Moral Nihilism
Its Cure

The Church
Three Theories

Christianity
and Science

Life's Mirages
and Certainties

Psychosomatics
A Reader's View

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An Editorial

The world in which we are living today is a world of rubble. The bombs that have rained terror from the sky have left us a world in literal ruins. I am speaking chiefly of Europe. Europe is still the center of our Western civilized world. And—what is more serious—Europe is still the powder keg of the world. Europe is in ruins.

A recent American visitor to Europe has this to say of a German family whose home was bombed: "In Frankfurt I visited one of these families who literally live as human rats. They lived in one corner of the basement of their home. All the rest had been destroyed. The husband had been killed in the war. The wife has a baby, born while her husband was in battle, and two other children. And, ghastly though it may seem, the grandmother and another child lay buried in the rubble of that same home in which they had perished during the blitz!" (Torrey M. Johnson in UEA, Oct. 15, 1947, p. 5.)

The world upon which we are looking out today is a world of ruin, chaos, destruction, rubble.

Nor is this the most serious. There are worse things than rubble. It is what the bombs and ruins have done to the souls of men that counts.

We find that the world upon which we are looking out today is a world of disillusionment, of spiritual impotence, of moral exhaustion, of fear.

Fear is writ large over the souls of men today. At one time it was fear of actual bombs that rained out of the sky. Now every civilized nation is filled with fear for potential bombs, more terrible than ever before, that may some time rain destruction upon them. Twice we have fought a war to save democracy, but in so doing we seem to have lost something inexpressibly precious. Mankind today, though not every nation in the same degree, is marked by disillusionment, moral exhaustion, and plain fear.

Yet, not even that is the worst. Disillusionment and fear are terrible. But worse than these is the spirit of nihilism that is coming upon us.

The modern man is not only morally discouraged, but is becoming increasingly morally indifferent, cynical. He is losing faith in all absolute moral values. He utters the word of the Psalmist, "Who will show us any good?" not with a wistful question mark, but with a cynical exclamation point. The modern man is losing his soul.

This is the worst disease that is gnawing at the vitals of our modern civilization!

The modern world has recently witnessed a growing transvaluation of all values. The term, as you well know, is from Nietzsche. But he only wrote of this transvaluation in his books. At most he lived out this transvaluation in his own brilliant, God-defying, erratic, and—ultimately—psychopathic life.

It was reserved for Hitler to exhibit this transvaluation of all values in the soul of a nation—in his youth program—on the battlefield—in the extermination camps: Dachau, Buchenwald, Oswiecim!

God, Christ, and all the moral standards of the Scriptures were trampled under foot by the henchmen of Hitler. And for them it was a philosophy, an ideology, a religion, in fact. Hitler was their actual God. "Hitler is my conscience," said a Nazi to a Christian who asked him about his conscience allowing the dastardly deeds of torture and murder which he was condoning.

And this, again, but now in a different form, is the ideology that threatens us from Russia. The Karl Marx philosophy of the materialistic interpretation of history. All of life reduced to the level of a struggle for existence, a struggle for the possession of the greatest possible share of the world's goods. A struggle in which the weak go against the wall and the strong survive. This, in fact, is the philosophy that tells us that the weak ought to go against the wall and the strong ought to survive.

But, you say, surely you are referring to ideologies which we, Americans, despise. These are alien philosophies. The Nazi ideology and the philosophy of the Comintern we, Americans, repudiate with all our heart.

It is well!

But are we of America, the so-called advanced among us, the main current of enlightened cultural advance—are we so much different?

No, we do not want a blatant atheism. There are not many Ingersolls or Darrow's or Menckens among us.

But are we on that account so much less atheistic, less relativistic, less iconoclastic in our ethical views? Has not the boundless glorification of natural science as the ultimate source of man's knowledge and happiness been rampant for some time in our leading educational institutions?
Our modern age has been characterized by absorption in physical and material welfare, by a complete surrender to the world of matter. Man is viewed only from the biological angle and is reduced to a mechanism or, at best, a mere physical organism. A godless, or at best, agnostic Scientific Naturalism has been held up in our leading educational institutions as the true Messiah!

God has been eclipsed in our system of public education from the top to the bottom. Under all sorts of pretexts and excuses we have banished God from the modern curriculum. And instead we have either deified man or glorified nature. Science has become the modern man's guide of life, and that science a science without God.

Increasingly Christian morality has been flouted and ridiculed. The Ten Commandments have been reduced to a set of ancient Hebrew moral prejudices that can have no relevancy for modern man. Twenty-five years ago Albert Edward Wiggam, one of the great popularizers of this scientific naturalistic point of view, wrote his *The New Decalogue of Science*. He suggested that the Modern Laboratory is the new Mount Sinai, and he proposed a new set of Ten Commandments for our modern day, the first four of which were: (1) The duty of eugenics; (2) The duty of scientific research; (3) The duty of the socialization of science; and, (4) The duty of measuring men.

It was former Vice-President Marshall who at one time said that our modern system of education had too much Science and too little Almighty God in it.

* * *

Is there such a great difference between the atheism of Hitler and Russia on the one hand and the atheism of our modern educational system in America?

Are we not on the road to the same defeatism, disillusionment, fear, relativism, and ethical nihilism as they?

Let the answer be taken from the lips of some recent writers, most of whom cannot be charged with prejudice against science.

Speaking of some of the profound consequences of the progress of science for life on this planet, a recent writer says:

Some of the consequences are already here—the war is one of them, for it would be inconceivable without the achievements of science—and not the least of them is the progressive intellectual annihilation of the individual . . . It cannot be denied that for more than a couple of centuries man has been dominated by a belief in material good . . . To what end has this brought them? Not to the full and free and equal society of which Owen and Bentham dreamed but to misery, tragedy, despair. The techniques which might free them, enslave them. (Leslie Paul, *The Annihilation of Man*, pp. 146, 207.)

He calls this "the annihilation of science by science" (p. 170) and speaks of it as "an act of cannibalism not without its irony." And speaking of the moral end or goal of evolution according to the accepted Darwinian-Spencerian view he asks:

But what is the perceived end? Not the grandeur of civilization as supposed by Herbert Spencer in his most majestic mood. The entire term of humanity is but a minute episode in a scarcely longer history of life on a cooling planet which for most of its existence knew no life at all. And that planet in the infinite immensity of the universe is a tiny scrap of matter rushing with all other scraps—and from all other scraps—at colossal speed to heaven knows what destination in the curvature of space. In no one knows what time, though it will be soon enough by astronomical clocks, the lonely planet will cool, all life will die, all mind will cease, and it will be all as if it had never happened. That, to be honest, is the goal towards which evolution appears to be travelling, that is the "benevolent" end of the furious living and furious dying. The individual is annihilated for the species, only that in the end all species may be annihilated by inter-stellar cold. All life is no more than a match struck in the dark and blown out again. The final result of the application of the theory of the origin of species to the whole material universe is to deprive it completely of all meaning." (*Op cit.*, p. 154.)

