approve of the Iconoclastic Movement which terrorized the Low Countries for three months and despoiled more than three hundred Catholic churches, but it is almost certain that he was in favor of the alliance of the Low nobles who petitioned the Regent for moderation of the placards, for his own brother Louis of Nassau was the leader of this sturdy group. In the year 1567 when he had to flee to Germany he joined the Lutheran church and made up his mind to fight for liberty till the bitter end. In 1568 he hired foreign armies to invade the Netherlands and declared war on the Duke of Alva whom the King of Spain had sent to punish Catholics and non-Catholics for the harm done to the churches. In the following years he allied himself with the French Huguenots to save the Reformation in the Netherlands. And when the Beggars of the Sea, chartered by himself, had taken Den Briel, and thirty cities had shaken off the Spanish yoke, William sent his friend Marnix to Dordrecht to organize the first democratic republic, Holland and Zeeland, which recognized him as the real ruler and as the general of the army.

In the following year, 1573, William cast his lot with the despised and wretched Calvinists by joining the Dutch Reformed church. In one of his letters he calls himself, Calvus et Calvinstus, "Kaal en Calvijnsch," poor and Calvinistic, which words are sufficient to show that by this time he was no longer governed by false ambitions and personal pride, but by noble and religious principles; and that he was willing to sacrifice everything not only for the cause of civil liberty, but that he was anxious to establish liberty for the Reformed faith.

Freedom for All
William of Orange has been slandered by more than one party, and also by the followers of Petrus Dathenus, because he wanted freedom for all. Most of the Catholics wanted freedom only for themselves, and only some of them were in favor of freedom of conscience. Hardly any one of them stood for liberty of worship for all, as defended by Marnix and William of Orange. The followers of Erasmus and Coornhert were Nicodemians, that is, they were satisfied to remain in the Catholic church, as long as they might be allowed to believe as much of the gospel as they saw fit. The adherents of Petrus Dathenus wanted some provinces like Flanders, Brabant, Holland and Zeeland, to be a hundred per
cent Calvinistic, and if possible, all the Low countries. Marnix and William tried in vain to unite all Netherlanders, Catholics and non-Catholics, Walloon, Flemish, and Dutch in one great struggle for liberty of worship. They propagated the idea that wherever a hundred families would ask for a church, they should receive one, whether they were Catholics or Reformed. But their plea fell on deaf ears. They were too progressive for any group. And, therefore, they failed for the time being. But in the long run they won out. For the Northern Netherlands, the seven provinces, have become the cradle of liberty where Pilgrims and Huguenots, Jews and Rationalists found free churches, a free press, and freedom to meet whenever they liked.

The struggle of William of Orange and Marnix foreshadows the great effort of Dr. Abraham Kuyper in the nineteenth and twentieth centuries to establish liberty for all. William of Orange, in the style of John Calvin, put himself at the head of the lower magistrates to defend the sacred rights of the people, the liberty to be consulted in the government of the nation, and the liberty to serve God according to the dictates of one's conscience. Dr. Kuyper fought for Christian democracy and the right of every citizen to educate his children in the school of his own choice. There is no question of it, William of Orange did not only believe in the fundamental trends of theological Calvinism which is plain from his life maxims and from many utterances in speeches and letters, but he was heart and soul one with the political philosophy of Beza, Marnix and Dr. Kuyper, which spells liberty not only for the Calvinist, but for everyone. He was one of the great Calvinist leaders, when Calvinism was in its youth.

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MR. AND MRS. JOHN Q. PUBLIC are pacing nervously up and down before a door set with frosted glass. Johnny Jr. lies within that ominous portal suffering from a serious malady. The specialists, unable to diagnose it, have been content with the descriptive term, "Youth Delinquency."

So far, Johnny has been mostly under the care of Doctor Watson and his parents have cause to wonder whether the case is growing better or worse. Doctor Watson had assured them that the trouble lay in his educational diet. He had explained that education was no longer to be ladeled into children like spinach, with the same mechanical force, against the same vehement opposition, and for the same magical effect. He had recommended a "Progressive" school where Johnny could without discipline choose for himself his work or play. However, such a school was too expensive and Johnny of too average intelligence to go. They heard of an "Experimental" school where almost anyone could get about the same treatment but the name frightened them away. But Dr. Watson was not the one to leave his patients without treatment. He had taught Johnny's own neighborhood teachers that by tickling puppy-dogs and babies he could prove that psychology was nothing more than behavior determined by physical glands. The parents were elated that he could enjoy at least some of the coveted self-expression treatment right near home.

But now a dread fear—will this ethical hot-house plant of theirs who had learned only self-expression in the sheltered school environment be able to stand the rigors of life in the world where discipline is exacting and right and wrong action are inevitably rewarded as such? And complications were setting in. Father was at the office so much and mother at the "clubs" to remain "young" for Junior's sake so often that poor Junior was spending much of his time in the company of a little "gang" of playmates and was out nights much more than they were as children and was becoming very free with their occasional disciplinary tantrums.

So they called in another specialist. They liked Dr. Starbuck's advice. He suggested Religious Education. It made them think that they were once in a Sunday School too. So Johnny is dosed with any number of nice moral maxims. Where from? Who cares? Maybe from "Poor Richard's Almanac." With each dose went the pragmatic admonition, "Now, Johnny, if you do that you will be successful like George Washington. It pays to be good." And it worked—at first. Then Johnny indulged in the setting habit of boys, he grew up, and lost respect for his Sunday School teacher. He tried some of her moral maxims in getting a job and found they didn't work particularly well. One of his former playmates had joined another kind of "gang" and was looking very prosperous. So Johnny joined too. Wasn't he exercising the self-expression and the pragmatic standard of doing what paid, that he had learned? Surely, so he committed his first crime after spending the night in the Y. M. C. A.

Johnny surely was suffering from Youth Delinquency. And yet, hadn't his parents done all they could? Hark! what's that? From the farther end of the hall sounds a strange sentence, "Except a man be born again, he cannot see the Kingdom of God." But surely that can't mean anything for them. The Old People's Ward is at that end of the hall.

So they continue pacing anxiously before the efficient-looking frosted-glass door. In and out goes a nurse. They do not like her looks either. She said her name was Mary Warner, but she looks enough like a Mexican to have a name like, well, like—Marihuana!

Oh Dear! what can the matter be?  ALA BANDON.
LITERARY people are becoming more and more confidential lately, or are they, too, engaging in a defense program, a personal defense program against the biographer who, as Oscar Wilde complained, comes in the door with the undertaker nowadays? Whatever the reason, autobiography is heavy on the shelves of the bookstore. There's Edna Ferber with "A Peculiar Treasure" on display; Madeleine Kent, "Married a German," and how did that work?; Ruth St. Denis lived "An Unfinished Life"; Nora Wain has been "Reaching for the Stars" in Germany; Mr. Logan Smith hurries to get in the "Unforgotten Years"; in the current Atlantic, A. A. Milne, after contemplating his life, exclaims "What Luck"; Oswald Garrison Villard exhausts many inkpots on his "Fighting Years"; while Mrs. Lindbergh calmly sits back and writes "Listen! the Wind."

The writing of the lives of people, strange people, as well as exalted people, has become a major industry in literature. These lives have crowded fiction in the literary mart. They have been expertly, even brilliantly, composed; they have also been crudely slapped together in garish jackets of green and yellow. Ever since Lytton Strachey wrote his memorable "Queen Victoria" in 1921, these various and uneven lives have been on a continuous parade accompanied by the blare of advertisement and the din of extravagant eulogy. Even the rivers of America are having their lives recorded. To add to the volume is the amazing fertility of autobiography. The hobo, the country doctor, the artist, the editor, the politician, and the professor—all are writing memoirs. It is unique in literary history. Great writers have always used personal history, but the use has been more or less discreetly interwoven in fiction and song. Dickens, Hardy, Thackeray, Galsworthy—all used personal experience, but a large exhaustive life they never published. Is it a greater literary freedom or a more pronounced egotism we are witnessing?

