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the **CALVIN** **orum**

World Economy
Hunger and Want

Dignity of Man
and Totalitarianism

College Graduation
Its Meaning

The Unregenerate
Their Prayers

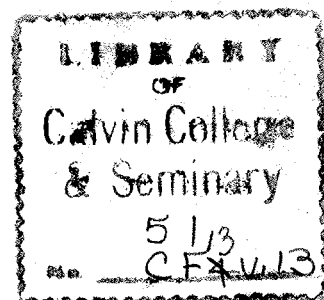
Public Education
and Religious Teaching

The School of Stillness
Its Classrooms

Voices

News

Reviews



VOL. XIII, NOS. 1-2

**TWO DOLLARS
A YEAR**

AUG.-SEPT., 1947

THE CALVIN FORUM

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EDITORIALS

Bill S. 2499

THIS is the number of a bill introduced into the Senate about a year ago. It has been and still is being heatedly debated by the representatives of the public and of the parochial schools. It provides, among other things, that Federal aid be extended to all non-profit tax-exempt schools. This seems to be a departure from past policies. But it can be such only in a relative way. As a matter of fact, government aid has already been given to such schools. In some states free lunches are given, as well as free transportation, free textbooks and so on. The government has been paying the educational expenses of every G.I. who attended a college approved academically by the state department of education. It is still doing so, and it is doing it without in any way dictating the educational policies, methods and objectives of such schools. To say that this aid was given to the veterans and not to the educational institutions is of little moment. The fact is that the schools bill the government and the latter stands ready to pay the full cost of such education up to a maximum allowance of five hundred dollars. Thus the enactment of the bill will mean little more than the approval of a policy already entered upon. Will this be "a disaster of the first magnitude"?

H. S.

Church vs. State

THE fundamental issue at stake is that of the relationship between church and state. This has been clearly seen by many commentators. But it is not so clearly seen that this, in practice at least, raises the problem of the relationship between Christianity and secularism. There is no such thing as neutrality in the Calvinistic purview. It is always a matter of either/or. Secularism is as penetrating a form of philosophy as Calvinism ever was. It is the religion of the State. In the past we have tried to set up a clear distinction between the domains of the secular and the spiritual. But in practice neither the Church nor the State ever recognized any area of human interest as outside of its field of influence. In the effort to separate our one world into two, most of the practical and human interests have been placed outside of the field of religion. The State has, as a matter of fact, yielded entirely to the conclusions of the so-called scientific methods and has withstood the results of the authoritarian method to which every individual who postulates a sovereign

God must be subjected. Secularism in the world of education has undermined much of the Christian thinking so that the props under our spiritual and moral edifice have been removed. To postulate a world without the creative and guiding hand of God—and that is what secularism does—is definitely and dangerously antichristian. There is no neutral ground. One must be for or against God.

H. S.

Democracy and Christianity

DEMOCRACY is a way of life. That's the declaration that was recently made by a prominent educator. He adds that it was perhaps a good thing that this was not known at the outset, when the Church was more powerful. Democracy might never have gotten under way. However, democracy is undoubtedly the very best form of government possible in the world as constituted today. It is perhaps the least hostile toward Christianity. It at least tolerates the Christian religion after a fashion. But with its stress upon the sovereignty of man and its refusal to recognize the sovereignty of God, it is a far cry from the principles of Calvinism. John Calvin, with his conception of the government as inaugurated in Geneva, was consistent. The reign of God in a community as well as in the hearts of men was his ideal. The attempt failed because men are what they are. We shall have to acquiesce in the best system of government which God has given to us in His common grace, and then within that government exercise to the full the threefold office with which we are invested by our Lord.

H. S.

College Men

THE college enrollments for the last year exceeded the most careful calculations of the experts. More than two million graced or disgraced the halls of the American institutions of learning. Administrators in the field of education are now facing the problems of making preparations for furnishing the equipment for all these students. Shall the temporary arrangements be made permanent? Many feel that the enrollments will drop sharply. The reasons adduced are a decline in the birth rate, restricted immigration, loss of youthful interest in college training, and the inability of the country to absorb all these college-trained men. The last one has become prominent in recent times. Due to the war so many men have,

for instance, been trained in the field of engineering. If the reports are reliable, an ever-increasing number of these are walking the streets or doing work in engineering plants on a custodial level or lower. This will be increasingly true of all those trained for definite vocations. We shall have difficulty in absorbing them. But America will be able to absorb men and women trained in liberal arts far better than those who are not. We must teach our young people to be trained for the business of living and not primarily for that of earning a living. In our present educational set-up, we are in danger of training uneducated experts. These will be increasingly difficult to absorb because they are trained to fit in only one specified limited groove. In that groove only can they earn a living. And that groove usually marks the limits of their thinking. Highly specialized training is undoubtedly necessary in this age of technical skills, but the day is not far distant when a general college training will be regarded as indispensable to every profession. Some unifying basic philosophy, such as Calvinism assumes to be, can unite the efforts of all the experts toward the realization of a single great goal, such as the glory of God.

H. S.

Unified Thinking

THE Calvinists have been repeatedly accused of stressing the primacy of the intellect. They have reacted variously to this characterization. The majority of them have been inclined to grant it. Recent developments tend to sustain them. During the war men have seen that back of the European conflict were different ideologies. Recently an outstanding British scholar boldly came forward with the declaration that the Russian ideology and that of the democracies are fundamentally at variance. He holds forth little prospect of an early agreement among the quarreling nations of the world. The man is right. It is precisely the same problem that has faced the warring sects among the churches. Due to the disturbing fact of sin we have not been able to think alike. All of our attempts to bring about a unified Church in this world will be superficial as long as we cannot agree on our creedal basis. Thinking cannot be suppressed to a position second to that of action. When thinking is relegated to a minor position all real motive for action will have been removed. It is the thinking people who take action and that will forever be a disturbing factor in world peace or in church peace. In a disturbed world peace treaties, boundary agreements, trade pacts, and atomic controls will be of little avail. What the world needs is a unified philosophy. There is little hope for such a unity because of the divisive power of sin. But woe to this world when it gives up the effort to become one.

H. S.

Our National Economy

IN JUNE of this year civilian employment reached a peak of 60,055,000, and, in spite of the general impression that workers are far less productive than they were before the war, industrial production this spring was more than 185% higher than the 1935-39 average. There has been a slight recession this summer but, after considering the possible causes of a severe reaction, The National City Bank Letter for July concludes: "On the whole, the present state of business and the relatively good reports of recent weeks suggest that recession is not coming as early as many had expected, or moving as rapidly. The downward trend is staggered, and not concentrated; and early readjustments, which many interpret as recession, in fact tend to moderate the recession."

Not only is industrial production high; the same is true of agricultural production. The corn crop excepted, agricultural prospects are excellent for this year. Farm purchasing power is at, or close to peak. After all the meat exported to other countries, meat supplies for the year "are the largest for the twenty-five years for which records are available, and on a per capita basis are about 12% above pre-war." The opinion that the war would be followed by a period of serious unemployment, that reconversion would upset our economy, that there would be serious unbalances as supply caught up with demand has thus far been proved a hasty opinion. We have indeed surprised ourselves, and we continue to be envied by the rest of the world.

Prices of consumers' goods rose sharply during the second half of 1946, rose somewhat higher during the first quarter of this year, and then leveled off during the second quarter. After the wage increases which have recently been granted, the prospect is that prices will rise still higher. In June the average of the prices of consumers' goods was almost 160% as compared with 100% for the period from 1935 to 1939. Although the increase has not yet been as great as it was during and after World War I, it is already great enough to cause concern. The inflation of the twenties was followed by the depression of the thirties. With the huge reservoir of savings and bank credit which we now have, the threat of inflation is always present. Bad judgment on the part of the government and of business men may loosen the dam of controls which now keep prices down and bring on the deluge.

Individual and business taxes are higher than they have ever been before in this country. Federal income and excise taxes, state sales and property taxes—these take a large part of the individual's income. Business taxes are so high as to be a heavy burden for many a business man. The tax bills and their vetoes have caused great political interest and will undoubtedly be a matter of debate in the coming presidential election. High taxes will continue

to be necessary if we are to service our huge debt and pay off a small amount each year. But business is at present prospering even after the payment of taxes, and our people in general are living comfortably. Whether it is wise immediately to reduce taxes, or to do so in the manner in which Congress intended, certainly is debatable. There are good arguments for the position taken by the president, and there is also justification for the position taken by Congress. It is the long-time effect of the action to be taken and its effect on all classes that must be considered. It seems that both sides in this controversy in our government were as much concerned about the political advantage to be gained from the action as about its economic effects. Certainly it would seem necessary that careful study be made of the whole matter of taxation rather than that it be used as a means of gaining political favor.

Labor troubles have been especially irritating and frustrating since the war. Regarded from the point of view of the immediate advantage of the business man and of the consumer, strikes, threats of strikes, and slowing up of production have been enough to infuriate the American citizen. Even from the point of view of the laborer the wisdom of the way in which the power of labor has been exercised leaves much to be questioned. The observer who tries to be impartial finds it extremely difficult, however, to discover much more wisdom in the way that management has exercised its power. Profits have been so high, especially in certain industries, and prices to consumers so high that the demands of labor can well be understood. The rationalizations of management concerning profits have given reason to labor to doubt management's sincerity. Labor, on the other hand, has in certain instances been so unreasonable in its first demands for increased wages, and so irresponsible in its slowing down of production and in its feather-bedding policies that the public has had reason to doubt the sincerity of its interest in the public good and even in the long-time welfare of labor. Our labor troubles have been precipitated by both sides to this dispute and they continue because the two, although they have learned to use their power to wage industrial warfare, have not yet learned to coöperate and work together in industrial peace.

H. J. R.

World Economy

THERE are other aspects of the world's economic situation that trouble us at present. Thoughtful men are beginning to wonder what will happen to our economy when the tremendous flow of exports to the rest of the world begins to decrease. They fear that the present enormous exports cannot continue long because other nations may lack the funds with which to buy from us and because we cannot long continue to lend to them. They fear that when this flow de-

creases our economy will be seriously disturbed, that prosperity may give way to depression. They fear world surpluses of certain agricultural products. Others, however, minimize these fears and are convinced that the world economic situation will not jeopardize ours provided constructive national and international programs are adopted.

The need of other countries at present is not for fewer imports from the United States, but for more. Much of the civilized world is suffering so greatly from a lack of food and the other necessities of life that the situation is difficult for us to imagine. We know of the shortages in such countries as England and the Netherlands, but the people of these countries are living in luxury as compared with those of most of the rest of Europe and of Asia. "Millions of men, women, and children are hungry—too hungry to work or to hope, dying of starvation or of the diseases that ravage the undernourished. That is why no problem in the world today is so urgent as that of food."

The people of the world are in want. Their hunger continues day after day and is never satisfied. The growth of children is stunted; the energy of adults is always below par; millions are unable to work. The immediate problem for these people is that they be fed, and there is only one direction in which they can turn and that is toward America. On this continent the country best able to help them is the United States. We have responded generously to this need of the hungry and helpless. But some of the critics of the present administration fear that we are beginning to "scrape the bottom of the bin," and they advise a check upon further giving. This fear is not supported by the facts. Though there are 14,000,000 more people to be fed in this country than there were before the war, per capita food consumption in the U.S.A. has increased sixteen per cent over pre-war averages.

Even if we were able to feed the world's destitute today, the problem of food would remain. An article in the Survey Graphic for July, from which these statements are taken, points out that "two-thirds of the people of the earth are engaged in farming; yet two-thirds of the people of the earth—not the same, but overlapping—are undernourished." As the article clearly indicates, "something is very radically wrong with the world's most fundamental industry . . . Food is basic to human existence. It is perhaps the easiest starting place for international coöperation." Scientific knowledge has made such rapid advances that men are able to produce enough food to satisfy their needs. If we cannot solve the world's food problems, it does not seem possible that we can solve any others.

The people of Europe and Asia are not only hungry; they have no hope for the future. They live in fear of starvation. Worse still, they live in constant fear of the powers that be. The order under which they live is one that enslaves them, or it is

one of hopeless inefficiency and confusion. They yearn for all that we have and enjoy, but where they live they lack food; they cannot find constructive work; they may not move. The doors of the freer and more hopeful places in the world are closed to them.

H. J. R.

Totalitarianism and the Dignity of Man

AMONG the issues which face mankind, two stand out among all the others. The one is that of *totalitarianism*; the other is the *dignity of man*. The exponent of the totalitarian form of government would not admit the contrast implied in the proposition that these are the great conflicting interests of the day. He would insist that his form of government is the only means of assuring the masses of individuals a measure of human dignity. The left-wing democrat would no doubt agree that considerable government control—enough to smack of totalitarianism to his right-wing fellows—is necessary to freedom of individual expression and realization. A measure of concerted action is, it must be admitted, as necessary as is the separate action of the individual, but notwithstanding that, the issue between totalitarianism and individualism is clearly joined today.

Totalitarianism as it has developed in the last two decades means something else than concerted action for the common good. It has come to mean dictatorship, coercion, enslavement. It admits of no other worship than the worship of the state; it encourages respect for the individual only in so far as he serves the immediate ends of the state. Under it the individual does not set up the ends; he may only accept them and must advance them. Democracy, in spite of all its weaknesses, is government by the people and for the people who are governed. It means—and has come to mean this in action also—respect for individual freedom and for individual rights. It works, falteringly it is true, because the individual has not only the right but recognizes it as his duty to participate.

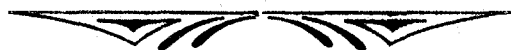
Much of the world is swinging toward totalitarianism. After a swing to the "left of center" in democracy, we are now moving to the "right." We are justifiably afraid of the kind of government which has enslaved Germany, Italy, Russia and

other parts of the world. We are bitterly opposed to the political theory that the gaining of the ends of the State justifies the use of any means. We cannot accept the ethics of those who insist that the immediate good of the state is the highest good of the individual. In the present world crisis it is, therefore, understandable that we should swing to the right. In our democracy the good of the individual is the end, the goal of the state. Our ethics, though often leaving much to be desired, can still be recognized as, and still finds its basis in the ethics which we generally accept as Christian. Our ethical pronouncements may sound like empty platitudes, but we are not only permitted to make them; there is also an effort to work toward them.

Beneath the other fears that beset us in this country in this post-war period is undoubtedly the fear of totalitarianism in any form, but particularly in the form represented by Russia. We need to develop and to preserve all the integrity and the strength which we believe characterize true democracy. Such integrity is not to be gained, however, simply by a swing to the "right," and certainly not by such a swing if it is done merely for the "right's" sake. This swing must be toward the "right" in the sense of what is ultimately right and good and true. An attempt to break the concerted action of labor unions and to defeat all further efforts at government controls over human conduct is not necessarily going to strengthen democracy and gird us for the increasingly difficult battle with totalitarianism. Concerted action is necessary. Totalitarianism, as a matter of fact, is a perverted outgrowth or expression of that need. We must find that measure of government and of individual action which will stimulate the finest development of the individual and the greatest and finest growth of the nation.

Fortunately, we are still free to develop all this in our own country. If our standards are right, and both our concerted and individual action courageous and guided by the good of each and all, we may dare not only to do battle with the "isms" of the rest of the world, but also to supply them with the goods and the ideas that have made and should continue to make us great. This should help to solve our problems and the problems of the world, and it should contribute to allaying their fears as well as our own.

H. J. R.



God and Your College Diploma*

Clarence Bouma

Dear Graduates of the Class of 1947:

TONIGHT is your night. Parents, teachers, and friends—all of us rejoice with you on this happy occasion. It is a time for congratulations. Perhaps this hour of your college graduation is the answer to many a prayer. It certainly is an important milepost in your life. You reap the deserved reward for your study and industry as you receive your diploma tonight.

The significance of this evening for you may be said to center in that diploma. Every part of the program leads up to its presentation. May I take this opportunity to exchange a few words with you on the meaning of it all? What is it all about? What is the significance of your particular diploma? What does Calvin College say to you tonight in handing you this sheepskin, or, rather, this beautiful folder with its declaration, its signatures, and its seal?

* * *

You know what a diploma is. We may call it a formal declaration, properly attested and sealed, that you have successfully completed a cycle of studies at a reputable institution of learning under the guidance and tutelage of your teachers. You will use this document to qualify either for advanced study or for some position in active life, and as such it is a convenient bit of evidence of a measure of intellectual and cultural attainment.

But every diploma is not a college diploma. A college diploma differs from a grammar and high school diploma on the one hand, and from a professional school diploma on the other. Your grammar and high school diploma declare that you have succeeded in acquiring that measure of formal knowledge and disciplined mental skills which is usually associated with the age of the child and the adolescent. Your law, medical, or divinity school diploma declares that you have acquired that measure of scientific knowledge and of technical skills deemed requisite for active participation in one of these professions.

Your college diploma differs from both of these. Wherein lies that difference? What is distinctive of a college education?

A college education designs not only to teach the student a number of formal subjects, techniques, skills, and aptitudes, but it also—and especially—

teaches him to know himself, to find himself, to acquire an intelligent insight into the meaning of life, to train his character, to clarify the goal of his striving, to develop an intelligent appreciation of truth and of the values of life. A liberal arts education—as we often call it—is not so much, if at all, a matter of learning how to make a living, as learning how to live a life. If at least in a measure successful, a college education will impart to the student—or—if he has already acquired it—will clarify and deepen for him his philosophy of reality and of life, his world and life view.

I am not saying that every college student must be a student of philosophy in the technical sense of the word. I am saying that no person of intelligence on the college level can help having and developing a philosophy of life and, whatever be the field of his major interest or of his ultimate professional specialization, that his college education must be of such a nature that it imparts to him or clarifies for him a definite philosophy of life.