And this analysis by a keen observer is confirmed by the testimony that may be taken from the lips of some of these modern apostles themselves. J. B. S. Haldane, one of Britain's greatest scientists, writes in his little book entitled *The Last Judgment*: "Man's little world will end . . . man and all his works will perish eternally." (p. 41.) Bertrand Russell, another intellectual giant of our day, summarizes it all in these two sentences: "The life of man is a long march through the night . . . Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark." (*Mysticism and Logic*, pp. 56, 57). And Mr. H. G. Wells, like a prophet of doom, told his readers not so long before his recent death: "The end closes in upon mind . . . This world is at the end of its tether . . . The door closes upon us for evermore . . . Our universe is not merely bankrupt; there remains no dividend at all; it has not simply liquidated; it is going clean out of existence . . . The attempt to trace a pattern of any sort if absolutely futile . . ." (*Mind at the End of Its Tether*, pp. 1, 15, 17).

This is the ultimate in the moral impotence, bankruptcy, nihilism of modern man!

* * * *

What a challenge all this presents to us!

Over against this Nihilism we thank God for the glorious convictions of Calvinism.

This world needs God, the living God, and His ordinances.

It needs a return to and fresh discovery of the way of obedience to the great moral demands of His Word. It must be converted from self to God Almighty, from Nature to Nature's God.

We must counter the moral nihilism that is growing upon the world with the great verities of the Christian Faith—with the fear of God, with the Gospel of His pardoning grace for sinners, with the proclamation of the truth and the glory of the God who has made and is redeeming man.

This is a matter of preaching and of education in the deepest sense of the word.

God and His majesty must again become real to the rising generation. Man and Nature have
The Calvin Concept

The view that there can be but one church is laid for the view that there can be but one church of Christ. We have glorified the achievements of man. We have integrated man in the forces of nature. Now man lies buried beneath the rubble of his own civilization and those who are still living are filled with terror for the things still to come.

We must stop fearing the atom bomb and begin to "fear" the living God!

Not until God comes back into the focus of our consciousness will there be any remedy for our deeper moral ills.

God-centered preaching and teaching and living is the only remedy for our ethical nihilism, our moral disillusionment, our spiritual impotence.

The home, the Church, and the school are the three great agencies to instill that point of view in the souls of men. And these three must again learn to work in unison. One of the tragedies of our modern education is that the home has largely ceased to function as an educational agency, that the Church is either ignored or reduced to a harmless social club and that the schools, which have taken over the educational task, have eclipsed God and either have deified man and his accomplishments or reduced him to a mere automaton.

God must again come to hold the constructive place in the education of all these three agencies. When we believe with all our heart in the God of the Scriptures we shall have the remedy for the moral impotence and the ethical nihilism of our day!

C. B.

The Church Concept in Christian History

THERE are days in which voices are raucously clamoring for church mergers. Never before has there been so much criticism of the countless divisions within Christendom (interpreted as rendings of the seamless garment of Christ) and so much agitation for church union. Plans and counterplans designed to link Protestant organizations are being constantly formulated. Ecumenicity is in the air. And yet, if harmonious mergers are to be made, some consideration must be given to the exact nature of the church. That, to the mind of this observer, has not been done. Clarification of the essence of the church is the "forgotten chord" in the present-day symphony of union voices. It has been tacitly assumed that either we construe the term "church" in the same way no matter what ecclesiastical stripe we wear, or that the matter is peripheral as far as importance is concerned. It may be profitable to glance back into Christian history and ascertain what light it may shed on the question. When we do, we note that there are in the main three concepts: the "one-church" concept, in which the church is identified with a visible, external organization; the "pure-church" concept, in which primary emphasis is laid upon the subjective character of the communicants; and the "true-church" concept, in which the stress is laid upon the distinguishing marks of the church of Christ.

The "One-church" Concept

Very early in Christian history the groundwork was laid for the view that there can be but one church of Christ and that church must be identified with a particular organization whose center of action is Rome. Two theories provide the basis for that view: the theory of apostolic succession advanced by Clement of Rome in 95 A.D. and the theory of the monarchical episcopate advanced by Ignatius some fifteen years later. Both of them constitute bases for the "one-church" concept—the one in linking the church directly with the apostles and the other in the elevation of the local bishop which, when drawn to its logical conclusion, eventuates into the pyramid of the hierarchy. Ignatius, in promoting the exclusiveness of the church which he designated "catholic," did not hesitate to say that apostasy from the bishop was apostasy from Christ and he urged his people thus, "let all revere the deacons as Jesus Christ, as also the bishop who is a type of the Father, and the presbyters as the sanhedrin of God and the assembly of the apostles. Apart from these there is no church." (Ep. ad Trall., Ch. 3.) Salvation was deemed possible only within the communion of this organization. Bishop Calixtus, who was head of the Roman church from 217-22 A.D., was fond of comparing Noah's ark with the catholic church and affirming that even as there was no salvation possible outside the one neither was it possible outside the other. Cyprian, the bishop of North Africa about 250 A.D., wrote at length on the Unity of the Church and like Clement before him found that source of unity in the bishop's uninterrupted line of descent from the apostle Peter. He intimates that God designed it that particular way "that there might be shown to be one church of Christ." (De Catholicae Unitate, Ch. 4)
Irenaeus of Gaul, the formidable champion of orthodoxy against the threat of Gnosticism, affirmed the same and regarded the bishops as the guarantors of apostolic truth. St. Augustine too, even though he stressed the immediacy of religious experience, thought highly of the framework of the church and McGiffert says, "Apart therefrom, he was profoundly convinced, there was no true knowledge of God and no genuine communion with Him." (A History of Christian Thought II, 107.) It appears that practical considerations, that is, the menace of Donatism, rather than doctrinal, led him to the position that the visible church is coterminous with the kingdom of God and thus gives some warrant to his later designation as "Augustine the Churchman".

