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THE CALVIN FORUM

A MONTHLY

On The Labor Front
An Editorial

Dualism In Education
A Serious Problem

After The Service
Sunday Night Chatter

An Ideal Science?
There is None

The Moral Law
God's Balances

Render Unto Caesar . . .
Just What?

Lord Tweedsmuir Speaks
Statesman and Churchman

Verse

News

Books

The CALVIN FORUM

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CONTENTS—Vol. III. No. 7, FEBRUARY 1938

EDITORIAL

On the Labor Front.....	147
-------------------------	-----

ARTICLES

Dualism in Education. By Louis Berkhof, B.D.....	149
After the Service. By Frank Vanden Berg.....	152
The Ideal Science. By H. G. Stoker, M.A., D.Phil.....	155
The Balances of God. By R. I. Campbell.....	157
Render to Cæsar the Things that are Cæsar's. By Paul W. Harrison, M.D.....	159
The Boers and the Great Trek. By Marianne Vos Radius.....	161
A Canadian Christian Statesman Speaks. By the Editor.....	162

BOOKS

Religion in Cultured Form.....	163
High Grade Commentary.....	163
A Study of the Kingdom.....	164
A Novel on the Dutch Secession.....	164
Colijn—Christian and Statesman.....	164
A Christian Journalist on Russia.....	164
Dutch Poetry	165
Dutch Literature	165
Books in Brief.....	165

NEWS ITEMS AND REFLECTIONS. By H. S.....	166
--	-----

VERSE

Duality	154
The Fog Comes In.....	154
Prayer	154
Victory	156
Prelude to Action.....	168
The Poem	168

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ON THE LABOR FRONT AN EDITORIAL

IN this country the Capital-Labor issue has been thrust into the foreground this last year. The Administration has been accused of fomenting class struggle. The laborer has been accused of asking for more than he produces, of raising production costs and slowing up industry; he has been accused of being selfish, short-sighted, ungrateful not only but ignorantly radical, socialistic or communistic. His employers have been dubbed Economic Royalists, autocrats, slave drivers. As usual where there is smoke there is likely to be fire. But class struggle has not been fomented, it was there; it has been brought out into the open and undoubtedly intensified. Labor has no doubt appeared short-sighted, unappreciative, and in the past year even overbearingly militant. Consider the spectacle of servants rising en masse against their masters and holding what belonged to others as their own! They have been trampling upon the rights of others that were carefully enshrined in the law; they have been insisting upon equally sacred or even superior rights of their own. Employers, particularly in the large scale industries, must have been aware of the trend toward the organization of workers for a generation or more. They have, however, staved it off, fought it off by above-ground and under-ground methods. They have not anticipated it by encouraging really democratic organization on the part of their employees. So in spite of the fine spirit manifested by some of the employers labor tends to regard them as autocrats.

To the Christian this insistence upon "rights" on both sides smacks of little other than lack of appreciation of the real nature of man and of society and of the relation of these to God. He believes that if the individual accepted his life as a gift of God and accepted therewith all the duties that such a gift entailed, his life would be a giving rather than a constant insistence upon getting. He believes that if the individual saw in others this divine imposition of a duty to live he would seek to serve God and man by helping his fellow to fulfill his duties. Upon the acceptance of such premises there would be no class struggle,—although there would be individual differences and, therefore, such differences in the circumstances of life as would enable each individual to serve to the best of his God-given capacities.

As matters stand today neither the capitalist nor the laborer seems to hold such views or to live by them. Moreover our inability to understand—seeing as we do darkly—causes us to regard as necessary what is not necessary, to regard as our right what may not be our right. Sincere as we think we may be, we are sure to have mistaken notions of right. Psychologists and sociologists tell us that children readily "take over"

such ideas from their parents, that one generation passes them on to another. So by tradition, and then by tradition made secure by inclusion within the law, we come to insist upon conditions necessary to the fulfillment of our lives which may not be necessary at all. At any rate certain ideas of "right" come to be crystallized into law. As a consequence laborers with similar ideas, or perhaps ideas even less acceptable, demand that their notions of right be incorporated into the law. Thus our thought and conduct begets strife. Collective bargaining is really little other than negotiating for what one can get, and the trade agreement which concludes the bargaining is generally but an armed truce. The logic of our economic system appearing to be conflict, each side comes to think that everything is fair in war.

Having failed in other attempts at solving Labor's problems American Labor under the A. F. of L. frankly accepts the competitive nature of our industrial life and has always sought to get what it could. In this it was of course little better or little worse than Management. Its philosophy has generally been conceded to be a "business" philosophy. It started out with affiliated unions organized on a craft basis because that was largely the basis of production in the eighties when the Federation was organized. It has continued to insist on this type of organization ever since because the skilled craftsman appreciated the worthwhileness of unionization, was able and willing to pay for it, and was intelligent enough to see the need of loyalty to it. The A. F. of L. has never done much for unskilled labor, for the negro laborer, for the woman laborer; it has always looked over the labor domain rather carefully and picked out what was best and what it thought it could keep. Thus the A. F. of L. has not fought directly for all the laborers although it contends that its fight benefits those outside of its fold. The Federation now numbers a little less than 4,000,000 members.

The C. I. O. starting with a meeting of 8 representatives of A. F. of L. unions in 1935 and now consisting of 32 national unions and approximately 4,000,000 members is, as the initials suggest, a Committee for the Industrial Organization of Labor. The leaders of the C. I. O. believe that the craft principle of organization (unions of carpenters, bricklayers, etc.) is no longer applicable to our mass production industries and they, therefore, insist that all the workers in an industry, whatever work they may perform, be organized into one large union. They insist also that the unskilled laborers be organized, and particularly that they be organized in such key industries as the Steel, Automobile, Rubber, and Electrical industries which

the A. F. of L. has failed to organize up to the present. They point out, quite correctly it seems, that the A. F. of L. has thus far not had a real program for all of Labor, that it has been narrow and selfish, that its leaders have been complacent and contented. The C. I. O. leaders have had a great opportunity and they have enjoyed great success. Success seems, however, to have gone to their heads, heads not always level enough for the direction of and control of a new movement among the masses not trained or disciplined in organization.

Today some 9,500,000 laborers are enrolled in the two great Federations and in the independent unions, a full one-third of the organizable workers of the country. Thus we are faced with a new situation. What must be done about it?

Frankly, we must face the facts. In this country unionism has never flourished as it has in Europe. This has been due both to the ease of the laborer's condition in this country (also due to the fact that ours was a heterogeneous labor group, it must be remembered, and therefore difficult to organize and easily held apart) and to the continued and aggressive opposition to union organization on the part of the employer. Our workers generally have not been trained in unionism and, of course, have not learned to discipline themselves as union members. Consequently, such an article as the famous 7A of N. R. A. or an act such as the Wagner Act not only strikes the employer as going beyond the bounds of right but it catches the laborer unprepared for his task. When the writer asked an Englishman recently how the English would put teeth into such an act as the Wagner Act in order to curb the activities of the unions he replied, "That is difficult for me to say. We did not need a Wagner Act; our employers have permitted our laborers to organize."

Sizing up the present situation: we have a competitive order in which each is encouraged to act for himself. This has led to remarkable developments in industry — the most noteworthy, the changing of the nature of the competitive struggle itself. Industry in this country today is outstandingly Big Business. Production is in the main mass production, a process in which the industrial worker counts for less and less. To enable him to compete in the struggle for existence some organization is indicated. This organization has however been difficult to effect, — many of our workers have been well-off and therefore uninterested, and employers together with the public have frowned upon and opposed organization. Thus the disaffected, the seemingly less desirable elements have taken the lead. The Employer in his insistence upon his rights has generally had the law with him, — the rights he has insisted on being the more tangible and therefore the more easily taken up in the body of the law. The laborer has arisen to insist upon his own rights but these being in the main intangible, such as the "right to work" and "vested interests" in the job, he has had difficulty in having them recognized. The A. F. of L. with a philosophy matching that of business and under leadership that has in general been careful and law-abiding, if not always regarded as respectable, has succeeded in getting a real hold in a number of industries. The C. I. O., with a general philosophy the same as that of the A. F. of L. but, because of its appeal to the unskilled, not only more dramatic but also more aggressive and violent, has successfully organized a number of others which have been regarded as unorganizable heretofore. Now it seems that just as competition may be the death of trade as well as the life of trade, competition between well organized busi-

ness on the one hand and organized labor on the other threatens to kill the goose that lays the golden eggs.

If this analysis is correct it would seem that just as we have accepted competition as a fact so also we shall have to recognize organization as a factor in competition as a fact. What we need to do is to subordinate this kind of competition also to the democratic processes that we should like to have characterize us as a democratic nation. This will require not only individual self-discipline but group discipline on the part of both sides in the struggle. The Government has called upon industry to discipline itself and has threatened to do its share of the disciplining. It should with equal insistence direct its attention to Labor. And an aroused public should direct its thoughtful attention, (not merely its ire — aroused because of the financial reverses of the moment) to both. But admitting the "role" of the government here (and conceding to Industry its appeals to the government to belabor Labor, as men have conceded to government from Teddy Roosevelt's time to the present its rights to belabor Industry) it must be admitted that legislation won't "solve" this problem anymore than it will any other. The real discipline must come from within, from the individual and from the group. There is some hope that this disciplining may bring the two groups together, considering the common education and common inculcation and acceptance of democratic ideals characteristic of this country. If this hope is to be realized, however, the participation of the finest minds and the noblest spirits on both sides is required. Just as political life, if its level is to be raised, must attract the best, so must the economic. The individual who is big enough to see his own duties and those of his group and who is not so small as always to fight for anything he can get, must not withdraw. If he does, others will assume the lead. Thus in the present labor strife communists have (since the C. I. O. does not seek to ascertain the political, or religious, or other philosophies of its members) been "boring from within" and have exercised an influence disproportionate to their numbers. In a world in which the situation as presented above "stares us in the face," may we withdraw?

In this economic world of ours our glances are side-wise glances — not glances within or above. Each of us looks upon what the other has, not upon what he himself should do. The insistence therefore is upon rights; and as these clash our economic life becomes a "tissue of resentments" and little more. We think others are taking it out on us and we desire to take it out on them. Each individual and each group should at least be taught or compelled to see his demand for his rights in the light of public welfare. Better still each should, as the Christian would insist, see his own duties and appreciate the fact that others have them too. Only this latter attitude can lead to real co-operation. And this attitude it would seem the Christian employer or the Christian union member, so long as his conscience will permit, should seek to develop in his respective organizations. The Christian not only cannot compromise his sense of duty to his God and to his fellowmen, he cannot do otherwise than advocate such a sense of duty and of right among others. To do less would mean that he either breaks the integrity of his Christian life or that he never develops any. He must, therefore, use the most effective and the most acceptable means to this end. In labor relations the ideal would be membership in an organization committed to these ideals. Where at all possible that is the indicated method; where not, the method is participation so long as one does not need to sacrifice but can advance one's ideas.

H. J. R.

DUALISM IN EDUCATION

Louis Berkhof, B. D.

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THERE is a very serious dualism in the education of a considerable portion of the Protestant youth of our country. It is a dualism that is fundamental and that is inherent in their present system of education. When the process of secularizing the Public School began, religious training was divorced from the rest of education. This did not affect the Catholic children of the country as much as it did the Protestant youth, since they were even then educated in their own schools, which made it a point to integrate religious training and secular education. Many Protestants at first objected to the gradual secularization of the Public School, but with the passing years their protests died down and they yielded to the inevitable. They acquiesced in the arrangement that the religious training of their youth should be left to the home, the Sunday-School, and the Church, and did this the more readily because the teaching of the Public Schools, while not distinctly religious, was yet quite in harmony with the teachings of the Bible. In many cases the sessions were opened and closed with prayer, the Bible was read daily, and Christian hymns were sung. But as time went on even these vestiges of religion disappeared from the curricula of an ever increasing number of schools. It was found that they could not very well be retained in state institutions. The States which still tolerate them are comparatively few and form exceptions to the rule. Thus the schools of our country became non-religious, and we gratefully acknowledge the fact that some of them did not go beyond this stage in their teachings.

However, there has been a growing tendency to go a step farther, and to introduce anti-religious elements in the instruction given. The schools naturally aimed at being up-to-date, and therefore could not escape the dominating influence of a science unchecked by religious principles, nor the fascination of the latest theories that bore the earmarks of scientific discoveries. Thus the Darwinian hypothesis of evolution was introduced and is even now taught in countless schools as gospel truth in spite of the fact that it is discredited in the scientific world. Many noted scholars, who have no religious bias, agree with O'Toole, when he says: "Darwinism is dead, and no grief of mourners can resuscitate the corpse." But the theory of evolution is not the only factor disturbing the non-religious equilibrium of the Public Schools. This was done just as effectively by introducing and acting on the pedagogical principles of Rousseau, such as the inherent goodness of the child, the necessity of merely safeguarding it against the evil influence of society, the desirability of letting nature have its course in the life of the child, the folly of teaching it what it cannot understand, and particularly religion before its eighteenth year, and so on. And the secularization of the schools has gone still farther and is still going on apace.

The Influence of John Dewey

It is a well known fact that the educational principles of Dr. John Dewey, Pragmatist and Humanist, exercise a tremendous influence in the schools of our country, and that this influence is even beginning to be felt in Sunday-Schools. Will Durant says: "There is

hardly a school in America which has not felt his influence." (*The Story of Philosophy*, p. 567.) He is a thorough-going evolutionist, by his interpretation of the universe really rules out God, makes man the measure of all things, denies the absolute character of truth and identifies it with the useful, and has no place for religion in the accepted sense of the word. He has strongly influenced the system of education in Soviet Russia and advised the complete secularization of the schools in China. "In America", says W. A. Squires, "his influence is a potent force in the progressive secularization of the public-school curriculum. His attitude is distinctly antireligious unless we change our conceptions concerning the nature of religion and give our approval to some such definition of religion as Comte tried to establish." (*Educational Movements of Today*, p. 148.) Many religious leaders are quite alarmed about his influence in public education.