That is, your college diploma declares that you have finished a cycle of academic studies and have undergone a discipline of formal knowledge and culture that belongs to being a man or a woman, that belongs to finding one's self in the world, to bringing one's thinking and life to a measure of independence and maturity. Your college diploma hence implicitly declares that there has been imparted to you more or less clearly and explicitly such a philosophy of life and reality which no intelligent person can do without. Who am I? What is the nature of the world in which I live? Whence do I come? Whither am I going? What should I live for? What is the true goal of my moral striving? What are the supreme and abiding values of life? These are some of the questions which—for better or for worse—a college education must help one to answer.

Viewed in this light you will at once recognize that your college diploma represents much more than it explicitly declares. Its explicit language may only speak of the student's having successfully completed a certain course, whether that be general college, pre-law, pre-medical, pre-engineering, pre-seminary, or any other. But the deeper meaning and significance of your diploma is found in the fact that it represents a training which has given you a conception of reality, a philosophy of life that enters into the very structure of your thinking, the very fibre of your being, and into every deeper moral evaluation of your consciousness.

*The commencement address delivered by our Editor-in-Chief at Calvin College on June 3, 1947. In response to several requests, Dr. Bouma has kindly consented to have this address published in THE CALVIN FORUM.—Managing Editor.

And right here is where God enters into that college diploma of yours.

God is inescapable in this business of being a man, of living a life, of grasping the truth of things, of finding ourselves. Since God is God, He necessarily holds a central and all-controlling place in our conception of reality and life. No reality exists except in Him, and that which by creation exists through Him; and therefore no understanding of reality can be true that leaves Him out or that relegates Him to a subordinate position in the scheme of things. In Him we live and move and have our being. He is the First and the Last. The conclusion is inescapable: Only that is a true, a genuine education which places God in the center of things.

Calvin College not only believes in, but glories in that view of reality, of life, and of true education. The college diploma handed to you this evening is a seal and a symbol and a constant reminder of the God-centered philosophy of life which your Calvin teachers have sought—imperfectly, to be sure, but nevertheless very really—to impart to you these past years. God, the living God of the Scriptures,—for there is no other God—is the keystone in the arch of truth, and therefore in the arch of education, at Calvin College. Whereas many schools round about us rule all references to God and religion out of their scholarly endeavors, and others at best only tolerate reference to Him for certain emotional and devotional purposes on stated occasions, and the Harvard Report on "General Education in a Free Society" comes to the conclusion that "religion is not now for most colleges a practical source of intellectual unity," Calvin College recognizes God as the ultimate principle of unity in the curriculum because it recognizes Him as the source of all being, as the pivot of all cosmic reality, as the source and focus point of all knowledge, as the Lord of life and the Author of all goodness.

Is not this—stated in a summary—what Calvin has been trying to say to you throughout the years of your academic training and nurture? She may not always have spoken with equal certainty and clarity. You may not always have responded with equal alacrity and appreciation. But that—you will recognize—was her message. Despite weaknesses and imperfections, that was the dominant note, was it not? that came to you from class room and from college hall, from laboratory and from chapel service, from private conference room and from the lecture platform. The distinctive mark of our spiritual culture as Christians is its God-centeredness. Your diploma represents a world and life view in which the living God of the Scriptures holds first and last place!

* * *

How privileged you are to receive a diploma of this kind! How privileged to have shared, at least

in a measure, in the acquisition and clarification of this God-centered philosophy of reality and of life!

There is nothing this disillusioned, sin-sick, morally bankrupt world needs more than that!

Our modern civilization is suffering from a fatal malady, a sickness unto death. And that sickness is nought else but its repudiation of the living God, its rebellion against His authority, its vaunted autonomy and self-sufficiency, its Humanism.

The dominant philosophy of reality and of life in our day does not center in God. The diplomas which are being handed out by the thousands in most of our educational institutions this commencement season do not represent a God-centered, but either a *man-centered* or a *nature-centered* philosophy.

The Christian outlook upon and evaluation of life prevailed in our Western culture throughout the early Christian, the mediaeval, and the early modern period. This Christian, or God-centered, view was, of course, derived from the supernatural revelation of Scripture and is by some people called the Hebrew-Christian tradition. It was given more or less scholarly construction in early Christian Theology, in the Philosophy and Theology of the Middle Ages, and in early Protestant thought. Though diplomas in our sense of the word were not yet in use, those who were declared to have received a higher education were grounded in this God-centered way of thought and life. This was even true of the Middle Ages, despite the dualism of Aristotelian Philosophy and Christian Theology which marked Thomistic thinking.

This God-centered way of thinking was in no sense disturbed or altered by the Protestant Reformation. Luther and Calvin were even more consistently God-centered than were many of the Mediaeval thinkers. But the beginning of the change came with the Renaissance. The Renaissance in its deeper trend was a turning from God to man, from supernatural revelation to human reason, from the sovereignty of God to the autonomy of man; and the deeper thrust of all idealistic philosophy from Descartes through Kant and Hegel to the various schools of that philosophy in our day have been consistently man-centered. Modernist Theology is but a particular application of this same fundamental point of view.

This changeover from divine sovereignty to human autonomy constitutes the greatest revolution in the thought and life of the Western world since the days of the introduction of Christianity. The outcome has been the essential deification of man. The words of Scripture, 'What hath God wrought,' were, in some cases literally, exchanged for the exclamation: 'What hath not man wrought.' Man's spiritual inability, his depravity, his need of supernatural grace, of regeneration and conversion—all these were with one stroke eliminated from the picture of human life and destiny. Idealism was substituted for Christian Theism. Calvinism, which is

nothing but consistent, God-centered Christianity, was soon displaced by Humanism.

One of the classic formulations of this humanistic Idealism, with its repudiation of all the supernaturalism of the Christian Faith of the Scriptures, is seen in the *Divinity School Address* of Ralph Waldo Emerson, delivered at Harvard in 1838 before the Senior Class and the Faculty of what was then called "Divinity College." This address, now more than a century old, is a full-blown statement of the deification of man and the repudiation of the living God of the Scriptures. Said Emerson: "If a man is at heart just, then in so far he is God." (p. 3.) Of Jesus, whom he held to be a mere ideal man, he says: "Alone in all history he estimated the greatness of man. One man [i.e., Jesus] was true to what is in you and me. He saw that God incarnates Himself in man . . . He said in this jubilee of sublime emotion, 'I am divine. Through me, God acts; through me speaks. Would you see God, see me; or see thee, when thou also thinkest as I now think.'" (p. 7.)

For a long time this Idealistic Humanism prevailed in modern thought and to a large extent it still prevails. This philosophy lies behind the diplomas of hundreds of colleges and universities of the modern day. But the fade-out of God in the thought and life of the modern man has gone one step farther. The most "advanced" type of current college diploma is not man-centered, but nature-centered. The 19th century was not only the age of Idealistic Philosophy and the consequent deification of man, but also the age of Science and Naturalism issuing in the glorification of nature as ultimate and the integration of man in the natural processes. God was completely bowed out of His universe and man was discovered to be only an animal, though the most highly developed species to be sure.

* * *

This Atheistic Naturalism is hailed as the most advanced intellectual point of view of our age. Those who dare most to be themselves (!) adopt it, so we are told by its adherents. According to this view the supernatural has no existence. There is only the natural. That is to say, there is no God. There is no divine plan or purpose in nature or in human history. Man has no soul which survives the decomposition of the body. "When I die," says Bertrand Russell, one of the outstanding mathematicians and scientific naturalists of our day, "I shall rot." (*What I Believe*, p. 13) "God and immortality," the same writer pontificates, "the central dogmas of the Christian religion, find no support in science." (p. 5) Says Roy Wood Sellars: "But the drift among thinking people is unmistakable. With the imminent solution of the mind-body problem, the last bulwark of the old supernaturalism will have fallen. Man will be forced to acknowledge that he is an earth-child whose drama has meaning

only upon her bosom." (*The Next Step in Religion*, p. 217.)

A recent President of the American Association for the Advancement of Science, A. J. Carlson, in a lecture entitled "Science and the Supernatural" delivered at the University of Chicago and published in the *Scientific Monthly* of August, 1944, writes as follows: "In other words, the most important element in science appears to be the scientific method. What is the method of science? In essence it is this—the rejection *in toto* of all non-observational and non-experimental authority in the field of experience. No matter how high in state, church, society or science the individual may be who makes the pronouncement on any subject, the scientist always asks for the evidence. When no evidence is produced other than personal dicta, past or present, "revelations" in dreams, or the "voice of God," the scientist can pay no attention whatsoever, except to ask: How do they get that way?" The rest of the lecture then shows that on this basis everything supernatural is relegated to the scrap heap.

And Julian Huxley, the outstanding British scientist whose name has recently become famous as heading the United Nations Educational, Scientific and Cultural Organization, holds the same nature-centered, atheistic view of reality. There is, according to him, no supernatural. All is Nature, and that Nature is unified and continuous self-sufficient reality. There is no personal God. There is no revelation. Science is the ultimate source of knowledge. God, he tells us, is a word that has meaning only when we use it as a symbol of the ultimate unity of Nature. And religion is reduced to a mere sense of reverence for this ultimate unity of Nature. (*Religion Without Revelation*. Cf. THE CALVIN FORUM, Feb., 1947, p. 131.)

* * *

One would expect these mortals who have bowed the Almighty out of His universe to be very happy, optimistic, and confident. One would likewise expect all those who have accepted this man-centered and nature-centered faith of the new day, to be full of courage, of optimism, of buoyancy, and of hope.

But the fact of the matter is that, though most of these thinkers started out with great swelling words of certainty, self-assurance, promise of a better day, and even dreams of new utopias in the name of an atheistic science, these optimistic voices have gradually died away, and in their place we hear from the lips of these very men themselves dirges over the fate of humanity and the fateful plight of man in which he finds himself today in spite of his scientific and technological achievements. These men, who boasted in a science without God, are beginning reluctantly to admit their spiritual bankruptcy.

Listen to the voices of a few of them, all of them devoted worshippers at the shrine of an atheistic Science.

Already some time ago the British bio-chemist, J. B. S. Haldane, donned the prophet's mantle and wrote of the "scientist's vision of the future of man." He proved himself a prophet of doom when in the closing paragraph of his little book significantly entitled, *The Last Judgment*, he wrote:

"Man's little world will end. The human mind can already envisage that end. If humanity can enlarge the scope of its will as it has enlarged the reach of its intellect, it will escape that end. If not, the judgment will have gone against it and man and all his works will perish eternally." (*Op. cit.*, p. 41.)

The same language of defeatism and frustration, of disillusionment and gloom, is heard from so distinguished a scholar as Bertrand Russell. Here is his estimate of human life and its meaning.

"The life of Man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long. One by one, as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent Death . . . Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for Man, condemned today to lose his dearest, to-morrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day . . . (*Mysticism and Logic*, pp. 56-57.)

Perhaps the most recent significant voice of this kind is that of Mr. H. G. Wells, the prolific writer on modern man and his achievements. Mr. Wells, who died only last August (1946) at the age of eighty, left as his last will and testament a little book bearing the title, *Mind at the End of Its Tether* (NY. 1946. Didier). He tells us that he writes "under the urgency of a scientific training, which obliged him to clarify his mind and his world to the utmost limit of his capacity." (pp. 1-2.) And what has this thinker, who all his life has sworn by an avowedly Godless science as the only pathway to truth and reality, to say about man's future?

Like Russell and Haldane he turns prophet of doom and destruction and tells us: "The end closes in upon mind . . . This world is at the end of its tether. The end of everything we call life is close at hand and cannot be evaded." (p. 1) " . . . the cosmic movement of events is increasingly adverse to the mental make-up of our everyday life." (p. 2.) This man, who began with the repudiation of all belief in God and the devil, now sees an evil "Power" (p. 12) at work in the universe, a Power which he calls "The Antagonist," by which he

means "The unknown implacable which has endured life for so long by our reckoning and has now turned against it so implacably to wipe it out." (p. 13.)

"Our world," he goes on to say, "will perish amidst its evasions and fatuities. It is like a convoy lost in darkness on an unknown rocky coast, with quarreling pirates in the chartroom and savages clambering up the sides of the ships to plunder and do evil as the whim may take them. That is," he tells us, "the rough outline of the more and more jumbled movie on the screen before us. Mind near exhaustion still makes its final futile movement towards that 'way out or round or through the impasse' . . . That is the utmost now that mind can do. And this, its last expiring thrust, is to demonstrate that the door closes upon us for evermore . . . There is no way out or round or through." (p. 15.)

Speaking of the "distressful fate that closes in upon us all" and of the "valiant futility" with which man tries to face that fate (p. 16), he seems to strive to exhaust the English language in plastic, realistic description. "Our universe," he writes, "is not merely bankrupt; there remains no dividend at all; it has not simply liquidated; it is going clean out of existence, leaving not a wrack behind. The attempt to trace a pattern of any sort is absolutely futile." (p. 17.) Speaking of humanity as a "formicary," or anthill, he says: "Our doomed formicary is helpless as the implacable Antagonist kicks or tramples our world to pieces." (p. 17.)

Apparently our atom bomb civilization has done something to the deification of man and the glorification of the achievements of science—something which we have only faintly begun to realize. Hiroshima is more than the name of a Japanese city which was bombed toward the end of the Second World War. Nuclear fission may be a new development in the onward march of scientific achievement, it may also prove to be the blasting of the hopes and expectations of those who thought they could dispense with the living God and thrive on human achievement and scientific technology.

It would appear that Humanism and her twin-sister Naturalism have demonstrated their bankruptcy as custodians of human civilization. Modern culture turned its back upon the verities of the Christian Faith and the insights of a God-centered view of life and placed its confidence in these two false philosophies, but apparently the outcome has been that man's faith and hope have been shattered and he is racing up the blind alley of frustration, disillusionment, disintegration, nihilism. "They have rejected the word of Jehovah, so what wisdom can they have?" (Jer. 8:9.)

These utterances of hopeless pessimism only prove the utter futility of placing our hopes in any philosophy of reality and of life except that which begins and ends with the recognition of the Living God, the Creator of heaven and earth.

There is meaning in this world of man and of nature only when He is recognized and acknowledged as Lord of All. The titanic forces in the cosmos which threaten to destroy it together with all humanity are under His control. Human history with all its pain and anguish, with its atom bombs and world conflagrations, is in His hand and He will lead it on to His predestined end!

As you receive your Calvin diploma tonight, can you say that this God is your God?

Has the God-centered world and life view of the Scriptures not only become clearer, but also more precious to you through your training at Calvin College?

Only this Faith can stand the test of life's relentless realism! Only it has the promise for the future!

The Prayers of the Unregenerate

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THAT the unregenerate pray is undoubtedly a matter on which all are pretty well agreed. Many foxholes have yielded their prayers, and surely these prayers were not confined to believers only. On "D-Day" many Americans prayed that the mighty invasion of Europe might succeed with God's help. There were non-Christians among these Americans. The Ninevites upon the preaching of Jonah humbled themselves before God. This going in sackcloth was a form of prayer but gave no evidence of true conversion. When the great Titanic sank there was a lull in the dance and the band played: "Nearer My God to Thee." This sense of dependence upon God in the face of death was not necessarily Christian.

But the question remains whether God has regard unto such prayers. Some have answered this question in the negative because, say they, these prayers are void of Christ's name. Others have taken quite the opposite stand. Perhaps the best illustration of this difference of opinion is seen in the reaction to the late president's "D-Day" prayer. The voluminous criticism to which it was subjected was both favorable and unfavorable. Some considered it mockery, pharisaical, yes, even blasphemous. Others not inclined to criticize too severely nevertheless saw no merit in it. But there was much praise for the presidential prayer too. Some churches made it a part of invasion day services and at least one synod, the Christian Reformed, considered its author worthy of a letter of commendation.

It is not hard to trace this difference of opinion to its source. Those who condemned the late President Roosevelt's prayer did so because of its Christlessness. But careful scrutiny will show that this attitude was determined by the more basic contention that the prayers of unbelievers are not acceptable with God. Those who evaluated the "D-Day" prayer favorably did so because they believed that there is a form of prayer acceptable with God which believers and unbelievers can pray in common. But this again was born out of the more basic con-

tention that God does have regard unto the prayers of the unregenerate.

Let me state in passing that no one in his evaluation of the prayer under consideration whether favorable or unfavorable has thereby necessarily reflected upon the spiritual status of the author. I am not interested in showing whether certain people called him a Christian and others did not. What does interest me in this article is that the lively reaction to the "D-Day" prayer has done much to confront us anew with what, in my estimation, is a very important question in our Christian thinking and a question which, as I believe, has up to the present not been conclusively answered.

I happen to recall another incident which raises the same question. A wife, from all appearances an unbeliever, finding her husband in the barn hanging from a rope in attempted suicide, in despair cried out to God to save her husband. The neighbor rescuer in relating the story asked me whether God had answered the prayer of this desperate, though unbelieving, woman. He believed God had. It might be difficult to determine whether this particular prayer was answered. But whether I am prepared to condemn it or any prayer of this kind, whether individual or corporate, ought to become apparent presently.

* * *

I take my starting point in the first word from the cross. When Jesus prayed: "Father, forgive them: for they know not what they do," He was not asking for forgiveness only for those who were God's elect among His crucifiers, but for His enemies in general; namely for all those who were guilty of the crucifixion. Hence this was not a prayer for salvation in the narrow sense. And in view of the fact that the Jews as a nation demanded the crucifixion and that Pilate who sentenced Jesus to the cross represented the entire Roman world, we can hardly say that Christ's prayer was limited to His enemies in the immediate vicinity of the cross. It is more natural to say that the Savior's

intercession on Calvary concerned the entire unregenerate world, since the whole world, Jews and Gentiles alike, had cast Him out and, representatively in Pilate and in the Jewish Sanhedrin, had demanded His crucifixion. Thus Christ's prayer had a far-reaching effect upon the further history of the human race. If God had permitted His wrath to burst forth against those who were in the act of slaying His Son the entire constituency of the human race had been destroyed. There would have been no further history of mankind and consequently no fruits upon Christ's suffering had been possible. But in answer to the prayer of His Son the Father held His wrath in abeyance. Mankind was saved from the immediate execution of Divine justice. This permitted Pentecost to come, sinners to repent, and the church to be born, to develop, and to reach its final and ultimate consummation. The real significance of the first word from the cross, without in itself effecting salvation, therefore lay in a temporary respite from Divine justice granted to the whole mass of Christless humanity through which it was afforded an opportunity to repent.