These ideas were transmitted virtually unchanged to the Middle Ages through the medium of Gregory the Great. (590 A.D.) Consequently we find Hildebrand (1073-85) ambitiously promoting the Roman See according to the "Dictatus" attributed to Cardinal Deusdedit and proceeding on the assumption that the Roman church was founded by God alone and is thus the only true church of Christ. Hugo of St. Victor, the medieval mystic, elaborated the symbolism of Noah's ark and claimed that its width of fifty cubits is made up of seven sevens which represents the totality of believers and one more who is Christ, the Head of the church. This claim to exclusiveness became the official position of the Roman Catholic church in the Council of Trent (1545-63) when it affirmed that the Roman Catholic church alone is the divinely appointed custodian and interpreter of Scripture and tradition and it was reinforced by the Syllabus of Errors issued by Pius the IX on December 8, 1864, when he condemned the view that "Protestantism is nothing more than another form of the same true Christian religion in which it is possible to be equally pleasing to God as in the Catholic church." Thus the proponents of the "one-church" concept are strict exclusivists and regard all religious organizations outside the Roman communion as ecclesiastical upstarts and pestiferous sects.

The "Pure-church" Concept

Purist views as to the essence of the church also appeared relatively early in Christian history. They originate in the main as protest movements directed against what they deem the leniency of the church. There was Hippolytus (170-235 A.D.) for instance who was incensed when Pope Callixtus readmitted after suitable penance those who had been excommunicated on account of fleshly sins. So deeply did he feel that the holiness of the church was being impugned that he became the first counter-pope and started a rival communion in Rome in which only the "holy" could hold membership. Then arose the Novatian schism about the middle of the 3rd century. The issue at stake here concerned the "lapsed," those who had denied the faith under duress in the Decian persecution and now that the skies were clear again were asking for readmittance. Lenity became the official policy but Novatus, who was a rigorist and purist, in the interests of safeguarding the holiness of the church founded protesting churches which persisted until the 7th century. Of a similar nature was the Donatist schism at the beginning of the 4th century. The objects of controversy here were the priests who had handed over the sacred books to the persecutors in the Diocletian persecution. Could they upon repentance continue to administer the sacraments or would the sacraments thereby be profaned? Donatus, the purist, insisted that the validity of the sacraments depended on the personal worthiness of the administrators and thus once again in the interests of a pure church and, under his direction, dissenting churches were founded in North Africa, Southern Gaul and Rome. The same idea was promulgated by Henry of Lausanne (about 1100 A.D.) who stipulated an ascetic life and apostolic poverty as tests of worthiness and by the Waldenses, the forerunners of the Reformation, who also insisted upon absolute poverty and whose antipathy so incensed Pope Lucian III that he drove them out of the church and forced them to form their own purist organization.

All of this sets the stage for the flowering of the "pure-church" concept. That concept comes into its own with the Anabaptists of the 16th century. They formulated the underlying principles of the pure-church movement. Under the leadership of Michael Sattler (1527) they drew up a creed and defined the church as a voluntary association of experiential believers who are organized into independent congregations but are united as the body of Christ by their practice of baptism and their common observance of the Lord's Supper. This becomes the pattern of the pure-church movement. Membership in the church is restricted to those who have had a definite experience of their conversion to Christ. Leaders of the movement failed to perceive that this will not necessarily eliminate the "dead timber" from the church of Christ since no one is able to read the heart but God alone. But nonetheless this set of beliefs becomes the badge of the purists. The Separatists in England embrace them in the 17th century, so do the Pietists in the 18th century and in their respective emigrations to America these ideas take root and become a not inconsiderable part of the American religious scene.

The "True-church" Concept

In addition to the "one-church" concept fathered by Rome and the "pure-church" concept of the Anabaptists we have reasserted in the Protestant Reformation the "True-church" concept.
As every student of history knows, the Reformation involved a shift of emphasis from the authority of the church to the authority of the Bible. And since the church of that day was visibly symbolized in the person of the Roman pontiff the way was prepared for the Reformation by such precursors as Marsilius of Padua, who insisted that the faith was not to be defined by the pope but by a general council; by William of Occam who found the essence of the church, not in the hierarchy, but in the company of believers; and by Wyclif who taught that the elect, not the external organization, constitute the church of Christ. The shift from the authority of the church to the authority of the Bible was nothing less than a return to the authority of Christ since He is the figure who prospectively and in retrospect dominates the Word of God. Consequently the marks of the true church are not to be dissociated from Him—on the contrary, they are intimately connected with His threefold office of prophet, priest and king.

John Calvin, in his sermon on I Tim. 3:14-15, charges the Roman Catholics with impudence in asserting their church to be the church of God. All the evidences point to the contrary. "And why so?", he goes on to say, "Because St. Paul saith, the church is the house of God. They have driven our Lord Jesus Christ out of doors, so that He reigneth no more among them as ruler, whereto He was appointed by the Father . . . Do the papists suffer Jesus Christ to govern them purely and peaceably? Nay, I am sure that they do not. They coin and stamp whatever they think proper . . . They mingle and confound whatever the doctrine of the gospel with notions devised by themselves; so that we may easily see it is not God's house; otherwise Jesus Christ would not be banished therefrom . . . we may well conclude that theirs is not the true church of God." And in the dedication to his celebrated Institutes he indicates its positive marks when he says that the true church is distinguished by "the pure preaching of God's Word and the legitimate administration of the sacraments," The first mark he mentions has to do in the main with the prophetic office of Christ. His church is called by St. Paul "the pillar and ground of the truth." Its solemn duty is to proclaim the truth of God as revealed in the Word of God. Its preachers are bounden to expound the full counsel of God exposing every side of its many-faceted truth. When they do so, assuming that the other qualifications are met, that church is entitled to the designation "true" because it is carrying out the mandate involved in the prophetic work of Christ.

The administration of the sacraments has, to do in the main with the priestly work of our Mediator. His redemptive work on Calvary procured for us the cleansing from sin which is signified and sealed in Baptism and the expiation of sin as well as the gift of eternal life which is vouchsafed to us in the Lord's supper. Consequently a church which stresses the centrality of His atoning sacrifice and employs these means of grace as tokens of the visible gospel to strengthen the faith of believers is, assuming once again that the other qualifications are met, entitled to the designation of being the true church of Christ.

In addition to the two aforementioned marks, the author of the Belgic Confession in 1561 saw fit to list a third, namely, the exercise of church discipline. (Although not mentioned specifically by Calvin, it was certainly practiced by him.) This third mark illustrates the kingly authority of Christ as vested in the officebearers of His church. When they uphold the honor of God by exercising vigilance over the beliefs and practices of the members of Christ's church and seek to match the purity of preaching by the purity of the church, they too are manifesting one of the marks of the true church of Christ. In recapitulation therefore, the essence of the church is not to be found in the external framework of the church nor is it to be found in the communicants whose definite subjective experience qualifies them for membership; it is to be found rather in the fidelity exercised in carrying out the mandate involved in the three-fold office of Christ. Any proposed union in Protestant Christendom must reckon with that fact. To fail to do so is to be renegade to Christ who is the Head of the Church.