Moreover, there is a mechanistic psychology, the psychology of Behaviorism, which is acclaimed by many today as the only scientific psychology, and which is gradually filtering into the Public Schools of our country through the teachers who have come under its sway. Dr. William M'Dougall, a contributor to the Symposium on *Behaviorism, A Battle Line*, finds the seed-plot of this psychology in our country especially in the Teacher's College of Columbia University, which exercises tremendous influence. Says he: "It is *chic*, it is New Yorkish, to speak well of Behaviorism and to imply familiarity with the most esoteric Freudian doctrines, while treating all other psychology with silent contempt. Hence no self-respecting New York publicist can refer to problems of human nature without at least a pat on the back to Behaviorism and all its implications. And all this produces throughout the country an immense total effect. When the poor teacher in the backwoods of Michigan or Carolina reads in a great New York daily that a certain book makes an intellectual epoch, how shall he fail to bow down in abject submission? How shall he sustain his own independent judgment to the effect that said book is less than worthless?" This system is simply a resuscitation of Materialism in terms of psychology. It makes man a mere mechanism and regards human consciousness as the fruit of man's actions rather than as their source and guide. Like all Materialism it, by its very terms, rules out God and religion and even morality. Man is what he is necessarily, in virtue of his physical constitution, and could not possibly think and act otherwise than he does. He is no more a responsible being accountable for his doings. Other similar and related anti-christian influences which are at work in our Public Schools might be enumerated, but these are sufficient to indicate the general drift of things.

The Resulting Duality

Now we may proceed on the assumption that, in spite of the inroads which Modernism is making in the Churches, there are still many Protestant children who are receiving real religious training in the accepted sense of the word at home, in Sunday School, and in the Church, a training in which the Naturalism of the schools makes way for supernaturalism. They are taught to believe in God and to reverence Him, and to

accept the Bible as His infallible word. The fact that they are sinners in need of the redeeming grace of God is brought home to them. They are urged to accept Jesus Christ by faith, and to rely on his atoning blood for redemption and for the gift of eternal life. Moreover, they are brought under the restraining influence of the law of God as the absolute standard of right and wrong, and are shown that pragmatic and utilitarian considerations do not suffice for the government of human lives. In a word, their religious training is based on principles which are diametrically opposed to those which are fundamental in their education at school. And in the measure in which these divergent principles are consistently applied and their logical implications become apparent, the education at school on the one hand, and that in the home, the Sunday School, and the Church on the other hand, will drift ever farther apart.

They will not only differ in quantity and quality, as the education in such totally different spheres always does, but they will be inherently inconsistent with each other. The one teaches the child to believe in God, and the other to ignore or even deny Him. The one impresses upon the pupil that he is prone to all manner of evil, and the other that he is inherently good. The one urges the necessity of redemption through the atoning blood of Jesus Christ, and the other denies the necessity, if not the possibility, of salvation through Christ, declaring that man is able to save himself, if any salvation is needed. The one stresses the absolute distinction between right and wrong, and the other obliterates this distinction by declaring both to be relative. The one holds out the hope of a life of bliss beyond the grave, and the other limits the horizon of man's hope to the present world. That is what we mean when we speak of dualism in education.

Producing a Double-Minded Generation

Now the question arises, what is the natural result of such dualism? And the answer is that, taken by and large, the result will be a generation of double-minded men, that is men with a divided heart who are always halting between two opinions, incalculable men who may at any time turn in either one of two directions, a generation of opportunists swayed by every wind that blows. The Bible gives us examples of such double-minded men and repeatedly warns against double-mindedness. Joshua faced a race which was showing some signs of double-mindedness, when he said in his farewell discourse: "Choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the river, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve Jehovah." (Josh. 24:15.) Elijah met with such a generation on Mount Carmel and cried out in holy indignation: "How long go ye limping between the two sides? If Jehovah be God, follow Him; but if Baal, then follow him. And the people answered him not a word." (I Kings 18:21.) And after the deportation of the people of the Northern Kingdom, the imported inhabitants of the land proved to be double-minded. We read of them: "They feared Jehovah, and served their own gods, after the manner of the nations from among whom they had been carried away." (II Kings 17:33.) After the exile these people proved to be real opportunists, claiming relationship with the Jews when it suited their purpose, and disclaiming this when they feared that it might endanger their position. Jesus warns against this state of mind, when He says: "No man can serve two masters: for either he will hate the one and love the other;

or else he will hold to the one and despise the other." He insists on it that life shall move fundamentally in a single direction, more particularly in a Godward direction. And finally, James speaks of the double-minded man as being unstable in all his ways (1:8), and calls upon the double-minded to purify their hearts (4:8). A study of all these data shows us that the double-minded man is a man who wants to serve God and the world at the same time, who is often uncertain as to the course which he should follow, who is swayed by circumstances and therefore unreliable and sometimes self-contradictory, who is filled with anxious cares and by his duplicity excludes himself from the Kingdom of God.

There are clear evidences of such double-mindedness even at the present time. Some of those who are afflicted with it do not even seem to be conscious of the fact; others are, but consider it quite natural and defensible; and still others, especially under the influence of higher education, become painfully aware of the fact that this dualism is unnatural and cannot resist the urge to unify their lives. It is quite generally known that the American people as a whole are not guided by absolute principles but, under the influence of Pragmatism, largely follow the course dictated by utilitarian considerations. And of course, they who proceed on the assumption that whatever works is true and right will be able to turn to the left or to the right, as circumstances may seem to dictate, without very much compunction. The question of what is right or wrong in the sight of God is relegated to the background, and the question of what is useful, either for the individual or society, becomes the standard of action.

The Dualism in Religion and Life

Again, the idea is very common in our country, fostered by the separation of Church and State and by the separation of religious and secular education, that religion is a matter of the heart regarded as the center of the emotional life, while education is a matter of the intellect. A typical case is that of the post-graduate student at one of our great Seminaries who once said to me: "It seems to me that one can be a Reformed Christian and an evolutionist at the same time." I replied that this might be possible, but that it was quite inconceivable that one could be a consistent Reformed Christian and a consistent evolutionist at once. Whereupon he simply said: "I do not see why not; religion is a matter of the heart and the acceptance of the doctrine of evolution is a matter of the intellect." This is not only a thoroughly unbiblical view, but also a notion which is condemned by modern psychology with its emphasis on the fact that every activity of man is an expression of the whole person. It introduces an unwarranted dualism into the life of man. If that view is correct, then Jacobi was right when he said that a man could be a Christian with his heart and a heathen with his head. The cry for a Christianity without dogma, so prevalent in many circles, and sometimes heard even in evangelical Churches, is entirely in line with this perverted notion. The soul-life of man is divided into separate compartments for the convenience of quarreling neighbors. But it is a tacit admission of the existing dualism.

Once more, it is a matter of common knowledge that the idea is rather prevalent in our country that religion is a thing apart from the rest of life and should not be a determining factor in the daily affairs of men. For many the separation of Church and State (including the school) has also meant a separation of religion and public life in State and Society. We have all repeatedly

heard the assertion that religion and politics do not mix. And we know that many rigidly exclude the application of their religious principles from their business transactions. Elder Parr in Winston Churchill's *Inside of the Cup* is but a typical example. He took great pride in serving as elder in the Church, but refused to apply "the ethics of the Sunday School" to his business enterprise. The Modernists deserve credit for calling attention in a very forcible way to the absurdity, the hollowness, the hypocrisy, and the social barrenness of such religion, and for their emphasis on the necessity of Christian service. It is a matter of regret, however, that in their zeal for Christian service they so largely lose sight of the fact that the real spiritual springs of all social action can only be found in the regenerate lives of the individuals that constitute the Christian society. There are plenty of churches today in which the people are perfectly willing to listen to stern preachers who focus the attention on their Christian duties, but balk at the idea that they shall direct their affairs accordingly. The man who seriously seeks to apply the principles of Christianity to his business stands out as a paragon of virtue and is held up to public gaze as a rare specimen. All these things testify to a duplicity, a double-mindedness, which is in no small measure due to our present dualism in education.

Pym in his *Psychology and the Christian Life* quotes a great French teacher as saying: "Do you know what it is that makes man the most suffering of all creatures? It is that he has one foot in the finite and the other in the infinite, and that he is torn between two worlds." To this Crabb adds in his *Psychology's Challenge to Christianity*: "Yes, that is the trouble, and the reason that many Christians are not at peace. They have one foot under the communion table and one foot out in the gay halls of society. They have one foot in the church aisles, and the other in the materialistic markets of the world. Man tries to be a citizen of two worlds and makes a failure of living successfully in either. I have seen two classes of people, who seemed, as far as outward appearances go, to have a measure of satisfaction in life. One is the Christian who is trying to live entirely for Christ. The other is the complete worldling who has no scruples about the dangers of the world, and who is immersed in its gay life. But of all the miserable, discontented, ill-at-ease people, those persons who are trying to keep at the same time one foot in the Kingdom and the other in the world are the most wretched. You cannot serve both God and Mammon. That is not alone good theology; but very sound psychology." (p. 122, f.)

Educated Youth Faces the Conflict

This double-mindedness often becomes painfully apparent in those young people who seek higher education; and these, too, are the ones who feel most keenly that such a condition of the soul is intolerable and that they must unify the contents of their minds. This can be done in only one of two ways: either by adapting their religion to the scientific instruction which they receive, or by adapting their scientific views to their religious principles. Many sad stories are written about young men and young women who, in seeking higher education in Colleges and Universities, broke with the faith of their fathers. The schools are blamed for this, but these turn around and blame the home and the Church for not teaching these young people a religion that is in harmony with present day science. In James F. Halliday's book on *Robbing Youth of Its Religion* (published in 1929), which

is largely autobiographical, the author speaks at length of three factors which had been instrumental in robbing him of his religion, and evidently regards these as typical. The first was Professor Markham, Head of the Department of Philosophy in one of America's great universities, whose classes were always crowded. The first words with which he greeted the class in Philosophy I, when the author attended, were as follows: "You young people come here tied to your mother's apron strings. Now, it's my business to knock the pins out from under you and make you swim; and, if you can't swim, then, damn it, you ought to drown." The course in Philosophy I was compulsory for all students. And many young men who, like the author, came to the university for the purpose of studying for the ministry, gave up that pious notion before they were through with Philosophy I and thanked the Lord that they were saved from the Christian ministry. The author was among the slain.

In his perplexity the author of the book turned to a couple of well-known and highly respected ministers for help in his attempt to reconstruct his faith. But he wanted to reconstruct it in a way that would enable him to steer clear of the faith in which he had grown up. These ministers, however, asserted their faith in the fundamentals of the Christian religion, declared that there was no place for one of his convictions in the ministry, and exhorted him to return to the faith of his earlier days. This only served to show him that there was no possible chance in the ministerial profession for a man of his views, and thus became the second factor in robbing him of his religion. Finally he came to the conclusion that Markham had been able to rob him of his religion, because a Christian home had first robbed him of it. "In a Christian home," says he, "I had been taught to believe all these impossible doctrines and dogmas which now I could no longer believe, to accept as indispensable to the religion of Jesus' ideas which now — religion or no religion — I found it necessary to throw into the discard." The idea came to him with a jolt: "A Christian home had first robbed me of my religion." He remained in a quandry until he heard and met a Modernist preacher who showed him how to reconstruct his faith and to restore the equilibrium of his soul-life. Under the guidance of this enlightened leader he learned to interpret the fundamental truths of the Bible in a rational way, so as to make them impervious to the attacks of Professor Markham. Moreover, it became clear to him that a Christian is not a man who accepts a number of impossible doctrines, since religion is life and not dogma. "The Christian is the person who honestly tries to live out the spirit and the teachings of Jesus. Nothing more. Nothing less." This definition recurs over and over again in the book.

Modernism No Solution

The author was cured of his double-mindedness by adapting his religion to the teachings of science and philosophy, and in this respect he is simply the representative of a large group. It is a sad fact that many young people finally wind up by renouncing the religion of their youth, and thus attain to the harmonious life which they crave. Thousands upon thousands of those who in their youth were cursed with a dualistic training in which, moreover, the secular was uppermost and the religious received but scant attention and gradually became a vanishing quantity, have gone in the general direction followed by Mr. Halliday. In fact whole churches turned Modernist with comparative ease under the leadership of vigorous and militant Liberals, an ease that finds its explanation to a great

extent in the early training of the membership of such churches. It is my firm conviction that America is today simply reaping in the churches what it has sown in the schools. We need not be surprised that so many seek the unification of their soul-life by adapting their religion to the demands of science rather than by adapting their view of life and of the world to their religious principles. Their religion was of the most superficial kind and unrelated to life in general. Moreover, the path in the direction of Modernism was the path of least resistance and of the greatest popularity. In following it people could march hand in hand with science and did not have to be so different from the rest of the world that they were naturally embarrassed. But it amounts to the substitution of a naturalistic and essentially pagan religion for true Christianity.

The Challenge to Christian Schools

We lament this trend in our American life and believe that, if continued, it will change the church from a pillar and ground of the truth into a mere weather-vane at the mercy of all the changing philosophies of the day, and will ultimately prove the downfall of our beloved nation. Shall we say that under these conditions we could very well get along with less of such Christian education as we are trying to give, an education that aims at the development of a truly unified Christian life? Shall we dare to maintain that we can now close our Christian Schools with impunity? Surely, only the most superficial that do not understand the significance of religion, or are indifferent to the cause of religion, can speak after that fashion. They who really have the interest, not only of the church but also

of the nation at heart, feel that we need more such schools of Christian education, that we need thousands of them throughout the land, in order that our Protestant youth may be blessed with a unitary view of life and of the world, may be kept from the ravages of the germ of double-mindedness, and may learn to understand the determinative significance of their religious principles. They fail to grow enthusiastic about all such plans as the Colorado Plan, the Dakota Plan, the Chicago Plan, the Gary Plan, the Australian, and whatever similar plans there may be, because, while they may point the way to a re-enforcement of the religious training which the child already receives in the home, the Sunday School, and the Church, they fail to take account of the existing fatal dualism.

Our Christian Schools and Colleges have a great task to perform, a task that constitutes a tremendous challenge. They must, if they would be true to the purpose of their existence, make a determined effort to teach our children and our young people to unify their lives in harmony with their original nature as image-bearers of God and with the fundamental principles of the Christian life. And in that great and glorious task our teachers must find, at least to a great extent, the source of their inspiration. They are doing the work of the Lord in the interest of the Church, yes, but also in the interest of the nation and of humanity in general. March on in the fear of the Lord "leaning on the promises." Lift high in your Schools the banner of Jesus Christ and let it float in spite of the adverse winds of science and philosophy, that our sons may be as plants grown up in their youth, and our daughters as cornerstones hewn after the fashion of a palace.