One cannot hope to read much of the luxuriant flowering, but, I think, a reading of the "Old Century" by the English poet, Siegfried Sassoon, will offer much that is quietly satisfying. Besides the company of Mr. Sassoon's modestly revealed ego, one has the society of a marvelous prose, so chaste and gentle, so serene, so subtle and pure. One leaves an age of bombs and men in armored cars clattering to cruel death, an age of alarm and cold fear, and gradually enters an atmosphere of strange peace, the peace of the countryside in England in the closing years of the old century.

How delightful that countryside seems! Nature and man are so calm and unhurried. Man moves by foot or in a humble wagon, or if greater haste be needed in a carriage at five or six miles an hour. The only train in the neighborhood is some miles away, and even its whistle doesn't seem to have rubbed the sleep from its eyes. From the gay garden a peasant can be seen ploughing his brown field under a blue sky, while a few wild birds circle above him, or a companionable robin forages at his feet. Nature is never catastrophic and cruel, but brings forth good fruit in quietness. A mood of great calm pervades the book. Even life's inevitable tragedies seem softened by the author's reminiscent mood.

Young Siegfried is an interesting lad. From childhood he wished to be a bard. He disdained the carpentering of his brothers, and found the practical Hamo rather tedious. Hamo never saw knights prancing in the meadow, or bandits lurking in the wood. Since his genius was largely visual, he spent much time in the outdoors. He wrote much poetry which the brothers thought tommy-rot. Hamo thought he had "mermaids on the brain." His poetry dealt with melancholy topics, and he himself liked the poet to see life from an attitude of "statuesque aloofness." He always kept his poetic delights to himself for he felt that telling his tutor, Mr. Hamilton, whom he affectionately called "the Beet," "that his heart ached and a drowsy numbness pained my sense as though of hemlock I had drunk might have made us both feel a bit silly."

The most memorable chapter of the book is the visit to the slumbrous hamlet Edingthorpe. There he returns many years later, and relives an early experience. This re-creation is most skilfully done. The little red-haired boy he was and the weary man of fifty he now is view the village together, and we get a curious blending of two worlds. Past and present are interwoven with rare poetry; and the quiet church, the humdrum agricultural life, the rambling house, and the brown fields are the bond uniting the boy and the man. The relative eternity of nature broods over the scene, and the effect of the scene is realized in this unusually fine sentence, "It evoked in me a sense of local England and of the simple old centuries behind it—the harvests it had seen, and the pathos of those humble folk who had toiled and died and had been of this parish. Man melts back into the sod whence he came; he becomes part of the quiet churchyard; the rain and snow fall over him, the letters on his stone erode, and no one remembers that he was 'of this parish.'"

Siegfried Sassoon was a poet and whatever sympathy he manifests with religion is because of its poetry. He is a superbly gifted, highly civilized, and gently mannered humanist. His outlook is completely mundane, but it presents the natural man at his best, and such a portrayal repays observation.

JOHN TIMMERMANN.
FROM OUR CORRESPONDENTS

Princeton and Brunner

33 Wilton Street
Princeton, New Jersey
March 28, 1939

Dear Dr. Bouma:

Let me begin this letter in retrospect of a year spent at Princeton by noting the place The Calvin Forum occupies and will be found. It is an often consulted periodical, perhaps the most widely read outside of The Christian Century and some Presbyterian publications. The articles of Prof. Kromer and the Barthian movement have been hailed as some of the best critical articles obtainable. Undoubtedly the especial interest in those articles has been created by the presence of Emil Brunner on the local campus. Interest in Dr. Brunner and the Barthian movement is great here. Possibly I should rather write that the interest is in the dialectical theology, since Dr. Brunner disavows being called Barthian. He says, "I am not a Barthian, and neither is Karl Barth a Barthian."

Brunner, the Man

Dr. Brunner is a most genial sort of individual. He is the type of professor that the student would call a friend," say the students. He impresses everyone with their moral dignity; in a personal conference he makes you feel that he is your friend. His English is very fine indeed. His ability at lucid presentation of these elements notified everyone on the campus. Dr. Brunner is of middle age, is short in stature and is of stocky physique, with slightly gray hair and of penetrating eyes.

Dr. Brunner is a very popular man on the campus because of his genial character, his dynamic lecturing, and his intense earnestness. Whether he will be prevailed upon to continue at Princeton Seminary is very doubtful. As yet I have heard of no official decision in this matter, although both rumor and general opinion have it that he will return to his chair of Theology at Zurich. At the present time he feels serious ill with a kidney ailment. Although his suffering was intense, yet it was brief and he was not forced to omit many lectures. Mrs. Brunner-a presentation that impressed everyone with their moral dignity; in a personal conference he makes you feel that he is your friend. His English is very fine indeed. His ability at lucid presentation of these elements notified everyone on the campus. Dr. Brunner is of middle age, is short in stature and is of stocky physique, with slightly gray hair and of penetrating eyes.

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His Christo-centric Theology

It must be stated that not everyone on the campus accepts Dr. Brunner's theology in toto. There are many who do not—both students and faculty. In fact much theological and apologetic discussion has been carried on both within and without the classrooms. Although the courses given by Dr. Brunner have impressed everyone with their moral dignity; in a personal conference he makes you feel that he is your friend. His English is very fine indeed. His ability at lucid presentation of these elements notified everyone on the campus. Dr. Brunner is of middle age, is short in stature and is of stocky physique, with slightly gray hair and of penetrating eyes.

Dr. Brunner's personality is not limited to the Princeton area. He has accepted many invitations to lecture or preach in several different places. During the Christmas recess he journeyed to the middle west, and then proceeded as far south as Los Angeles. He says that he met with a most enthusiastic response everywhere desiring a fresh, modern presentation of theological truth which is Christocentric—a presentation that takes into account the facts of present-day living. In February Dr. Brunner delivered a series of five lectures on Revelation, at Union Seminary, Richmond, Virginia. These lectures will be published in the near future by Scribners. From June 26 till June 30 at the annual minister's conference at Princeton Seminary, he will give four addresses on Evangelistic Theology.

Dr. Brunner's Christo-centric theology is being asked to be understood as being his approach. The Bible is God's Word and yet it is embedded in human clothing. God's Word is a treasure contained in an earthen vessel. We must distinguish that this Bible is the Word of God and yet that it is man's word. Everything erroneous certainly belongs to the human side and yet it is God's miracle that he uses this human material to express his infallible Word. Only in this way can we escape the slavery imposed upon us by the theory of verbal inspiration.