FROST - FLOWERS

The greatest Florist that I know,
Grows rainbow-tinted trees,
And woods of ever-whites that grow
In winter-nurseries.

When sun-born bloom have left the lane,
And autumn-leaves are lost,
The plummy flowers on the pane
Are blossoming in the frost.

The Beautifier turns His sun
Upon these crystalries.
Then emerald, blue and ruby lights
Are flickering in the trees.

And,—with each little flickering,
The Florist challenges
The infidel to make one leaf
As beautiful as His.

Grand Rapids, Mich. —ALBERT PIERSMA
The Scientific Mission

To paraphrase Maltbie Babcock: "The circle of scientific knowledge is not tangent to the circle of God's Sovereignty, but rather concentric with it, a small circle in a very large one." Since Kuyper delivered his Stone lecture on "Calvinism and Science" in 1898, however, the small circle has grown somewhat. In fact the undiscriminating reader is given the impression that it has grown so much that science today has 'proof positive' of every natural phenomenon and holds potentially the cure for every evil. The inroads of this mass psychosis have become so evident even in religion that, as Fosdick said, some people think that the highest honor that can be paid God is to say that a few scientists still believe in Him. Recently the American Weekly felt itself called to step in the breach "since only the ignorant believe that a knowledge of science induces atheism." They have induced a number of outstanding scientists to give a statement of their "faith," and the lineup is truly impressive: Albert Einstein, Arthur Compton, Robert Millikan, and a number of others who have not yet won the Nobel prize. The purpose is ill served, however, since these men seem more familiar with Julian Huxley's Religion Without Revelation than they do with the Bible, professing allegiance to no one, wedded solely to his own faith, than they do with the Bible, professing, at most, belief in some form of Supreme Being (William Swann) or Ultimate Good (Millikan) or Universal Mind (Roger Williams). In their own fields these men would little countenance a scientist who accepted a fundamental principle but failed to organize his thinking and program of research in accordance with its implications. They fail to realize that "the idea that virtue in some way attaches to a mere avowal of religious belief is the crassest form of self-delusion."

This last quotation is from a recent book by a professor of physics at Brown University and casts a much more encouraging light on the contemporary scientist's attitude toward religion despite its denial of certain Calvinistic truths. The book is encouraging because it rests its argument, as even the chapter headings indicate, on the inherently Christian affirmations: The Trinity, Sin, The Cross, Prayer, Eternal Life, and applies the pattern of modern knowledge as corollary rather than as dictum, as illustration rather than theorem.

There are two strong undercurrents in scientific thinking today. One is a heady elation over recent technological achievements, too acutely aware that the great progress which can save one nation and cancel out another is no longer made in the arsenals, factories, or congresses but in the laboratories and studies of the scientist's stronghold, the universities. The other undercurrent is a manifestation of the trend which Dr. Bouma has recently underlined in liberal theology, the defeatism of a purely moral gospel, the realization that Science has no hold on a civilization to which it has given the capacity for mutual annihilation. If unchecked, the first of these will lead to the man who views science universally, having made an idol of the tool, professing allegiance to no one, wedded solely to his power and willing to hire out to the highest bidder. The second may, through such efforts as that of Professor Miller, rediscover the Scriptures as an authoritative spiritual anchor outside the purely sensory world.

The challenge to Calvinism is obvious. It is equally clear that the mission is not one of traditional evangelism. The issue, as Kuyper has stated, "is a conflict of scientific systems ... each having its own faith ... each claiming the whole domain of human knowledge," and as such must be met on precise scientific grounds. There is an urgency today, if Calvinism and most particularly American Calvinism is not to let the tide pass unheeded, comparable to that which two decades ago on the political front in Netherlands produced Colijn's Saevis Tranquilus in Undis. The Christian scientist who ventures into the world with a chip on his shoulder anticipating ridicule soon finds himself in an untenable position, for the majority search honestly for the truth and become cynics only in proportion to the Christian's attempt to resolve the issues by platitudes, vague pronouncements, and doctrinal jargon. We must not blame science. It has done its job well. Would that religion had built with equal vision and confidence.

The Scientific Method

The conscientious scientist realizes that even the small segment of physical reality which he has blocked off as his particular specialty requires all the intellectual energy that he can give it and he has thus little hope of bringing equally thorough insight to the much more complicated problems of human life and destiny. He is, however, also aware

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THE CALVIN FORUM * * * FEBRUARY, 1948
of the considerable progress in innumerable fields other than his own and that all these facts and theories are aspects of a possible whole which it becomes increasingly impossible for a single mind to command. Faced with this dilemma he has on occasion felt himself justified to synthesize on the basis of second hand and incomplete knowledge. It is little wonder that he approaches the problems of cosmogony and religion with essentially the same techniques which proved so effective in his own particular field. The applied scientist demands a controlled experiment and careful analysis of the evidence, the theoretician admitting in addition certain inductive processes. The primary concern in all cases is to establish proof, and most essentially an existence proof.

Progress has necessarily been difficult in the fields which lie closest to us as humans: psychology, philosophy, sociology, ethics. This may be not in the least true because each of us must apply many times daily our own set of disciplines in these fields, so that even a very ignorant person is certain he "knows all about" these most complex problems of existence. Nevertheless, in all fields of science the procedural techniques for analysis, although varying widely in detail, follow in their broad aspects a very precise pattern. This pattern, popularly known as the "scientific method" is frequently presented as the only authoritative exegesis. To what extents this may lead is evidenced by the indiscriminate application of these techniques to theology by Macintosh which leaves us with no Trinity, no substitutionary atonement, no supernatural revelation, and no miracles. Similarly in Prof. Pauck's critique of Bouma's article on Calvinism we read that theological liberalism "has subjected all parts and aspects of the tradition of Christianity to historical investigation. The major Christian writings, including the Bible, have been analyzed and edited by means of reliable critical methods."