AFTER THE SERVICE

By Frank Vanden Berg

"I wonder if they aren't coming, John?"
 "Oh, yes, they'll be here all right. I suppose they have to go home first and get the children taken care of."

* * * * *

"Why, hello, Mary. I was afraid you people weren't coming anymore."

"Are the Loom's here, Jane?"

"Not yet, I think they'll be here soon, though."

"Here they come now."

"Sure enough. Isn't that a swell car, though?"

"Hello everybody. All here at the same time."

"Do you people want to come in or sit out on the porch?"

"Let's stay outside."

"Help yourselves to chairs."

"Isn't it warm, though?"

"I should say so."

* * * * *

"Swell car you've got, Joe."

"Not half bad. Why don't you get a car, John?"

"Oh, well. I've never owned one. I don't miss it."

"You're right as far as that goes. But look at what you're missing."

"I know, but it's an expensive proposition."

"Of course, it costs money. But if you had a car, you could take it to work and church and meetings. Run out any evening to take the family to some park."

"How much does it cost to run a car, Phil? I've heard three cents a mile."

"That depends on the kind of car. Figure seventeen miles to the gallon. Then oil and license and insurance and tires and repairs."

"I'd have to figure interest on the investment. Six per cent would be about right, wouldn't it?"

"Well, six or five or four or three or two, it doesn't make any difference. Figure the pleasure you'd get out of it."

"What kind would you advise getting?"

"That depends, John, on how much you'd want to pay. You take the Loyal car. Would cost you \$675 f.o.b. factory. That's a good car. First car I had was a second-hand one. A lot of junk."

And so forth.

* * * * *

"That's a pretty dress you've got, Ann."

"Thank you, Jane."

"I should say that is a swell dress. I ought to have a new one."

"I need one, too. I think I'll go down this week. The trouble is, when I go for one I come back with two or three."

"Don't you think it's hard work to go shopping?"

"Do you find it so?"

"I think it's just terrible."

"I kinda like it. You see a lot of things and you keep

up to date. Sometimes I go down for a whole day and don't buy a thing."

"I never go down unless I want to buy something."

"Does your husband ever go shopping with you?"

"Oh, no. John wouldn't go shopping for anything. He can break away any time he wants to but he never wants to."

"My husband likes to help me select coats and hats."

"He must have good taste."

"Not so you'd notice it. Once he thought I had a new hat on wrong side to when it was just right."

* * * * *

"How's business in your line, George?"

"Kinda so, so. Could be better and could be worse."

"This thing's been going on a long time now, hasn't it? Since twenty-nine."

"Yes, and no telling how much longer it's going to last. Getting better, though."

"If they'd let the thing work itself out, we might have been on top of the trouble by this time."

"May be. But what about the unemployed? You'd have to take care of them."

"I guess maybe you would. I wonder if we're going to have a permanent group of unemployed."

"You're always going to have some of what they call unemployables."

"I wouldn't wonder. It's too bad they can't do something about it."

"Don't worry overly much, John. When we fellows are sixty, or what is the age, we'll draw a pension and sit pretty."

"Think so?"

"You can't tell."

"What do you think about this Townsend plan anyway?"

* * * * *

"Isn't it warm, though?"

"It's just terrible."

"I was going to do some housecleaning upstairs Friday, but it was like an oven up there. I don't know when I'll get the housecleaning done."

"I don't either."

"How does your mother stand the hot weather?"

"Quite well. I wanted her to visit with us tonight, but she excused herself. She's resting in her room. We moved her things into the sun parlor, off the dining room. She likes to be downstairs."

"How old is she, Jane?"

"Seventy-four. She's pretty well for her age but can't go out any more."

"How do you wash the windows, Jane, or do you hire somebody?"

"Oh, I hire somebody. I get 'em all washed for two dollars and then they're done. I can't do them on the outside and my husband is just too clumsy for such particular jobs."

* * * * *

"What will you ladies have, coffee or tea or lemonade?"

"It doesn't make any difference to me, Jane."

"Nor to me."

"Really?"

"Really."

"Will you men have coffee or tea or lemonade?"

"Anything you serve, Mrs. Loom."

"So say I, too."

"What do you want, George?"

"I don't care, Jane. Anything."

"I wish you people would say what you prefer."

"Then I'll say coffee."

"All right with me."

"I'll have lemonade, Jane."

"No cream, Jane, please."

"And I don't take sugar, Jane."

* * * * *

"I see by the papers the Ramblers are still in the second division."

"Poor pitching. They ought to buy some good rookies."

"Ever see a good ball game, Joe?"

"Went down once and saw the Lions. Good game. That's what you call scientific playing. I had a swell seat, along the first base line. I pretty nearly got excited myself."

"Guess I'll run down a couple of times this summer. Great sport. Get everything started at the office and then drive out about ten o'clock. Buy your ticket by wire in advance."

"How do the Ramblers look to you, John?"

"They're all right in spots. You take that fellow they call ——. What's his name? He's a good pitcher but he loses his head in a pinch. When he gets excited, he can't even hit the grandstand."

* * * * *

"That's wonderful cake, Jane."

"Just marvelous."

"I got the recipe from Alice. She's a fine cake maker."

"I like the cake nice and light the way this is. May I have your recipe?"

"Why, sure. I'll send it up tomorrow morning."

"Do you follow the recipes exactly when you make something?"

"I don't always but some times you have to, you know."

"I have all my recipes in a little card index."

"My husband always laughs at my recipe books. He won't eat anything unless it looks good to him."

"My husband says the best cake is the kind a woman made a mistake with and put in twice too much sugar."

"Oh, my."

"Do you cook to suit him?"

"Of course I do if it's handy. But I'm the cook."

"You're right, Jane. You can't have two cooks in one family."

* * * * *

"Well, we've had several years of the New Deal now."

"Been a new deal, all right."

"And we're going to have some more years of it."

"Wonder what the next move'll be?"

"That was a great campaign. I've been through quite a few of 'em and they're all pretty much alike."

"First campaign I remember was the McKinley-Bryan campaign. That was — some — campaign. They don't have 'em that way anymore."

"Times have changed, you know."

"Ever been in politics, Joe?"

"I guess not. Too busy making a living."

"I guess politics and business don't mix."

"Well, I don't know. Some fellows make a go of it."

* * * * *

"Are you going to your cottage this summer again, Jane?"

"I think so, but then again, I'm not sure. We may go touring and rent the cottage for the season."

"Do you have a trailer?"

"Oh, no. We just pack some stuff in the back of the

car and go out. Mother stays with Rose while we're gone. She doesn't care to go with us."

"You went touring a few years ago, too, didn't you?"

"Oh, yes. We went out east. To Boston, New York, Valley Forge, Washington, Gettysburg, Mount Vernon, Richmond, and all through that part of the country. It was wonderful."

"Does it cost much to go touring?"

"Not so much. You can make a lot of simple meals on the way, you know, and sleep in tourist homes. It costs something, of course, but you can't get anything for nothing in this world. You'd have to eat home, anyway."

"Do you ever meet anybody you know on a long trip?"

"You'd be surprised how small the world is. Why, when we were at Mount Vernon,"

* * * * *

"I hear you're building a new house, George?"

"Yeh, putting up a new place."

"What're you going to do with the old house?"

"Sold it. Guess they're going to put up a filling station on the corner."

"Where you building, George?"

"Out in the heights. Got a half-acre lot. Going to have a garden and set out an orchard. Back to the land, as the saying goes."

"Pretty far out, isn't it?"

"Not so bad. I can drive down to the office in twenty minutes."

"Putting up a bungalow or two-story, George?"

"Two-story. Modernized colonial. My wife had some ideas and I had some and the architect had some. I guess we'll like the place all right. It'll set me back about six thousand, I figure, before the whole job's done."

"Well, these bungalows"

* * * * *

"Good night, folks. We had a lovely time."

"We sure did. Two weeks from today all come to our house."

"Two weeks from now to your house. All right."

"Goodnight, all."

"Goodnight."

* * * * *

"That's a great bunch, Jane. You can have a nice sociable evening with them."

"Can't you, though, John. We six are just the right kind of crowd."

* * * * *

"Jane."

"Yes, mother."

"Did you and John have a pleasant evening?"

"We did, mother. Very."

"What did the minister preach about today, Jane?"

"He preached about . . . let me see, I can't just think. John, what did the minister preach about today?"

"Don't you remember? He preached about . . . , wait a minute. Where's the bulletin?"

"I don't know. Where did you put it?"

"Oho! I left it in my coat pocket."

"Get it, John."

"Here it is."

"Mother, the minister preached about *The Oath*. In the evening about *The Good Confession*."

"I thought he preached about those subjects last Sunday."

"That's so, too. John, why didn't you give me the right bulletin?"

"Didn't I see you put it in your purse?"

"Oh, yes, here it is. Mother, this morning about *Remembering the Sabbath Day* and tonight about *Treasures in Heaven*."

"Thank you, Jane."

DUALITY

The poet gazes at his world.
He senses there a duel essence.
All is not matter, nor All Mind.
Himself reflects, in small, the Whole
That writes clear script upon his soul.
Pure spirit writhes within his being,
In matter-forms expresses feeling.
His mind sees things not matter-born,
For thought remains though matter changes.
His self is other, higher forms
Than atom's undulating ranges.
Proud proton's force beats in his breast,
Its law-ruled, pulsing, pressing quest,
But poet-heart gleans deepened rest.

"ELPIS"

THE FOG COMES IN

Swiftly sailing a somber sea,
An ancient man-of-war,
A spectral ship-of-mystery
Fast nears our peaceful shore.

An army clad in ghastly gray,
A ragged, unkempt band,
Hoists fraying flags above the quay,
And musters on the sand.

Already fleet-foot vanguards race,
A pallid, pale platoon;
(Their chill breath clammy on my face),
Surrounds my lonely dune.

No booming cannon gores the ground;
No ruffled drums, nor trumpets sound
A martial din.

But as on swift steeds Arabs haste
Across Sahara's sandy waste,
Sped only by the wind's weird sighing;
So, marshaled by the mist-horn's crying
A doleful din;

With tattered banners bravely flying,
The fog comes in.

"LOIS."

PRAYER

Lord, be enthroned within my heart of hearts,
Take Thou the first place in my secret soul;
Blot out the face of those who would unknowing
Usurp Thy honor and my aims control.
Be this my prayer in every kind of trial
Jesus, my Lord, teach me Thy self-denial;
Teach me to glean from every deep experience
A quiet understanding, and — obedience.

JOAN GEISEL GARDNER.

THE IDEAL SCIENCE

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SCIENCE, idol especially of Twentieth Century humanity, is looked upon as something unassailable, true and safe, something that fills mankind with reverence and wonderment, something that ought to dominate all our thinking, our world-view and our religion, something that ought to rule over societies and states, something that fulfills human needs, serves human welfare and promotes human progress and human grandeur, something that glorifies and deifies man himself, something that is in no need of God.

An effective way of criticising this idolizing view of science is to expose it in the nakedness of its historical relativity. Our concept of "science" is just as relative to our particular age, just as dependent on our prevalent valuations and dominant needs, as any prevailing concept of "science" in any other age is relative to that age and to the valuations and needs predominant at that time.

Each historical period seems to develop a concept of "science" of its own, which is most readily grasped by analyzing what in such a period was taken to be the ideal science. To Plato and Aristotle, as to the Grecian-Hellenistic philosophy in general, Philosophy was the ideal science. Mediaeval thought looked upon Theology as the ideal science. At the dawn of our modern period Rationalists like Descartes, Spinoza, and Leibnitz thought that the Mathematical Sciences constituted the ideal science. In the 19th Century the view prevailed that the Physico-Chemical Sciences were to be taken as the ideal science, the science *par excellence*, in short: "Science." Today — in the crisis of science which we witness — a new Holistic tendency gains ground, according to which the Psycho-Biological Sciences should be considered the ideal science. Will this process stop here? Why should it? There are still so many sciences which have not yet had a turn at being generally favored by being called "the ideal science." Why should our modern view be taken as the absolute and final view? This development of the concept of science has not arrived at a dead full stop today.

Various Ideal Sciences

To the Ancient Greeks Philosophy was the ideal science, first, because it investigated the fundamental order, the harmonious system of ultimate reality; i.e., on account of its archetypal, comprehensive, and systematic character. Secondly, because they put their faith in universals and their hierarchical relations, as guarantees of truth. And, thirdly, because they believed the highest scientific virtue to be wisdom.

The learned men of the Middle Ages looked upon Theology as the ideal science, first, because it investigated truths concerning God, the Prime Cause of all being, the most perfect Being. Secondly, because they took religious faith, faith in the Church and the Scriptures, to be the fundamental guarantee of truth. And, thirdly, because to them faith was the highest scientific virtue (*Credo ut intelligam*).

The modern Rationalists idealized Mathematics, first, because to them the logically necessary and stringently demonstrable coherence of its tenets seemed to elucidate the nature of thought, of its primary and

self-evident truths, and of the order of truth in general. Secondly, because they pinned their faith on rational and apodictic self-evidence and on logically consistent thinking, as guarantees of truth. And, thirdly, because to them the highest scientific virtue was clear intuiting and clear thinking.

The 19th Century physicists looked upon Physics and Chemistry as the ideal science, first, because they analyze the causal relations of the observable and indubitable facts of nature, something definitely positive and given. Secondly, because here the inductive method, the method of discovery, is supreme; here we have an undreamt of control of nature, by means of which we can force its secrets from its lips; here we have nothing but unbiased observation by means of our senses and undoubted results of penetrating experiments as guarantees of truth. Thirdly, because they take unbiassedness, disinterestedness, neutrality, objectivity (which all denote the same "scientific" attitude) to be the highest scientific virtue.

Modern Holists (e.g., Haldane in his *Philosophy and the Sciences*) favor and idealize Biology and Psychology, first, because these sciences investigate the unity of living beings, the holistic and organic, i.e., the most "fundamental," character of reality. Secondly, because they put their faith in the concrete holistic experience of being one with reality, and in the intuitions, that reality is governed by holistic laws, as guarantees of truth. And thirdly, because to them the highest scientific virtue is loyalty to oneself and to nature as a unified whole.