In this way Dr. Brunner expressed his position in dealing with the question of Revelation. Many have been carried along by this approach. Dr. Brunner believes it to be impossible to give a complete presentation of these elements. Often Dr. Brunner startled his audience with very frank statements, and he met with a great reception of opposition in his conception of inspiration. For him any theory of inspiration which does not take into account the "contradictions and inconsistencies of Scripture is a view of Scripture that is not religious and not theologically meaningful. But the church has been beset by such a vicious and Judaic theory of verbal inspiration which has held back thousands of people from Christianity. We must not confuse conservatism with the lack of Scriptural criticism and we must save the Church from the error of verbal inspiration. We must make sure for the men of our day that the Bible is the Word of God and we must seek to reestablish the authority of Scripture. This Dr. Brunner is characterized when he expressed an opposition to his position, and in order that he would be understood he tried to make clear this point. The Bible is the Word of God and it becomes the authority. Two schools stood on opposite positions. The one that the Bible is a human document, the other that the Bible is a divine inspired book. It is the Bible that is not human in content. This is an irreconcilable situation. It would be a false stand to reprove the critical study of the Bible, and yet truth impels us to recognize the Scriptures as the Word of God. What must be our solution of this situation? This is a critical situation because every student in college becomes acquainted with these facts which higher criticism yields, and theologians of the traditional school deny them the right to be called Christians if they accept these inescapable facts. We must save our young people, and we can do that only by adopting a new approach, and that approach Dr. Brunner emphasized as being his approach. The Bible is God's Word and yet it is embedded in human clothing. God's Word is a treasure contained in an earthen vessel. We must distinguish that this Bible is the Word of God and yet that it is man's word. Everything erroneous certainly belongs to the human side and yet it is God's miracle that he uses this human material to express his infallible Word. Only in this way can we escape the slavery imposed upon us by the theory of verbal inspiration.

Sincerely yours,

John E. Luchies.

Later, Dated April 22.

Dr. Brunner has cut short his year here and sailed today for Europe. Great apprehension regarding the European situation.
in general, and the desire to be with his family in case anything broke in Europe are the reasons for his leaving so sud­denly. This turned out as I had noted in the letter to you. This also means that Dr. Brunner will not return to the Semi­nary here next year. He had previously handed in his resigna­tion—so I also learned this week.

Sincerely,
JOHN E. LUCHIES.

The Oxford Movement

Pathankot, Punjab, India. January 5, 1939.

THE CALVIN FORUM, Grand Rapids, Mich.

Dear Mr. Editor:

I AM beginning my first term as a missionary under the United Presbyterian Church. During the four months of my stay here I have found that the Oxford movement is getting a foot­hold. A few of our missionaries look upon it with no little favor. I feel I know very little about it and it is my desire to learn more. I am subscribing to your paper and I hope to see an article printed on the subject. I understand that Dr. Borge, who was on your paper, was very enlightening to learn how much the Oxford movement has advanced in the India-American Missions.

Sincerely,
LAURA A. MCLAUCHLAN.

Note of Editor: Arrangements have been made for the appearance of a critical article on the so-called First Century Christian Fellowship (also known as Buchmanism, and, the Oxford Movement) in an early issue of our magazine.

Madras and India

Adoni, Bellary Dist., South India. March, 1939.

To the Editor,
THE CALVIN FORUM, Grand Rapids, Mich.

My Dear Sir:

YOUR January editorial entitled ‘Will Madras Turn the Corner?’ was at once a challenge and an excuse to refer back to the International Missionary Conference that was held at Tambaram, near Madras, ten weeks ago. Unique alike in size, scope, and other respects, that gathering of the chosen representatives of seventy nationalities may soon pass into his­tory as a gathering; but one feels that the many opportunities it afforded for getting together for the ventilated of views, points and angles, the frank discussion of numerous problems con­nected with missionary enterprise, and the truly fraternal fel­lowship enjoyed throughout the ten days of its sessions, will all have far-reaching results at a time when a stricken and sin­sick world is so obviously in need of a general turning to the Christ.

In a gathering of some four hundred and seventy men and women, there must have been present a few people holding liberal or radical views. There also may have been a few at the other end of the scale, but one felt that the extreme “Right” and “Left” wings of the Protestant Church were absent or, if present, that these elements were discreetly inarticulate.

Another point observable was an all-pervading atmosphere of humble devotion and an absence of anything that could have been construed into the spirit actuating the work, Rethinking Missions.

It is, of course, notoriously easy for one group of Christians to label others as orthodox, liberal, modernistic, and so on. There were present at Tambaram outstanding leaders who have at some time or another been so labelled. It is, however, a matter of fairly common knowledge that there is such a thing as conversion and thinking men in India and elsewhere.

The following are statements made by Dr. Kagawa of Japan, in the course of his address on the "Meaning of the Cross": "Jesus had the consciousness of redeeming love and salvation of the Cross from the start of His public ministry . . . . Some people might ask: ‘God is love—what is the use for redemption?’ But we must understand that God is just as well as loving . . . . There thus comes in the need of regeneration and re­demption. . . . This mystery is so deep that we sometimes cannot understand it. All religions of the past tried to dis­connect the power of Redemption from the fountain head in Jesus Christ. . . . Redemption means the re­making of mankind. In the science of morality we have not the truth of Christ; but Isaiah taught this truth many centuries before Christ, and it became real in the Blood and Death of Jesus Christ."

Rev. Geo. Macleod of Scotland struck a solemn note when he narrated a conversation he had with a Moslem friend, who had said: "You people in the West have led us along the road of your civilization so far that we cannot go back; and now we seek to show yourselves do not know where you are going." Continuing, Mr. Macleod declared that he saw no great denial of Christianity. It had created unbridled imperial­ism and uncontrolled economics. It was not building up armaments and hundreds of millions in the West lived in deadly fear of the future. But the East—India, China, etc.—and now see the tragedy, that Asia could not refuse the civilization of the West and yet saw that the gift was poison.

A group discussing, “The Church, its Nature and Function,” recognized the worldliness of the Church, its divisions and weak­nesses, and called Christians everywhere to repentance and to a sense of shame for these weaknesses. Another, surveying the unoccupied areas of the world and international conditions to­day, moved the following resolution: “In a world of struggling competing ideologies we emphasize again the urgency of the hour. World peace will never be achieved without world evangelization.”

Rev. A. Thakurdas of Lahore, North India, speaking on the Indians’ point of view, declared, that at the outset of the con­ference is the Church of Christ, the Divine society, which is in this earth, to know the will of God and to obey it, in relation to all that is happening around us today. From the Indian stand­point, the conference is sure to do a great deal to the life of the Church in India."

Racial Intolerance

To conclude my remarks on the Tambaram Conference, I shall quote a passage or two from the Rev. C. F. Andrews who is said to know Africa and the Orient better than most living Europeans. Speaking passionately on his favorite subject, Mr. Andrews deplored racial arrogance. “Today, both in Africa and in many parts of Asia and the Pacific,” declared the veter­an English missionary, “races occupy the same imperial position over the races which the Romans held long ago. . . . Racial arrogance and the oppression of the subject races is the twin head of imperialism. The unequal treatment of the weaker race by the stronger is the dirt hatred on both sides. . . . One form of racial or caste arro­gance is that of ‘untouchability’ which has eaten its way in India and within the Christian Church. Christ’s own teaching condemning of the Pharisees who said to their fellows, ‘I am holier than thou,’ reveals to us His judgment on this sin.”

Continuing, Mr. Andrews reminded us that it was not enough to stand and denounce oppression but we were called upon as Christians, to love even the oppressors, to do good even to those who hate us, and to do good to our enemies. The speaker added that he had learned this love of Jesus from two persons in Africa—a Dutch lady, Miss Molteno, and Aggrey of England, who said, “No where in the world,” he said, “has there been such oppression as in Africa; nowhere has Christ been so crucified afresh and put to open shame. But at the same time, nowhere has there been such divine forgiveness on the part of Africans themselves. Until the other races of the world are
ready to bow their heads in the deepest lowliness of heart, they will not be able to learn aright the message of Bethlehem. The central figure in a unique service held in the Hume Memorial Church, Bombay, is Dr. Edward H. Hume, the grandson of Robert Wilson Hume and his wife Hannah who sailed from Salem, Mass., in a tiny brig a hundred years ago and reached Bombay after a long and stormy voyage. Dr. Hume, with other descendants of that heroic couple, commemorated his service to the memory of his grandparents in India.