Men are mostly insecure. Science appears positive and assured, and the one thing that seems to stand is the scientific method. Traditionally the term referred to the procedure used in the natural sciences of examining, systematizing, and analyzing phenomena of the sensible world. The method has its greatest effectiveness when the hypotheses are most restricted and the observed facts are accurately measurable. The resultant achievement has enabled man not only to understand the immediate causes but also to predict recurrence with surprising accuracy. This certainty of the natural sciences has had such appeal to investigators in other fields that today the methods are extended to apply to history, anthropology, geology, psychology, sociology, and economics. As a result speculation, abstraction, and prejudice have given way to organized inquiry and a general development of public verifiability. Thus encouraged, however, the psychologic tendency to abuse the methodology becomes acute. Empiricism, pragmatism, and materialism loom as inevitable philosophies for those who become addicted to the scientific method. The logical tension is strong to declare that science seeks truth, and that since truth shall make us free our salvation lies in the hands of science. Nothing so naïve as this widely accepted conception of science especially in its application to our sociological and economic structure nationally, to our psychiatric and semantic structure individually, and to our religious structure personally!

A number of the basic shortcomings of these extensions of the scientific method which are currently brought into sharp focus have been studied by Ferré. The refusal of progressive education to indoctrinate children, the recurrent religious agnosticism, the subjection of individuality to mass requirement, the oversimplification of human problems, the relativism of contemporary thought, the neglect of appreciative and creative endeavor, the disintegration of political effort, all of these are shown to be in some measure an outgrowth of the overemphasis and distortion of the results and methods of science.

While the abuse of science has long been a thorn in the flesh of Christian thinkers, calling forth such defense mechanisms as the American Scientific Affiliation and the study committee on creation and evolution in our Ecumenical Synod, it is equally clear that current secular philosophies, recognizing the vulnerability of unadulterated materialism have taken recourse to devious pluralisms. Koestler, for instance, considers the mind to be basically schizophrenic with a complete schism between "thalmic" and "cortical" behavior—the first dominated by belief, the second by reason. Thus, Koestler reasons, it is readily possible for man to believe that which is incompatible with observed fact. The Christian believes in miracles though all the experiences of his generation fail to justify it. The primitive believes in the power of his idol to make rain although he knows it is only a piece of carved wood. And the American, knowing full well that each step leads him toward war and chaos, nevertheless believes the propaganda that there is no other way out.

Less pathological are the three systems of truth outlined by Sorokin: the ideational, the sensate, and the idealistic. Ideational truth is "the truth of faith revealed by the grace of God... and regarded as infallible,... authentic, and absolute." Sensate truth is derived from sensory perception, and idealistic truth from rationalization. Sorokin's analysis of our history finds a rhythmic cycle in which each of these systems of truth in turn dominates. The crisis of our age lies in the fact that science


has been overvalued and we are now proceeding on the downward swing of the sensate cycle.

In recent years Calvinistic thinkers too have been struggling with this integration of faith and reason. Postulating the sovereignty of God over every domain of knowledge it is, on a working level, still likely to resolve into a dialectic dualism whether the Christian is permitted to view the facts and laws of science as common ground with the unbeliever (Kuyper), or whether he must always think the particular and the universal together so that each fact as perceived by him is distinctly different than as perceived by an unbeliever (Van Til).

Determinism

The opinion that "in science today everywhere the breakdown of mechanism and determinism is heralded" is a philosophic oversimplification to which few working scientists would subscribe. It would be more accurate to state that mechanistic laws and techniques apply only relative to certain reference systems; that with respect to other systems they give restricted results but with a measurable degree of approximation; and that in still other reference frames they are so much in error as to lose all significance. The college student will probably always be taught the natural sciences from an overwhelmingly deterministic point of view. On the other hand, the research engineer is well aware that the phenomena he must deal with are generally non-linear, yet he can in most cases carry out a sufficiently accurate analysis by means of linearised theories. And finally the specialist in psycho-neurological reactions must deal with indeterminacies which often elude even the most flexible probability theories.

There are many examples which might be given to illustrate this relativistic determinism. Consider, for instance, the process of diffusion. In a test tube of water a small amount of colored substance is placed. At first the color is all concentrated at the place where it has been introduced, but by a slow process of "diffusion" that color will eventually be equally distributed through the water. This process follows an exact mathematical law which can be stated as a partial differential equation. Yet the interesting fact is that there is no force driving the color molecules away from the crowded region to the less crowded one; in fact each color molecule moves in a very erratic and completely unpredictable path as a result of the impacts of water molecules, going sometimes up, sometimes down, sometimes left, sometimes right regardless of whether it is a region of higher or lower color concentration.

As a result of a large number of such phenomena we are led to what is sometimes referred to as "statistical determinism." In the molecular reference frame the motion of the molecule is indeterminate from our point of view but in the average when a tremendous number of them are considered they obey exact physical laws.

Lest the reader obtain the impression that complete indeterminism reigns on the molecular level, consider another illustration. The unicellular human sperm contains twenty-four chromosomes each of which is made up of a large number of genes. It is generally assumed today—and there are certain indirect measurements which appear to validate this—that the gene is a single, possibly very large molecule. Yet this molecule is so "deterministic" that within its structure it bears the hereditary code which predetermines both physical and spiritual characteristics sometimes for generation after generation.

The above two illustrations underline a rather unique set of ideas: the determinism-out-of-indeterminism principle and the determinism-out-of-determinism principle. The first appears to be characteristic of inorganic, the latter of organic matter. There are few aspects of the "current scientific outlook" which are as striking as the studies of Schrödinger8) in which the quantum theory has been demonstrated as an effective tool in the bio-physicist's approach to the problems of the living organism. Recent advances in colloidal chemistry and high frequency radiation have convinced many scientists that the fundamental relationships between organic and inorganic matter are essentially determinable.

There is another antithesis posed by modern physics which is of similar interest. The question of the continuity or discontinuity of matter can perhaps best be illustrated by the theories of light. In the seventeenth century Newton proposed the continuous wave theory, then in the eighteenth century Newton developed the discontinuous corpuscular theory. Today it appears that both theories must be adhered to since some phenomena (diffraction, interference) are explainable by the first, others however, (photo electric effect, Compton effect) only by the second. Some years ago de Broglie9) succeeded in combining these two ideas into the theory of Wave Mechanics by associating the wave components with the corpuscular momentum at the cost, however, of having to fall back on the Heisenberg uncertainty principle which prevents the simultaneous determination of the exact position and momentum of the corpuscle. It must be remembered, however, that on the level of our daily experience the degree of uncertainty introduced by these new ideas is completely masked by the accuracy of our instruments and computational methods.