The Merry-Go-Round of Ideal Sciences

What now does make a science an ideal science? Is it the fact that it investigates the fundamental order of ultimate reality? Or the truths concerning God? Or the necessary coherence of the truths of thought? Or the dynamic coherence of individual, observable facts of nature? Or the holistic bonds of organic reality? Which? Or, again, is it the faith that is put in universals? Or in religion? Or in reason? Or in sense perception (and in inductive experiments)? Or in holistic experience? In which of these guarantees of truth? Or, again, is it the scientific virtue of wisdom that makes a science an ideal science? Or is it the scientific virtue of faith, or of clarity of thought, or of objectivity (neutrality), or of loyalty to (holistic experience of) nature and oneself? Which is it? Does not our modern, our present answer to this question, viewed in the light of the history of the concept of "science," seem to be childishly arrogant and stupidly "up-to-date"?

It should be noted that whenever one science is taken to be the ideal science, it becomes an example to the others, i.e., the others tend to follow its lead, to imitate its methods, to adopt its fundamental principles; in short, to become its servants (*ancillae*). Physics, Biology, Medicine, etc., were in Ancient Philosophy the servants of Philosophy. Philosophy was in the Middle Ages the servant of Theology. Rationalists made Philosophy the servant of Mathematics. (Spinoza's *Ethics* was written in geometric fashion and the relations between Leibnitz' monads were mathematical rela-

tions). In our times Biology, Psychology, Sociology, Philosophy, etc., are expected to follow the lead of Physics (and Chemistry) and become the servants of Physics. The recent holistic view (hoping even to evolve a religion on a scientific basis) tends to make Physics, Philosophy and Theology the servants of Psycho-Biological Science. This can not be otherwise if some science is considered to be an ideal science. In that case the others must necessarily conform to this ideal in order to deserve the name of "science." They become "scientific" in the measure of their conformity to this ideal. What chances have Biology, Psychology, Theology, Philosophy, the criticism of Art, etc., *today* to be accepted as genuine sciences with Physics and Chemistry as their guiding stars?

It is necessary to see the revolutionary character of this development of the concept of "science." The Greeks distrust the senses; modern physicists put all their faith on observation by means of the senses. Mediaeval thinkers put all their faith in the church and the Scriptures; modern science rejects both. Rationalists put their faith in logical reasoning; Holists today discard coherence in favor of dynamical coherence of the essentially different qualities produced by creative evolution. Modern physicists believe in individual facts, are "individualists" in the mechanical sense; Holists reject this individualism in favor of an holistic explanatory principle. These examples could be multiplied. In a sense it could be maintained that each of the views contrasted above excludes all the others — that each of them has a markedly one-sided character.

There Is No Ideal Science

What is the ideal science? Calvinism answers that each science is ideal in its own domain. There is not one ideal science hovering above all the others as their dominator or guiding star, but every science is ideal in its own way. It is absurd to say that one science is more ideal than another, for the simple reason that the "idealness" of the different sciences is not capable of comparison. Each science must develop on its own lines, sovereign in its own domain, in accordance with the unique character of the laws or truths that govern its particular subject of interest.

Theology is, as Theology, just as genuinely scientific as is Physics. Philosophy, as Philosophy, is in its own way just as genuinely scientific as is Mathematics. Education likewise is just as genuinely scientific as History. Each science must find its appropriate methods and must develop its own ideal in conformity with the character of the truth it investigates. Physicalized Biology is as absurd as theologized Philosophy. Psychologized Logic is as absurd as moralized Sociology. Evolutionized Ethics is as absurd as aestheticized Mathematics. Each unique science has its unique and irreducible object of research and must find its own unique ideal. It is true for each science that this ideal can only be realized by collaboration with other sciences, but this collaboration may never deteriorate into a mere following of the lead of another science. This is the case because, notwithstanding its uniqueness, no science is self-sufficient, because the unity of truth is only possible in the harmonious collaboration of all the sciences, including Theology. Each science needs for its own vigorous development the help of other sciences. Pure sciences are of necessity infertile.

Calvinism can give this answer because it bases the unity of truth transcendently on the creative activity of God, and does not need to let any *one* principle within created reality guarantee this unity. It can therefore accept many unique and irreducible principles within

created reality, each with a uniqueness of its own and with a sovereignty in its own domain, but un-self-sufficient — without fearing that in this way the unity of truth is abandoned or lost.

God's Revelation and The Sciences

Those who reject the transcendent ground of unity of scientific truth must look for a guarantee for the unity of truth within created reality, i.e., they must idolize some unique principle: reason, the senses, the experimental method, axioms, holistic intuitions, etc. But whenever a principle that may be unique but is not self-sufficient is made self-sufficient, it is inevitable that when its un-self-sufficiency is detected, there ensues a revolutionary rejection of this principle in favor of another, which promises to be self-sufficient in guaranteeing the unity of truth. Hence the development of the concept of science on these lines must necessarily be of a revolutionary nature, and each concept must be relative to the valuation and needs of the times in which it is prevalent. Our current concept of science will remain, until mankind discovers the inherent un-self-sufficiency of the experimental method in guaranteeing the unity of truth. It is not the last and final answer of mankind to the question: What is the ideal science?

He who does not see the transcendental basis of the unity of truth will always endeavor to explain the unknown and the uncertain in terms of the certain and the known, as if that which is known and taken to be certain did not generally belong to the more superficial, the more dependent, the more derived and relative phenomena of reality, and as if these were not to be explained in terms of the truths of which he knows less or nothing at all! It is this putting of the cart before the horse that necessitates the constant — revolutionary — looking for new horses to *push* the cart. This is what happens when one ideal of science is discarded in favor of another.

Favoring one science as being more ideal than the others, as being more genuinely scientific than the others, is consistently possible only where unbelief reigns. The acceptance of every science as uniquely scientific in a way of its own, together with the belief in the unity of truth, is only possible where science is developed in the light of the Scriptures. Science is in need of God and of His revelation. In fact, it should accept as its highest ideal the glorification of the triune God of the Scriptures.

VICTORY

Fear not for me, I have my task appointed
And I can do it, though it sap my strength,
For I am linked with God, who knows the conflict
And He who sees the tears, succors at length.
He will not leave me, nor forsake my spirit;
I shall go on in faith, I will be strong;
Trouble no thought for me; my head is lifted!
From deepest sorrow comes the purest song.

I shall yet praise my God, the more and more
He doth the soul redeem and health restore.

JOAN GEISEL GARDNER.

THE BALANCES OF GOD

By R. I. Campbell

HAS God given us in the Ten Commandments an immutable code of Moral Law which is a concise summary of the whole of the moral teaching of Scripture?

It cannot be denied that an affirmative answer would be in accord with the original orthodox position of all the major historic branches of Protestantism. I shall look briefly at this position and at the purpose of the Moral Law and then notice some of the devices which are being used in supposedly orthodox circles to escape from, or to nullify, the far-reaching implications of this position.

The Orthodox Position

This position seems to be based on the view that Scripture everywhere assumes the existence of an explicit code of Moral Law even as it does the existence of God and His righteous moral government. (See Notes A and B.) The formal, audible and public enunciation of the Ten Commandments at Sinai was a re-affirmation to Israel of the original law. This code differed essentially from the other legislation which was given privately to Moses and which was intended, in its primary or literal application, only for Israel while under the Sinai Covenant. Nowhere do the Ten Commandments conflict with any other part of Scripture. Everywhere they are assumed as obligatory for all men. They extend, not merely to speech and conduct, but to the thoughts and intents of the heart. This is *the Law* which was fulfilled and magnified by Christ in His life and death and which is expounded in the Sermon on the Mount. Of it we read, "whosoever shall keep the whole law and yet offend in one point, he is guilty of all". It is perfect in its organic unity, having ten precepts, two objects, but only one principle. "Love is the fulfilling of the law" but we must love, not according to our own notions of love, but in the manner that God has prescribed in His law. This law is not something nebulous or abstract which can be changed by man to suit various times and conditions. It is something explicit and practical to which every age and condition must conform.

The Function of Moral Law

It is true that the Christian is not "under the law" and is "dead to the law" in the sense that he has ceased to be under it as a Covenant, or way of salvation. He is nevertheless exhorted to be holy, or perfect, even as God is perfect (Gen. 17:1; Matt. 5:48), and so fitted for the service and enjoyment of God (1 John 3:2; 2 Cor. 3:18). Holiness is just conformity to the Divine Law.

Every transgression of this Law is an offense against the moral government of God whether committed by a believer or an unbeliever. Every offense is a sin, and sin, even when confessed and pardoned by God, has far-reaching evil consequences in time both in the physical and spiritual realms. Surely the Church's commission "Teach all nations . . . to observe all things whatsoever I have commanded you" is to be understood literally. Certainly the commandments of Christ do not conflict with the commandments of God. Obvi-

ously the prosperity of the Church on earth is conditioned by obedience to these commandments. Obedience must ever be the handmaid of faith.

This Law also serves to show man his guilt and impotence and so send him to Christ for pardon, purity, peace and power. Who among the regenerate does not have very vivid recollections of how these Commandments acted as a very effective check to the inclinations of the rebellious unregenerate heart. When we did break through that troublesome fence our conscience made us smart. That discipline was wholly salutary. It operated towards our salvation, "The Law was our schoolmaster". "I had not known sin but by the law". Now "I delight in the Law of God".

If we judge by the teaching and conduct of many supposedly orthodox preachers and people today we must conclude that the commandment which sets apart one day in seven as sacred to God has been abrogated. D. L. Moody, referring to this in his *Addresses on the Ten Commandments* says: "I don't believe we shall ever have genuine conversions until we get straight on this Law of God."

The Moral Unity of Scripture

The idea of a *progressive* revelation of moral Truth may in some hands be no less destructive of true morality and the true method of Biblical interpretation than the methods of the Modernist or the Dispensationalist. It is of course true that Scripture was not a perfect organic unity until it was complete but this gives us no ground to assert that the righteousness which Enoch and Noah preached was any less perfect, or less exacting in its demands, than that of Jesus and the apostles.

We have no right to say that the antediluvians were any less able to render obedience to the Moral Law than men are today. Genesis has just as high a moral standard as John. Sin is just as culpable and as odious there as it is in James. A nobler testimony to the Divine Law cannot be found in literature than the words of Joseph, "How can I do this great wickedness and sin against God". A clearer statement of the transcendent implications of obedience cannot be found than the promise to Isaac, "I will be with thee, and bless thee . . . because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Gen. 26:3-5).

There will always be some who find more in the Decalogue than it really contains. I shall deal with this later. There are others, however, who assert that the Decalogue is imperfect or inadequate as a summary of moral obligation for our age. Why, they ask, does it or the Old Testament not explicitly prohibit polygamy and slavery?

Now, this Code of Law which we are discussing is God's Law and not ours. Who gave any man authority to determine what it is that in every conceivable circumstance is to be considered *sin*? Slavery and Polygamy may indeed transgress the basic constitution of human society, and may, like the transgression of the laws of nature, carry their own inherent irreversible physical sanctions. Even so, is it possible that they are essentially different from the kind of conduct prohibited by the *Moral law*? These may become sin in the moral and religious sense when prohibitory or regula-

tive legislation is enacted, as it should be, by divinely constituted authority. It remains true, however, that these *Ten Words* spoken at Sinai are the *Law*, the transgressions of which *always* and *everywhere* constitute the sins of which the effects reach into the spiritual and eternal realm. There may be circumstances in which some things which *appear* evil to us may be permitted because they contribute to the physical or spiritual well-being of the parties who *seem* to suffer on account of the temporary permission of such things.

The Old Testament is the foundation of the New. It is neither an inferior nor a separate structure. In it we read "Thou shalt love the Lord thy God" and "thy neighbour as thyself". The ritual law of the Old Testament is all gospel, not in seed but in symbol. It is a "vast parable of Christ". "No Law, no Gospel" or "No Gospel without Law" is to be understood contemporaneously not chronologically. The Gospel does not supplant the law either for the individual or for the Church. At the Cross we learn the true meaning of the Moral Law. We see there its awful sacredness. The "ministration of death" still exists for those who reject the "law of the spirit of life in Christ Jesus". In the individual experience the law of Faith displaces legalism, but not the Moral Law. "Do we then make void the law through faith? God forbid: Yea, we establish the law." There is no word of Jesus or of Paul which, rightly understood, can be construed as implying any moral imperfection in the Decalogue, the Mosaic Code, or the Old Testament.

General and Christian Ethics

Much ingenuity has been employed by Plymouthists, Dispensationalists and others to prove that the Ten Commandments were intended only for the Jews. This view is, of course, in express conflict with the teaching of our Reformed Faith. At the opposite extreme are those who believe, or act as if, the Decalogue was only for the Church. This error is more often implied than clearly asserted. It finds expression in the silence and ambiguous testimony of some of our otherwise orthodox Theologians and Churches.

The enlightened, consistent Christian is everywhere today suffering for his loyalty to Christ. He is suffering because of the deficiencies or maladministration of civil law and because of the inconsistency and unfaithfulness of his fellow Christians. The Church has the authority to say to all men that such and such conduct is sin and is offensive to God. When she says this to her own membership she must back it up, if necessary, with appropriate disciplinary action. Instead of doing this she has been permitting iniquity to flaunt itself in the Church and society with the result that it grows more and more arrogant and aggressive.

The Christian must not content himself with abstaining from sin. He must do all in his power to suppress sin as well as to pray that the will of God be done on earth as it is done in Heaven. The interest of Christians and the interest of the nation are in no way inconsistent. The ignorant and the unbelieving are by no means free from obligation to obey God. They are the creatures of God. They cannot claim exemption because "They did not like to retain God in their knowledge". The redeemed and covenanted position of Jews and Christians is *added* reason why *they* should obey the Moral Law, together with any other laws which may from time to time be lawfully prescribed. It *seems* Scriptural to make the Decalogue a *Christian* as distinct from a *universal* code but does this not deny the presupposition of the whole of Scripture and the clear teaching of our Reformed Faith?

Both in Church and State a line must be drawn as clearly as possible between forbidden and permitted conduct. The corporate units will no doubt differ — by their fruits ye shall know them — but in so far as the Church is concerned there is ample scope within Protestantism to render impossible anything approaching ecclesiastical tyranny. It may, however, be necessary to "disagree as Christians" while submitting to the ruling of a constitutional majority. It will only be when Church and State are truly Christian, that the enlightened, consistent Christian will be able to live in the exercise of all his rights and privileges.