Mahatma Gandhi

A bitter political battle has been waged for some months past between the Indian National Congress (which is not the Parliament but a powerful political body) and many feudatory princes, around the grant of responsible government to the provinces. The bishops and clergy of his day could tolerate Arianism, Deism, and Socinianism, but were filled with indignation at a man who ventured to declare war on the gods of his fathers. But with Gandhi he eventually found his sphere of influence within the National Church narrowed on every side. The opposition which he encountered was in the following terms: The Master's example by going out "into the highways and hedges" to preach the Gospel. Whitefield's first attempt to do this was among the colliers at Kingswood, near Bristol, in February, 1739. After much prayer he one day went to the top of a hill, kneeling on the ground, he began to preach from Matthew v. 1-3. Thousands of miners assembled to hear him, of whom he writes: "Having no righteousness of their own to renown, they were greatly impressed by a sense of their own helplessness to call on the name of Jehovah. This was not to call the righteous but sinners to repentance. The first discovery of their being affected was the sight of the white faces of the miners, who looked like those of the blacks, but they were filled with indigation at a man who came among the Jews to lead them in non-violent action, the winter of their despair can, in the twinkling of an eye, be turned into the summer of hope. And what has today become a degrading and hateful man-hunt can be turned into a calm and determined stand of suffering given to them by Jehovah. It will then be a truly revolutionary sacrifice which will then be a truly revolutionary sacrifice. It will then be a truly revolutionary sacrifice. It will then be a truly revolutionary sacrifice.

Sincerely yours,
Arthur V. Ramaiah.

A London Letter

Dear Mr. Editor:

During the first week in March representations of the larger nonconformist denominations assembled at Bradford for the annual meetings of the National Free Church Council. A few years back the tone of these gatherings was more militant and was subdivided as follows: "The Calvinistic Method of establishing Divine Sovereignty," "Objections based on Biblical Theology," "Objections based on Philosophy," "Objections based on Psychology and Ethics.

"The Way to Christ and Catholic Christianity as indicated by John Calvin," "Why Calvinism is not a 'Satanic Theology.'" The subject is one on which Dr. Lecercf is eminently qualified to speak, for none more than he deserves to be regarded as the leader of the Calvinistic Revival in Europe. His flowing personality and remarkable command of the English language coupled with his mastery of historical detail enabled him to present the Calvinistic Revival of the 17th and 18th centuries in a form more attractive to the English mind than had been possible before in any English-speaking country.

Lecerf Lectures on Calvinism

The Senate of the Free Church College, Edinburgh, is to be congratulated on securing as special lecturer this year so distinguished a divine as Prof. A. Lecercf of the University of Paris. The course of lectures was held from the 7th to the 14th of March, and on the last day the members of the Upper House requested the Lower House to give him a vote of thanks for his demonstration of the great Unity of the Old Testament and the New Testament, and for the objections urged against it; subdivided as follows: "The Calvinistic Method of establishing Divine Sovereignty," "Objections based on Biblical Theology," "Objections based on Philosophy," "Objections based on Psychology and Ethics,

"The Ely Diocesan Gazette, Bishop B. O. F. Haywood refers to the recent action of the Upper House of the Downey Convocation in refusing to commit itself to a statement concerning the veracity of the creeds. He writes: "The Bishop of Downey, it is said, has pointed out that it is clear that the historical clauses of the creeds mean what they say and nothing else. This request was anticipated by a petition signed by more than 8,000 clergy. The upshot is that the House of Bishops prefers not to declare that the historical clauses of the creeds mean what they say, and has no word of reproof for those clergy who explicitly deny some of the truths (e.g. the Virgin Birth and the Resurrection on the third day) to which the Reformers were solidly ranged behind the Pacifist banner. For example, the Bishop of Birmingham, preaching at Smethwick recently, said: "I cannot believe that one who accepts the teaching of Christ ought to partake in or approve of war. It is contrary to his nature to accept injustice, oppression, and have confidence that through innocent suffering God's will must eventually be carried out." It is difficult to understand how Dr. Barnes can reconcile this statement with the teaching of the Apostle Paul. XXXVII to which he has given his solemn assent. This Article declares that "it is lawful for Christian men, at the command of the magistrate, to wear weapons and serve in the army." The Latin version reads: "Justa bella administrare," which brings Article into line with the Westminster Assembly's declaration that Christians may "justly wage war" if the end is the preservation of the Divine Ordinance, or for the benefit of the Christian Church. Both Latin and English versions are equally authoritative, and ecclesiastical juris have ruled that if in any place the vernacular version be ambiguous where the Latin original is clear and determinate, the Latin ought to fix the sense. The real difficulty arises, however, when one attempts to define the term..."
“Just,” for do not all parties proclaim that wars in which they themselves engage are “just and necessary”?

**“Oxford Groups”**

In the High Court of Chancery a case was heard last week concerning a bequest of £500 under the will of the late Dr. M. Thompson, of Tavistock Square, London. The suit was brought by the Diocesan Registrar of London, Dr. Emmanuel, prebendary of St. Paul’s Cathedral, against R. B. Heffer, solicitor, London, on behalf of the Oxford Groups. A summons was taken out by the sole executrix to determine whether the gift was or was not valid, on the ground that the bequest was part of a wider scheme and that Dr. Emmanuel, in the opinion of the Oxford Groups, has never had any official connection with Oxford, and its adoption of the title “Oxford Groups” has aroused keen resentment among the citizens and members of the university.

**From Goodwin to Weatherhead**

In the course of a sermon preached in the City Temple, London, on February 12, the Rev. Leslie Weatherhead made the following comments on Psalm 105: “I want something more than ‘thy word to light my feet... I am the word of God’ our guide today. If so, Hitler could defend his ruthless extermination of the Jews by the God’s own chosen people as recorded in the Old Testament... Perhaps you say: ‘Oh well, the Old Testament is different. We must take the New as our compass.’ But if we followed St. Paul, and blinded our enemies, whether by suggestion or silence (Achab, the prophet, actually said that it would not be anything so exact as the Christian conscience; and the law of any civilized land would bring us to our senses by a long term of imprisonment. Perhaps you say: ‘The words of Christ are the final compass, the ultimate guide.’ We read that Jesus said: ‘All that ever came before Me are thieves and robbers’ (John x. 8). Is that then a guide for us? Are we to speak thus?... In the matter of the Bible we are to interpret its teaching, before we take it as a guide to modern life, by the spirit of Jesus. The unfettered spirit of Jesus living today in the midst of the world and the persuasive man, would better than any Scripture tag.” On his next appearance in the pulpit, the pastor of the City Temple remarked that he had received a large number of criticisms of his sermon of the previous week, of which he disapproved, and that he had strongly disagreed with his views on the Scriptures. He suggested, however, that the misapprehensions of his critics would be dispelled when they came to read his remarks in cold print. A tablet in the porch of the City Temple records that “The church assembly here was founded in 1640 by the Rev. Thomas Goodwin, D.D., preacher to the Council of State, Presid- ent of the First Assembly of Divines.” Your readers will not need to be reminded that the Confession of Faith drawn up by Dr. Goodwin, and his fellow divines, opens with a declaration of their “full persuasion and consent” that “the express authority of Holy Scripture. Quomodo obsecuratam est aurum! Fraternally yours, S. Leech Hunt. March 23, 1939.