This technical discussion is presented for two purposes. First of all it demonstrates that there is nothing in true scientific determinism or indeter-

8) Schrödinger, E., What is Life?, 1946
9) de Broglie, L., Matter and Light, 1946.
Phenomena. It is when this determinism is lifted out of its proper reference system by the pseudo-scientist and distorted into a basis for rejecting all experience which is not purely causal, or when this indeterminism is extended by the philosopher into a metaphysical system of irrationality that the principles of Calvinism are encroached upon. The second conclusion which must be drawn is that indeterminism does not replace determinism in science. The mechanistic laws of nature still hold with equal certainty; they are, however, relativistic. Therefore, if Calvinism has been attacked as a result of mechanistic science it need expect no relief, for nothing has been discarded. On the contrary, there have been added ideas which are potentially dangerous because they are certain to be misused. Where determinism in the hands of the unscrupulous leads to denial of sanctification, indeterminism leads to denial of predestination.

Pathology of the Soul

Of particular interest for Calvinism from a scientific point of view is the pathology of the soul. Because the soul is the core of religiosity, a number of its first order properties are quite specifically outlined in Scripture. Yet it is erroneous to believe that a consistent science of the soul can be founded on Scriptural evidence alone. It is impossible to arrive at a closed set of principles on a purely philosophical basis, for such principles are prone to ignore or gloss over established scientific facts. Historically the Christian theories on the origin and nature of the soul have continually replaced each other or been modified in the light of secular knowledge, having been successively preëxistentialist, traducianist, creationist, and now a modification of the latter which might be termed neo-creationist. This secular influence has been particularly strong in the last half century as a result of psychological and psychiatric empiricism. Possibly because the soul, that independent “person,” that individual “I” (and this kernel of human nature is accepted as well by non-Christian psychologists despite their denial of its immortality) is not a distinct thing; it exists only in association with specific human activity, most particularly with psychological activity. Its pathology is therefore likely to be strongly non-Aristotelian in character, for soul and psyche are completely integrated during man’s biological existence.

It would appear that the scientific study of psychological and psychiatric factors (memory, intuition, prejudice, extra-sensory perception, hallucinations, dementia precox) in the light of Calvinistic principles should give valuable understanding not only of man’s religious experience but beyond that, also of the fusion of this experience into the soul. The experiences are singularly human (psyche) but, by as yet poorly understood processes, they color the immortal man (pneuma). Present-day Calvinistic theories regarding the origin of the soul have already been influenced considerably by scientific evidence (such as psychological heredity). Whereas some forty-five years ago William James could describe religious experience as “a feeling of objective presence more deep and more general than any of the particular senses by which current psychology supposes existent realities to be originally revealed,” we can be more specific today and are convinced that such experience is potentially determinable.

An outline for a consistent science of the soul based on empirical as well as Biblical evidence was given a number of years ago by Waterink. It appears a particular challenge to American Calvinism, with access to such a wealth of clinical material, to carry on with scientific rigor this peculiarly Christian field of research.

Human Destiny

In his recent address before the Third Calvinistic Conference, Stoker described the current scientific outlook as one which “breathes meaning into energy, ideas into facts, truth into progress; which demands that all activity should serve a progressively advancing humanity; which cannot but generate a lively enthusiasm concerning the times to come, a future full of human greatness, human strength, human happiness, and human glory.” This evaluation is being illustrated most graphically to Americans today in a current best-seller: Human Destiny by Lecomte du Nouy. To what end humanity would be destined if this optimistic outlook is extended to its “logical” conclusion is described in the following excerpts from du Nouy’s book. “Man will prove that he is the forerunner of the future race, the ancestor of the spiritually perfect man, of which Christ was in a sense the premature example, by emerging victorious from the fight.” (p. 117.) “Every man must tend to approach, within the limits of his ability, the most perfect human ideal, not only with the selfish aim of acquiring peace of the soul, internal happiness and immortality through integration in the divine task, but for the purpose of collaborating with this task and of preparing the advent of the superior race promised by evolution.” (p. 235.) To borrow the criticism of a recent editorial in Life magazine: “du Nouy’s

See Waterink’s (op. cit.) quotations from vanden Horst’s Psychiatrie en Wereldbeschouwing.

notion of human destiny is a good deal more primitive than the discipline from which he derives it."
Nevertheless, the first half of the book is of interest because it presents for the lay reader a consider­able amount of scientific evidence from a wide variety of fields and the reader soon becomes aware how concretely this evidence falls into the familiar pattern of Biblical anthropology. The book should emphasize for those who read it that whereas the Calvinist can no more than the rationalist deny the substantiated facts of science and must in fact take this evidence into account with equal care in his world-and-life-view, he will nevertheless arrive at a different origin and destiny for man because his extensions of the data at hand are not based on fallible inductive processes but are correlated with a closed set of special revelations.\(^{15}\)

As underlined by H. H. Farmer in a recent issue of *Theology Today*, there are three positions which religion, and this holds for Calvinism, must guard itself against: (1) to be too accommodating to the claims and methods of science, (2) to ignore those claims and methods, (3) to assume an epistemological position (however correct) without thoroughly discussing it vis-a-vis science.

To adequately acquit oneself of the duty for the Calvinist intellectual necessitates an extensive critical analysis of the foundations of scientific knowledge and methods as well as their interpretation and extension in a theocentric system. It is obvious that this is no task for individuals working independently. Professor Stoker has already outlined some of the techniques which could be employed in an organized cooperative effort. Calvinist congresses of technical sessions, technical periodicals, etc. I should like to endorse an additional method which has occasionally been voiced and which has met with considerable success at some universities in the last decade: the establishment of an Institute for Advanced Study and Research in Calvinism, its purpose being the logical development of the Calvinistic principle of sphere sovereignty. Such an Institute would promote the advancement of Calvinistic thought beyond the present efforts which depend too largely on individual initiative. Such an Institute would give workers in numerous fields of study the opportunity for postgraduate

\(^{15}\) Neither the Roman Catholic nor the Protestant Liberal admit of this closed set of revelations. The former continues to augment the set by authority of the Church, the latter continues to delete from the set by authority of secular philosophy.

orientation in Calvinism on a level commensurate with their needs. Such an Institute would activate the development of first principles toward working programs in the politics, sociology, and psychology which are peculiar to the American scene. Such an Institute would integrate the efforts of Calvinistic philosophers and scientists, who now find little incentive for expression, with that of theologians. Such an Institute could form a logical nucleus, eventually, for a Calvinistic university.

**Conclusion**

This paper is intended as a first attempt at isolating some of the issues on which a Christian outlook is in danger of compromise by so called modern scientific orientations. They appear strongest in the abuse of the scientific method, in the philosophic extensions of indeterminism and discontinuity, and in the psychological implications of telefinality. The inroads on our thinking are much more subtle than that of "Origin of the Species" and consequently demand a more precise and more concerted effort than has existed to date. Certain directions and methods of inquiry seem clear but they require more concrete endorsement to become significant.