A Code of Moral Law is necessary for both the Church and the World. Sin in the unbeliever is not so much a succession of acts as a state of rebellion. The true believer who sins is not a rebel; he needs to know what God wants him to do and to shun. He needs an explicit objective code as well as one written on the tablets of his heart. He will endeavour to obey from a principle of love to Christ but a better acquaintance with the divine law will make him love it for its own sake. When he learns that it is designed for his own well-being he will obey it cheerfully, in the letter as well as in the spirit. Only when, because of ignorance or the limitations of language, the letter appears to clash with the intent of the whole, will the letter, for the moment, be laid aside.

Alleged Ceremonial Elements in The Decalogue

One of the most orthodox of Calvinist theologians has written as follows:

Thus Calvin, while he held the Ten Commandments to be a perfect rule of righteousness, and gave for the most part a correct as well as admirable exposition of their tenor and design, yet failed to bring out distinctly their singular and prominent place in the Mosaic economy, and in his commentary reduces all the ceremonial institutions to one or other of these ten commandments. They were therefore regarded by him as standing to the entire legislation of Moses in the relation of general summaries or compends. In that case there must have been, as he partially admits there was, something shadowy in the one as well as in the other. (*Typology of Scripture*, Patrick Fairbairn, D.D., Book III, Ch. 2, Sect. 1). (See Note C.)

Whatever Calvin taught there is no doubt where the Westminster Divines and the English speaking Churches generally stood. Those today who follow Calvin in this error should tell us what it is that renders any precept *ceremonial*, *shadowy* or *positive* as distinct from *moral*. They should also tell us who is the best judge of what is always adapted to the best physical and temporal well-being of man, and who on earth is qualified to decide what is to bind the conscience of men and incur penalties which reach into the spiritual and eternal realms.

There can be no doubt that this objection when advanced today is aimed chiefly at the Sabbath law in which we see duty to God and men blended in one sublime precept, at once benign and practical and yet woefully desecrated by many who do lip homage to it and to the sacred code of which it forms a part. It is just not true, as some would have us believe, that the wording of the Sabbath precept specifies or fixes one particular day of the week as the sacred day. It does set apart one whole day after every six days, or one seventh part of our time, as sacred. It does not however tie us down to a Saturday Sabbath as the Jews and some Christians affirm.

Lawless Fundamentalists

Luther, no doubt after his bitter experience with the Anabaptist antinomians of his day, writes in the preface to his *Commentary on Galatians*:

But Satan, the god of all dissension, stirreth up daily new sects, and last of all (which of all others I should never have foreseen or suspected) he hath raised up a sect of such as teach that the Ten Commandments should be taken out of the Church, and that men should not be terrified by the law, but gently exhorted by preaching the Grace of Christ. (*Middleton's Translation*, 1875.)

The successors of this sect are welcomed today into some of our most orthodox Churches. Let us quote from one of their most popular living authors. "Is it not imperative that the children of God should be placed within the bounds of reasonable law? *Absolutely no!* The Christian's liberty to do precisely as he chooses is as limitless and perfect as any other aspect of Grace." (L. S. Chafer, D.D., *Grace*, p. 345, Moody Institute, Chicago). Dr. Chafer is one of the leaders of the modern Dispensationalism which finds its most popular expression in the *Scofield Reference Bible*, a volume which teaches that the Decalogue and the Sermon on the Mount are not intended for the Christian Church and era. This view has been very accurately characterized by the late Dr. J. G. Machen, in his *Christian View of Man*, p. 222, as "a veritable delirium of folly". More subversive, however, because more difficult to deal with, are those conservatives who shelter themselves behind ambiguities and evasions, or in the "ramparts of duty ill defined", while they retain their popularity and patrimony by silence, inconsistency or compromise.

The history of the Christian Church has made it clear that the individual, congregational, local or de-

nominal interpretation of Scripture as a whole is not a sufficient criterion on which to base social conduct or civil legislation. The wisdom and experience of the orthodox Church in all ages unite in endorsing the transcendent and unique position of the Decalogue. This attainment perhaps finds fullest and clearest formal expression in the Confession and Catechisms produced by the Westminster Assembly of Divines. In these there is no ambiguity as to the meaning and purpose of the Decalogue. It seems almost impertinent to defend such a position within the Christian Church.

NOTE A:

The quantity of Puritan and Presbyterian literature on this subject is immense. A very full exposition and defense of the orthodox position may be found in Part III of the *Theological Institutes* of Richard Watson, the Wesleyan theologian. In 1890 the Pastors' College, established by C. H. Spurgeon, issued an edition of Thomas Watson's (Anglican) *Body of Divinity*. This once popular work devotes 126 out of a total of 650 pages to an exposition of the Ten Commandments.

NOTE B:

Many New Testament passages can be understood only on the supposition that the Ten Commandments are intended to be an explicit code or formulation of Moral Law. See Matt. 5:17-20; Mark 10:19; Rom. 7:7 & 12; Rom. 13:8-9; Eph. 6:2; 1 Tim. 1:8; James 2:10-11; 1 Jo. 5:3; 2 Jo. 6.

NOTE C:

Much valuable material on this and other aspects of our subject may be found in Fairbairn's *Typology of Scripture*, 6th Ed., and his *Revelation of Law in Scripture*. The appendixes in both are particularly valuable.

RENDER TO CAESAR THE THINGS THAT ARE CAESAR'S

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"IS it lawful for us to give tribute unto Caesar?" It was a real question and a bitterly difficult one. Rivers of blood had run in the nation's age-long refusal to thus demean the name of the Most High. The glory of the heroes that had led the nation in its refusal to bow the knee to uncircumcised idolaters, shone in their souls as the very Shekeinah of God.

There never has been a vision of the sovereignty of God equal to that of Jesus. There never will be. The glory of the Most High shone from His face. But His reply was not what they expected. As usual, He referred the problem to a general principle. "Render," He said, "to Caesar, the things that are Caesar's, and to God the things that are God's." That is as applicable to us as to them, and we, too, are surprised at the reply. Whatever may be the ultimate constitution of the universe, so far as we are concerned, there are certain things in our lives which do not belong to God. They belong to Caesar. It is our duty to give such things to Caesar, not to God. Most remarkable of all, this duty holds even if the Caesar who claims these things is pagan, and unjust and corrupt, for the Caesar of Christ's day was of just that sort.

Precisely What Belongs to Caesar?

But a question of very great importance is left unanswered. Exactly what in our lives belongs to Caesar? That is not an empty academic question. Whole areas of Christian duty depend on the answer. It is never very difficult to learn what Caesar wants, and usually it is not difficult to know what is God's will on these

matters. But Caesar and God frequently demand different things, and our perplexity comes because we do not know whose command we ought to obey.

The situation in which we find ourselves is modified too, by the fact that Caesar, i.e., the government, is simply the entire community organized for the regulation of its political life. The case in an absolute monarchy is different. Caesar with us is simply the entire community in which we live, and of which we are a part. Obviously the community has certain claims upon us. Just how far do such claims extend?

Christ being our instructor, our money belongs to the state. It all carries the image and superscription of Caesar. Then no matter how high taxes rise, nor how wrongly and corruptly they are spent, it is our duty to pay them. It is evident that Christ looked upon money and the value it represented as belonging by right to the state, and this we can see to be fundamentally true, for it is the community which by its presence not only brings money into being, but gives it also its purchasing power.

This is generally recognized. Practically no one questions the right of the state to demand large quantities of our money in taxes, nor the duty of Christians to pay them. Other questions however are more complex. How much of our time belongs to Caesar? Three years out of every man's life, say the militaristic sons of thunder in Europe, and in case of special need, much more than that. Probably here, too, Christ would endorse the claim, for money and time are largely interchangeable. As much of our time as the state may see fit to demand, it is our duty to cheerfully give. In

another connection, Christ even suggested that when a disciple is compelled to carry a governmental burden one mile, he should voluntarily double the contribution.

The particular Caesar to whom we owe allegiance has never demanded universal military service, and for that we are very thankful. Nevertheless he asks for large amounts of our time, a demand none the less binding because we are not put in prison when we fail to comply. The matter of earning a living takes most of our time, and what is left seems to be needed in directly religious work for the church. As to our duties toward our government, our Christian consciences have been extremely dull, and because of our neglect, corruption and dishonesty and incompetence have flourished. Here if anywhere we need to listen to Christ's word, "Render to Caesar the things that are Caesar's." The one thing that Caesar demands of us, men and women both, is that we spend time, and lots of it, in carrying the burdens of a democratic government.

We Live in a Pagan State

That means that we must do our part in the pagan government of a pagan state. The United States is in no sense a Christian country, and its government is not a Christian government.

Let any who are inclined to disagree observe the city government of Chicago, or of whatever large city is nearest at hand. It is futile and wrong to govern a pagan nation by the principles which very properly are used in governing a Christian church. This can be done sometimes, and has been, but it is the temporary triumph of an adroit and disciplined minority. Prohibition was such a triumph, and we are worse off than before. The Kellogg peace treaties were such a triumph and the cause of peace has gone backwards steadily since their signing. We are trying to govern America much as the church is governed, in the matter of divorce, and we are losing ground every day. Legislation to protect the Christian Sabbath has no place in the program of a Pagan state. Legislation to afford a weekly day of rest to all workers, is a matter of community health and well being.

We are members of a non-Christian society, a minority group in a state made up of men unsundered to God, and driven by the urges of pride and selfishness, and appetite. Justice in such a state must of necessity mean simply an even and fair balance between the selfishness of different individuals and groups. Laws limiting the indulgence of appetite and instinct, are desirable only if they represent the conscious desire of a strong majority. High pressure propaganda, and adroit political maneuvering can get almost any desired law registered in our statute books. But we are dealing here with things that belong to Caesar and not to God. A law may express the will of God, but it is not therefore either effective or desirable. The important question is whether or not it expresses the will of Caesar. This need not alarm us. Evidently in this imperfect age, such is the divine intention. We must not be hesitant or resentful as we render to Caesar the things that belong to him.

How About Education?

The time demanded by Caesar and its use in the service of a democratic state will afford us problems enough. There are areas where the path of God's will is more uncertain still. Do our children belong to Caesar or to God? "To Caesar" say the modern totalitarian states. "To the Church" says the totalitarian

Catholic Church. The question is badly put. Our children are like ourselves.

Part of their lives belongs to Caesar and part to God. What part? Their worship certainly belongs to God, just as their parents' does. With worship goes the education by which children are taught to worship. Their technical training belongs to Caesar. Our Doctors, and Lawyers, and Engineers, are trained according to the will of the state. How else can the community be protected from incompetent work? What of the large area between these two extremes, the training of the child, and the adolescent, for their future place in life. But even those who desire to have this training done by the church, usually want it to be paid for by Caesar, and what Caesar pays for, he eventually controls.

How About War?

And in this discussion, where does the question of war lie? Some of us do not believe in war under any circumstances. Unless his eyes are very tightly closed, every Christian will see wars of which he utterly disapproves. What is to be done about such a war? The citizen who puts his money and his time into it, is implicated just as really as his neighbor who shouldered a musket.

In every war two things will be clear. First that it is not in accordance with God's will. Second that it is in accord with Caesar's will. Is this too, one of the things that belongs to Caesar, that must be rendered to him? The horrors and cruelty and immorality and sin of a defensive war and an offensive war will doubtless be much the same. It is also true without question, that if the statesmen of any country would only be guided by God's Spirit, no war would be necessary. Nevertheless it does seem to be true that there is a difference between an offensive war which aims at the imposition of injustice on a distant enemy, and a defensive war which aims to prevent injustice being imposed upon ourselves. The defense offered by China at the present moment, is a very different thing morally, from the offensive attack waged by Japan. Some of us rise up to deny that Caesar has the right to demand our assistance in a campaign to impose injustice on others. On the other hand it may be true that he does have the right to demand our assistance in forcibly resisting the imposition of injustice on ourselves, even though the war by which this is done is the result of pure stupidity and selfishness, and even though cruelty and immorality and lies run in streams, and leave the face of God turned away from an evil and adulterous generation, for decades.

But this, said the Apostle Paul once, "say I, not the Lord". It is a day of confusion and perplexity. Few questions stand so badly in need of clarification as this one. Caesar's presence in our lives is no malignant accident. His place and function have been divinely ordained. It is not a question of obeying God or Caesar. It is God's command which we obey, in rendering obedience to earthly governments. But Caesar is imperfect and human at his best, and thoroughly bad and devilish at his worst. He does not know, nor want to know, his limitations. These the Christian must discern for himself. In this age when men run to and fro, and knowledge is increased, and new and difficult problems arise, this age of infinite divine grace, and unbelievable bottomless sin, what in our lives belongs to Caesar, and what belongs to God?

THE BOERS AND THE GREAT TREK

A CARICATURE?

They Seek A Country, by Francis Brett Young. Reynal and Hitchcock, New York, 1937.
The Turning Wheels, by Stuart Cloete. Houghton Mifflin and Co., New York, 1937.

BY ONE of those strange literary coincidences that occur occasionally these two novels about the Great Trek of the Boers in South Africa were published in the same season. Both books are written by men who have lived in South Africa and presumably know their background at first hand. Both books are filled with Dutch names and phrases which have caused many an American reviewer to throw up his hands in public despair, but will make most readers of *THE CALVIN FORUM* feel quite at home. It is interesting to observe what widely diverse stories two men who write from opposite points of view produce out of exactly the same historical material. Stuart Cloete is a realist. Francis Brett Young is a romantic. Each author put as much of himself as of the Boers into his account.

They Seek A Country portrays the Boers as stern, god-fearing men. They are perpetually quarreling among themselves, but are united by a universal hatred of the English. Many of the English laws are unjust. The Boers are naturally peaceful, wanting to be left alone; but they are also proud and quick to resent an insult. They set out finally on the Great Trek with the words of the Bible ringing in their ears:

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly.

They Seek A Country is not so much the story of individuals as of a whole people, who, longing for independence, set out into savage country, trusting in God. The fate that overtakes them, terrible as it is, is not tragic because it does not defeat them. They were content to be in God's way (even if it were the way of death, as many of them had a foreboding that it might be, when they set out); they were pilgrims seeking a better country, that is a heavenly.