But this postponement of judgment means more than that God merely tolerated the further existence of man who made himself guilty of the death of God's Christ. God might justly, in dealing with those guilty of such violence, have given them up to utter godlessness from which no salvation was possible. But God did not do that. Look at the person who raises a sponge to the mouth of the thirsty Christ. Look at the centurion in excessive fear glorifying God. Look at the multitudes leaving the scene of the crucifixion smite upon their breasts in remorse that they had had anything to do with the bloody deed. There is regard for a fellow-sufferer and a bowing to the sovereign greatness and power of an almighty God—just those two elements so essential to the social structure and its further existence in the world. No! Man has not become *utterly* wicked. God has prevented this by exercising a gracious influence upon his heart, and preserving those functions in him which would promote his further existence in the world. And those are just the things which still leave the Christless susceptible to the Gospel. Destroy his regard for God and his regard for his fellow beings and man is dead to the Gospel. This does not mean that when these two conditions are there that the unregenerate will always accept Christ when they hear of Him; but it does mean that without these conditions the Gospel is futile—their absence spells a condition of unredeemable godlessness.

Why didn't the slayers of the Son of God degenerate into such a state of unredeemable wickedness? Because God prevented it. Why did God prevent this? Because Jesus asked for it. That is the significance of the first word from the cross.

Observe the effect of this upon the history of mankind through the ages subsequent to Calvary. We read in Revelation that Satan was bound a thou-

sand years. We believe that the binding of Satan began with Christ's first coming and will continue till the appearance of the man of sin. The effect of this binding will be that Satan shall not during the period of his imprisonment deceive man into immunity to the Gospel. This is the dispensation of the Church. How beautifully that fits in with the prayer of Christ as interpreted above.

But history goes on, and Satan receives his short period of freedom. What does that mean for the world? The man of sin makes his appearance. Observe the description given of him by Paul. He is the embodiment of lawlessness itself. He opposes God and everything that has anything to do with God, and setting himself in the place of God would be worshipped as God. In short, he is through and through sinful. And because of all this he is called the son of perdition. That can mean only one thing: he is unredeemably wicked, a condition which makes him ready for the judgment.

Christ's intercession for His enemies therefore makes the difference between the binding of Satan with all its ensuing beneficial results for mankind in general and the church in particular; and the appearance of the man of sin. If Christ had not implored His Father to forgive the violence perpetrated against His Son the man of sin would have taken over on Calvary.

* * *

It is in this light that we must consider the prayers of the unregenerate. These prayers will not make their appearance in the period ushered in by the man of sin. The utter wickedness of that age will completely shut out any sense of dependence upon God and therefore there can be no outcries to Him for help. However, we shall hear of these prayers in the dispensation of Satan's binding. They will be heard in foxholes, in life-boats, or, if you will, from the lips of a desperate wife as referred to above. When the Titanic sinks man must break off his hilarities and revelries, and take time out to think about God. In a great national crisis an ancient people will put on sackcloth or a modern nation will pray with their president. No! In such moments as these man is not an atheist. With destruction staring him in the face, he simply cannot help himself. He senses his own helplessness and his dependence upon the almighty presence of God. The impulse will not down. He must cry out to God for help. He may be utterly Christless, yes, may even crucify the Christ, but utterly godless he is not.

It is true this esteem for God or sense of dependence upon Him may not all be on the same level. Confessions of Him, conceptions of Him, or outcries to Him may range all the way from the heights attained by a Roman centurion guarding the cross, who in excessive fear glorifies God, to the depths to which an Athenian idolator has sunk who in his

great ignorance erects an altar to the unknown god. But on whatever rung of the ladder the unregenerate in their estimate of God may find themselves, the important thing is that they always have in their hearts some regard for God. Always again there is that absence of utter godlessness.

The prayers of which we are speaking are the fruits of what the Father did to the sinner's heart because of a prayer from Calvary's brow. In answer to Christ's request He did not permit the man of sin to take over and the sinner to sink into a condition of utter godlessness. That is what accounts for these prayers.

* * *

Will God have regard unto prayers so born though they are Christless? It is a matter of Divine decorum that judgment be withheld as long as the sinner is not wholly iniquitous. So God dealt with gentile nations in the old dispensation. And so God will also deal with mankind after the cross. And if in answer to Christ's prayer He did not permit man to become utterly wicked, that same condition God will account as a reason for postponing judgment upon him. So through His gracious influence in answer to Christ's prayer God has done this thing: He has prepared a reason in the sinner's heart for postponing judgment upon him, and through that same gracious influence left him in a redeemable condition. And out of that condition are born the Christless prayers of which we are speaking. Does God hear them or does He condemn them? The conclusion is self evident. God must have regard unto them since they are born out of His own gracious influence, upon the hearts of the unregenerate and out of that system of causes provided by Him in the realm of nature which renders His church possible in the world.

The unregenerate pray not simply because God prepared a possibility in their hearts for such prayers, but God so controls their hearts against their sinful inclinations that they cannot help but pray and acknowledge their dependence upon Him. This

doesn't mean that they always live in that consciousness. Quite the contrary is true. All too frequently they give no place to God in their lives at all. But come the moment of desperation, the need of God's help immediately flashes up in their thoughts. This is as natural for the unregenerate and Christless as it is for them without the law to do by nature the things of the law. God is the author of this God-acknowledging attitude. The moving cause for such a gracious work which prompts the sinner in his natural unsaved condition to call upon God in the hour of trouble lies in the stupendous event on Calvary in which the Son pleads with the Father to forgive the sinner his Christlessness and the Father granting this petition. Out of the necessity of the case the unsaved cannot pray in the name of Christ, yet God hears their prayers for the sake of His Son's intercession on Calvary.

As I see it, to speak of a condition that falls short of absolute wickedness and of prayers which are but the expression of this condition or born out of it, is to move in but one field of thought. We would therefore be involving ourselves in a serious contradiction to say that God postpones judgment because of the absence of utter godlessness, and then in the same breath say that a prayer which is but an utterance of this condition stands condemned with God. What God accounts as a reason for postponing judgment He cannot at the same time account as a reason for hastening the day. God would thus be working at cross purposes with Himself. A condition would thus obtain equal to what Christ calls a house divided against itself. And such a house, Jesus says, cannot stand. We shall either have to accept the proposition that God has regard unto the prayers of the unsaved on the basis of our belief in a gracious restraint upon the free development of sin, or with our condemnation of such prayers also throw overboard the whole idea that there is such a restraining influence going out from God. And since, as we have seen, Scripture will not permit us to do the latter, we shall have to adhere to the former.



Religion in the Public Schools*

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ONE of the important concerns of educators and leaders of thought generally in our country is that of the irreligious character of American public education. The myth of neutrality in education is increasingly being called into question. For a decade or more Dr. C. C. Morrison, until recently the editor of the *Christian Century*, has focussed the attention of his readers upon the growing secularization of the public school system.

A Growing Concern

That this concern is not a sporadic phenomenon but has assumed significant proportions, is attested by the fact that one of the most influential educational associations in our country, namely, *The American Council on Education*, following a meeting of a group of educators in the spring of 1944 assembled to discuss the relation of religion to education, appointed a Committee on Religion and Education "to conduct or instigate such studies and educational activities in this area as might stimulate informed thinking." Serving on the Committee are some of the outstanding religious and educational leaders of our nation. The first report of this Committee has recently been published under the title: *The Relation of Religion to Public Education: The Basic Principles*. It is the plan of the Committee to follow this preliminary report with other studies pertaining to the problem.

Our Growing Secularism

The Committee begins its report with an analysis and appraisal of the secularization of modern life. Our system of values originally derived from the Judeo-Christian tradition has been loosed from its religious moorings. "Religion has largely lost its significance for many areas of human activity." (p. 1). In the opinion of the Committee this secularism is not for most people a conscious philosophy of life which denies or rejects religion, but rather an expression of the denial of the relevance of religion to the major activities of life. Modern secularization "does not imply an intention to destroy reli-

gious faith or religious institutions, but rather to isolate them from politics, business, and education." (p. 1). The effect in either case is the same; whether we adopt secularism as a rival religion or are practical secularists ignoring religion as an essential part of culture and isolating it from practical affairs, we render it innocuous.

Historical Origins of Secularization

In tracing the historical background of modern secularization, the Committee recalls to our minds the "mediaeval synthesis" which served as a framework of spiritual unity. This unity and coherence disappeared in the modern period. In the field of economics, economic self-containment, mechanisms of the market and *laissez-faire* classical political economy combined to make business autonomous. In theology, deism with its concepts of an "absentee God" and natural law was a disintegrating force. In the field of learning, the growth of the scientific movement has led to an "artificial separation between what may be called the things of the mind and the things of the spirit." (p. 5). These, according to the Committee, are the origins of modern secularization. At this point the question arises: Do these historical movements explain the origin of modern secularization, or are they merely illustrative of the trend? Is not the cause of secularization basically ideological? The Committee does not refer to the Renaissance movement culminating in mid-eighteenth century Rationalism with its basic loyalty and commitment to the autonomy of human reason as a causative factor in the secularization process. Are not *laissez-faire* economy, deism, and scientism just so many particular manifestations of this enthronement of human reason?

Secularization of Education

Against this background of the secularization of culture, the Committee views the secularization of education. It contends that "the divorce of public education from ecclesiastic control, which is an accepted American policy, is not synonymous with the separation of religion from education" (p. 2) but that the immediate cause of excluding religion from the public schools was sectarian conflict. It goes on to say that Horace Mann, who was in the center of this conflict, entertained the hope that a commonly

* Committee on Religion and Education. *The Relation of Religion to Public Education: The Basic Principles*. Reports of Committees and Conferences, Series I, Number 26. 744 Jackson Place, Washington 6, D. C.: The American Council on Education, 1947. Pp. vii and 54. \$1.00.

accepted body of religious beliefs might be used as the basis for fostering religious faith in the public schools. This hope was not realized, with the result that in banishing sectarian teaching all religion was barred from the schools. The schools then became an agency to reënforce the general secularist trend.

One cannot refrain from asking the question whether religious teaching can be non-sectarian. If "religion is central in human life" (p. 53), if "what one believes about God, about man, and about the world has momentous consequences in life and conduct" (p. 11), if "a vital religious faith permeates every cultural good and influences every aspect of life" (p. 12), and, finally, if "the doctrines of religion must be integrated with every subject in the school curriculum" (p. 35), does it not follow that religion must have a definite content, a set of dogmas, a body of basic beliefs? Horace Mann, a Unitarian by profession, pleaded for the inculcation of the great doctrines of morality and natural theology. Was his view of morality, of "the beautiful and sublime truths of ethics and of natural religion" less sectarian than that of his opponents? In another section of the report the Committee views with misgiving the proposal "to abstract from the various faiths the common doctrines and make these the basis of religious instruction in the schools" (p. 15) by saying: "The notion of a common core suggests a watering-down of the several faiths to the point where common essentials appear. This might easily lead to a new sect—a public school sect—which would take its place alongside the existing faiths and compete with them". (p. 15). In the light of these statements Horace Mann's position can scarcely be defended.

What is Religion?

In discussing the meaning of religion, the Committee is rather brief and vague in its pronouncements. "Religion implies an ultimate reality to which supreme allegiance must be given . . . religion affirms overwhelmingly a reality that transcends the flux of events and constrains men toward the true and the good. On the subjective side religion commands men to respond to a divine imperative. It challenges them to respond to an act of faith and to a commitment of the will . . . it is profoundly volitional, calling for supreme personal commitment and loyalty". (p. 11).

At no point in the discussion is there reference to Divine revelation, to sin, grace, and redemption, or to any of the cardinal doctrines of historic Christianity. To avoid giving offense to adherents of a particular faith, religion is viewed throughout as a phase of culture. Here we come to the heart of the dilemma of the problems of the relation of religion to public education. If religion is to be integrated with the entire curriculum and the whole of the

educational process, the Christian wants to be assured that such religion be basically Christian in the revelational sense. Any approach to religion in the schools which is limited to the role of religion in human history and its relation to other phases of human culture cannot satisfy him in any basic sense; in fact, may easily degenerate into a humanistic religion hostile to true Christianity.

Proposals for Religious Education

What proposals does the Committee advance to introduce religion in the public schools?

As has already been noted, it does not favor distilling a common core of religious beliefs from the various religious faiths. It finds this proposal objectionable not only from a religious but also from an educational point of view. It objects to indoctrination as a method of teaching. The query will not down, whether, in spite of all fine distinctions, all teaching is not basically a matter of indoctrination in the broad sense of the term. Education is guidance. Such guidance must be in terms of goals and values which the teacher has set up in advance.

Neither does the Committee believe that the rapidly growing practice of releasing pupils for attendance at weekday educational classes conducted by the churches is a solution to the problem under consideration. Such released-time plans for conducting sectarian classes in school buildings by representatives of the various faiths do not fall within the purview of the public school program, but are complementary to it. Another objection to such plans is that they further the cleavage between religion and public education and thus emphasize still further the educational dualism of our secular education.

The Committee believes that no program of general education is complete which does not include an appreciative study of religion as an important aspect of our cultural heritage. While an objective study of the role of religion in our cultural heritage may be inadequate in that it does not of itself impel to action, yet the first step in any learning experience is "learning about." "The first step in the acceptance of anything new is orientation toward it. . . . The first obligation of the school with reference to religion is, we believe, to facilitate intelligent contact with it as it has developed in our culture and among our institutions" (p. 29).

To achieve at least this first step, the Committee suggests that the schools in their social studies include in their study of various phases of community life—such as government, industry, labor, and the like—also a study of contemporaneous religious institutions and practices. Furthermore, in the regular literature classes, the study of religious classics, particularly of the Bible, should receive important consideration. Similarly, in history, in music and the fine arts, and in the sciences, there is

abundant opportunity for introducing religious subject matter. Since the Committee holds "that religion is inseparably bound up with the culture as a whole" (p. 35), it favors the integration of religion with every subject in the school curriculum.

In the process of introducing religion in ways such as these, the Committee insists that full account shall be taken of religious objections that might be raised and that the right of non-participation must be held inviolate. Just how an insistence on the integration of religion with every subject is compatible and consistent with an equally insistent demand for religious liberty is not made clear by the Committee. A teacher is a religious being and his interpretation of all reality will be colored by his religious views. In pleading for the inclusion of the Bible in the regular literature program, the Committee states: "There is much evidence that the study of the Bible as a unique piece of religious literature, conducted with at least as much respect as is given to the great secular classics, and devoid of arbitrary interpretations to the same extent that we expect in connection with the latter, could be carried on without offense to any section of the community". (p. 32). We would ask: What constitutes an "arbitrary interpretation," and who determines whether a given interpretation is "arbitrary" or not? Here again it should be remembered that a teacher's interpretation of a given set of facts (in this case the Bible as an objective record) is largely determined by the particular religious framework of reference with which he approaches the facts.

Teacher Training for Religious Education

The Committee also faces the question of securing properly trained teachers to carry out the program it has in mind. It recognizes, on the one hand, the fact that in our secularized society the number of teachers sufficiently informed to qualify is severely limited and, on the other, the danger that teachers with strong religious convictions are inclined to teach religion along sectarian lines. To surmount these obstacles it suggests that the teacher-training institutions coöperate with local school communities interested in religious teaching in establishing in their respective institutions departments of religious education with members of different religious groups on the staff. "It is hardly possible," says the Committee, "to do justice to all the elements of the Judeo-Christian Tradition, which must be understood in order to discover the religious roots of Western culture, by an exclusively Protestant, Catholic, or Jewish approach". (p. 37).

Aside from the question as to what religious hodgepodge would emerge from such a coöperative study, the reader wonders why the Committee feels that "teachers with deep religious convictions are tempted to teach religion along sectarian lines". (p. 36). Is it not because the Committee senses that

full-orbed religion, a deep religion which permeates all of one's life and conduct, is in the nature of the case sectarian in its basic issues? Surely, the Committee would not advocate the idea (which might be deduced from the statement just quoted) that to avoid teaching religion along sectarian lines, a teacher should not think too deeply on religious matters.

Religion and Higher Education

While this article is concerned primarily with the report as it applies to the public schools on the elementary and secondary level, the writer cannot refrain from quoting just a few of the stimulating, discerning and frank statements of the Committee in viewing education at the higher levels. It correctly observes, "The moral values or ends by which men guide their lives cannot be verified by the scientific method . . . Religion involves a concern for ultimate truth and a devotion to ultimate ends that man has no facilities for validating, in a factual or strictly empirical sense, either in the laboratory or elsewhere". (p. 41). It goes on to say that "the scientific method, developed in the field of natural science, . . . has also been introduced into the humanities, where its application is by no means clear and where it has confused the issues". (p. 41). As a result "the higher learning in America has developed a broad urbanity, an all-engulfing tolerance, which finds it easy to be hospitable to everything except conviction—and genuine conviction, which must not be confused with intolerance, is one of the crying needs of our age". (p. 41). It courageously indicts much of the higher education by saying, "In many publicly controlled institutions of higher learning there prevails a superciliousness with respect to religion and an actual indoctrination against widely held religious convictions. This is an insidious intrusion of doctrine, a violation of the principle of religious liberty, and an abuse of academic freedom". (pp. 52-53).

An Evaluation

Viewing the report as a whole, one is impressed with the deep sincerity of the Committee in its concern with the future of our culture. The Committee surveys the upheaval and disintegration all around us and is deeply stirred. Moving, indeed, is its plea for the spiritual replenishment of modern culture.

The Committee's analysis and appraisal of secularism and its effects on our culture is eminently good. Its insistence on the centrality of religion in human life and conduct also deserves commendation. Likewise do we agree with its emphasis on integrating religion with the entire curriculum. Its persistent emphasis on the protection of religious liberty and the rights of minorities is in accordance with the best American tradition.