That the issues of science are never very simply resolved is illustrated as much by the fact that Calvin himself, some fifty years after Columbus' voyage, was still vehemently disparaging those who believed the earth to be round\(^{16}\), as it is by the number of books on the correlation of science and Scripture which are currently being published in good faith but which are wholly unacceptable to the thinking individual either from a scientific or a religious point of view.\(^{17}\) It is always well to remember that the account which science keeps of the world is far from closed and that often a hiatus must be bridged temporarily by speculation. Yet you may jump to the conclusion that the universe is an eternal machine which never wears out and which in the Day of Judgment will be arrested by the Almighty hand of God,—but you may be no more right than the man who thinks it is like a fire smouldering beneath the surface which on that Day will burst into full flame,—or like a tree which dies by imperceptible degrees.

\(^{16}\) *Institutes*, I. v. 11.

\(^{17}\) e.g. Rimmer, H., *Lot's Wife and the Science of Physics*, 1947.


A young man stood facing his career and he saw it as a journey that stretched out before him, far into the purple distances of the future. The country through which he was soon to travel looked beautiful and promising. He had yet to learn how much of that beautiful landscape was an insubstantial mirage, compounded of nothing more than the heatwaves shimmering up from burning sands, meeting scorching sunlight.

To him, it was all a glorious reality that he would presently seize in his two strong hands and mold to his heart's desire. He went to school and steeped himself in the learning and wisdom of the ages and it seemed to him that life's reality would be found in gaining information, in learning the secrets locked up in the universe, in pondering the questions of the philosophers. But he soon found that with all their learning, scientists and philosophers could not arrest the inexorable march of the years which bore them along in their columns and dropped them at last off the edge of the horizon into the finality of death. He found that with all of his learning and thought and invention, man stands as a babe before the colossal and primary issues of life. He saw the world's highest animal, the final product of evolution, the very crown of all living things, stand cowering before the unknown powers inherent in the smallest unit of matter, the atom, powers which he can unleash to his own destruction but which he cannot recapture and tame to his own salvation.

Pure science and education prove a mirage melting before his eyes.

The young man springs from the realm of the intellect to that of the emotions. He will find his ultimate satisfaction in human love—the love of wife and children—the security of Home will still the troubled tumult in his breast. For a time it seems that it will. But there comes the time when his family feels the pressure and tensions of modern successful life and the wife brings suit for divorce, her fluttering romantic attachment for him having fled. His daughter loses her soul and debauches her body in the mad-cap rush of gay society. His son, the joy of his heart, the pride of his life, is carried away, a mangled corpse, off a distant battlefield—just one more to pay the price demanded by the whispering dervish, the holocaust of war. He stands, our young man no longer young, the frost of the years touching his temples, holding the yellow telegram of the war department in his hand. With the other hand he reaches out, gropingly, falteringly, as though to seize something, but there is nothing. Once more, he had tried to take hold of a mirage.

To drown his grief he plunges into the marts of commerce and builds up a tremendous fortune in money and securities—driven by that same inner compulsion—to find security. With wealth comes notoriety. He is the lion of every social event, the most sought-after guest in a lively money-making crowd. Under the pressure of work and sleepless, carousing nights he becomes reckless and his financial sagacity becomes cloudy and the graphs in his office run down, down, ever closer to the red area below.

There comes a day when we see a shabby hulk of a man shambling along the street. The face is strangely familiar, although it hangs in folds across his cheek-bones. His eyes are dull and unseeing. A dirty stain trickles from the corner of his slackened lips. In the faded, bleary eyes, we read a message: life has been one vast mirage.

The shabby stranger slumped upon a nearby doorstep, his face fell between his hands, his body drooped upon his knees.

From behind him, a song floated through the open door.

"Then ... then, shall the righteous shine forth in their Heavenly Father's realm. Joy on their heads shall be forever lasting, and all sorrow and mourning shall flee away forever."

Slowly, the old vagabond raised his head. That song, as though borne on angel wings, swept into that hungry, thirsty, desert-driven, disillusioned, mirage-bewitched soul and where it went, ringing, singing, it brought peace, abiding security, unending satisfaction. For the first time in his life's pilgrimage, that man knew what it means that "God maketh the mirage a pool." This was real treasure that would not evaporate at his approach. He knew. For on that day he arose, drawn irresistibly into the cool depths of the church. At every step he half-expected the song to cease and find himself once more a despairing wanderer, pounding hot streets with aching feet. But the song did not cease and it is ringing still, now soundlessly ringing on and on, like an echo that cannot die, in the redeemed soul of one of God's desert sons—God—who maketh the mirage a pool.

—Ala Bandon
Dr. Clarence Bouma, Editor  
THE CALVIN FORUM,  
Calvin College and Seminary,  
Grand Rapids, Michigan.  

Dear Dr. Bouma:  

It was most refreshing to read the editorial of Prof. Radius in the December issue of THE CALVIN FORUM concerning recent developments in medical thought and practice with respect to "psychosomatic" medicine. Much has been written and said about this subject in medical circles, but this is the first comment I have read on it in a Christian publication. Christian physicians, particularly those who have received their medical training in recent years, have been exposed to much discussion and opinion on the importance of the psychosomatic approach. In spite of the fact that by definition the term "psychosomatic" means "soul-body" the approach in worldly circles is often entirely materialistic. Thus it is difficult for the Christian physician to form in his own mind a clear concept of the subject. I myself have been struggling with this matter and have done much thinking and a fair amount of reading about it. Perhaps I can amplify Prof. Radius' remarks by commenting briefly.

The term "psychosomatic" implies an interrelation between the mind, or soul, and the body. Psychosomatic medicine then is medical diagnosis and treatment which takes into consideration the whole man. In analyzing just how this operates in practice, we can break down the mind-body relationship in three ways:  
1) Physical diseases causing mental illness.  
2) Mental illnesses causing physical disease.  
3) Physical and mental illness existing in the same individual apparently independently of each other.

The first of these groups includes a large number of conditions of the nervous system producing temporary or permanent changes in the brain resulting in the production of a psychosis or degenerative process. Examples are cerebral hemorrhage, trauma, infection of the brain or meninges, and tumor. Conditions present in other parts of the body such as severe infection, heart failure, liver and kidney diseases, may also produce profound changes in mental functioning.