**Hungarian News Items**

Dear Mr. Editor:

The newly liberated part of theTransbishop District of the Hungarian Reformed Church held its first diocesan assembly just recently. The cloud of a twenty year Czech domination was lifted and these brethren could breathe and speak freely again. And, indeed, they did. Dr. Alexander Magda, the bishop of these Magyar Calvinists, spoke as follows: “We were let free only a few weeks ago. We must state with gratitude to God, that our deliverance came in the twelfth hour.” Then the bishop gave a summary of the sufferings endured by that part of the Hungarian Reformed Church which was occupied by the Czechs (March 13, 1939). He said: “The first partial mobilization, till November life was like a terrible nightmare. Martial law and the various orders forbidding every free movement, then the billeting of soldiers, meant many hardships. Our schools had to be closed. Only the pulpit was left for the strengthening of our people, but we had to be very cautious even in our preaching. Even any slight sign of our dissatisfaction was considered a punishable harm.” Then Bishop Magda stated emphatically that the Czech state was constantly hostile towards the Hungarian Reformed Church from the very beginning to the very end. Their church laws were never given public recognition and all their activities had to be carried on under the most humiliating distrust and suspicion of the authorities. Returning to the mother church was like being free out of a house of bondage.

The self-confessed experiences of those who had the misfortune of “enjoying” the much propagated Czech “democracy” would have had a better effect on the Czech Christian, than the statements of superficial newspaper reporters or politically biased propagandists.

**The Crucifix**

Under this title we found the following statement of interest in the April issue of The Religious Digest: “The new government of Czechoslovakia, founded on Czechoslovakia, based on a Christian basis, has ordered that a crucifix be placed in every room of all primary and secondary schools of the country. Under the ‘first Republic’ this symbol had not been in use.”

A good example of the use of symbols, as the Calvinists fall prey to cleverly devised propaganda, which tried to utilize even the mantle of Christ for political purposes. First, it was said that the Church of Christ was a natural bridge to bolshevism into the very heart of Europe through her military alliance with Soviet Russia. Then, was it not Czechoslovakia, where until the ominous rise of Hitler and bolshevism stood as the symbol of Rome? It was this symbol under which the Roman Church perpetrated all its persecutions of evangelical protestantism in the historic centuries. In the case of the Hungarian Reformed Church, one of the ever-recurring sources of friction and uncertainty,” was the “groups” of the Hapsburg empire. It was the crucifix hanging business, all done in spite of universal Christianity. This crucifix symbol under which the Roman Catholicism was persecuted, is the symbol of Rome! It was in Czechoslovakia, where until the ominous rise of Hitler, had to bear the brunt of combined Hapsburg and Romish fanaticism for centuries. This crucifix hanging business is merely going on in Hungary, too, in the public tax-supported schools, wherever the Roman Catholics are strong and numerous enough to control local authorities. It is always done in a studied way to accentuate the religious superiority and to insult those evangelical Christians who rather bear the cross and image of Christ in their hearts than to bow their knees to this unjustly expropriated symbol of Roman Catholicism. This crucifix hanging business, all done in spite of the declaration of the Church, is but an increasing bitterness between Roman Catholic and evangelical Christians in the Central European countries, Hungary included.

Knowing all this, and that, the Magyar Calvinists, left in Czechoslovakia even after the Vienna Award, and even now in a Hitler-protected Slovakia governed by Roman Catholic “priest-politicians,” were not jubilant over the fact that the Czech politicians turned so pious toward the end of their reign. It reminds us of the sea-faring peasant, who during a storm asked his attendant, what are the sailors doing. “Whistling” was the answer. “Then everything is all right,” said he. Then the storm became more violent. “Please, go and see, what are the sailors doing,” asked he again. “Cursing,” was the answer. “Then everything is all right,” said he. But again the storm became worse. And again he sent his attendant to see what the sailors were doing. “Praying,” said the attendant. Then let’s put on the life-saving jacket and the boat, even if the passengers turned religious, they did it under compelling circumstances, and they did it too late.

**The Pope of Peace**

This appellation was accorded the late Pope Pius XI by the American press, secular and ecclesiastical alike, not excepting Protestant Church publications. The Magazine Church, monthly organ of the Free Magyar Reformed Church in America, inserted a little observation in its March issue in regard to this appellation to the effect that the “Pope of Peace” did not lift even the tiniest finger. It is a fact of note that the true Church, moderating the exclusive and provocative stand of the Roman Church in regard to mixed marriages (contrasted between Rome and the Eastern Orthodox, particularly the Orthodox, upon the papal decree “Ne temere,” of August, 1907) It decrees that no marriage, in which one of the parties is an adherent of the Roman Church, is acknowledged by that church unless it is contracted before a Roman priest, but no one priest can officiate at any such marriage unless the “non-Catholic”
party pledges all children of either sex to the Roman Church in writing. Through this decree the Church of Rome laid the ax to the future of Protestantism of any type. Through this decree Rome is making converts out of love-smitten Protestants and bagging in the unborn children of Protestants, and that way the tomorrow of Protestantism on a dangerous scale. Through this decree the Church of Rome is upsetting the peace of millions of hearts and homes, and poisoning the good relations of priests and ministers and congregations in all Protestant-Catholic communities throughout the world. And the "pope of Rome and his" not lift even his little finger to create peace in this troubled field, and did not use his influence to strengthen universal Christendom against unchristian winds mutually destructive of all types of the Christian Religion. Liberal American Christianity did not wake up yet to the dangers of the "Ne temere" decree, although it holds the fate of Protestantism in America, and that of everything it involves.

Free Magyar Church of America

Some changes took place in the Free Magyar Reformed Church in America. The writer, who for ten years held the office of Dean in the Eastern Classic in the denomination, resigned last fall in order to have more time for his congregational work and for private studies. The Rev. Zoltan Beky, B.D., of Trenton, N. J., was elected unanimously to fill this office. Then the Rt. Rev. Endre Sebestyen, Archdeacon of historical, confessional Magyar Calvinism.

Both the Rev. Beky and Rev. Darocy are young men of less than forty, and the denomination looks upon them with hope and expectation. It goes without saying that the change of personnel does not mean a change in the stand and policy of the denomination. It remains the American representative and embodiment of historical, confessional Magyar Calvinism.

Charles Vinze.

Perth Amboy, N. J.

From the Chinese Front

Dr. Clarence Bouma,
Grand Rapids, Mich.

Dear Editor:

YOUR appreciation of the situation in China as voiced in an editorial of the January issue of THE CALVIN FORUM is quite to the point. Missionary efforts throughout many decades contributed greatly to the emergence of an awakened and progressive China. Not impotent Confucian ideals but those ideals ennobled and charged with Christian vitality have equipped China in this hour of crisis with men and women able to cope with an unprecedented catastrophe which under their undaunted leadership will prove in the future to have been the agonizing pain of national rebirth.

Certain aspects of the missionary contribution received today recognition, viz., the wholesome influence exercised by the unrestricted operation of missionary institutions. The anti-Christian character of the renaissance of Chinese culture during the last decade did much to obstruct missionary progress in the field of education. The fact that missionary universities and colleges throughout China not only continued to function but were enabled to carry through an effective religious program, witnesses to the faith and perseverance of missionary educators.

Mission Schools

Along with the missionary movement in general, the educational work has suffered tremendously. The political exodus from threatened ecumenic centers was accompanied by the evacuation for the Far West of university staffs and student bodies. Plants and equipment valued at millions of dollars contributed by Christian friends in other lands were left behind. In some centers this material equipment was saved through the courage of missionaries who volunteered to remain behind as care-takers; in others, it was illegally occupied by irresponsible Japanese soldiers. Such institutions, e.g., the University of Shanghai, have been systematically looted.