There is, however, considerable doubt whether the positive proposals advanced by the Committee will do much to solve the problem in question. The Committee does not favor indoctrination of a set of values. It believes religion can be introduced in much the same way as controversial social and economic questions are introduced in the social studies with no thought of indoctrination with one particular social philosophy. Waiving aside the question as to whether classroom discussion of controversial social issues is as objective and impartial as the Committee seems to assume, one feels that the analogy does not hold, since religion is all-pervasive and influences every aspect of life.

The only way to achieve the synthesis the Committee so much desires is for the various religious groups to set up schools of their own in which the doctrines of religion are integrated with every subject in the curriculum. The attempt to realize this synthesis in the public schools will soon involve us in controversies similar to those of the time of Horace Mann.

The School of Stillness

We meditate upon Psalm 46

ENROLL in the School of Stillness! The curriculum of that school is characterized by its motto emblazoned above its entrance, "Be still and know that I am God."

Enroll in this school because you need its instruction. We all make glib and easy propositions about God, His nature, His attributes, His works, His blessedness to those who trust Him; He is our Father, our Lord, our Refuge and Strength, our ever-present Help in trouble—and we are Oh, so inclined to take for granted what is first, second, third and last, that He is God. Enroll then in the School of Stillness.

"Be still and know that I am God."

* * *

Its first classroom is the room of "Redeemed Peace." But the teacher who stands at the door of that classroom is clad for war. "Come," He says, "behold, what desolations I have made." There must be a warfare to bring peace. Birth must have its travail. The mountaintop must have its adjoining valley. Peace comes after an inexorable war against sin. That war is won on the field of redeeming love. "God must roar in the pathway of His rebel sons." God had to place His own Son in the heat of that battle, can we expect Him to do less with His adopted sons? God had to crucify His Son to crown Him, can we expect less for the church? God must bring my soul desolation that He may give it consolation.

In that classroom "He breaketh the bow and cutteth the spear in sunder." The bow of my rebellious

self-will that sends arrows out to wound His heart, He breaks. The spear of my sin that pierced Him on the accursed tree, He breaks and bends into a pruning-hook with which I purge my life of its dead wood and fruitless branches. "Take my will and make it thine." These are my words when I recite in the classroom of Redeemed Peace.

* * *

So we go to the classroom of "Childlike Faith." "Therefore will we not fear, though the earth be removed and the mountains be carried into the midst of the sea." He who stands at the door of this classroom is one who stands quietly and serenely, clad in a single white robe. We feel that we should fall at His feet and cry "Rabboni" and as we do, our eyes fasten upon feet that are marred with healed wounds, now livid and gloriously scarred.

Where is our courage and confidence? It lies hidden in facts of history. Christ suffered, died and rose again. This certainty of historic fact will not go down before the "I-supposes" and "I-wonders" of speculation. How do we know? "Taste and see that the Lord is good." A child does not suppose and wonder about the apple or bread that is offered. He puts it in his mouth and finds that it satisfies. Too many people stand outside God's celestial bake-shop looking in at the Bread of Life, wondering if it be real. They think the whole thing may be a figment of their imagination, "opium for the people." In God's name, stop wondering and supposing! It is bread, eat and live! It is not a mathematical abstraction that has to be proved by axioms and theorems, it is food for the soul!

There is no greater certainty than that of childlike faith. It is the assurance of experience. If your children come to you with questions that bear with them the aura of eternal questing, don't try to imagine what the minister would say, don't try to remember what the Catechism says, don't even grope for a proof-text. Reach into your own heart's experience. If there's nothing there, then come now and kneel upon the bench at the feet of the Master in the classroom of childlike Faith in the School of Stillness and listen: "He that will do the will of my Father which is in Heaven will know of these things, whether they be true or whether I speak of myself."

* * *

We move on to the third classroom, that of "Mystic Communion." "God is in the midst of her, she shall not be moved." The Instructor draws us near to Himself and whispers His lessons into our ears. And we feel a rich warmth as His love enwraps us. In the world of false-friendships and gloved daggers of deceit where we fear the potentialities of evil in every man, how we have longed to draw near to perfection, to holiness, to Him Who is the very embodiment of all those infinite Divine vir-

tues we only glimpse from afar. How unutterably sweet to hear His voice whispering, "My Son, my Daughter, give me thy heart—peace I leave with you, my peace I give unto you—" Hear Him, yield to Him! Enroll in the classroom of Mystic Communion in the School of Stillness!

* *
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We enroll in the fourth classroom, The Lesson of "Prayer," we would learn here. "God is our refuge and strength, a very present help in trouble."

How we need this instruction! Our Instructor lies upon His knees. He has lain there for nights and days. Anon we see Him prostrate, and blood-drops glisten upon His face. Then we see Him glorious, lifting a face that gleams with celestial fire to the Throne of Grace, asking confidently for what He has deserved for His own.

We are ashamed in His presence! We confess, our praying has become a perfunctory business at best. It has been said truly, if our family devotions do not improve our children will abandon the old out-worn custom entirely. We rush into and out of the presence of the All-mighty and All-holy One without wiping our feet or emptying our mouths of food. We mumble our request for a blessing but assume that we shall have it anyway.

In this classroom we come close to our Master and kneel by His side and stammeringly at first but ever truer comes our prayer,

"O, by Thy soul-inspiring grace,
Uplift our hearts to realms on high:
Help us to look to that bright place
Beyond the sky!"

* *
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At last we enter the fifth classroom, the classroom of "Obedient Yielding." How we need the instruction of this room! Our Teacher is the One who taught us in the room of Prayer but He has risen

and entered this classroom to greet us and we hear Him say as if in reverie, "Not my will, but thine be done" and as He faces us there is a new strength in His eyes.

Most of our problems that come tumbling out of our heart to fall at His feet are due to the fact that we have not yielded ourselves in utter consecration to Him. We carry on the daily business of Christian living because we are taught to do so, it is our habit and when the intensely personal calamities of life break over us with thunder-sound we stutter and grope and weep in frustrated rebellion, all because we have not said with real meaning,

"Have Thine own way, Lord, have Thine own way,
Hold o'er my being absolute sway;
Mold me and make me after Thy will
While I am waiting, *yielded and still.*"

Oh, that molding is often difficult. Here a sick-bed, there a subtly hidden heart-trial, again, an hour of desolate loss. Behold what desolations! But there, among the ruins, lies my proud heart, broken, that He may fashion it anew according to the riches of His glory!

* *
*

As we leave the School of Stillness, "it is evening and morning, one day." Not "morning and evening." Satan's day begins in the morning of gaiety and ends in a grim evening of disillusionment. God's day begins in the night of terror and closes in the glorious morning of the eternal day.

We look back at the facade of the School of Stillness. "Is it to be for me?" we ask.

As though to answer us, a Voice replies, "The God of even Jacob is our refuge." Not "The God of Israel the Prince of God." But the "God of even Jacob the Supplanter." "There is none that doeth good, no not one," but that cannot prevent us from enrolling, if we will, in The School of Stillness!

ALA BANDON



The Voice of our Readers

A CRITICISM

Dr. Clarence Bouma, Editor,
THE CALVIN FORUM.
Dear Sir:

Randolph, Wisconsin,
May 26, 1947.

I N the May 1947 issue of THE CALVIN FORUM, on pages 221-222, Mr. B. Fridsma gives us a book review on *This is the Year*, by Feike Feikema.

May I express my opinion? It concerns not so much this book or its author but rather the reviewer, Mr. B. Fridsma.

A week or so ago, I wandered into one of our large book-stores in Madison, Wisconsin. Behold! right out on the front shelf it stood: *This is the Year*, by Feike Feikema, highly praised by leading men of letters, which is not surprising.

Naturally, I opened the book with some degree of interest and curiosity. Here was another book from one of our former Calvin students; a book dealing with that section of Iowa known to most of us.

My expectations were high, but what a sad disappointment! What wasted talents! A few pages clearly convinced me the book is disgusting and nauseating, immoral and sacrilegious, a bad book. No one can read this book and not be the worse for it.

Then a few days later came THE CALVIN FORUM of May. And sure enough, a review on just this book by Mr. B. Fridsma.

My expectation again ran high. "Good," said I, "now perhaps someone will condemn the corruptible book and warn us against such sinful stuff."

But to my sadder disappointment: what do we read in this review? Praise and praise for this author and his book. It is called his "best novel", "reveals Feikema as an achieving artist", "solid achievement", etc.

Now it is true, that in the last paragraph of this rather lengthy review, Mr. Fridsma does mention certain features which are objectionable. But still, one gets the impression there is so much good in the book, it is worth reading. And that is just the wrong impression we should not get. It is a bad book, absolutely. Mr. Fridsma should have sounded this positive note as a Christian reviewer. Then he would have done justice to this bad book.

Mr. Fridsma, you have given this author and his book too much credit. From a literary point of view this book may be ever so beautiful but so are some kinds of poison. If a book is not good, it cannot be beautiful in the Christian sense of the term.

And that is the only way, it seems to me, we as Christians can look at it.

Truly yours,

(REV.) JOHN J. HOLWERDA.

From Our Correspondents

A LETTER FROM KOREA

June 1, 1947.

Dr. Clarence Bouma, Editor,
THE CALVIN FORUM,
1301 Franklin Street, SE.,
Grand Rapids 6, Mich.

Dear Dr. Bouma:

I received your letter of April 16 and was delighted to hear from you. May I express my sincere appreciation for your kindness in writing me?

Yes, I am still with the War Department, a civilian employee with the U. S. Military Government in Korea. I may resign from this service by next November and begin to teach in the Korean Theological Seminary in Pusan, Korea. Ever since last June I have been invited insistently to teach in this seminary. I was not in a position to accept the invitation simply because the salary which they offer is insufficient to support my family due to the prevalence of inflation. The Rev. Mr. Myung, who resigned from Government service last October, assumed the pastorate of a Presbyterian Church in Taegue. That church has a membership of one thousand. He was also at first going to teach in the Seminary, but he has changed his mind on this score, though he did not divulge the reason to me.

In response to your request I shall write a few words about conditions in Korea. I consider it a privilege to do so.

About Christian Churches

In the Russian Military Government zone many Christian leaders have been imprisoned by the Police because they do

not consent to everything that the government insists they shall do. It is reported that some of them died in jail, though on that I do not have further information. In some ways their local church meetings are also subject to serious restrictions. They do not enjoy freedom of speech. If a Christian leader undertakes to criticize any unsound policy of the government, he is brought by the police to his own congregation, who are ordered to beat their leader. Failing to do so, they are considered traitors and charges are brought against them. But the churches are growing wonderfully and the Christians are more loyal to their Lord than they were formerly.

South of the 38th degree line is the United States Military Government zone. Here conditions are quite different. Here not only the churches but also the sects enjoy full freedom of worship and of speech. As to the shrine worship issue, the churches, both in the north and in the south, are divided into two parties. One insists that the church leaders must give evidence of repentance for this sin before God, while the other does not believe that it is necessary for them to repent. Hence the Korean Presbyterian Church is at the cross roads and, unless the guidance of the Holy Spirit prevents, is in danger of being divided into two denominations over this issue. May I earnestly ask you and your churches to remember the Korean Presbyterian Church and its leaders constantly in your prayers?

Over this issue and over the entrance of Modernism now taught in the Chosen Theological Seminary, at Seoul, Korea, the Korean Theological Seminary has been established at Pusan last June. Today I received a letter from the Acting President

of the Korean Theological Seminary. He wrote that they have about forty students and are planning to bring over to their Seminary Dr. H. N. Park from Mukden, Manchuria, who is the President of the Korean Theological Seminary there. He has now been appointed President of the Seminary in Korea. The Acting President is Rev. Park, Yun Sun, Th.M., from the Westminster Theological Seminary, Philadelphia. He is a very close friend of both Mr. Myung and myself. Not only is he a good Bible student, but he believes in giving the Korean Churches a thorough training in the Reformed Faith.

About Political Conditions

In the Russian zone most people of the Rightist group and also the well-to-do came down to the United States zone leaving their homes because the pressure by the Communists is too heavy for them to bear. The property and estates of the rich people have been taken over by the Reds. Already last year their land was taken over and parcelled out among the poor people, and they were not allowed any land themselves to grow crops. Food is very scarce for Koreans. Last year about four per cent of their crops were taken from them and shipped to Russia. Rehabilitation is a very slow process. There is too little to satisfy the daily needs of the Koreans. As a result according to latest available information some 3,000 Koreans are coming down from the Russian into the American zone daily. Unemployment is also very serious. The U.S. Military Government is trying to help these displaced persons by furnishing them lodging, jobs and food.

In the U.S. zone the administrative duties are completely turned over to the Korean officials except the handling of the formerly Japanese-owned properties. In all government affairs Americans act as advisers. The U.S. Military Government is trying in every way to help the Koreans and to speed their progress toward the goal of independence and self-government.

There are certain stubborn differences between Koreans themselves, who are divided in various parties. There are many political factions which often refuse to co-operate. As a result they beat each other, destroy one another's property, and even resort at times to killing their countrymen.

In *The Banner* I have read Dr. Wyngaarden's appeal asking for a contribution of Christian literature for the library of Korea Theological Seminary. I surely appreciate this kindness in behalf of the Seminary.

I surely appreciate your kindness in sending me a copy of *THE CALVIN FORUM* and also a copy of the Calvin Seminary Catalogue.

Fraternally yours in Christ,
CHIN H. KIM.

THE REFORMED FAITH IN JAPAN

Tokyo, Japan,
3 June, 1947.

THE second annual synod of the Nihon Kiristo Kakuha Kyokai was held in Kobe in late April. The Rev. Minoru Okada of Kobe was elected moderator of the synod, replacing the Rev. T. Tokiwa of Tokyo, who was the denomination's first moderator. Eleven ministers and one licentiate were present, as well as lay representatives of the twelve congregations making up the denomination formed about a year ago.

Among the transactions of the synod was the change in title of the denomination, so far as the English translation goes, from the Japan Christian Reformed Church to the Japan Reformed Church. Due to the fact that Christianity is still definitely in the "minority religious group" class in Japan, the necessity was felt to retain the term Christian in the Japanese title. However, since no historic connections could be traced or claimed to the Christian Reformed denominations in America, the Netherlands, or elsewhere, it was felt necessary to make a slight change in the English translation. As

readers of my previous communication to the *Forum* may recall, the group considers itself, and can rightly be considered by others, to lie well within the circle of the Reformed faith as professed by even the most conservative of our fellow Calvinists.

Kobe Theological Seminary

Following the meeting of the synod, the denomination's two presbyteries, known simply as the Eastern and Western presbyteries, convened. The Western group consists of seven congregations. Possibly the most courageous undertaking of this small group since its beginning a year ago was the establishment of a theological seminary on April 15th of this year at Kobe. Although the school is not as yet officially under the auspices of the denomination, the founding, operation, and support for the school comes from the Kakuha group. Moderator Okada is the acting head of the school, as well as professor of Systematic Theology. Nine students were enrolled in the school during the first week of its existence. An estimated budget of thirty thousand yen was set up for the first year, of which twenty-five thousand was subscribed before the closing of synod. Five part-time instructors, in addition to Okada, make up the first faculty of the seminary. (For the uninitiated it might be pointed out that all school terms in Japan begin in mid-April, with a few months of school being held before the summer vacation, and then resuming the same school year in the fall.) The budget for the school probably represents an all-time "low" for a seminary in the amount of cash involved, as it represents about six hundred dollars at legal rate of exchange; on the other hand, it represents a high mark in sacrifice on the part of the all-but-volunteer faculty in its devotion to the principles of the Reformed faith. How great an impact the young denomination can make at present in the confused religious muddle that is Japan today remains to be seen. However, there is more than a grain of truth in the remark of one observer when he said, "At least this group knows where it's going and what it's doing."

The Kyodan

Before the war the Nihon Kiristo Kyokai (the Reformed-Presbyterian group) represented the largest single Protestant denomination in Japan, and the greatest bulk of the former denomination is still within the ranks of the Kyodan (United Church). Whether many more congregations and ministers will leave the Kyodan for the Kakuha is something none knows at the moment. At least it can be said for the new group that it is not engaging in an aggressive, proselyting campaign to do any "sheep stealing" from the original larger groups. However, it is true that a number of congregations and pastors are reported to be sitting on the fence, though still within the Kyodan. The big question in Japan's Christian circles today is whether the Presbyterian-Reformed, Methodist, and Congregational groups will hold together. These three groups represent three-fourths of the Kyodan's membership. Twenty-seven per cent of the Protestants in Japan are in the Tokyo-Yokohama area, and just under twenty-five per cent are in the Kobe-Osaka-Kyoto region. The Tokyo area has always been the most pro-Kyodan group, while the churches in the other group are relatively cool to the whole Kyodan program and idea. At present the two major theological schools in Japan are the Union Seminary in Tokyo, which is a bit left of center in its Biblical criticism and has been definitely influenced by Barthianism, via Scotland, and the Doshisha University School of Religion in Kyoto, which would like to be regarded as the "Union of New York" in Japan.

Southern Presbyterian Mission

Almost simultaneously with the Kakuha's synod, the Japan Mission of the Southern Presbyterian Church convened for two days at Kobe. Twenty ministers connected with that mission before the war were present. Of the twenty, four are now members of the Kakuha. At the meeting the official pol-

icy of the mission, previously approved by the Executive Commission of Foreign Missions of the Presbyterian Church in the United States, at Nashville, Tenn., was announced. The policy as outlined at the meeting, was that the mission will resume its evangelistic work in its former territory and will continue to build up the churches resulting from such work. In doing so, it will use the services of ministers holding to the mission's faith and policy, regardless of their present denominational affiliation. This policy will be pursued until the alignment of the church in Japan has become clarified. No pressure will be brought on any minister or congregation to leave one body for another. The whole idea is that the Japanese must decide for themselves on the basis of personal convictions rather than permitting themselves to be swayed by prospects of overseas relief. At present at least one congregation has withdrawn from the Kyodan, but it has not joined the Kakuha in this particular field. Whether it will join the Reformed Church is not known at this stage. The congregation has expressed itself as ready to reunite with the former Nihon Kiristo Kyokai if it should be reorganized; otherwise it will align itself with the denomination nearest to the original "Niki" in faith and order. It is reliably reported that the same opinion exists in a number of other congregations who are still within the larger united church.