In *The Turning Wheels* this epic quality is absent. This book is not so much the story of a nation as of individuals, moved by all sorts of personal grievances or desires to undertake the Trek. These Boers carry Bibles with them, but for the most part they are unopened. Their religion is an empty form. Their hatred of the English is unreasonable and bigoted. At times the whole story has an almost satirical turn — one of the main reasons why the Boers set out on their Trek was to keep their daughters unpolluted from the indecent English custom of having a male doctor present at childbirth. Hunters and fighters, the women as well as the men, the Boers were a pioneer people with the pioneer's virtues and vices: provincial, narrow-minded, self-willed, but virile and alive, and indifferent to dan-

ger or even death. The disaster in which their Trek ends is the well-deserved result of their obstinate stupidity.

The Turning Wheels is a Book of the Month Club selection. But the literary merits for which the Club editors chose it are not what put it on the shelf of your corner drugstore rental library. To get on the drugstore shelves a book must have sex and plenty of it — and this Cloete's book has. I would not know where to look for another group of characters so sex-obsessed as these are. There is not one, young or old, man or woman, but is driven by this unceasing lust and by the twin lust to wreak cruel revenge on their native enemies, the Kaffirs. *The Turning Wheels* is a story of murder, of adultery, of rape, and of perversion. The great leader of the Trek is a man who, with one wife hardly cold in the grave, kills his son to satisfy his lust for his daughter-in-law; and when he has married her and abused her outrageously, must seek still other and other women to satisfy his passion; who justifies his son's murder with the Biblical account of the sacrifice of Isaac, and his adultery with the story of Abraham and Hagar; whose followers are aware of his murder and adulteries but indifferent to them. And this man is the only man of the group who really reads the Bible at all.

I suppose there are Boers and Boers. We Dutch have certainly no patent on godliness; and sin in all its filthy and perverted forms is to be found everywhere, in South Africa as well as in America, among God's people as well as in the world. Though I am not myself acquainted with the Boers I am willing to hazard the guess that the truth lies somewhere well between these two books: that the Boers are men of a coarser, more earthy type than Francis Brett Young has portrayed; but possessing something of aspiration, and strengthened by a stern but living religion. The great need of literature today, as always, is for a *real* realism, portraying men and women as they are, subject to all the lust of the flesh, the lust of the eyes, and the vainglory of life, yet only a little lower than the angels, crowned with glory and honor. Such men and women the great writers have always created — and to have created them is the measure of their achievement. Lesser men seem inevitably to follow schools of writing and to go to extremes.

However, there is no need for me to make guesses about the Boers, since *THE CALVIN FORUM* has its own correspondent in South Africa. I do not know whether Dr. Coetzee has seen these particular books, but I am sure that his criticism of them would be of interest to us all. I appeal the case therefore to his superior knowledge and judgment.

MARIANNE VOS RADIUS.

A CANADIAN CHRISTIAN STATESMAN SPEAKS

OUTSTANDING statesmen who live by positive Christian principles and do not hesitate to make it known are none too many in our day. Once and again THE CALVIN FORUM has of late had occasion to speak of the principles and convictions which inspire that great Calvinistic statesman, Hendrikus Colijn, the present premier of the Netherlands. A few months ago an outstanding Scotch-Canadian statesman had occasion to give expression to his deepest convictions on religion and public life. Lord Tweedsmuir, Governor-General of Canada, delivered a remarkable address at the 1937 Convention of the Alliance of the Reformed Churches holding the Presbyterian System, an address which deserves a wider reading than it has so far received.

The address, delivered in the Church of St. Andrew and St. Paul at Montreal, was taken down in verbatim report by *The Montreal Star* and later published in full in *The Presbyterian Record*, the official paper of the Presbyterian Church of Canada.

His Excellency introduced himself to this gathering as follows:

I am very glad to be with you tonight. I am here not in my official capacity as Governor-General of Canada, but as a fellow Presbyterian, the son of a Presbyterian minister, one who has been for a quarter of a century an elder of the Church of Scotland and who on two occasions has had the honor of representing the King at the Scottish General Assembly. I am speaking, therefore, as a Presbyterian to fellow Presbyterians, who, with the audacity which has always characterized our communion, seem to have arrogated to themselves the exclusive title of a "Reformed Church."

We can look back on 400 years of vigorous Church life. Our Church has done a great work in the world. It has always been a Church militant, fighting in the front line of the Christian crusade. It is notable, by the way, how many great soldiers it has included in its membership. It has produced one type which has not, I think, been sufficiently recognized—the Presbyterian cavalier.

I will give you three examples from our eldership—Montrose in Scotland, Stonewall Jackson in the United States, and Douglas Haig in our own day. But since I am speaking to members of the family I can be candid and admit that we have had our faults, and that we have sometimes blundered.

• Theological Fundamentals

After admitting that "our intellectual pride in the past was apt to make us fissiparous and to force us into endless disruptions," and volunteering the judgment that "we have produced, perhaps, too many ecclesiastics who were engrossed in their own sphere and had little regard for the uncovenanted world around them," the distinguished speaker gave his view on the significance of creed and the crying need of fostering a stronger loyalty to the Christian moral foundations of our public life. He pleaded for a definite creed but insisted on the great need of growth and the avoidance of a merely static theology. After delivering himself of a strong plea for wholesome progress, he continued:

There is still for every man the choice of two paths, and "conversion" in its plain evangelical sense is still the greatest fact in any life. Bunyan's mountain gate has still to be passed, which "has room for body and soul, but not for body and soul and sin."

The duty of restatement is always with us, and we may be very certain that our own interpretation will be revised by our grandchildren. Our purpose should be not innovation but renovation.

This is no new point of view. It was the point of view of Oliver Cromwell, who was always urging the extreme men of his party to remember the difference between essentials and what he called "accidentals." It was the point of view of John Bunyan, who was never tired of warning against disputes on what he called "circumstantials."

At the same time no Presbyterian will forget the necessity of dogma. There are certain fundamentals in our Christian faith which are beyond time and change. We base ourselves upon a great historical fact. . . . Today there is a tendency to smooth away all concrete Christian dogmas into a vague theism or a vulgar pantheism, and to flatten out the firm lines of Christian ethics into a pious sentiment. It is a tendency which must be strongly combatted. The foundation of our faith is not only "God is love." It is still more the tremendous historical fact that "God so loved the world that He gave His only begotten Son; that whosoever believeth in Him should not perish but have everlasting life."

• Present-Day Morals

It is refreshing for the Christian to hear such positive words from the lips of a great leader in public life. Nor were his sentiments and convictions less vigorous when he expressed himself on matters of morals and conduct. Said he:

We cannot deny that there is today a general loosening of moral sanctions, as an earlier generation understood them. Our fathers had certain props to conventional ethics, such as the tradition of church attendance, of Sabbath observance, and of Bible reading. Today these are weakened, though I am glad to think that in Canada they still exist, more perhaps than at home. Canada reminds me more of the Scotland of my boyhood than of the Scotland of today. But we cannot shut our eyes to the fact that there is a good deal of moral anarchy abroad, and that the social discipline, which insisted upon a certain standard of conduct, has been gravely weakened. No one can study modern literature and modern art without being conscious of this disintegration. The tendency is one with which we can have no parley. In Mr. Baldwin's words:

"To elevate every desire, however obscene, into a good, because it is desired, may be the way of all flesh, but it is not the way of the Cross."

It is partly due, I think, to the importance acquired by the mere mechanism of life through our scientific developments. And it is partly due to the popularizing of half-understood philosophic ideas about the right of each man to self-realization and the development of his personality.

Let me say frankly that much of this is to the good. Pharisaism, which might be defined as loyalty to conventions which have lost any binding spiritual force, is no basis for virtue. Moral codes need revision and adjustment just as much as intellectual codes. If we look back on history we will find them constantly changing. Three hundred years ago witch-hunting and intolerance were considered to be outward proofs of devotion. One hundred and fifty years ago slave-owning was not held to be inconsistent with godliness. The Church has a duty, in such questions, of frankly facing new conditions and bringing the light of its revelation to bear on new perplexities.

That is to say, we have to examine problems honestly and reject embargoes and prohibitions which have become meaningless. But at the same time we have a solemn duty to insist upon the need for moral discipline—that broad, rational, humane discipline which is the teaching of Christ. Anarchy is a mood in which human nature cannot long continue.

• A New and Wiser Puritanism

What we need is a new and wiser Puritanism. We are offered today many other versions of the Pilgrim's Progress, promises of Utopias in the future where life shall be rationalized, scientific, and padded with every material comfort. I cannot find in them much satisfaction for the immortal part of man.

Those glossy millenniums are infinitely remote from the realities of life. They offer no comfort, no way of escape, to struggling humanity, with its load of sickness and sorrow and sin. They seem to me to be sadly like a new Vanity Fair, with Mr. Talkative as the chief figure on the town council.

We need a quickened sense of sin; we need a profounder realization of the majesty and purity of God, that realization which was the support of Oliver Cromwell in his difficult life. I cannot but feel that the chaos of the world in recent years is bringing about this revival. We find it in the teaching of Karl Barth, which, though we may differ from many of its details, is firm in the fundamentals. We see it in certain popular religious movements, which may be fantastic in many

ways, but which sincerely emphasize the meaning of sin. We are less inclined perhaps to be at ease in Zion. Our watchword should be those words of Cotton Mather about a famous New England Puritan, "the character of his daily conversation was a trembling walk with God."

• The Christian Social Task of the Church

Now in this duty the Church must be the inspirer and the interpreter. Our business is not only with eternity but with time, to build up on earth the Kingdom of God, to enable men to live worthily and not merely to die in hope. There have been periods in our history when what is called "other-worldliness" was carried too far in the Church's life. That was not the fault of our greatest men.

Thomas Chalmers, for example, in Scotland in the last century, desired to apply the spirit of the Evangel to the whole economy of the land. But unhappily his breadth of view was not common. In the early days of Victoria, in Scotland, there was much reality in religious life as is shown by a great episode of self-sacrifice like the Disruption, which led to the foundation of the Free Church. Yet it is a significant fact that at that very time Scotland was suffering from what we call the "Industrial revolution" in its worst form. The balance of town and country was wholly upset, and one-half of the population was crowded into the valley of a single river. The Scottish Midlands became a hive of industry, villages grew into towns, towns into cities, and cities into sprawling wens.

There was no foresight, no conscience; and men, who on the Sabbath day were proponents of their kirks, were blindly busy all the week in activities which took hope and sunlight out of human life. The housing conditions thus created were among the most hideous in the world. Men and women were herded into insanitary new barracks, or into the old overcrowded tenements of Glasgow and Edinburgh, and today a Scottish slum is one of the grimmest sights of Europe. The result was sickly children and stunted men and women. That is an example of what happens when the Church is too much concerned with its own affairs and forgets its duty to the world around it.

This is not an argument for the Church acquiring a political character. Robert Baillie, a famous Scottish Presbyterian divine in the 17th century, wrote:

"I am more and more of a mind that churchmen, be they never so able, are indifferent statesmen."

We dare not give our Christian faith any narrow political or economic interpretation. The Gospel is concerned primarily with spiritual redemption not with social reform, and those who draw from it any special political creed do violence to its majesty. We have a right to demand the Christian spirit in politics, but we have no right to call this or that creed specifically Christian. Christ, as Dean Inge has truly said, did not teach that wealth was badly distributed but that it was overvalued. He called the rich man not a knave, but a fool. To paint the Founder of our faith in colors drawn from our own personal preferences is a danger to which we are all prone, and one against which we must jealously guard.

• State Idolatry

The distinguished speaker did not consider his address complete without some reference to the serious issue of religious freedom and the task of the church with regard to it.

There is one problem in public life in which it seems to me the Church of Christ has a clear mission. Today there is universal danger of a kind of State-idolatry establishing a tyranny over the human soul. It may be a mere blurring and crushing of the personality by a ponderous mechanism, or it may be a definite policy aimed at killing free speech, free thought and all the appurtenances of liberty. Here the duty of the Church is beyond doubt. The Gospel of Christ is, above all things, a Gospel of freedom, and it is the Church's duty to testify at all times against anything that will cramp and confine the human spirit.

Once before in the world's history, let me remind you, it made this stand. The Roman Empire, in spite of the wishes of its founder, became in time a stiff bureaucracy—a mechanical thing, which was immensely efficient, and which gave on the whole, peace and a reasonable prosperity, but which fatally blunted and sterilized the personality of the citizens. It was the Christian faith which broke this bondage, since as part of its gospel it taught the freedom of the individual, and the transcendent worth of every soul in the sight of God.

C. B.

BOOKS

RELIGION IN CULTURED FORM

THE CHRIST OF THE COSMIC ROAD. By Bastian Kruithof. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 160 pages. Price, \$1.00.

THE author is a Christian friend and former student of the reviewer, and a successful minister of the First Reformed Church in North Paterson, N. J. The book is just the kind of book that I had expected from him. That he would write a volume, and an excellent one, all those who knew him best could expect. He had and has the qualifications and urge to write.

There are ten refreshing religious essays in this work dealing with the following interesting topics: "His name shall be called", "The Word made Flesh", "The Soul's Cry", "Treasures in Heaven", "The Value of Doctrine", "Morality", "The Flower of Religion", "My Peace I Leave with You", "Power", "Immortality", "The Cosmic Christ".

After reading this list of topics, you'll wonder how one can justify this E. Stanley Jonesian title, "The Christ of the Cosmic Road". If the title is to be suggestive of the contents of the volume, it can hardly be justified. The subtitle, "The Significance of the Incarnation", throws no further light on the subject and is therefore superfluous.

The numerous quotations from literature are indicative of the fact that the author has read much and appreciatively. He leads us as it were into a garden of choice literary blooms, which are being utilized to drive home the more forcibly the truths of God.

The language is superb. I find myself stopping at times and saying, "I wish that I could express myself as beautifully as that." But is it *des Guten zu viel*, when the form is so exquisite that one stops to admire the basket and forgets its contents? Yet one would hesitate to say that it is overdone. It is just easy, apt, and attractive.