In as far as we have been able to learn, no regular work is being carried on in any missionary educational institutions in the occupied centers of China. (Yencheng University near Peiping forms the only exception.) The properties of the Shanghai and Soochow universities have now been returned to the owners, but it appears there is no prospect for utilizing educational plants in cities under Japanese control.

Missionaries quite correctly consider the present inopportune for educational work in occupied cities. When such a time does come, however, they will find restrictions to their work far more severe than anything experienced in China so far. The way educational institutions were made the targets of Japanese bombing operations gave evidence that these were considered imical to the interests of Nippon to a degree which made destruction desirable. That no resurgence of such a vigorous bulwark of nationalism will be tolerated is to be expected. If Japan succeeds in consolidating her conquest in China, she will by direct methods or indirect keep a controlling hand on the molding influences of Chinese youth in true totalitarian fashion.

Such preparatory control is already becoming evident. A draft of the proposed rules and regulations governing the educational work of religious bodies came to hand the other day. It has not been published but is being circulated in its drafted form among some educators in Shanghai.

Totalitarian Restrictions

The contents show that former government supervision is to be augmented under the Nanking "sanmet" regime. Religious bodies are to be greatly restricted in their scope of operation. Let me quote a few of the articles:

"All native or foreign religious bodies are not permitted to conduct primary schools or other forms of educational work for Chinese children within the territory of China."

"No religious body shall be permitted to establish normal schools preparing teachers for primary education."

"The schools established by religious bodies may not nerver or compel students to attend religious services when in attendance."

"Religious institutions, establishing schools of social education, such as supplementary and mass education, are not permitted to take in children of school age and youth under 18 years of age."

"The religious institutions for the promotion of religious faith and for training their own disciples are not permitted to use any of the customary names for schools that are classified according to the scholastic systems. Nor shall they be allowed to adopt a curriculum similar to the scholastic classification of the approved schools; nor shall they be allowed to take in children of school age and youth under 18 years of age."

It must be well understood that the above quotations are translations from the draft not yet promulgated. The most serious threat to missionary work in this draft is the attempt to exclude from missionary education influences the youth of China until they reach the mature age of eighteen and have been subjected during their formative years to a system of education antagonistic to the missionary approach.

As missionaries we comfort ourselves with the conviction that Japan will fail in her grandiose schemes of conquest and that sooner or later the rightful rulers of China will promulgate rules and regulations which will not bear the stamp, "Made in Nippon."

Praying with you for the establishment of peace and righteousness in these critical times, I am

Sincerely yours,

H. A. Dykstra.

Eastern Letter

Englewood, New Jersey, April 17, 1939.

My Dear Dr. Bouma:

ALL roads lead to New York this summer. Just a stone's throw from that port is where we found ourselves several weeks ago. Friends who have written us that they are coming to the Calvinistic Conference. The man to write for lodging accommodations is Mr. George A. Bruer, Attorney at law, 132 Market Street, Paterson, New Jersey. A word to the wise is sufficient. The demand during the last week of June may be greater than we imagine. So write Mr. Bruer at once. Mr. John Tolson will be in charge of the organ for the Conference on Thursday evenings the Te Deum chorus, a chorus of two hundred voices, will sing. Wednesday night two favorite soloists will assist. That same night Dr. L. Greenway will play a few organ selections. If outlying churches wish to make reservations
or should societies wish to come by bus, write to Mr. Bruer.

Following is the program:

THE SOVEREIGNTY OF GOD

Sunday: 8:00 p.m.-And the Sacrifice of Adoration
Dr. S. Volbeda

Monday: 9:30 a.m.-An Exegetical and Biblical Theological Study
Prin. John Macleod of Edinburgh

Monday: 11:00 a.m.-A Dogmatical and Historical Study
Prof. H. Kromminga

Tuesday: 3:00 p.m.-And Burial
Rev. Charles Vincze

Wednesday: 9:30 a.m.-And Political Life
Dr. Garret Heyns

Thursday: 9:30 a.m.-And Church History
Dr. L. De Moor

Friday: 3:00 p.m.-And Christian Ethics
Dr. D. H. Kromminga

The social committee is arranging a sail on the Hudson for all those interested in going. At that time a discussion on the future of Calvinism will be introduced by three conferences: Dr. K. J. Stuebner of Tripp, Dak., the Rev. Claude Hayward, of Dalhousie, Canada, and the Rev. Dr. Charles Vincze of Perth Amboy, N. J. This scenic trip, distinctive in its beauty, will give us rest, fellowship, and challenge.

Our financial secretary is Mr. John Zuidema, Prospect Park National Bank, Paterson, New Jersey.

It is not too late for us as Calvinists to have an effective voice in the destiny of our nation's churches. We should not feel that we are spectators. We are not. We are in the fray as creatures who must live responsibly. By the grace of God we hope that devoted Calvinists may sacrifice to contribute to the conference. Every valuable discussion is the greatest contribution. Perhaps some ministers' conferences could discuss these subjects before sending delegates. This would focus Calvinistic thinking upon some common theme. Ministers could return to their ministries with this theme in their hearts. Laymen could return to their occupations with a new consecration in their very tasks.

De Vere might naturally arise: Is this historical incident only of local or at best of national significance?

The simple prayer directed heavenward is touching. Here is just a part of it: "That the church of the Reformation, the church may again become a power in the life of our people. Raise up in it men, women, and ardent youth who take their faith seriously, and who know to obey Thee, Father, it is in Thee only, and in Thy will be the glory forever and ever." If consecrated hearts and sanctified lips call upon our Father, appealing to His glory, will He answer?

Let us just note the universal value of Calvin's brief rest in Strasbourg. He took to himself a wife, Laetitia de Bure. This was more than of romantic importance. She was a frugal and faithful housekeeper. Th. Gerold writes, "Strasbourg has the honor to be the cradle of the Reformation." Any one interested in the history of the psalter, and who can even surmise the influence this Psalter has had in propagating the Reformed Faith, should study this period of Calvin's life. Perhaps some may be interested in knowing that hymns from the Reformed Creed were used in divine worship. This period also shows us the man. Calvin had a profound appreciation for good music. He was very choice in the selection of tunes. Calvin took great pains in adopting only tunes that were dignified, stately, and edifying. Neither did Calvin forsake his literary studies. During this time he wrote his summary of the Institutes. These elaborations reveal the necessary peaceful frame of mind for reflection and for systematization. Even today there is a question which edition of the Institutes is to be preferred, 1560 or 1577. Edward Barlow in the Congregational Review of 1585 preferred the first. In it he thought to have discovered the truer Calvin. 1589 emphasizes election from the eternal plan of God. 1577 relates this to the gospel of Christ. This would be a Barthian emphasis. Strasbourg, what? Did rest contaminate Calvin or did it make him the bigger man?

Voetius

From John Calvin we go to Voetius. I do not know whether the Dutch did anything about it, but March 1, three hundred fifty years ago, perhaps one of the greatest theologians since Calvinism was born, was born. We should perhaps praise his opponents for his erudition! A good fighter, perhaps a scrapper! Voetius brings to mind by association Descartes. This was a time to laugh loud! Calvin or Descartes? Still faith and reason, always with me. The theologian and the philosopher are still seeking one another.