The Rev. W. A. McIlwaine, former army chaplain, who was a missionary in Japan for 22 years before the war under the auspices of the Southern Presbyterian Church, and the Rev. James A. McAlpine, Western Seminary graduate and classmate of the undersigned, who spent eight years as a missionary in Japan, constitute the Southern Presbyterian mission in Japan at present. Major Lardner W. Moore, currently chief of the language arbitration board of the International Military Tribunal for the Far East, is reported to be hoping to rejoin the mission following his expected discharge from the army early this summer.

Of interest to Christians throughout the world, and those of the Reformed persuasion in particular, was the almost unanimous election of Social Democrat Tetsu Katayama as Prime Minister of Japan following the recent elections. The new Prime Minister is an active member of a Presbyterian-Reformed congregation in Tokyo. Another leading Christian of the same denomination was narrowly defeated in the race for governor of Tokyo, but was later elected to the House of Representatives. Former Bishop Abe of the Methodist group was also narrowly defeated in his race for a seat in the Upper House which replaces the dissolved House of Peers. Defeat of the last two men was largely due to their political liberalism in a country which is still predominantly conservative in its politics.

HERMAN J. KREGEL.

LEBANON AND THE HOLY LAND

The Conference Center,
Dhour-el-Choueir,
Lebanon,
July 25, 1947.

Dr. Clarence Bouma,
Editor, THE CALVIN FORUM,
Corner Benjamin and Franklin,
Grand Rapids, Michigan.

Dear Editor:

THIS epistle is written from a camp high in the Lebanon Mountains. Your correspondent and his family are spending a few months traveling through Palestine, Lebanon, and Syria in an effort to visit as many of the historic sites of Biblical interest as possible. Accordingly this letter will seek to convey some of the outstanding impressions gained on a tour of these Bible lands.

Jerusalem: An Armed Camp

Jerusalem at the present time is an armed camp. The city is zoned into a number of areas for policing purposes so that

access from one area to another can be gained only by driving along certain thoroughfares. Large numbers of British troops are stationed along these streets, and at intervals there are machine gun detachments securely fortified on all sides behind sandbag walls. Armored cars rove the streets, and in them Tommies are fingering the triggers of automatic rifles as they wait apparently for anything to happen at any time. One views with horror long lines of barbed wire entanglements on many important streets. During the day business proceeds as usual under the watchful eyes of the military, but in the evening the streets are almost deserted except for the loud roar of armored vehicles constantly on patrol. And why all these precautions? A small gang of terrorists has so tyrannized the city that the whole British army in Palestine is at bay. The itinerant visitor, as he notes all these elaborate military efforts, wonders whether anything is actually accomplished by such measures in the way of preventing terrorist violence. At any rate, this tense situation between Jew and Arab is almost precisely what might be expected in the Near East where religious differences give rise to political conflict, not necessarily because people fanatically defend their faith, but largely because the social pattern has for historical reasons fallen into two or more religious groups whose membership feel compelled to resort to political organization and action in order to obtain economic security for themselves. It is as true of Egypt as it is of Palestine, Syria, or Lebanon, that people do not exercise independent moral judgment in discharging their civic obligations but operate on a double ethical standard implicit in their religious outlook: one standard of dealing with members of their own religious group and another for those of other groups. In Moslem Egypt the Copts, and other Christian groups too for that matter, are hardly considered Egyptians. In Palestine the Jewish Agency's exclusive policies toward Arabs make it a state within a state. The Oriental mind seems never to have attained that sense of objective moral discrimination which has come to characterize the western outlook.

Impressions of the Holy Land

A minister of the gospel visits the Holy Land with a sense of awe. One often feels that he is standing where Jesus stood; here is the ancient site where once the judgment hall of Pilate stood; or there is the Sea of Galilee whose tumultuous waves the Master calmed; or again, one travels the Jericho road and stops at the traditional site of the inn where Jesus must on occasion have stayed and which so readily became a part of the parable of the Good Samaritan. One notes with delight personal confirmation of such Biblical details as "down" to Jericho—which is indeed down—down from the 2,500 feet above sea level of Jerusalem to 1,400 feet below sea level of Jericho. All of this and much more is part of a grand experience. Perhaps four general observations best summarize our impressions:

- (1) The real values of a visit to the Holy Land result from a first hand experience of its geographical details, i.e., the relation of Biblical sites to each other, e.g., city walls, Kidron Valley, Mount of Olives with Gethsemane between them and Bethany just behind the Mount of Olives, or Nazareth, Sea of Galilee, and Capernaum.
- (2) The dark, dank, ungainly structures built over the traditional sites of Calvary, the garden tomb, the inn at Bethlehem, the so-called place of Annunciation in Nazareth, and other points depress one and actually obscure much that could be thrilling. One looks at the rock that seems to have been rent in the Church of the Holy Sepulchre or a fragment of the stone that is said to have been used to seal Jesus' tomb or the carpenter shop of Joseph now underground with considerable misgiving. And the veneration, if not worship, that one sees of the supposedly exact places where the infant Jesus lay or where the cross stood or where the angel appeared to Mary is little short of paganism and its cults.

- (3) There is considerable uncertainty about the location of many sites important either in Old Testament or New Testament history. Thus, the inn at Bethlehem, the hill designated as Calvary and now within the city wall, the garden tomb, the via dolorosa itself cannot be identified with preciseness.
- (4) It is difficult for a general observer to appreciate sites of real archeological importance. The sites of ancient Jericho and of old Samaria have yielded innumerable secrets to the archeologist; to him a piece of pottery or a charred brick wall speaks volumes; he sees visions. Most of us who are laymen in the field see only the dusty, barren excrescence that was once Jericho or Samaria.

Inflation and the Missionary Program

Missionary institutions in almost every country in the Near East are suffering from the inflationary conditions that obtain here. Many of them have lost personnel, men and women who were badly needed but who were unable to remain in the face of personal financial difficulties. In some instances boards have been slow to understand these conditions so that adjustments were made too late. The missionary dollar no longer accomplishes what it once accomplished; constituencies at home need to contribute from three to five times as much as they did before the war in order that the same amount of work may be done. The cost of new buildings, equipment, local help, supplies, and food is sometimes five and even ten times its previous price in some localities. One financial expert sent from a board office in America to survey conditions on the field told your correspondent just the other day that he was returning with a report "blacker than black." The near future does not seem to hold forth much hope for deflation. There are many who feel that the missionary enterprise in this part of the world will have to face the prospect of operating on a permanently higher budget.

Lebanon is the only country in the Near East which contains a small majority of Christians, i.e., nominal Christians. All others are heavily Moslem or contain another large minority such as the Jews in Palestine. It is said that the one real reason why Lebanon and Syria do not unite, and both are countries too small to achieve much in the way of economic prosperity for their peoples or political security from outside pressures as isolated states, is that the Lebanese Christians are afraid of the Moslem majority that would result from such union. From long experience Christians in the Near East know what political, social, and economic discrimination resulting from their religious minority means.

In closing your correspondent covets for all ministers of the gospel the blessed experience of a visit to the Holy Land such as he has just enjoyed.

Sincerely yours,
 EGBERT LUBBERS.

BLACK AND WHITE IN SOUTH AFRICA

University College,
 Potchefstroom, S. Africa,
 May 15, 1947.

Dear Prof. Bouma:

I HAVE just received THE CALVIN FORUM of April 1947. On re-reading my news letter, and in connection with certain discussions I had with both Profs. S. du Toit and H. G. Stoker, our representatives at the preparatory Ecumenical Synod, it seems necessary that I should again tell you people something about the South African native (i.e. black or Bantu) problem and our attitude towards it as Afrikaans Calvinists.

Segregation

According to my returned colleagues there seems to exist in your Calvinistic circles some misgiving and misunderstanding about our attitude towards the South African native. Some of your people there think that we favour a policy of suppression, not to mention a policy of extermination.

In my last letter I gave you our opinion as regards the higher education of the South African native. If you re-read what I wrote there you will see that suppression, leave alone extermination, is not our policy at all. On the other hand, we strongly favour the independent development of the South African native along his own national lines. It is a fact that we favour a policy of segregation, but this does not mean in any sense of the word suppression. We believe that the black man has the same rights before God and man as we claim for ourselves as whites. That is why we shall never countenance any policy of suppression. Our history, if not our life and world view, must prove that to every sane and unbiased observer. It is true that we fought the black man some hundred years ago, but that was not to exterminate him but to protect ourselves from being exterminated by the warlike masses of barbarians pushing south. We did more than that. The Zulus—the oppressors of their own kind—were murdering out whole black races at the beginning of the previous century. If they had not been stopped, the blacks, with the exception of the warlike and warloving Zulus, would have been exterminated. As a matter of fact, when our Voortrekkers (Pioneers) arrived in the present Orange Free State and Transvaal they found practically the whole country denuded of any inhabitants. Those native tribes that did live there, were exterminated by the Zulu hordes under one or other chief. I am only fair if I state that our forefathers put a stop to that when they broke the Zulu imperialism. Wherever they went they restored peace and rest to the remnants of the exterminated tribes. And since then the blacks have, under the tutelage of the whites, grown in numbers.

No Slavery!

It has sometimes been suggested that we practiced slavery. That is true up to about 1830. But you must know that these slaves were not South African born blacks—slaves were imported into South Africa from all over the world by the so-called slave sellers. The South African black man has never known slavery. Add to this fact another: nowhere in the world were slaves more humanely treated than in South Africa by the so-called Boers. It is true, of course, that there was occasionally some individual hard and even brutal master—but these exceptions just proved the rule: when the slaves were set free in South Africa, the majority preferred to stay on with their old masters, because they were always treated as human beings, as creatures of God with the image of their Creator. The old Boers taught them our Christian religion.

That the native is even at the present moment the servant of the white, does not mean that he is suppressed. In all communities there must be masters and servants—even masters are servants! That the South African native belongs for more than ninety per cent to the servant class is not due to a policy of suppression, but is a consequence of their history. When the cultured, civilized white came into contact with the black, the latter was a barbarian, uncivilized, uncultured, uneducated. The white has done his level best to help the black man to get the necessary education, civilization and culture. Proof of that lies in the extended missionary and educational work of the whites amongst the blacks.

No Equality!

But the South African Boer—let us call the Afrikaans-speaking Calvinist by that revered name still—is at heart a Calvinist and not a liberalist. He does not believe in the revolutionary theory of equality, brotherhood and freedom, as the liberalist does. To him all mankind, white, black, yellow, are equal before their Creator; but he knows the fact that mankind is sinful and that that ideal equality has been destroyed by sin. Inequality, as we know it through the ages, has been caused by man himself, and we believe that this inequality will exist up to the end of time. God has given some ten, others five, still others one talent. We believe that the rise of different nations with their different colours is a consequence of God's will. We accept this fact, but at the same time we confess our

belief that all human beings are equal before God. Our policy, based on our traditional belief, is one of segregation: give unto the black man what the white man wants for himself, but each in his own rights and duties. Let the native develop on his native lines in his own country under his own laws. But the native being as yet uncivilized and uncultured, we consider it the duty of the white man to act as a kind of tutor, supervisor, adviser to the native, but to stop this tutelage if and when the native has acquired that culture, civilization and education. Add to this the fact that we do not wish the native to become Europeanized; that would mean the creation of a hybrid type of human being. Black and white should not mix biologically and politically—they should develop separately. We confess further that before God black and white are brothers, being both children of God. Therefore we treat them with all consideration. But this brotherhood is spiritual and not physical—and that makes all the difference.] We confess that the black man should be free, but to our way of thinking absolute freedom is the prerogative of the Creator only: all creatures possess only relative freedom, that is different stages of freedom. The parent possesses more freedom than the child, the master than the servant, the educated than the uneducated, the cultured and civilized than the uncultured and uncivilized, and so forth. In his present state naturally the South African native possesses less freedom than the South African white, but this is only a matter of time. In freedom they will be our equals when and if they are educated, civilized, cultured and living in their own country under their own laws and chiefs.

Independent Development

We, whites, must from a purely national standpoint maintain our ideal of separation and segregation of white and black. Intermarriage is and should be forbidden by law; inter-living should also be forbidden by law—that is the ideal of the Calvinist white over here. Non-inter-schooling is only one of the consequences of our segregation policy. That is why I pleaded in my previous article on our higher education that at this level this principle should be binding: give the whites their own university institutions, but give also the blacks their own university institutions. That is only fair, and why want more? It is true that there are natives who want more: they want to be treated as whites, nay, they want to be as whites! But to our point of view this attitude is not only wrong but also fatal to their own interests. Exploitation of the weak by the strong can scarcely, with sin as the most powerful factor in human life, be avoided if the black wants to be as white.

We, as Boers, do not maltreat the native as such; we do not exploit him; we want him to live separately and develop along his own national lines. For the time being we employ them as servants—and if we were not to do that, what must become of them? They will become beggars, unemployed, dangerous. In the meantime we educate and Christianize them to make them better men, better bearers of the image of their and our Creator.

I hope your people will accept my statements—they are true!

With kind regards,

J. CHR. COETZEE.

A LETTER FROM SWITZERLAND

Zürich, Switzerland,
June 22, 1947.

Dear Doctor Bouma:

YOUR periodical gives an answer on the basis of Holy Scripture to numerous questions in the secular sphere. This is a pleasure to us, for many of us in our small country stand with you in the same battle and on the same front.

To be sure, in our country we started with secularism earlier than you did in yours. Fourteen hundred years ago we allowed many of our churches to fall into decay and we worshipped the deities of nature. And at the time of the French

Revolution, and also thereafter, many of us served the false Goddess of Reason.

Against these nature gods fought two Irish monks, Columbanus and Gallus, who came over to us from the Emerald Isle at the beginning of the 7th century. And afterwards, all those who knew what Calvinism means fought the Goddess of Reason!

In this letter I would like to give you a glimpse of one particular phase of this struggle for the gospel in our day—viz., the work of organized Christian philanthropy. Many people call it Christian Charity. Perhaps you in America would today call it Christian Social Work. [Note of Editor: Dr. Grob is spiritual head of a Christian Hospital for the Care of Epileptics and has for years been deeply interested and active in various forms of Christian social work. See reference to him and his noble work in a letter of Dr. P. Prins of the Netherlands at the time on a pastoral visit to Switzerland. March, 1947, issue, p. 171.]

Institutions for Christian Charity

Our country (Switzerland) has more than two hundred Protestant institutions for Christian Charity, i.e., hospitals, asylums, homes for retarded children, etc. Most of these institutions find it next to impossible to obtain proper personnel. And why so? Because the secular conception of profession (i.e., the worldly conception of professional work) has crowded out the spiritual sense of inward call to the service of our Lord Jesus Christ.

This is a sign of the crisis which has come upon the church. The church talks much about social demands; she preaches that new relations should be created. She is able to inspire thousands of young people to protest against the injustices of Capitalism, against the totalitarian ideology, and preparedness for war. But she lacks the power to call so much as twenty young persons out of these thousands to personal devotion in service to the poor and needy, the sick and those who require special care and specialized training. The Kingdom of Christ as a social program is hailed. But the Kingdom of Christ as a matter of personal devotion is repudiated.

The church to be sure passes beautiful resolutions as to the importance of ministering to our sick and suffering brothers and sisters. But hardly anyone seems to respond to the quiet voice of our Lord as He is calling laborers into His harvest!

And what is the cause of it all? You may perhaps think that it is due to the secularization of the preaching of the Gospel. But, curiously enough, we have far more theologians than formerly who know the exact difference between modernistic preaching and the preaching of the Cross and the Resurrection of our Lord, and who write a lot about this difference as well as discuss it orally. And, again curiously enough, there is also far more living faith to be found among our church youth today than in the past.

In contrast with former days we have a great number of able theologians who in theory speak quite correctly of the church of our Lord and of the duty of the congregation to make provision for its suffering members. How very strange that only exceptionally a young person will draw the conclusion that such correct preaching is a challenge to himself!

Loyalty to the Christian community—Yes! Practical application by personal obedience of faith in devotion to some special phase of Christian service—No! And why not? Everyone hears much about what is the Word of God and what is the only right way to speak about the Word of God. But one thing they do not hear: The commanding and overpowering voice of the Lord Himself saying, "Come, follow me."

We all are painfully aware of a crisis in the formation of a Christian society. Build a new world? Yes, to be sure! But to labor at a definite place and task, to build hearths for the community in which the fires of the Spirit, of faith, and of love are kept glowing and nourished? No!

A Grave Danger

Here lurks a great danger for organized Christian Charity. We are confronted with another peril. The faith venture to

live and to help with insufficient means by the hand of the Lord, as did the Apostles who at His command fed five thousand persons with five loaves and two fishes, this venturesome faith is fast dying out in many quarters. Men want certainties, substantial, tangible certainties. Men seek a device which operates automatically.

And now a new danger arises from the political direction. Socialists and Communists both require the nationalization of Christian charitable institutions. This means their secularization! They demand that social workers should be educated in a state school, that is to say in a school that is religiously neutral. They claim that the State alone is able to provide the proper schooling for these employees.

And why not? The State, according to them, determines the right ideology. It alone is in possession of the right social convictions and attitudes.

You see, it is all quite in harmony with the principles of the French Revolution: the secular state takes over the complete responsibility for the people's welfare. Christians might still be permitted to keep their personal religious convictions within their own institutions, but the institution itself would have to be religiously neutral. Christian families would in this way be deprived of their sacred right to nurse and nurture their own members in the spirit of Christ.

The State promises to relieve such charitable institutions (hospitals and asylums) of all financial worries the moment they have been nationalized. This is a tremendous temptation for many. However, there are many—and we count ourselves among them—who know that the gate is wide and the road is broad which leads to nationalization and many there be who go in thereat. But we also know that the Lord of the Church has not assigned us our posts that we should become deserters!