The chapters are not exegetical expositions. They are not analyses of texts. They are rather reflections and meditations upon lofty themes, controlled and directed by definite scriptural declarations. Neither are they in the current sense of the term homiletically strong. They are not sermons to you. They are invitations to sit down and think together about the abiding values. They will be highly appreciated and carefully perused by the lover of the Christ of God. No liberal will ever conscientiously praise this volume. No anabaptist will find joy in perusing this book. Every Calvinist will delight in it.

H. S.

HIGH GRADE COMMENTARY

THE INTERPRETATION OF ST. PAUL'S EPISTLES TO THE COLOSSIANS, TO THE THESSALONIANS, TO TIMOTHY, TO TITUS AND TO PHILEMON by R. C. H. Lenski. The Lutheran Book Concern, Columbus, Ohio. 986 pages. Price, \$4.50.

D. R. LENSKI of Lutheran persuasion has done a great work in the commentaries thus far offered by him to the public. He has finished, The Book of Revelation, all the historical books of the New Testament, and with this volume he has completed his work on the Pauline Epistles.

These are no ordinary commentaries. There are plenty of popular commentaries on the market. The market is also well supplied with scholarly works that are of no use save for the trained exegete. But here is a work that is based on sound exegetical research, on careful grammatical study, on a critical examination of the best exegetes that have gone before, and on a glowing appreciation of the fact that the Bible is God's Word and has spiritual messages for you and me today. All this is done so that any intelligent layman as well as the trained N. T. scholar can with much profit and joy refer to these volumes. The readers are not burdened with a mass of textual criticism and technicalities, yet the best fruits of such endeavors are here.

This volume runs true to form. Many fresh viewpoints are opened up. New appreciations for the Word are developed. The author's loyalty to the Lutheran faith, manifest here and there, does not at all detract from its usefulness for men of other persuasions. And the disagreements with one's own view that will appear occasionally in the volume as he peruses it will not cheapen his evaluation of it. This commentary is thorough, scriptural and deeply spiritual.

H. S.

A STUDY OF THE KINGDOM

HET KONINKRIJK GODS BIJ PAULUS. ACADEMISCH PROEFSCHRIFT. Door Henrik Jan Westerink. Hilversum, Holland, 1937, J. Schipper.

THE subject treated in this volume is timely. The idea of the Kingdom of Heaven is one that in spite of all the time devoted to it is still apparently vague. It refuses to be narrowed down. Just what is the Kingdom? Just how is it related to the Church? To the Cosmos? Is it future or present? Is Christ or God the king? Is it ethical or eschatological? These are only a few of the host of questions that have not yet in the estimation of many scholars been satisfactorily answered. These questions are carefully examined in this work before us, which deals with the idea of the Kingdom as found in Pauline Epistles.

With the exception of the excellent historical review of the conception of the idea of the Kingdom the concluding chapters in which the conclusions are presented, the work is purely an exegetical one. All the passages in St. Paul that contain direct references to the Kingdom are interpreted and also all the passages that deal with subjects that may have some bearing on the concept of the Kingdom.

The work is a model of thorough exegetical work. There is only one criticism that I would make and that holds of the entire volume as well as of its exegesis, and that is, it moves so slowly. Pages are devoted to a discussion that could have been fully and accurately compressed into a paragraph. This phase of the work strikes one as decidedly a defect in the introductory pages. However, as one works into the volume and begins to appreciate the work, this defect is somewhat forgotten. The endless repetitions, sometimes necessitated by the character of the work but often not at all, leave the same impression of the slowness of the argument.

The conclusions are not particularly new, but there is a definiteness about them. They are well based. It is inexcusable for a person after studying this volume to be left in the air as to a clear-cut conception of the Kingdom as presented by Paul.

A little more appreciation of what the English and American scholars have done in this field would not have done the work any harm.

The author deserves to be congratulated upon this scholarly work. It should be a decided help in clarifying many of the hazy points that have clustered around the doctrine of the Kingdom.

H. S.

A NOVEL ON THE DUTCH SECESSION

BRANDENDE HARTEN. By Gera Kraam - Van den Burg. Published by J. H. Kok, Kampen Netherlands. Price bound, fl. 3.75

HERE is a moving story of the secession in the Netherlands, with the only lawyer that joined the Christian Reformed Church in those days of persecution, Mr. Maurice Van Hall and his courageous wife as the hero and heroine of this historical novel, and with the Rev. H. P. Scholte, who later settled in Pella, Iowa, as a third character to complete the ever necessary triangle. The delineation of characters is interesting and faithful. The secondary figures, moreover, are not forgotten, for one meets also De Costa, De Clerq, Koenen, Capadose, Groen van Prinsterer, and one catches a glimpse of many of the simple people who wanted to be obedient to Christ, rather than to the authorities. The story itself is well told and moves fast. One might wish that all the descendants of the "Afscheiding" in America would read this gripping tale of faith and spiritual happiness, of persecution and tragedy, to receive new courage and new hope in their struggle against the modernists of their own day. This historical romance is of special interest for our Calvinist brethren in the West.

H. J. V. A.

COLYN—CHRISTIAN AND STATESMAN

DE LEVENSRoman VAN DR. H. COLYN. By Rudolph van Reest. Bosch and Keuning Publ. Co., Baarn, Netherlands, 1937. Second edition. Bound volume. Price fl. 3.90.

THIS book is one of the best biographical novels of our times. It is vivid, imaginative, energetic, written in a fluent style, in certain portions dramatic, always entertaining and informative, stimulating and uplifting, pervaded by a healthy optimism and a sane view of life, well-balanced in thought and detail, in one word, excellent reading for young and old.

Moreover, it is Christian literature. It shows the power of simple faith in God and His Word, the power of the old orthodox evangelical creed as it is summarized in the Heidelberg catechism, and the power of thoroughgoing honesty and integrity. For, though it describes the life of a politician, the hero is free from the common fault of politicians. He is no opportunist, no angler for popular, or even for protestant, favor. This novel shows clearly that a Christian can go into politics and keep himself unspotted from the world. It illustrates perfectly the thought of Psalm 32 that sincerity, and reliability, and single-mindedness are the first requirement of a Christian, and that there is an enduring happiness and even success in the long run for every man who puts his trust in God.

Finally, this biography is of tremendous value for the progress of Calvinism all over the world. Colyn is a descendant of the Separatists of 1834, and he shows that a prayerful life is the secret of character and achievement. He is a follower of Calvin and Kuyper, and he has revealed both in his books and in his practical life that Calvinism means something definite in politics and economics and international relations.

We cannot refrain from expressing the wish that this biographical novel may be translated into as many languages as possible to demonstrate to the whole civilized world that Christianity is not only a force in the inner room and in the pulpit, but that it has value for all of life, because it offers a solution for all problems, individual and social. This book will be iron in the blood of all who are dissatisfied with the defeatist fiction and biography of recent times, and who want something of a definite Christian nature which will encourage the search for Christ and for character.

H. J. V. A.

A CHRISTIAN JOURNALIST ON RUSSIA

DE LEUGEN VAN MOSKOU. By Mary Pos. Published by C. F. Callenbach N. V., Nijkerk, Neth. Price fl. 2.90.

THIS neatly illustrated little volume is a fine sample of Mary Pos's journalistic work. Though she was denied the best official guidance to get acquainted with the communistic re-

forms of Lenin and Stalin, she availed herself of many tourist opportunities to see the city, a model factory, the atheist museum, and an official parade. She shows herself able to cope with many difficulties, for she visited on her own hook the women bricklayers building a subterranean station, the stores with their high-priced articles, the new tenement districts where the people live crowdedly, and she reports intelligently on what she heard from fellow-tourists. Later she added a chapter on an Easter celebration in an old cathedral, for which the data was furnished by a friend, and another one on the Russian pavillion of the Paris exhibition which is not a display of Russian commerce, industry and trade, but a huge propaganda institution for communism. The book is fair and objective in its pictures, it tells the good as well as the bad of new Russia. It is written in a graphic and easy style. And it shows keen and penetrating observation. Next to the profound studies of scholars it may take its place with honor as excellent journalistic impressions. If it is translated into English we would suggest a more equanimous title. The content does justice to the factual truth as well as to Christianity. H. J. V. A.

DUTCH POETRY

VERSTOLEN SCHOONHEID. By P. Van Renssen. J. H. Kok Publishing Co., Kampen, Netherlands, 1937.

THIS little volume of 128 pages is a jewel. The editor, the late P. Van Renssen, shows that there was both beauty and true religion in the glorious period of the Dutch Republic, the time of Rembrandt and Vermeer, of Vondel and Cats. Liberalistic historians have tried to make us believe that there was only one Calvinist poet in the seventeenth century, Huygens, and after all Huygens was a didactic Solomon. Dr. Kuyper in his Calvinism and Art made a fight for Cats and his epigrams which restored a second one to honor. Since that several monographs and papers have appeared by young Calvinists to show that Revisus and other Calvinists should not be neglected. Catholics and Humanists have made contributions in regard to their own ancestors. And now comes this little volume to illustrate definitely how much good Christian poetry there was in the golden age of Holland. It is not one-sidedly Calvinistic. For it draws the attention not only to Reformed poets, but also to Arminians, Pietists and even Catholics. It is edited in modern Dutch with beautiful footnotes about the meaning of some words and of the selection as a whole. It is indeed a course in true Christian resignation and in the value of true poetry. Anyone who wants to refresh his memory on such men as Lodensteyn, Luyken, Camphuysen, and even on Bilderdijk and Ten Kate, and anyone who wants to be edified and consoled on a quiet Sunday afternoon, ought to buy this little volume, for as the name suggests, it contains hidden treasures of beauty and religion.

H. J. V. A.

DUTCH LITERATURE

BEKNOPT HANDBOOK VAN DE NEDERLANDSCHE LETTERKUNDE. Vols. I and II. By Dr. C. Tazelaar. Published by J. B. Wolters, Groningen, Netherlands, 1936. Price, bound, f1.60 and f2.25.

TWO excellent volumes, especially the second. The first is informative from a Christian point of view, but disappointing when compared with De Vooy's. The second volume, on modern Dutch literature, is the most complete review of this subject on the market. It is much more complete f.i., than Robbers, Dutch literature after 1880, and it contains scholarly criticisms on the ethical and esthetic values of the co-temporary authors which will be a help even to humanistic Christians. Besides, it does not neglect our Christian Protestant authors of whom there is a crop of more than two hundred. Anyone who doubts that evangelical Christianity is a motive force for Christian literature will be convinced of the opposite after studying Dr. Tazelaar's second volume. H. J. V. A.

BOOKS IN BRIEF

WHY DO I BELIEVE THE BIBLE IS GOD'S WORD? By Dr. Wm. Dalmann. Concordia Publishing House, St. Louis, Mo. Pages 138. Price 75c.

A REPRINT of a volume that appeared in 1910. It is a worthwhile attempt to produce "external proofs that will compel a candid man to give preliminary assent to the Bible's claim about its own origin and character." There are five lines of argument. "I. Because it keeps good company; II. Because its unity demands it; III. Because its fulfilled prophecies demand it; IV. Because it has been triumphant over all its enemies; V. Because of its blessed influences." The last three are worked out in great detail. It is a sane and practical corroboration of the believers' conviction. But is the title quite accurate? Is it really true that Dalmann believes in the Bible as God's Word for these reasons?

ASK AND IT SHALL BE GIVEN YOU. By Ida J. Pierson. Wm. B. Eerdmans Publishing Co. 140 pages. Price \$1.00.

THE writer was a foreign missionary for almost forty years. She died before this volume was completed. However, she had left copious notes for the unfinished part, which were edited by her husband. She was a woman of prayer and this book will perhaps serve best as a testimony to her prayer life. The first chapter contains an attempt to defend the proposition that "prayer is essentially petition expecting an answer." The second chapter is the best of the book, in which there is a discussion of the principles of prayer. The rest of the book contains little more than an enumeration of the 464 prayers of the Bible and an indication of their answers.

A CALL TO PRAYER. By Vivian Ahrendt. The Warner Press, Anderson, Ind. 159 pages. Price \$1.00.

THIS volume consists of 21 brief meditations, that cover after a fashion as many aspects of prayer life. The book is not a study but a collection of aspirations, experiences, testimonies, stories, and poems molded in the form of easy and pleasant reading essays. It could be well used as a source book of illustrative materials for the Bible teachers that are called upon to teach the subject of prayer, and for devotional stimulation.

LORD, I BELIEVE. By W. E. McClure. Wm. B. Eerdmans Publishing Co. 138 pages. Price \$1.00.

THE author is a pastor of the Presbyterian Church of the Covenant, Detroit, Mich. The book is a treatment of that part of the Apostles' Creed that deals with the doctrine of the Father and the Son. The first chapter is a bit disappointing. So is the omission of the last part of the Creed. The study is not profound. It was meant for a popular audience. There is no new light shed upon the problems. It does not claim to be such a work. But withal it represents a fresh and stimulating approach that will move the reader to a new appreciation of the never aging creed.

THINKING YOUTH'S GREATEST NEED. By Dan Gilbert. Zondervan Publishing House. 154 pages. Price \$1.00.

THE author is perhaps best known for his Crucifying Christ in our Colleges. This book could be called the constructive campaign for enthroning Christ in the hearts of the youth. After exposing some of the alternatives to the Christian faith, the writer goes on portraying the faith as transcendent, living, revealing, progressive, futuristic, personal and abiding. The book is not padded. There is a sweep and a vigor in the presentation of youth's greatest need that will surely appeal to those for whom the book was intended. It lifts the eyes from the sinking sands of "isms" to the hills where God reigns. It is devotional and stimulating in spirit.

THE PREACHER OF TODAY. By J. A. Morrison. The Warner Press, Anderson, Ind. Pages 136. Price \$1.00.

THE author is professor in the Anderson College and Seminary. The volume before us is in no sense a textbook on homiletics. The reader gets the impression that the author set himself to the task of writing some sane reflections upon ministerial life in an interesting and readable fashion. He has done that well, in captivating style and with a fine strain of humor. It will be interesting and stimulating reading for ministers and prospective ministers on the one hand and for laymen interested in them on the other.

WHAT IS FAITH? By Wm. C. Robinson. Zondervan Publishing House. 117 pages. Price \$1.00.