Westminster Seminary, Philadelphia

In this streamlined age we can easily jump from the Netherlands to Philadelphia, from Voetius to Machen. Just how history will appraise Machen is still too recent to predict. I personally think the attempt is right. May 9, 1939, Westminster Seminary will commemorate its tenth anniversary. Our late and chilly spring has frightened the dogwood from coming into full bloom. Perhaps spring is assisting Westminster in keeping her best show for the commemoration. Nature is setting the stage for a glorious and beautiful celebration. Then Scotland will supply the intellectual and the oratorical. The Rev. Dr. J. Macleod has woven around him already a popularity that augurs well for Commencement.

A panoramic view of these ten years will reveal some interesting changes. From the dark and somewhat gloomy head quarters of our movement, the heart of our land, there comes a cheerful home with most beautiful surroundings. Two great leaders were transferred from the church militant to the church triumphant: Dr. Robert Dick Wilson and Dr. J. Gresham Machen. Dr. O. T. Alls gave up his professorship. This was a blow to the institution, no doubt. Dr. Macrae helped to organize the Faith Seminary. Although this struggle brought with it evil prophecies concerning the success of Westminster, the very struggle was instrumental in clearing the atmosphere for a truer testimony of the Reformed faith.

Besides obtaining a seminary of its own, Westminster is to be congratulated upon having another success. We may not know that Westminster could not give theological degrees. The great and prohibitive requirement was an ownership of $500,000.00. Instead this seminary could grant certificates for brave men who for the sake of principle cared more for an education than a degree! At this tenth commencement, Westminster may give all those holding a certificate equivalent to a B. B. degree and to all the preachers this year a degree of Bachelor of Theology. I am sure this will be an exciting moment when degrees will be handed out to the graduates of ten years. Ten years—new school and degrees for the bachelors of theology! Now what? Ed Rian is not yet satisfied, and we are thankful that he is not. Pennsylvania granted the degree of Doctor of Theology, Calvin or Westminster?

I am just wondering which institution will be the first to confer bachelor degrees on the seminary? Westminster has shown its calibre, and because this institution is being supported by a religious organization. If more volumes are added to the ever-increasing library, and more men are added to the teaching staff, Westminster will soon gain the right to confer Master of Theology and Doctor of Theology degrees. Would it not be marvellous that after another five years Westminster would realize its praiseworthy ambition? If Reformed theology to speak in our age we need men who have investigated its antecedents as well as men who have the ability to relate yesterday to tomorrow.

I am just wondering which institution will be the first to grant the degree of Doctor of Theology, Westminster or Calvin? As a graduate of the former I surely hope that my alma mater will. I am sure there are many who would welcome this day, for we all feel that we must provide in American institutions. It will be increasingly difficult to send our students to Amsterdam or Kampen, except those few who will have the stamina to study the Dutch language. Well, perhaps Westminster first, perhaps Calvin, too! Institutions for the church militant in this age may not know that Westminster could not give theological degrees. The great and prohibitive requirement was an ownership of $500,000.00. Instead this seminary could grant certificates for brave men who for the sake of principle cared more for an education than a degree! At this tenth commencement, Westminster may give all those holding a certificate equivalent to a B. B. degree and to all the preachers this year a degree of Bachelor of Theology. I am sure this will be an exciting moment when degrees will be handed out to the gradu-
NEW TESTAMENT HISTORY

WHEN it was first announced that a history of Revelation in the N. T. was to be prepared by Dr. Bavinck, the orthodox group acquainted with the works of young Bavinck looked forward with eager anticipation. We have no adequate treatment of the subject along orthodox lines. Indeed, I know of only three works that can with any degree of justice be called a complete treatment of the subject, to-wit, those of Holtzmann, Weinel, and Feine. But these works manifest no appreciation of the conservative approach, and furthermore they do violence to the idea of biblical theology as Historia Revelationis. Hence we were delighted with the promise of an orthodox work on the history of revelation. 

However, after the arrival of the work it became apparent that by The History of God's Revelation something far different is meant than what we mean by Biblical Theology or Historia Revelationis. The volume contains what we rather pro­ saically call New Testament History.

Viewed as a New Testament History the work should be recommended for popular consumption. The problems of N. T. History are in the main left untouched, though the author did give them some thought in order to come to his conclusions. The questions of harmony are not brought to light and ade­ quately settled. The questions of historical interpretations are not raised. The author merely states his position. Hence a critical perusal of the work causes the reader to raise questions here and there and these are usually left unans­ wered.

Evaluating the volume for what it purports to be, to-wit, a popular New Testament History, it deserves unstinted praise and can be warmly recommended. Where Dutch is read, Church libraries surely should have a copy of it. One wonders, how­ ever, whether the effort spent to produce this work could not have been more profitably spent in another endeavor. There is here no fresh viewpoint and, furthermore, the field has been quite adequately covered by Van Andel, Sillevis Smitt, and others.

WILLIAM COWPER, HUMANITARIAN

This doctor's dissertation is particularly valuable. Its English is clear and unpretentious. Its subject-mater is presented logically and unambiguously. And, what is of still greater importance, its author has succeeded in reaching the heart and thought of the man Cowper and his poetry. The Olney poet has of late been treated as Milton and a great many poets of centuries gone by have been treated. By twentieth century scientific methods they have frequently been dissected, just like animals in the laboratory. Most modern critics, being ill-versed in theology, interpret a Cowper and a Milton only in the light of their own biased, one-sided scholar­ ship. Mr. Hartley's approach is somewhat different.

He points out in his preface that the majority of scholars treating "Cowper's life and literary genius have tended to em­ phasize the poet's isolation. To a considerable degree their books have reflected the perennial controversy over the relation of the poet's religion to his insanity. Unfortunately, this very real enigma remains unsolved."

Causes for Cowper's insanity one has tried to locate in his Calvinism. Mr. Hartley may not be a Calvinist himself, yet he understands it well enough not to be as unap­ preciative of such unfounded opinions about Cowper's religion and life philosophy. He intim­ ates that even if Evangelicalism (Calvinism) did have some connection with Cowper's insanity, reasons for this condition are to be sought in Cowper himself, in his mental constitution, rather than in Evangelicalism (Calvinism) as a general religion and philosophy of life. He even proceeds a step farther. He makes plain that Cowper, influenced by John Newton, John Wesley, and other Evangelicals of his time, has been a pro­ gressive rather than a retrogressive force in the social thought of the later decades of the eighteenth century.

The author, however, limits himself mainly to the humani­ tarian aspect of Cowper, as representative of his age. Accord­ ing to Mr. Hartley, the term humanitarian in the eighteenth century "was used entirely in its theological sense; that is, in relation to the doctrine that Christ is man and not God, and that the human race is capable of perfection without super­ human aid" (p. 3). But the term humanitarian as applied to Cowper in the title and contents of Mr. Hartley's book, has reference essentially to "humaneness intelligently directed and focussed." We see that Cowper was sane enough not to let his mind run riot on the cult of the Noble Savage, on the natural goodness of man, and on the over-sentimental kindness to ani­ mals. For instance, there is in Cowper no "weeping deer" as in Thomson. Yet Cowper was a many-sided, a practical, a sane humanitarian, such as a Calvinist might wish to be.

The author maintains that "Cowper's religion is then in essence humanitarian. But when Evangelicalism and the poet's humanitarianism chance to disagree, Cowper frequently allows his humanitarianism to temper the severity of his religious beliefs" (p. 252). The entire book tends to support this state­ ment. And its author, in the meantime, betrays that he has not entirely grasped the meaning and significance of Calvinism. This reviewer is consequently of the opinion that the question of Cowper's Calvinism, segregated largely from his abnormal psychic conditions and spells, is worthy of another doctor's thesis.

Ann Arbor.

CHRISTIAN WITNESSING

This work was submitted to the Faculty of the Free Uni­ versity at Amsterdam to meet one of the requirements for the doctor's degree. It is of real scholarly calibre and merits careful reading and study.