Nor are we minded as yet to do any such thing!

Sincerely yours,

RUDOLPH GROB.

A LETTER FROM THE NETHERLANDS

Groningen,

July 15, 1947.

My dear Dr. Bouma and Readers of our FORUM:

A NOTATION in my diary for today reads: "Letter for C.F." So here goes! Whether there is news or not, duty calls. Well, I must say that this duty has never been burdensome. In fact, it is a pleasure.

May I begin by saying that I hope to leave for your country on the 11th or the 12th of August. In this way a long cherished desire will be fulfilled and I hope to see with my own eyes the country on which my thoughts have dwelt so often and where most of you, my readers, live. It will also be a pleasure to me to renew my acquaintance after a lapse of many years with our Editor-in-chief and the circle of his friends. Perhaps you will read about this in some issues after I have again returned. We will see.

But let me turn to a more important subject. Just recently an event of some consequence and importance has taken place in our country. You all know how we have been plagued by the N.S.B., that is the friends of Hitler. You also know that the leader of them all in this country, viz., Anton Mussert, has been condemned and executed. But his staff and most of his adherents were for the greater part not condemned to death. In fact, they are serving out their time in work camps. Now each one of these camps has a camp minister who preaches the Gospel to them and also has personal interviews with them. I myself have discharged this task of laboring among these "Quislings" in camp for some time while I was still in my charge at Dordrecht before coming to Groningen.

And now it has pleased our gracious God to bless these labors that a number of the leaders of the Hitler party have come to the conviction that they had been wrong and that they had sinned against God and men. They have committed their confession to writing and have submitted it to the united

churches with the urgent request of making it known to the people of the Netherlands.

The gist of this confession is found in the following statements, which I quote literally. "For the past two years we, who in any way have taken part in the shaping and propagation of National Socialist ideas and policies, are oppressed by an enforced silence, the more oppressive because a growing insight in our errors and failures has prompted us to make a confession and declaration. We make this confession and the accompanying statement to the Dutch nation, which with understandable indignation holds us jointly responsible for the bitter suffering which the nation endured during the five years of the occupation. We hope our statement may be understood and appreciated by those numerous citizens who with less responsibility but in good faith went with us down the fatal road of making an alliance with the invader.

"We realize that between us, who formed a small minority, and the overwhelming majority of the nation there yawns a deep chasm of calamities—a chasm which human goodwill can hardly be expected to bridge. By reason of this we confess great reluctance in presenting this confession to our fellow-citizens. Once having through our own fault begun to occupy a rather isolated position in our national life, we were often inexcusably indifferent to the real thrust and the fatal effects of the regulations imposed upon our people by the invader.

"In the face of these disturbing facts, which in their full significance have only come to our attention during the last two years, we confess that we have often kept silent when we should have spoken, and that we have continued to co-operate with the invader when such coöperation should have been repudiated. Now that with a deep sense of shame we think of the persecuted, the banished, the martyred, the executed, the murdered, when we think of the demonic destruction of Jewish men, women, and children, we understand that our people are justified in considering us to belong to the side of the invader. A tragic confusion of our own ideas with some strange totalitarian ideologies blinded us to the awful consequences involved, despite the fact that urgent and unmistakable voices warned us that these ideologies were in fundamental conflict with the principles of Christianity. Recalling these errors we are filled with a sense of pain and depression, but at the same time it has driven us to reflect and enter into the heart of this our human failure, thus inevitably coming face to face with the question of our guilt.

"This question of our guilt we sincerely felt should be entrusted for answer to the churches, for the churches both during and after the occupation were the center of strength and power where the nation found its comfort and confidence. May the voice of the churches interpret this confession of our failure to others. We sincerely hope that our people, despite all that separates us, will accept this confession for what it is, viz., a sincere effort to help heal the wounds still bleeding. Above all, the consciousness of our guilt before the most high God, before whose judgment we must all bow in submission, prompts us prayerfully to ask that He may forgive us, that He may keep our people from fostering a permanent hatred, and that He may keep us and our companions from that spirit of bitterness which would bar the way to reconciliation."

This, dear readers, is a literal quotation of the core of the confession. The declaration appended to this confession I omit for the sake of space. This was indeed a significant event for us as a nation. Four leaders were requested by the press to have an interview with these former N.S.B. leaders, to discuss the matter with them, and then to give their personal impressions of the entire matter in the public press. Two of these four were of the Hervormde, and the other two of the Gereformeerde Kerk. The undersigned was one of the two Gereformeerden, so that I was in close touch with the entire situation. On earlier occasions I had fought these men as with fire and sword (as they very well knew), and now I met them face to face. We were deeply moved to notice the sense of

guilt which these men had developed and their readiness to give expression to it. I shall never forget that day among them.

From a number of pulpits this confession has been read publicly and by other churches (including ours) it has been given publicity in the church press. Last Sunday we made it a matter of special thanksgiving to God. The recent president of your Synod, the Rev. E. Van Halsema, just happened to be in my audience as he was visiting relatives in our city.

All this is a miracle of the operation of God's Word and Spirit. We do hope that there will not be the attitude of the elder son in the well-known parable and that the return of these erring sons will not meet with repudiation and cold disdain. This danger is not imaginary.

And so I have shared some news with you which probably none of you knew or even surmised. Rejoice with us over this turn of things. We pray that God may also heal the breach between the nations of the world, as well as the breach between our churches. Our churches have sought again and again to have a conference with the churches of the Schilder-group. But this has been obstinately refused on their part. Their only interest seems to be to write and make accusations against our churches. We are even denied the name of "brethren." This is very sad. But also in this matter the Spirit of God is powerful to work a miracle, as He did among the Hitler-leaders. May He foster in us that true humility without which we cannot be His children and apart from which no church can be built up.

Now I must close. I hope that despite the vacation period I may have opportunity to meet many of you somewhere, to become acquainted with your church life and with your powerful nation, and with the labors you are performing in the various spheres of God's Kingdom.

I commend you to God. Warmest greetings from your Netherlands brother in Christ,

PIETER PRINS.

H. W. Mesdagplein 2,
Groningen.

LETTER FROM AN IRISH CALVINIST

Belfast,
Northern Ireland,
June 14th, 1947.

Dear Dr. Bouma:

I will commence this letter with some items of news concerning my own Church, and then I shall have general news to pass on.

This month's issue of *The Irish Evangelical* commences its twentieth year of publication. It was first issued in June, 1928. This monthly paper has grown in circulation, out of all proportion to our little Church. And many Christians who cannot attend any of our centers of witness, are glad to receive this publication. We are happy to state that we have subscribers in America, Great Britain, and in other countries. Although the price of *The Irish Evangelical* had to be raised slightly, its circulation still increases. We trust that its witness against Modernism, Arminianism, and Dispensationalism will be blessed. The Irish Evangelical Church will be twenty years in existence on October 15th. A special service will be held in our Botanic Avenue (Belfast) Church in that month, and I hope to have a report for you.

Our Book Shop took a stand at the Royal Ulster Agricultural Society's Show, in Belfast. Thousands of people, from all over Northern Ireland, flock to this four-day show every year. Books were attractively displayed on our stand, and we had many American works on show. A thousand portions of Scriptures were sold, besides books, pamphlets and Scripture Texts.

The Council of the Irish Evangelical Church, on March 28th, reviewed with concern the events of the last few months in our islands. We have suffered much, the future will be very diffi-

cult, yet our rulers plan and discuss, as if God did not exist. The Council then passed the following resolution:

"Inasmuch as evidences abound on every hand that our nation has forgotten God and broken His holy law, that our Government refuses to recognise Him, and that our Churches have to a great extent trampled His Word underfoot, we call upon our people, and all who may join with us, to humble ourselves, to confess our national sins and shortcomings and seek God's face that He may have mercy upon us and forgive our sins and heal our land. We set aside Wednesday, 9th April, as a Day of Humiliation and Prayer."

On April 9th, special united prayer meetings were held in Botanic Avenue Church, Belfast, at 8 a. m. and 3:30 p. m. There were prayer meetings in most of our churches. Attendances were encouraging, and believers from other bodies joined with us.

Declension in Presb. Church in Ireland

The Presbyterian Church in Ireland declared in 1887, that "The Scriptures of the Old and New Testaments are the only infallible rule of faith and practice." (The Constitution and Government of the Presbyterian Church in Ireland.) At the General Assembly of that Church this month, the following "New Code" was considered—"The Word of God as set forth in the Scriptures of the Old and New Testaments is the only infallible rule of faith and practice." (Italics mine.—L.) Compare this last definition with the answer to the question—"What is the Word of God?" in the Larger Catechism of the Westminster Divines (1647). The answer given there is—"The Holy Scriptures of the Old and New Testaments are the Word of God, the only rule of faith and obedience." (Italics mine.—L.) The New Code, however, contains the phrase "as set forth in." That could mean anything. They do not tell us whereabouts in the Old and New Testaments the Word of God is set forth, or how it is set forth. Any modernist could subscribe to this vague statement. Even Karl Barth, with his peculiar views of Inspiration, could sign this New Code. Under the New Code (if finally passed) the following question will be put at ordinations—"Do you believe the Word of God as set forth in the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice?" The Code contains this remarkable statement—"In the Church resides the right to interpret and explain her standards under the guidance of the Spirit of God." This, of course, places the Church above the Scriptures and the Confession. At time of writing I have not heard definitely what the final decision of the Irish Presbyterian Church is to be. I shall probably be able to let you know in my next letter. The condition of the Irish Presbyterian Church is rapidly growing worse, spiritually and materially. Two months ago, at the ordination of a Non-subscribing Presbyterian minister (i.e. Unitarian) in the village of Ballyclare, the Rev. Professor R. J. Wilson spoke at the reception. Professor Wilson is from the Irish Presbyterian College, yet he referred to this man as "a cultured Christian gentleman"! Two other Presbyterian ministers and a Congregational minister were also present and joined in praising the newly ordained non-subscriber. We have a Church in that village, and we feel its witness is more than ever justified. Unitarianism was the great enemy of Presbyterianism in the days of Dr. Henry Cooke. He drove it out in 1829. Today it is lifting its ugly head in our land, many of its supporters have been trained in the Presbyterian College, yet very few are concerned. Things are different now than in Dr. Cooke's day. He had an orthodox laity behind him. Now there is no orthodox laity. Spiritual indifference prevails; unconverted men hold offices; and worldliness has crept in. Dr. J. L. Porter wrote in his *Life and Times of Henry Cooke* (p. 105), "In the Synod, among his brethren of the ministry, Mr. Cooke found none who thoroughly sympathised with him. But the great body of the Presbyterian laity were on his side. He was already the most popular man in Ulster." Supported by these loyal people, Henry Cooke fought and drove our Unitarianism. Today that important support is lacking.

Sovereign Grace Union Conference

The Sovereign Grace Union held their annual General Conference on May 4th-9th inclusive, in Grove Chapel, Camberwell Grove, London. The subject of this conference was—"The Wondrous Cross." The speakers were—Pastor W. Croft (Strict Baptist), Pastor H. Moore (Irish Independent Chapel), Rev. C. Carter (S. Stephen's, Clapham), Pastor C. Breed (Strict Baptist Bible Institute), and Rev. E. H. Titcombe (Irish Evangelical Church). Some idea of the ground covered will be had when we look at the titles of the addresses—The Blood of the Cross, Reconciliation by the Cross, The Preaching of the Cross, Persecution for the Cross, The Benefits of the Cross, The Calvinistic View of the Cross, and The Enemies of the Cross. I am told that the Conference was very well attended. The Sovereign Grace Union is loyal to the Reformed Faith. It exists "to proclaim and defend the distinctive Doctrines of Free and Sovereign Grace, as revealed in God's Word, as taught by the Reformers." The quarterly organ of this Union, *Peace and Truth*, is a splendid publication, containing helpful articles and book reviews. It was through its pages that I first learned of THE CALVIN FORUM and its faithful Editor.

The Gospel Magazine

The above magazine was first published in 1766. It is now issued monthly. The Editor, Rev. Thomas Houghton, Vicar of Whittington in Norfolk, is a staunch supporter of Calvinism. His magazine is of great devotional value. He does not agree, however, with the Scottish theologians when they use the word "offer" in connexion with the Gospel. In a review in this month's issue of *The Gospel Magazine* we read—"We have read through with much pleasure the Westminster Confession of Faith and the Longer and Shorter Catechisms. After all, however, they are human productions and they must be tested by the infallible Word of God itself. . . . We wonder why our friends should persist in using it (the word 'offer') themselves, when they must admit it is never used in the New Testament in reference to the Gospel. Why not be content with the word 'preach'? Our Lord said, '*Preach the Gospel*' not *offer the Gospel*." Many of us feel, however, that when we preach Christ we in fact offer Him. We are glad to see *The Gospel Magazine* and we do pray that God will use it for His glory.

Youth and Vital Religion

This is the title of a book consisting of addresses delivered to Youth organizations by Rev. Harold T. Barrow. The book is eminently suitable for distribution amongst the young. It is written in clear, forceful and reverent style. It is attractively gotten up, and is published by "The Uplift Books Ltd.," Croydon, Surrey (93 pp.). There are a few loose statements in the book, and in places Arminian sentiment is evident. But on the whole the book is very good, and we are glad to see it, as there are so few good books suitable in Britain for youthful readers. Rev. H. Barrow strikes a good note when he says—"It is abundantly clear, therefore, that we cannot begin to understand what the Christian faith is, unless we understand why Jesus Christ died" (p. 19), and "Christianity is supremely a relationship with a Person" (p. 8). The book will prove useful in the hands of youth leaders in Britain.

Extending warmest greetings,

Yours in His service,

FRED. S. LEAHY.

FROM PRINCETON SEMINARY

Princeton, N. J.,
July 21, 1947.

Dear Dr. Bouma:

WITH the coming of vacation to the Princeton campus the feverish activity of final school weeks and commencement exercises suddenly comes to an end. Students have all left for their summer home mission charges and parishes in order to put into practice the things they have learned during the school year. Faculty members look forward

to these months as a period either of travel or of research. Some of the faculty have gone abroad; others are at their summer homes; still others remain at home to engage in research and writing. It is a time when physical, mental, and spiritual resources must be restored in time for the coming year, a year which promises to be another busy one.

This past year has indeed been a busy one. Post-war interest in advanced studies, chaplains who are eager to revive theological interests, courses interrupted by service in the armed forces have all contributed to swollen enrollments, overloaded curriculums, and crowded class rooms. Our total enrollment for the year 1946-47, inclusive of regularly enrolled B.D. students, applicants for the M.R.E., the Th.M., and the Th.D. degrees, almost reached the 400 mark. Prospects for the coming year are for a similar number.

This coming year will be marked by a number of changes on the teaching staff. The nestor of our faculty, Professor John E. Kuizenga, Charles Hodge Professor of Systematic Theology, will not be with us. He has reached the three score years and ten set by the General Assembly as the age for emeritation. We shall miss his leadership and judgment, his thorough scholarship and allegiance to the Reformed faith.

Nor will Professor Joseph L. Hromadka be present. For the past number of years he has been Guest Professor in the Stuart Chair of Apologetics. His many friends were saddened this noon (July 21) as we bade him Godspeed on his return journey to Prague in Czechoslovakia. Dr. S. Rizzo, Lecturer in Ecumenics, and Mr. Henry Kuizenga, Instructor in Speech, are also leaving us, the former for Portugal, the latter for Carroll College.

Friends of Drs. Kuizenga and Hromadka realize that it will never be possible fully to replace them, but steps have been taken to secure others to take their place. Dr. Bela Vasady, Theology Professor at Debrecen University in Hungary, has accepted an invitation to be Guest Professor of Systematic Theology for a period of two years. Friends who attended the Third American Calvinistic Conference in Grand Rapids, Michigan will remember Professor Vasady for his moving description of the plight of Hungarian Christians.

Others joining the faculty are Dr. Emile Caillet in Ethics, Dr. Paul S. Lehman in Social Studies, and Mr. Fluharty as Instructor in Speech. Dr. Caillet, formerly of Wesleyan University and the University of Pennsylvania, is well-known for his studies in Pascal. Dr. Lehman comes to us from the Religious Publication Department of the Board of Christian Education of the Presbyterian Church, U.S.A.

This past week was the last week of the annual Summer Institute of Theology. Besides members of the permanent faculty at Princeton, such men as Drs. Harris Kirk of Baltimore, Robert E. Speer, Presbyterian Foreign Missionary Statesman, Wilhelm Pauck, Professor at the Chicago Theological Seminary, and Wm. Childs Robinson, Professor at the Columbia Theological Seminary, were members of the teaching staff. Several familiar faces were in attendance, such as the Revs: J. T. Holwerda, pastor of the Midland Park Christian Reformed Church, Clarence Boomsma from the Inlay City Christian Reformed Church, Dr. Poole from the Central Reformed Church in Paterson, N. J., and Dr. James Daane from the Lafayette, Ind., Christian Reformed Church.

For the first time in the history of Princeton Seminary more than two men received the coveted degree of Doctor of Theology. Receipt of such a degree means years of hard study. It presupposes the mastery of all the basic languages for theological research, Hebrew, Greek, Latin, German, and one other modern language, preferably French. Furthermore, it involves thorough mastery of the chosen field of study with a minimum of two years of residence work, ending in two weeks of comprehensive examinations. The test of doctoral ability, however, is found in the dissertation, which must be a product of original research on the part of the candidate and constitute a real contribution to the world of scholarship. Finally, this

thesis must be defended publicly by the applicant for the degree under rigorous examination by all the members of the Department. In the light of such requirements the four men who graduated this spring as Doctors of Theology deserve to be commended for their ambition and ability rather than to be placed "under suspicion." In fact, are these men not to be praised for choosing for their graduate studies a school as conservative as Princeton is rather than some outstanding liberal school? It is certainly unjust and hardly ethical to hold such men "under a certain suspicion until it appear that they have been able to withstand all temptations." Even our American law courts consider a man innocent until proven guilty; surely the Church of Jesus Christ may do no less. Congratulations are in order for Drs. Daane, Luchies, Murray and Voogd.