THE work is a defense and an elucidation of three theses. I. That Christian Faith is not a man-made conjecture, but a God-given certainty. II. That since its relation to God is of the essence of Christian faith, therefore any definition of faith which leaves God out is inadequate or erroneous; or that a true doctrine of faith involves a theology of faith and not merely a psychology of faith. III. That Abraham is the scriptural exemplar of faith, hence anyone professing faith ought to compare his faith with that of the father of the faithful in order to ascertain whether his faith is of that type that will be reckoned for righteousness. These theses are well defended in the manner familiar to all of us that have made some acquaintance with Robinson's writings. His particular field of interest is clearly revealed by the familiarity with which he deals with the events and characters of Church History. The reasoning is close and pointed. Best of all the spirit is deeply reverential.

AS IT WAS SO SHALL IT BE. By A. C. Gaebelein. Published by "Our Hope," New York City. 190 pages. Price \$1.00.

THIS is a study by the well-known protagonist of the Pre-millennial position. The writer has made a thorough study of the so-called first age. The Bible being his source book and disagreeing with much of modern science, he takes occasion to expose many of the theories that have begun to cluster 'round about the doctrine of creation, that of the Flood, and others as well. This first age is compared with the present age. The latter has been carefully scrutinized. Movements, dictatorships and other modern manifestations are interpreted and exposed. The purpose is to demonstrate the similarity of the two ages that are compared. That has been interestingly done.

THE JEW AND THE PASSION FOR PALESTINE IN THE LIGHT OF PROPHECY By K. L. Brooks. Zondervan Publishing House, Grand Rapids, Mich. Pages 100. Price \$1.00.

AUTHOR Brooks, editor of "Prophecy Monthly," endeavors to show that the Zionist Movement represents the fulfillment of prophecy. His method is to compare the current events in the Jewish world with prophecy. One may disagree with editor Brooks as to the degree of success with which his attempts have been crowned. However, he can't but appreciate the materials that the writer has marshalled and utilized. There are valuable discussions about The Protocols, exposing their origin and fraud, and about the Russian Bero-Bidjan project and its failure.

H.S.

NEWS ITEMS AND REFLECTIONS

- The League of Evangelical Students is a national student organization, thoroughly loyal to the Word of God, which aims to strengthen the faith of students and to bear testimony to the truth and power of the biblical, supernatural, orthodox conception of Christianity in the face of the oppositions of science and philosophy falsely so called.

The League will hold its thirteenth annual Convention on February 18 to 20 at Grand Rapids, Michigan. Hosts to the delegates will be Calvin College and Calvin Seminary. The sessions will begin at 2 p.m. on Friday and last throughout Sunday evening. The following speakers have been secured: Dr. Gordon Clark, Professor of Philosophy at Wheaton College; Dr. P. B. Fitzwater, of Moody Bible Institute; Dr. Lewis Sperry Chafer, of Dallas Theological Seminary; Prof. Louis Berkhof of Calvin Seminary; Prof. Melvin A. Stuckey of Ashland Seminary, Ashland, Ohio; Dr. J. Oliver Bushwell, President of Wheaton College; the Rev. C. J. Woodbridge, pastor of a Southern Presbyterian Church; Prof. R. B. Kuiper, of Westminster Theological Seminary; Prof. Henry Schultze, of Calvin Seminary. There will also be devotional messages by Prof. Thomas Welmers of Hope College and Dr. Clarence Bouma of Calvin Seminary.

Some of the subjects that will be discussed are: Miracles and History; The Incarnation and Its Implications; Steadfastness Amid Confusion in the Religious World; The Macedonian Cry of Modern Missions; The Authority of the Book; What Did St. Paul Preach to the Intellectuals in the Midst of Mars Hill?

The meetings are open to the public and will be held in the chapel of Calvin College. The Sunday evening meeting, a service of worship with Prof. R. B. Kuiper in charge, will be held in the Eastern Avenue Christian Reformed Church.

- Jewish Rabbis of Chicago sent Christmas greetings to the Christian pastors of that metropolis and their congregations. Among other things the greeting said, "As we think of the message of Jesus of Nazareth, and see as we do the continuation of the hopes, the vision, and the desires of his predecessors, the Hebrew prophets, we join with Christendom in the fervent hope that Almighty God will soon lead mankind back to the will to live in concord and peace." One may feel kindly disposed toward this gesture of goodwill, but there is something very ill-advised in a communication such as this. It is a travesty of the spirit of Christmas. It is a presentation of the Christ which every Christian devoted to his Lord ought to resent.

- Hon. Josiah W. Bailey, a senator of North Carolina, spoke some pertinent words to the Christians of his district. Said he, "Never before were men so threatened as they are today by seductions of the political redeemers. Relief by taxation cuts the nerve of the Christian process. Baptists ought to hang their heads in shame as long as one Baptist is on relief." Ecclesiastical leaders may resent a rebuke like that from a politician. But such a rebuke is in order and could properly be addressed to almost every Christian denomination of this country. Christians have learned through the federal emergency measures of the past to take too lightly the great obligation and privilege of exercising Christian charity.

- In the January number of *Church Management*, there is an article on "How to Get a Call to a Church." There is a lot of common sense in it. Prof. G. V. Moore faces in a practical way the apparent need of ministers to secure other parishes. The first and best suggestion that he has is that such a minister should apply himself to do the very best right where he is. That's right. Good and satisfactory work where you are is your very

best recommendation. And it is just such wholehearted application to the duties on hand that will remove in most cases the deep-rooted conviction of the need of a change on the part both of the pastor and of his congregation.

- The Church of Abyssinia has since the days of Athanasius been dependent upon the Church of Alexandria. For more than 1500 years the chief ecclesiastical official in Abyssinia was appointed by the Egyptian Church. After the recent Italian conquest, the Lords at Rome declared that the Church would be given the fullest freedom of religion with every facility for the development of the Church. But it has become apparent that for all that generosity the Church must regard itself no longer as "Catholic," must be autocephalous, independent of any foreign jurisdiction, and that whether it wanted to or not. Many a national Church has wanted to be autocephalous, but what self-respecting body likes to have it stuffed down its throat. The Church will, however, not protest such a mandate. It may have felt long ago that it was old enough to be weaned. The Italian political interest in the matter can readily be detected. No institution on British soil shall have jurisdiction over any institution on Italian soil.

- Rev. A. K. Smith of the Sellers Memorial Methodist Church Bywood, Upper Darby, Pa., has protested to the school board of his district against the custom of the annual high school football game on Thanksgiving morning. Said he, "It is a subtle sinister destruction of Thanksgiving Day, another step in the process of secularizing life, a display of indifference to the presidential proclamation, a denial of the intent of the day" and a creator of conflict of loyalties between school and church. Smith will probably get a response in the form of a contemptuous Ha! Ha! Yet he is right. It raises the entire question of the advisability of proclamation of a religious sort proceeding from our political head. A government that is not particularly interested in promoting religious reactions is not and cannot be taken seriously when it issues a proclamation for some religious observance. It is far better to have such proclamations to proceed from ecclesiastical authorities even as the prayer day proclamations in the Christian Reformed Churches.

- In the Church of England the problem of clerical celibacy is being stirred and discussed. A group of Anglican laymen sent a memorial to the archbishop contending that celibacy ought to be encouraged among the missionaries and young ministers. Economic considerations play an important role in some of the controversy. Why burden the Church with the support of a minister's wife? And his prospective children? Then, too, the consideration of undivided concentration on the part of bachelor ministers enters the picture. It is a worthwhile discussion. At the present time the consensus of opinion seems to be that it would be a wise measure to urge ordinands to wait five years before marriage? Any prior marriage should be approved by a superior ecclesiastical officer. Not very complimentary to young brides. They are considered liabilities rather than assets. And this judgment as a matter of fact can be verified in a great many cases. But God said, it is not good for man to be alone. If a minister can be considered a man the application is obvious.

- C. C. Morrison, brilliant editor of *The Christian Century*, delivered last month a series of lectures at The Andover-Newton Theological Seminary on "The Rebirth of the Christian Church." One of his subjects was "The End of Protestantism." Though the Boston papers may have become "all het up" about the precise meaning of Morrison's remarks, it seems clear that he feels that Protestantism is failing. We are, he argues, going

through a theological revolution. God has been crowded out by the inroads of humanism. Morrison sees straight. And it is a wholesome sign that this modernist editor together with many of his colleagues are sensing that there is something radically wrong with the direction in which we are going. Now if we could only find some evidence that there is a willingness to go back to the God of the Scriptures, we could look upon their groanings as an expression of wholesome self-dissatisfaction. But I fear that their cry is forward, not backward. They are looking for a new prophet to lead the way, not for the old Prophet who has already led the way.

- In the last few months the religious press was replete with notices of Churchmen adopting active measures against the crimes of gambling, racketeering, prostitution, and boozing, which give many of our leading cities a scarlet hue. Now, that is fine. If we could only induce these militant men of God to go back to their parishioners and to the average decent citizen in their communities to drive the fear of God into their hearts and to get them to discontinue patronizing these questionable joints, the latter would have to close shop for the sheer want of business. The vice of a city is born and grows because of human demand and patronage. The great cities that are slated for clean-ups are filthy because a sufficient number of people want them that way.

- The American Standard Version of the Bible is a little more than 35 years old. It is to be subjected to its first revision within the next five years. Dean Weigle of Yale, chairman of the American Standard Bible Committee, announces that the work will be done under the direction of James Moffatt (who has his own translation of the Bible), will embody the best results of modern scholarship, and will preserve the simple classic English style of the King James' Version. There is not much of the simple classic English style of the King James Version in the A.S.V. of the Bible to be preserved. Indeed it has lost practically all of the charm of the king's English. What we lost in beauty of style we gained, however, in accuracy of translation. It is to be hoped that with the improvement of translation the revisers may also add an improvement of readability. For the rest, we hope that they will be conservative. Neither the thought nor the style should be changed unless worthwhile considerations demand it. Thoughts and words as they are in the Bible become precious to the Bible's best students. Changes occasion the loss of some of the devotional values which are so difficult to recapture.

- The Nazi Periodical, *Schwarze Korps*, announces a program for the future German Church. Here are the five main points: 1. Germany proclaims a State religion to which all citizens are obligated and which is based on the revelation of God in nature, destiny, life and death of peoples. 2. Churches are permitted to exist as private institutions if they in every way subordinate themselves to the basic doctrines of the State religion. 3. The State refuses all co-operation with the Churches. It will neither protect nor support them. 4. The State confiscates all Church property on the grounds that this property was created through the joint cooperation of all the citizens and in a period when the State and Church were still an entity. 5. Religious instruction in the Church will be conducted in the service of the State Religion by the teachers that have left the churches. In exceptional circumstances special instruction can be furnished for the children remaining in the Christian Churches by teachers who are "ecclesiastical professionals." If this program is carried out the faithful Christians will have no choice save between exile and martyrdom.

- Greenbelt, on the outskirts of Washington, D. C., is a government housing project. The federal supervisors expressed preference for a community church to take care of the religious needs of the people that shall make their homes there. They have encouraged such an undenominational Church by offering the school house for a meeting place. Denominational leaders were informed that they could go into this community if they insisted, but their services must be held at hours that would not conflict with those that were selected by the community project. That strikes me as an unjustifiable federal meddling with matters that pertain to religion. Of all things let us not tolerate any "regimentation" of our spiritual convictions. However much we may deplore the multiplication of denominations, it is to be preferred by far to any direct or indirect governmental compulsion to rally under a single religious banner.

- Prof. Kalgren, a Swedish authority on things Russian, sees a brighter day for Christianity in Russia. He reports that in certain places the government has taken steps against papers agitating in favor of closing churches, that certain labor organizations have decided not to participate in anti-religious propaganda, and that the authorities admit that the Christians are better laborers because they are more conscientious. On the other hand, so we are told, the Church supports Stalin in his fight against the Trotskyites, and thanks God for protecting Stalin and prays to the Almighty for Stalin as the defender of Christian Russia. It seems to be a sort of a "If you like me, I like you" affair. Reports from other reliable sources, however, cause one to believe that the Professor has seen but in part, as through a glass darkly.

- The International Christian Press and Information Service informs us that the new constitution of the USSR was being regarded by many leaders as something that would give the Church more religious freedom. But the government still continues feverishly in its anti-christian purge. Churchmen are usually charged with counter-revolutionary activities. It appears to be serious for a Christian leader "to attract young people to the Church, to publish prayers in the old Slavonic language, to hold general confessions, to recommend banished priests to work in the villages, to urge people to petition for the reopening of Churches, to baptize children of school age, and to hear confessions in the priest's own home." Can Prof. Kalgren interpret these items as indicative of a brighter day for Christianity in Russia? Though one may find here and there in Russia the spirit of compromise between the government and the Church, the fact remains that the very genius of the Russian government is anti-christian. There can be no getting together until either the government or the Church undergoes a fundamental change.

- In Seattle, there are many hardworking, law-abiding Japanese. They are engaged in truck gardening. They are being boycotted by the citizenry of that city. This boycott is an effective way of demonstrating the anti-Japanese sympathy in the present Eastern conflict. It is reported that these innocent victims are suffering piteously in the public market. It seems as if most of us are nationalists first of all, and Christians afterwards, if at all.

H.S.

PRELUDE TO ACTION

These broken lips are dried
 With the heat of a steel sun,
 And these smiles are baked
 In the flesh of these bound men;
 Your brave words
 Stumble over the stupid corpses
 Of men for eons dying;
 Still-born, these new souls,
 Fed with beautiful poison,
 Limply lie in bondage
 In the glistening tomb
 Of a congealed divinity.
 They float achingly forever
 Upon the spears of many laughing idols
 Feasting in the temple.
 These witless hands uphold
 The systematic processes of death;
 These eyes are bathed
 In the mad reflection of red wine;
 These eyes are glazed
 With the shadow of darkness
 Drawn from the loom
 Of unfulfillment —
 These things in this time
 Convulse our worlds;
 These things in this time
 Destroy dignity.

C. V. Z.

THE POEM

I wrote a poem — some called it beautiful
 And wondered why I did not talk to them;
 They could not know that each word
 Was a block cut from my heart,
 And each punctuation mark
 A drop of blood;
 That it was forced from me with groans and
 tears
 They little understood.
 Some said, "How cute!"
 Some said, "You are improving,"
 Some cooed, "It must be wonderful to have a
 gift,"
 Some lightly tossed the page into the fire —
 And oh, the load I bear that will not lift.

JOAN GEISEL GARDNER.