Since the beginning of the present century various scholars, particularly philologues and students of the history of religions, have sought for the origin of the meaning of Martus (Witness) as "blood-witness," which seems to have been a common mean­ ing of the term in extra-biblical literature and which some tend to carry over into the Bible. Into this discussion Schippers en­ ters. He is not interested primarily in the shifting of the meaning of Martus, but rather in the light that the N. T. sheds upon this concept. His conclusion is that in the N. T. the word never conveys the idea of "blood-witness."

In successive chapters the significance of the term in question is traced through the O. T., the Jewish literature and the LXX, the N. T. in general, through the synoptics as applied to Christ, and finally in the Johannine literature.

The author is convinced (and submits sufficient proof for it) that the idea of witnessing is always in the Scriptures associated with facts. To witness is to present facts. It is not a matter of presenting opinions and of laying down one's life in martyr­ dom for them, but merely a statement of the truth. But the facts (feiten) are invariably connected with right and justice (recht). Hence it frequently occurs (and in St. John's writings almost exclusively), that to witness is to accuse and to condemn.

The facts of Christ's life are condemning to the world. Hence true witnessing requires the note of condemnation which is altogether too often found wanting in the modern presentation of the Gospel. The final short chapter is not the least valuable in this vol­ ume. In it the author calls our attention to the significance of his findings for many of the present-day theological problems. Particularly critical is he about the position of Barth and Kä­ hler. This last chapter might have been extended and would have increased the value of the work measurably.

H. S.
NEWS ITEMS AND COMMENTS

Need of Reformed Literature

In Die Kerkblad, official organ of the Reformed Church of South Africa, Mr. W. Hovy, associate editor, writes an article about the great need of Calvinistic literature. From the article it appears that there is a synodically approved "Calvinistic Jubilee Book Fund" whose task it is to disseminate books on doctrine and devotional literature. But the experiment has not been very successful as yet. Hence Mr. Hovy calls attention to the absolute necessity of the following: Sermon books providing material for special reading services on days like Christmas, Pentecost, etc.; a devotional work suitable as a gift to those who profess their faith in Jesus Christ; then, a work on Church History, treating History from a specific, Reformed point of view. Many people, so the writer contends, do not know WHY they are Reformed. Finally, there is a deplorable lack of material for the Sunday school.

 Everywhere there is a dire need for literature which definitely and specifically treats the problems of our age, in the light of God's testimony, and in a thorough but popular manner. Our Calvinistic fathers bequeathed to us a marvelous inheritance, but we cannot pass it on by referring a problem-ridden world to the dealers in second-hand books and their stock. To be Reformed means that we are constantly reproducing the Reformed positions. That is our universal task. Ecclesia Reformata semper Reformanda est.

Qualifications of Synodical Delegates

In the Dutch ecclesiastical press there is much ado about the method of electing delegates to the coming Synod (Sneek, August 1939). Some think that there should be rotation or at least more diversity. Others are certain that only the most experienced men should be delegated. The latter argument, of course, lacks the proper orientation with the man's past, for every "experienced" man at one time was a novice.

Dr. F. W. Groshelde does not share the opinions advanced. He finds that death, and superannuation of the ministers, necessitates the introduction of "new" men. However, in the Kerkblad voor Bussum professor G. writes concerning the requisites for a synodical delegate. Since they are worth noting we pass them on. Here they are: a delegate to Synod must have a great deal of READY knowledge. He must be able to formulate at a given moment a sound judgment concerning theological problems and church matters. A delegate can not very well first go home to see what authorities say about matters under discussion. He must be ready. A second requisite is wisdom. A delegate must know when to speak and when to listen. He should not indulge in long discourses containing a dozen arguments, for no Synod-member can or will listen to them. Just as it is futile to become emotional—the members of Synod being already under a strain. A delegate should, when he must speak, be BRIEF and to the point.

A third and last requisite is, that a delegate should have an interest in and love for the Church, and for Jesus Christ. Hence Dr. G. pleads for delegates to the Synod who have these three qualifications, and that includes men who are "experienced" so-called and it also includes "new" men.

An American Reformed University

Someone who signs his letter "Incognito" writes in the Intelligencer-Leader of April 7, regarding a Reformed University. The occasion for his remarks is the fact that there has been some agitation in the Reformed Church to merge the two institutions of learning at Holland and at New Brunswick. (It does not appear that the proposal will be successful.) Therefore he suggests that the Reformed Church in America take the initiative toward a Reformed University. He would have all the chairs of "New Brunswick, N. J., of Grand Rapids, Mich., of Philadelphia, Pa., . . . come under one roof at some central location, any Chicago, Ill., each denomination supporting its own chairs, and keeping its present institutions going as feeders for this 'University.'" "Incognito" says his proposal does not mean organic union, but thinks that it would bring the outstanding men in the various groups in closer and more constructive contact.

Discounting now the fact that what "Incognito" writes is somewhat obscure as far as the quotation above is concerned, it is a matter of joy to note that the idea of a Reformed University is not extinct. We need such an institution. We need it more than ever. The Free University in Amsterdam is splendid, but it is too far away and—naturally—requires a knowledge of the Dutch language. However, it seems to us that we must first investigate whether we have the men to occupy the chairs, not only of Theology, but also those of Law, the Arts, Medicine, Science. For after all, the essential thing about a University is competent men who teach, and students who are being taught. . . . Then there is the question of control, of appointments, of equipment, of continuous financial support. None the less, the need of a Calvinistic University is present and urgent. We are glad that in the R. C. A. there are brethren who realize the need of it.

Ministers and the Social Security Act

Other voices are heard regarding the Social Security Act and the ministry. This time we note a brief article by the Rev. G. Wells Arms in The Presbyterian. Feeling that those who are in the employ of the church, such as janitors, secretaries, etc., should benefit by Social Security, he holds that "the ordained officer is in reality part of the church itself. He has entered into the life of the church not as an employee, but as one who has given himself to it regardless of financial considerations; which means that he is not an hirer of the church any more than a partner in a business institution is a hirer of the institution. . . . In this way whatever the church chooses to give him in order that he may be free from worldly cares and avocations, is not a matter of governmental tax any more than the offerings that are taken up on Sabbath morning."

To say that the minister is part of the church itself is not a very happy expression. But the idea that the minister is not a wage-earner is sound. Too often it is forgotten that the minister gives himself to Christ and the Church, and the Church gives the minister a living. The idea of wages is absolutely excluded. If ministerial labor is paid for according to value, then all the money in the world is not enough. And if ministerial labor can adequately be expressed in terms of dollars and cents, then a penny would still be too much. Governmental Social Security for ministers is a step in the wrong direction and based upon the false notion that a true minister of the Lord Jesus Christ sells his wares for a monetary consideration.

Concerts for Church Support

To the question, "Is it Scriptural for a church to invite a Gospel singer to come and put on a program, and charge a certain price, for the purpose of raising money to carry on the work of the Lord?" the Moody Monthly gives this excellent answer: "Such methods appear to make giving easy, but are expensive in the long run. We do not know whether this Gospel singer received any remuneration. Even if he made no charge, the fact remains that all such indirect methods of raising money for the Lord rob the giver of any real spiritual blessing. The reaction of easy giving is poverty of soul. The Scriptural method of direct giving enriches the soul. God does not need our money, but He requires us to give in order that we may receive the reflex spiritual blessing. 'The liberal soul shall be made fat.' God often withholds His best because we give Him our least . . . "

J. G. VAN Dyke

Grand Haven, Mich.