Dr. Daane in his thesis grappled with the problem of time and eternity as it is relevant to a Christian philosophy of history. His particular concern dealt with *Kierkegaard's Concept of the Moment* which, seen against the backdrop of Hegelian philosophy, is a serious attempt at a Christian concept of time. Dr. Daane maintains, however, that Kierkegaard lacks an adequate concept of time as past time, and insofar as he fails in this respect is oriented in the direction of Romanticism rather than of Christianity.

Dr. Luchies presented a dissertation of 587 pages on the difficult subject of *The Ethics of Law and Grace*. It is, of course, almost impossible for an outsider to summarize a work of such bulk in one paragraph. In Dr. Luchies' own words: "Our final conclusion is: that man is redeemed and restored to a right God-relationship in order that he can serve God and society. The miracle of law and grace is the only true answer to a dynamic Christian Ethic."

It might interest FORUM readers to know that two Calvin Seminary graduates are at present matriculated as full-time students at Princeton, both working in the field of Church History. The Rev. Dick Oostening, Jr., of Newton, N. J., is working for the Th.M. degree, while the Rev. George Stob, Professor-elect of Church History at Calvin Seminary, is in his second year of residence work toward the Doctor of Theology degree.

Cordially yours,
JOHN WM. WEVERS.

TROUBLED WATERS IN THE ORTHODOX PRESBYTERIAN CHURCH

Goffle Hill Road,
Wyckoff, N. J.,
July 9, 1947.

Dear Dr. Bouma:

SIGNIFICANT developments and even dramatic ones can be reported concerning the Orthodox Presbyterian Church and Westminster Presbyterian Theological Seminary. Chronology makes it convenient to deal with the latter institution first.

Westminster Seminary Board Shuffled

It had been a matter of general knowledge for some time that there was serious disharmony in the Board of Trustees of the seminary. Evidence of this became apparent last year when the Rev. Edwin H. Rian failed to win re-election as president of the Board. Considerable suspense charged the climate about the seminary as to whether the Board would follow Mr. Rian and his supporters or the faculty. The rift between Mr. Rian and the faculty came to a head in the "Clark case". However, it is a fact well known to many that there were increasing differences over a period of years on matters of seminary policy.

The suspense was not lifted until the seminary Board met on May 6, 1947. Then it became apparent that a majority of the Board had sided with the faculty, and that five members had resigned, as of the same date. At the commencement exercises on the following day the Rev. John P. Clelland, president of the Board, announced the election of five new members to the

directorship of the school. The names of these men are: J. Marcellus Kik and W. Stanford Reid of the Canadian Presbyterian Church; N. J. Monsma of the Christian Reformed Church; Robert S. Marsden and Glenn A. Andreas of the Orthodox Presbyterian Church.

This brings to an end a trying epoch in the history of the seminary. It is regrettable that those who resigned felt they had to sever their official connection with the school for the reasons involved. However, this development does strengthen the position of this citadel of the Reformed faith. Had things gone otherwise the position of the faculty would have been a very difficult one. Now, with unanimity of purpose on the part of all connected with the seminary assured, a period of greater usefulness and productivity should lie ahead.

The eighteenth commencement at Westminster Seminary was markedly successful. The attendance was excellent. The address of the occasion was received with exceptional delight. "That Perimeter with the Barbed Wire" was the unusual subject of the address by the Rev. James E. Cousar, Jr., D.D., pastor of the First Presbyterian Church (Southern) of Florence, South Carolina. With fine wit and facility of expression the orator dwelt upon the necessity of the church's adherence to her creed and theology as the strongest weapon with which to fight her defensive and offensive warfare. Professor R. B. Kuiper's address to the graduating class called upon the graduates to proclaim the Word with boldness. On the previous Sunday in the baccalaureate address Dr. N. B. Stonehouse had called upon them to speak the truth in love.

14th General Assembly of the O. P. C.

On May 22nd the Fourteenth General Assembly of the O. P. C. convened in the pleasant village of Cedar Grove, Wisconsin. Meeting place was the splendid new structure of the local congregation of the O. P. C. The sessions continued through long days (7:30 A. M. to 9:00 P. M.) until Wednesday, May 28.

Almost every commissioner realized that this assembly would be a significant one, possibly even a decisive one. The party spirit that had been at work in the church was heading for a real clash between the parties concerned. The clash appeared first of all in the election of a moderator. There were two candidates. The winner was the Rev. John P. Galbraith, pastor of the church at Kirkwood, Pa. Though one of the younger men in the church, he served fairly and efficiently. The other candidate was the Rev. Floyd E. Hamilton. Clerk and Assistant Clerk were the Rev. H. Wilson Albright of Trenton, N. J., and the Rev. Robert Vining of Franklin Square, N. Y., respectively.

The struggle came to a head very early, in the discussion on the report of the Committee on Foreign Missions. The particular point at issue in this report was that the committee had not seen its way clear to send the Rev. Floyd E. Hamilton to Korea in response to an invitation he had received to serve as teacher in a newly organized seminary there. The committee indicated that it would have been willing to send this veteran missionary of years of service in Korea as a regular missionary, but that it could not satisfy itself with regard to Mr. Hamilton's qualifications for the professorial chair. One reason for the committee's hesitation about sending Mr. Hamilton was that he had subscribed to the views of Dr. Clark, and in his consultation with the committee he had left doubt in the minds of those on the committee as to the accuracy of his views on the influence of sin and regeneration on the human intellect and on the free offer of the gospel to all men. It also became clear from the debate that there were those who doubted that Mr. Hamilton had the doctrinal discernment and stability required of a professor of theology holding a significant position in the historical situation that obtains in Korea today. Specific testimony on the latter count was presented on the floor of the assembly.

There were those in the church who were sharply critical of this action of the committee. Those who took this view sponsored a motion that the committee be instructed to send Mr.

Hamilton to Korea immediately in response to the invitation. In support of this motion much was made of the urgency of the situation in Korea. This motion and certain substitutes calling for re-committal of the matter to the committee were debated for more than two full days. Involved in the debate was the question of the accuracy of the views of Dr. Clark, since Mr. Hamilton's acceptance of these views was part of the problem. Dr. Clark also entered the debate, speaking at some length in support of his views. A lively exchange of questions and answers marked the discourse of Dr. Clark, as he had indicated that he would be willing to have his speech interrupted for the sake of answering questions as they might come up.

This particular issue with its involvement of the moot views of Dr. Clark was settled in a rather indirect fashion. Certain commissioners began to press for the election of the class of 1950 of the Committee on Foreign Missions. A motion to proceed to this election finally prevailed, and the debate was interrupted. The election was held, and the returns showed a photo-finish. A majority of the retiring class were re-elected, in two significant instances by 50 votes out of a possible 99.

Mr. Hamilton's supporters looked upon these results, close as they were, as an endorsement of the action of the committee, and three members of the committee resigned. Mr. Hamilton himself asked that his name be dropped from further consideration. The entire matter was laid on the table.

Extra-Confessional Standards of Orthodoxy?

These developments and others following this crucial election seem to indicate that this group in the church regarded this action as in some sense decisive. Further resignations from the Committee on Home Missions were accompanied by remarks to the effect that these resignations from standing committees were intended as a protest against the action of the assembly. The thrust of this protest was concentrated in the charge that extra-confessional standards of orthodoxy have been raised in the "Clark case" and in the case of Mr. Hamilton.

Those who approved of the action of the committee regarding Mr. Hamilton insist that they have not raised extra-confessional standards of orthodoxy. They claim that on one particular doctrinal count Dr. Clark and Mr. Hamilton fail seriously to do justice to the established doctrines of total depravity and regeneration. The undersigned believes it can be safely said that no one in the O.P.C. knows the Westminster Standards better than Professor Murray. He made it plain at the assembly that the O.P.C. cannot tolerate the views of Clark, Hamilton, *et alii*, on the question of the effects of sin and regeneration on the intellect of man. Those who take this position feel that the Confession is definitely on their side when it teaches that man has through original sin become "wholly defiled in all the faculties and parts of soul and body". Also, the Confession is appealed to as describing the work of grace in man as "enlightening the mind spiritually and savingly, to understand the things of God".

In reply, Mr. Hamilton and those who think like him assert that the natural man understands the things of God, but this understanding cannot be described as "spiritual discernment", which is gained by the activity of saving faith. But the rejoinder from the other side is that this statement of the case fails to do justice to the Confession or to the Word of God (as in I Cor. 1 and 2).

It is not yet clear just what the events described above preface. The assembly was gratified with a speech by the Rev. Richard W. Gray, one of the active supporters of Dr. Clark and Mr. Hamilton. Mr. Gray indicated that he and others were not pleased with the course of events, but he hoped there would be a real unity in the church in spite of these differences and that the church would see an end of the destructive "party spirit" that was doing so much damage to the cause.

Other Matters

The assembly did not debate the report of the committee that had been instructed to study the doctrinal questions raised in

connection with the ordination of Dr. Clark. The prolonged discussion over the appointment of Mr. Hamilton was actually a debate, in large part, on some of these doctrinal questions. The assembly did not relish the idea of entering into another protracted and intense debate on such weighty themes. It seems that there is a limit to the endurance even of O.P.C. preachers. And since the committee had only made a good beginning on its big job, it was decided to continue the committee (somewhat changed) and that the report be considered by next year's assembly meeting at Wildwood-by-the-Sea, New Jersey.

Considerable debate followed the presentation of the report of the committee elected to study the National Association of Evangelicals and the American Council of Christian Churches and the possible relationship of the O.P.C. to these organizations. A majority report recommended, though without great zeal, that the O.P.C. seek affiliation with the A.C.C.C. The minority report recommended no action. In comparing the N.A.E. with the A.C.C.C. the committee found that the N.A.E. is "a rather loose association of evangelicals" while the A.C.C.C. is "more nearly a council of churches". The increasing tendency of the N.A.E. to engage in functions that are properly the business of organized churches was raised as an objection to that organization. The same point was raised against the A.C.C.C., though with less sharpness. The tendency of the A.C.C.C. to "go off half-cocked" in pronouncements on important political and economic issues was criticized. The assembly decided to seek a "consultative relationship" with the A.C.C.C.

There were other matters of interest dealt with at the assembly, but the important issues have been presented above. Special notice should be taken, of course, of the greetings brought to the assembly by the Rev. E. B. Pekelder as fraternal delegate from the Christian Reformed Church. He was well received.

Dr. Rian Returns

The most startling single piece of news to be reported in this column is that the Rev. Edward H. Rian, formerly president of the Board of Trustees of Westminster Theological Seminary, has returned to the Presbyterian Church in the U.S.A. It is hard to believe that the author of *The Presbyterian Conflict* could return to the church against which he fought by the side of Dr. J. Gresham Machen. He has confessed the sin of rending the unity of the church of Jesus Christ, has asked for forgiveness, and has at his own request been re-ordained, thus acknowledging the propriety of his deposition from that body eleven years ago and acknowledging that his entire course of action in these past eleven years has been utterly wrong.

By letter to the Presbytery of Philadelphia Mr. Rian renounced the jurisdiction of the O.P.C. as of April 25, 1947. How could Mr. Rian do such a thing? many are asking. Several ministers of the Presbytery of Philadelphia declared that the condition of his health and that of his family had much to do with his withdrawal. At the time Mr. Rian took this surprising action he was facing disciplinary action on the basis of charges of misconduct in his handling of the affairs of the Christian University Association. The Presbytery of Philadelphia adopted the following statement: "On the day that Mr. Rian addressed his communication to the Presbytery renouncing its jurisdiction, two members of the Presbytery, in accordance with the provisions of the Word of God (Matthew 18:15-17) and the Book of Discipline (III. 5), had indicated to Dr. Rian that they desired to consult with him regarding certain irregularities in his conduct as General Secretary of the Christian University Association, which they regarded as impinging upon his office as a minister of the Orthodox Presbyterian Church."

The Christian University Project

There is no doubt considerable speculation among readers of THE FORUM as to the present status of the Christian University project. The first thing that can be said to those en-

gaged in this speculation is that the unfortunate turmoil that developed in the relationship between the Board of Trustees of the Association and the one-time General Secretary, Mr. Rian, did not kill the project. The project did suffer a setback. But the movement is still very much alive. The Board met on June 5, 1947, in Philadelphia. One of the first acts of the Board was the unanimous election to the class of 1949 of Dr. C. Van Til and Professor R. B. Kuiper, who had failed to regain their places on the Board in the last election by the association, an election which was carried on in a manner that has prompted many to question its legality and fairness.

Important matters were dealt with. It seems to the undersigned that these matters can better be reported on at a later date. So for the time being it is sufficient to state that the project is still very much alive, and that those who are working toward the end of gaining this high objective are determined to go forward. It would seem that after a few months some interesting developments can be reported.

In Reply to Hamilton and Clark

In the May issue of THE FORUM were letters by the Rev. Floyd Hamilton and Dr. Gordon H. Clark that call for a reply. In the first place I wish to thank Mr. Hamilton for reproducing the "Program For Action" in full. Now many of the things said in these columns about this document will be apparent to many. When Mr. Hamilton says that I have "put the cart before the horse" in the matter of the ordination of Dr. Clark as that item has a place in the "program", he fails to recognize that the very placing of this ordination in such a program clearly shows that this sacred business was associated with other matters in the minds of the authors of the "program". It is plainly stated in the "program" itself that this ordination (along with three other objectives) was sought "in timely application" of certain "General Objectives" regarding the direction and policies of the church.

In this connection I wish to make a correction. In a previous letter (November 1946) I stated that "there were those who sought the ordination of Dr. Clark for the express purpose of gaining his ability and prestige to further a particular program of action in the church." In private correspondence some of Dr. Clark's most persistent supporters have disavowed such a motivation. I must recognize this disavowal, and am therefore glad to withdraw this particular statement regarding the attitude expressed in the "program for action" and accompanying correspondence.

In the second place I am forced to reply to the implied charge of either inaccuracy or dissimulation as that occurs in more than one instance in Mr. Hamilton's letter. A reply on the more important count will suffice. Mr. Hamilton declares false my statement that Dr. Clark "freely admitted . . . that he gets his definition of truth, not from exegetical considerations, but from 'common sense'." What does the record say? In the stenographic transcript of Dr. Clark's second examination (held July 7, 1944) the candidate was asked about the propositional character of knowledge in the mind of God. This was the candidate's reply: "It's basically a matter of English, it's a matter of English,—it is simply a matter of common sense, what the word 'truth' means." Then Dr. Clark added: "You couldn't deduce that from the teaching of the Scripture." At another point in the examination Dr. Clark declared: "The only kind of knowledge with which I am familiar is the knowledge of the proposition; knowledge is the possession of truth, and the only truth that I know anything about is—a proposition."

At the assembly of 1946 the church considered the report of the committee instructed to study the doctrinal portion of the original Complaint. At that assembly Dr. Clark stated emphatically that the majority report of the committee expressed his views "exactly". And in this report we read as follows: "To be sure, Dr. Clark does indicate that he is of the opinion that all truth in the mind of God is capable of being expressed

in propositions intelligible to the mind of man. It must be stated that since he can produce no express Scripture warrant for this, he declares it can be neither dogmatically affirmed nor denied, but he holds to it as a matter of common sense, of the definition of the word 'truth'." Let the careful reader of THE FORUM ponder these statements and he will understand something of the thorny problem with which the O.P.C. is beset.

In the third place mention must be made of a phrase that Mr. Hamilton uses, a phrase that is being tossed about rather freely in the O.P.C. today. He says that his group "believes that the O.P.C. should follow the American tradition in Presbyterianism, rather than the traditions of the churches holding to the Reformed Faith in other lands." When one seeks to define "the American tradition in Presbyterianism", he has a hard time of it. Those who freely use it generally don't pause to define it carefully. One of the older men in the church may have described it rather precisely when he declared at the recent assembly that the American tradition in Presbyterianism is not so much Hodge as hodge-podge.

In the fourth place both Mr. Hamilton and Dr. Clark reject my statements attributing to Dr. Clark a "notion of the autonomous intellect of man". Permit me to present one quotation from the *Answer* (to the original *Complaint*), and I shall let the reader decide the issue for himself. This is the quotation: "Both the regenerate and the unregenerate can with the same ease understand the proposition, Christ died for sinners. Regeneration, in spite of the theory of the Complaint, is not a change in the understanding of these words. The difference between the regenerate and the unregenerate lies in the fact that the former believes the proposition and the latter does not. The regenerate acknowledges Christ as Lord, the other does not. The one is a willing subject, the other is a rebel. Regeneration is not necessarily a change in understanding propositions. An unregenerate man may understand the proposition 'Christ died for sinners', but far from knowing it to be true, he thinks it to be false. Strictly speaking he knows only that 'the Scriptures teach Christ died for sinners'. When he is regenerated, his understanding of the proposition may undergo no change at all; what happens is that he now accepts as true what previously he merely understood. He no longer knows merely 'the Scriptures teach Christ died for sinners'; he now knows 'Christ died for sinners'." (p. 32f.). (By an *autonomous* intellect the undersigned means an intellect which, as intellect, can function in the process of salvation without being affected in that function either by total depravity or regeneration. In either state the intellect can *understand* propositions of saving truth. It is *autonomous*, then, in that it functions under its own power, without needing the enabling power of divine grace to function as intellect in the process of salvation.)

In his brief letter Dr. Clark sees fit to preach a little sermon to me about my alleged failure to "determine what the truth is" before printing my opinions. Curiously enough, in his very brief letter Dr. Clark does the very thing he accuses me of doing. Concerning my statement about "men who take such a faulty and weak attitude toward the autonomous *will* of man that lies at the heart of Arminianism" Dr. Clark says, "Who these men are who hold to the autonomy of the will, I do not know. None of my friends hold such a view." It should have been perfectly plain to Dr. Clark that I was not saying that any man in the O.P.C. held to "the autonomy of the will". It is quite clear that the reference was to men who took a faulty view of that notion as it appears in Arminianism.

I sincerely trust that this is the last of these rather lengthy commentaries on the troubled waters in which the O.P.C. is rocking. Yet, possibly these news accounts and reflections have not been all in vain. It is to be hoped that they may do a little toward clarifying a rather complex picture in the mind of many readers of THE FORUM.

Cordially yours,

EDWARD HEEREMA.

Book Reviews

IS GOD CREATOR? OR, IS CREATIVITY GOD?
THE SOURCE OF HUMAN GOOD. By Henry N. Wieman. Chicago: The University of Chicago Press, 1946. \$3.50.

VALUE may be apprehended from many different angles, but just as catching a cat by the nape of the neck is the most practical way of handling it, so Dr. Wieman, in the book under discussion, contends that his Neo-Naturalistic way of dealing with value is the most useful. The author would have no recourse to any transcendental grounds, causes or purposes beyond events. Yet all the intricacies and subtleties of human existence are taken into account. The author is willing to rest his case upon an analysis of our experience, which, so it is claimed, reveals that no transcendental reality could ever do anything. Nothing can happen that did not happen and the moment the transcendental becomes an event it ceases to be beyond time and space.

The author proceeds to sketch the human predicament. Life is perilous in this atomic age because of three intrinsic features of man's apprehension of value: namely, the limited range of human appreciation, the distortion due to the domination of self-concern, and the resistance to change characteristic of the structure of the appreciative awareness. Technological advance accentuates man's perilous predicament. Hence we now need a directive—a creative good to direct all of life to its supreme fulfillment of qualitative meaning. Science and technology must be placed in the service of this creative good.

In the past Christianity has obstructed the way of salvation for man because it failed to interpret the creative source of human good in categories such that science could serve it. Instead of seeing the source of human good as a structure of events Christianity saw it as the shaper and ruler of events, transcending time and reason.

The author insists that a religious faith not reducible to empirical inquiry must be driven out. For him the eternal has no relevance for the temporal since he is by definition beyond time and change. Hence faith in an eternal supertemporal deity disqualifies one for struggle to achieve the good here and now. In spite of this severe limitation, the author nevertheless wishes to maintain the Hebrew-Christian tradition by positing the creativity of sovereign good in history.

The author achieves this purpose by a process of re-interpretation along Neo-naturalistic lines. It was not what Jesus communicated to his disciples but what he was able to elicit from them by splitting the atom of egoism in them and thus releasing the current of creative power so that there arose "a miraculous mutual awareness and responsiveness toward the needs and interests of one another" (p. 40). After the death of Jesus this "creative power" was liberated from the constraints and limitations of Hebrew culture. The life-transforming activity previously known only in fellowship with Jesus was "risen from the dead" and perpetuated in history by the formation of a fellowship with an organization, ritual, symbols and documents—that is, the church with its worship and creeds developed. (p. 46.)

The creative event is a process of reorganizing life into a more deeply unified totality of meaning. It consists of four sub-events: "an emerging awareness of qualitative meaning derived from other persons through communication; integrating these new meanings with others previously acquired; expanding the richness of quality in the appreciable world by enlarging its meaning; deepening the community among those who participate in this total creative event of intercommunication" (p. 58). It is always becoming and it includes both joy and sorrow, pleasure and pain. It is supra-human. It

transcends the work of man. Since nature, for man, is his appreciable world, and since the creative good is not accessible to man's appreciation, therefore it is supernatural. "But it is not transcendent in the sense of being nontemporal, nonspatial and immaterial" (p. 77).

The good is absolute, that is, good under all conditions and circumstances. It is not relative to human desire or striving.

Evil is that which obstructs or destroys the good. Evil is also absolute, that is, an ultimate reality. "Evil is not truly evil if it is predetermined to be overruled or if it is bounded above, below, before, and after by an eternity of perfect good. If this is true, then our war against evil becomes a kind of sardonic joke" (p. 88). Good may conquer over evil in the sense that it can always get a new start. But neither good nor evil is almighty in the sense that it can put the other out of commission.

In the technical postscript the author informs us about the metaphysical structure of his world. Creativity is the ultimate structure of events. Though this is an abstraction, and the creative event is the concrete reality, yet creativity furnishes the fundamental unity which is needed to counterbalance the multiplicity of the events. Thus Dr. Wieman thinks to achieve unity in the many. Not matter, but quality is the ultimate substance of the world. Quality must be apprehended by feeling, since "all concrete events are qualities immediately apprehended by feeling" (p. 306).

God is to be identified with the creative event and, as such, is immediately accessible to human living and human feeling in all the fullness of his concrete reality" (p. 306). Salvation is the creative power working in history through man giving "to all things mean and noble a voice to speak from out the past, bringing to the sensitive mind a love of earth and all things in it and the sky above" (p. 309).

The struggle of all immanentistic, humanistic philosophy, namely, between asserting the dominance of personality over science, fact versus universal, or vice versa (Cf. Dooyeweerd's *magnus opus*, *De Wijsbegeerte der Wetsidee*, Vol. I, pp. 139ff.) comes to expression when Dr. Wieman once again asserts the preëminence of the scientific ideal by reducing all reality to a process accessible to empirical inquiry. Forthwith the process is deified and personality is reduced a mere "event" without any significance in the Christian sense of the term.

I fully concur with the trenchant criticism of Mr. C. C. Morrison, late editor of the *Christian Century*, when he points out that in rejecting subjective humanism, which saw man as the creator of values, Dr. Wieman has merely substituted a new form of idolatry. Dr. Wieman has taken one of the functions of the Christian's God and deified it. He has fallen into the evil of "scientism" which identifies one of the facets of reality with the whole—that is, the process is apotheosized.

Neo-naturalism is an attempt to escape the extreme relativism and irrationalism of Pragmatism without returning to the supernaturalism of Scripture. It seeks unity in experience and posits the abstract universal of "creativity". But the question is, can this abstract principle really be brought into fruitful relationship with the facts of experience? The "events" are very contrary, especially the human ones. And there is no ultimate unity achieved, since evil is just as ultimate as the good. This assumption of the ultimacy of evil and of the ultimacy of the space-time continuum is basic to all non-Christian philosophy. The idea that evil must be ultimate to be real and that man's choice must be absolute and his thinking univocal to have any relevance—these basic assumptions negate the heart of Christianity and are basically destructive of that unity which must be achieved if human predication is to be significant.

Furthermore, it would seem that Mr. Wieman is not entitled to the idea of creativity if he denies the personality of God. All that an impersonal process could possibly bring forth is change—indeterminate and irrational. Creative process involves design, direction. If the good is not to emerge simply through a fortuitous juxtaposition of atoms there must be an ultimate rational Being directing the process.

Mr. Wieman admits that mankind as a whole will not easily be trained to worship an abstraction. Hence the mythical symbol of personality may be indispensable for the practice of worship and personal devotion to the creative power. At the same time the author admits that a myth loses its power when it is understood as myth. How one can escape the *impasse* is not made clear, but it is just this unethical business of trying to pour new meaning in the traditional terms of the Christian religion which marks every brand of modernism. "Their God is not our God . . . but our God is in the heavens; he hath done whatsoever he hath pleased."

HENRY R. VAN TIL.

TWO WORKS ON CALVINISM

CALVINISM. By A. Dakin. Philadelphia: The Westminster Press, 1946. 228 pages. \$2.00.

This interesting volume is a reprint of the English edition which was reviewed in our columns a few years ago. It is a unique book, for it gives a thorough outline of Calvin's *Institutes* (republished by the same publishers in recent years), and an introductory discussion of the expansion of Calvinism in the old and the new worlds, and defends Calvinism as a philosophy of culture. It ought to be in the library of every well-informed Protestant (its author is a Barthian).

CALVINISM AND THE RELIGIOUS WARS. By Franklin Charles Palm. New York: Henry Holt and Company, 1922. 117 pages. \$1.10.

This short but valuable book reviews Calvin's life, the religious wars in France, and the influence of Calvinism in Western Europe and New England. The author is a liberal historian, but pays full tribute to the character and accomplishments of Calvin and Calvinism. It gives the historical background to Dakin's *Calvinism*. It is a jewel for critical minds, and a treasury for enthusiasts.

H. J. VAN ANDEL.

MILTON IN OUR TIME

PARADISE LOST IN OUR TIMES: SOME COMMENTS. By Douglas N. Bush. Ithaca, New York: Cornell University Press, 1945. ix and 117 pages. \$2.00.

THIS book contains the four Messenger Lectures delivered by Professor Douglas Bush of Harvard at Cornell University. The fact that the author chose to defend John Milton and his poetry was not supernumerary or gratuitous. There was need of such a defence, and none was better qualified to make it than Douglas Bush. In a sense, of course, there was no need of exposing the untenable remarks made by critics against Milton's poetry, for great poetry is great poetry just as a great mountain is a great mountain, especially when the verdict of almost three centuries has declared it so. But Milton's reputation had fallen on evil days. During the last three decades there arose a reaction against Milton in spite of the three centuries of recognition and honor accorded him. Literary critics and historians have attacked the poet's ideas, social, political, and religious, his art, and even the man himself. They have accused him of having been inordinately proud and self-centered, a bad man even in the sense that he was "so sublimely certain of being good." They have found his education to have been unsatisfactory and have declared his influence on succeeding ages to have been pernicious. They have repudiated his ideas, particularly his moral and religious philosophy, and have assailed his art, complaining bitterly of his heavy and artificial style, the inadequacy of his rhetoric, the monotony of his rhythms, and the failure to fuse thought and feeling, to mention no more.

In the first chapter the author gives a survey of the modern hostility to Milton and ascribes it to the new ideology. The twentieth century critic realizes that the religious ideas of Milton clash with such as he may have of his own and he forthwith repudiates them in spite of the fact that the poet's conception of Liberty is so revolutionary that one would expect it to suit the most radical of moderns. Does not Milton absolve the good man practically from every external authority and substitute for it the subjective norm of right reason? However this may be, anti-Miltonists, to use a word suggested by Bush, have nothing but contempt for the poet's lofty idealism in general as well as for his religious beliefs. Among these are to be found not only Protestants who have turned liberal, but, as one might expect, also conservative Roman Catholics. Of all these no one has been more influential than Thomas Stearns Eliot, the American poet and critic who has undergone the double metamorphosis from Protestantism to Catholicism and from being a citizen of the United States to being a citizen of England. If there is one truth brought home to the thoughtful reader it is that the notion, often naively held, that critics judge a piece of literature solely according to artistic standards is sheer fiction; they judge rather on the basis of thought or philosophy of life. If this happens to agree with their own and if the art is not too shabby, they are likely to accept it. If, on the other hand, this happens to be too conservative or positively Christian, they are likely to find fault with the author's art, be it ever so good.

In the second chapter Professor Bush traces some of the leading ideas found in "Paradise Lost" such as the poet's conception of Christian liberty, right reason, God, Christ, humility, and the justification of the ways of God to man. He does not give a complete description of Milton's views on each of these, but selects only those aspects of them which, he thinks, ought to commend themselves to the modern man living in an age of shattered ideals. Of Milton's Arminianism, Arianism, Platonism, substantial monism, denial of creation from nothing, and other departures from Reformed truth Bush makes no mention. To do so would not be germane to his purpose. Nevertheless, the sidelights he gives are often interesting and instructive.

In the third chapter the author directs our attention to the characters in "Paradise Lost" and corrects many a misrepresentation. The contention that Satan is the hero of the poem he successfully shatters with solid strokes and he shows that the spirit that animated Satan finds its counterpart in a man like Hitler. The modern interpretation that Milton's God is an "almighty King Charles", an arbitrary ruler or despot who deserved to be dethroned, he effectively refutes. In Adam and Eve he sees Milton's conception of an ideal man and woman and in the conjugal happiness Milton's ideal of the married state, based as it was on the love that flowed from right reason rather than from base passion. The fall out of this ideal state he traces to the sin of disobedience, of passion dethroning reason, and thus shows himself to be not the sentimentalist whose vision of right and wrong is always blurred but a man of high moral idealism. In the final chapter the author tellingly disposes of the charges brought against Milton's art.

Professor Bush's defence is both timely and effective. The author is at home in Milton and in all the literature pertaining to the poet. To enter the arena against him is a hazardous venture. And if we consider his "comments" on "Paradise Lost" in the light of his purpose, we cannot but applaud what Bush wrote, even though we cannot agree with all his evaluations, implied or expressed, of Milton's doctrines. Compared with most critics of today, Professor Bush is conservative, and his little book is a noble defence of a great poet, whose independence often led him to take positions to which Reformed thinkers must object.

J. G. VANDEN BOSCH.

THE CONGRESS OF VIENNA RECONSIDERED

THE CONGRESS OF VIENNA: A STUDY IN ALLIED UNITY: 1812-1822. By Harold Nicolson. New York: Harcourt, Brace and Co., 1946. 312 pages. \$3.00.

A BOOK bearing a solid title, concerning one of the crucial periods in world history is always an inducement to purchase. The title of Harold Nicolson's work is promising. The purchaser is not apprised in advance, however, that the work contributes little that is new to our understanding of the Congress of Vienna and the Congress system, 1815-1822.

Mr. Nicolson makes no claim to original research for his work on the Congress of Vienna. His not-too-impressive bibliography lists a majority of secondary works, and even his primary sources present nothing new to the field of scholarship. Other works comparable in size and scope and evidencing more painstaking research are readily available. For example, Sir Charles Webster, a compatriot of Harold Nicolson, has a commendable study of the Congress of Vienna, the latest edition of which was published in 1937. What, then, is the excuse for the appearance of another work on the Congress of Vienna? The answer can be found in the revealing sub-title: *A Study in Allied Unity*.

Mr. Nicolson has a thesis in mind. It is this: coalitions are frequently the product of an imminent or immediate danger, and coalitions thus formed begin to disintegrate from the moment the common danger is removed. The signs of disintegration of the United Nations after World War II gave Nicolson his idea; hence, he reads into the Congress of Vienna the 1946 point of view. His use of the term United Nations, the manner in which he posits the problem of Russian aggression in 1815, the Polish issue at the Congress, and his frequent references to the contemporary international scene are indications of his approach.

This book makes pleasant reading. It is well-written and one can forgive an Englishman's enthusiastic encomiums for the rôle of the British Foreign Secretary, Castlereagh, at the Congress (even Webster's study referred to above does that). However, Nicolson's book will never become a standard work in the field. It is destined to be ephemeral.

WILLIAM SPOELHOF.

GUNTHER COMES HOME

INSIDE U. S. A. By John Gunther. New York: Harper and Brothers, 1947. 979 pages. \$5.00.

THIS book is not a sensation, but it is something more than splendid. It follows Gunther's three previous *Inside* titles, namely *Europe*, *Asia*, and *Latin America*. These four are to be followed by a fifth which will be entitled *Inside Washington, D. C.*, or something similar. With so much of this type of writing to his credit, Mr. Gunther qualifies as a very able student of foreign and domestic affairs. It cannot be rash to venture that he has interviewed more of the world's leaders than has any other newspaperman. Originally John Gunther was a reporter for the *Chicago Daily News*.

Inside U. S. A. is a study of this country by states and sections. Federal problems and federal politics are almost scrupulously avoided. To arrange his vast array of facts Gunther traveled in every one of the states. Many he crossed and re-

crossed. Only South Dakota may consider itself slighted because its Sioux Falls was the only community visited in that state. Wherever he went Gunther studied politics, industry, customs, and people, both individually and by class. His blunt question, which he dared put to anyone, was: Who runs this state? If the "boss" was a man like Crump in Tennessee, he was interviewed and allowed to speak for himself. Or if the people of Montana pointed Gunther to the Anaconda Copper Company as the dominating force in their state, Gunther digs up the facts. On the other hand, if it is doubtful that the DuPonts actually control Delaware, Gunther surveys the scene and gives his impressions. He is pointed and severe. If the regents of the University of Colorado discriminated against progressive teachers in the matter of salary increases, Gunther bares facts and names. But when he is not sure of himself, he is frank and humble enough to reveal it, as when he admits that the elder Henry Ford was a man hard to analyze. When the author went through the South he gathered data on which to base a very candid, almost daring, portrayal of the "Caucasian" problem and white behavior there. In these chapters as well as throughout the book he attempts to write as though a man from Mars is his reader. He tries to remain completely impressionable, so much so that when he comes to the T.V.A. he waxes a bit artless. He asserts that it the "biggest contribution the United States has yet made to society in the modern world." In other places he may have been a bit rash as when he names the worst state capital or when he asserts that Philadelphia drinks its own sewage, "chlorinated".

It seems to this reader that Gunther did his best work in the chapters analyzing the Pacific Coast and in those revealing the South. The extremely complex Middle West and the Middle Atlantic area may have evaded sharp focus at his close range. But then one must remember that a thousand pages on this title cannot claim to be more than cursory. The point that must be made is that Gunther has had the courage and the energy to try something really big. And he has succeeded. Out of a welter of interviews and a load of notes he has produced something which is pithy, extremely readable, and stimulating. The book is not schizophrenic or unorganized. His pages are packed with facts that are cleverly assembled, with anecdotes that are choice and meaningful, and with statistics that are novel in their twist.

Underneath is the mind of a political progressive. In his last chapter the author warns that the "next New Deal will make the last look mild." He observes that those who are loudest in their condemnation of government interference are in many cases the very people who demand such interference in the form of tariffs and price minimums. But Gunther is not cynical. Optimistically he claims that America has an "instinct for happiness" and that it has learned the fine technique of compromising in crises. Obviously the tenor is strictly humanistic.

Unfortunately the book will hold its appeal for only a few years. Its facts will soon be outdated, and its observations or studies on such prominent men as Vandenberg, Saltonstall, and Stassen will be dull reading before five years are out. But at the moment this title is a monument in current affairs. Nowhere just now can the student of the American scene garner so much as he can from this one compact source. The book will make a deep impression on all those who are thoughtfully patriotic. To that class of reader this volume is recommended.

E. STRIKWERDA.