The second group has come into prominence in recent years, and is by some considered the only group to which the term "psychosomatic" can be applied. Here belong that large group of so-called "functional" disorders in which bodily symptoms are prominent without evidence of pathological process in the organ to which the symptom is referred. Examples which may be cited are palpitation of the heart, dryness of the mouth, choking sensations, stomach and bowel disturbances, certain headaches. Many of these are the symptoms of anxiety, and of certain other emotions. Included in this group also are certain disease conditions where definite pathological alterations may be demonstrated in various organs, which are believed to be the result of certain emotional tensions, themselves unconscious. Examples prominent in modern medical literature are peptic ulcer, bronchial asthma, and hypertension.

The third group includes any physical disease and any mental disease which may accidentally coexist. For example, a patient with schizophrenia may develop appendicitis, and a patient with a fractured leg may develop a manic reaction. This group is a fruitful field for study as to cause and effect, particularly with relation to the mental effect of a bodily disease. The man with a fractured leg may subconsciously interpret this as some kind of destructive attack on his person, and react by a violent psychosis. There are similar cases in any hospital practice, and they afford an excellent source for the accumulation of data regarding the symbolic meaning of physical illness to the patient's personality structure. Cases of this type also call forth all of a physician's skill in their management, as they are difficult yet gratifying to treat, since they usually respond readily to proper psychiatric care.

A good opportunity exists for any physician to study the relationship of emotional problems in the lives of his patients to their physical illness. Worries, fears, and anxieties, even though unexpressed, are often significant factors in determining the rate of recovery or even the outcome of an illness. Furthermore an attack of illness may be precipitated by a seemingly trivial occurrence which on further study is found to be in some way symbolically related to early experiences particularly damaging to the patient's personality structure.

It is important to realize that physicians are giving the best treatment when they consider all the factors, physical and mental, which contribute to the patient's illness. The so-called "bedside manner" is not enough, and the kindliness and personal interest of the old-fashioned family physician are not enough, although they are highly desirable qualities. All the diagnostic and therapeutic skills of the physician must be brought to bear on the emotional aspects of the patient's illness. Even the simple incision of a boil may be interpreted by a fearful patient as a threatening attack.

The Christian physician is in a unique position to carry out his duties in a full-orbed manner. Life to him is always a more sacred entity than to the physician with the purely materialistic approach. Whatever he can do to help assure the Christian patient a healthy mind in a healthy body, a "well-adjusted personality", is of positive aid in helping that person fulfill his Christian duties here on earth. Furthermore, he has something real to offer the Christian patient suffering from all sorts of fears, delusions, anxieties, and their bodily effects. Too often the patient is relieved of one set of disabling symptoms only to have them replaced by a group of unhealthy and ill-chosen attitudes and activities under the guise of a cure. The Christian physician is frequently in a better position even than the pastor to give wise and Godly counsel to minds and bodies in distress. There is something about the way a patient regards his physician which makes a few well-chosen words reach closer to the soul than a volume of sermons. We all recognize the value of the medical missionary in our efforts to spread the gospel.

It is the duty of the Christian physician to acquaint himself with the researches of medicine and psychiatry into the emotional elements of illness. This is not an easy task, for it involves the study of modern psychological concepts, with their careful evaluation in the light of Scripture, and a diligent watchfulness that they are not misapplied. It would be a wonderful thing if a Christian physician or group of physicians would work out with the aid of Bible scholars a "Christian psychosomatic approach" and make their researches available for the use of other physicians who are earnestly trying to do their duty to give wise Christian counsel to their patients. Perhaps this will have to wait until we have a Christian University with its own professional schools, which are staffed by the best minds in the Church, carrying out research and teaching programs from a positive Christian point of view.

Fraternally yours,

LOREN T. DEWIND, M.D.
ETHIOPIAN LETTER

Ethiopia, 12/14/1947.

Dear Dr. Bouma:

It was a privilege to hear from you and we are happy to comply with your request for some correspondence from Ethiopia. At present we are trekking to Maji near Lake Rudolph to determine whether we can open a new station there. Since we do not have the traveling comforts here which you have in America, I shall have to limit this to an introductory letter hoping later to give you a more historical and detailed account of the religious background of Ethiopia, which is full of interest and closely tied up with the state.

Some attention has recently been drawn to Ethiopia through the articles by Mr. Temple Fielding in the Reader's Digest and Saturday Evening Post. Indeed this is a land of unsurpassed natural beauty and grandeur. The mountains are rugged and even very formidable when one is faced with the problem of driving a vehicle over them and through the 'pathless wood'. It is these mountains and the rugged terrain which enabled Ethiopia to remain an isolated nation within Africa for many years, and which, until the Italian invasion in 1936, allowed it to be one of the two nations in Africa which was able to retain a complete independence. It was so isolated in fact, that many legends arose about this mysterious land.

Not only did these mountains prevent hostile nations from entering Ethiopia, but they prevented and still do seriously impede the communication between the people within the land. The inhabitants of one section know little or nothing about the inhabitants of areas only a little distance away. There are even today areas about which little is known, where few strangers have entered, and where, when one does enter, the inhabitants hide within the forest.

As natural result of this isolation there is the lack of knowledge and progress and little or nothing is known about the conditions of the regions beyond their own little area. In such chaotic times as exist in the world today, one is almost apt to envy these people who know nothing about the Atomic Bomb, Bacterial warfare, or the Iron Curtain. In areas accessible to the outer world such as the capital, Addis Ababa, advancement is more rapid and one finds considerable civilization. The Emperor, Haile Selassie, King of Kings and Lord of Lords, is conscious of the need of his people and desirous of bringing the advantages of civilization, especially education and public health, into the country. But in the interior it is an entirely different world, and is there where most of the help is needed. Imagine living in a place where the nearest doctor is 6 days' travel away!

What is more important is that because of the isolation in these areas little is known of the Christ as the Bible presents Him, and little is known of salvation or the Christian way of life. It is, of course, this result which we as His ambassadors are primarily concerned with, and it is the knowledge of Him which is the great hope, not only for the future of this nation, but of all the nations. Not only the knowledge but the influence of His Spirit in the lives of men. This influence is missing, here in man untouched by civilization, there in the outside in so-called civilized man. One has never known, the other has known and rejected.

But there are areas here where they have heard, and searched the scriptures and were found of Him, who in turn went to others. This was blessed by the Spirit in no small measure as is evidenced by the fact that there are now fourteen large congregations, young but active and healthy, following the Way.

These were started and organized to a great extent by the natives themselves during the Italian occupation when Catholicism was persecuting them and tried in vain to stamp them out. Led by a blind pastor, the only active ordained minister, who first came to the mission in 1921 as a beggar, they grew and expanded. Though in prison oft, scourged and tortured, God enabled him to bear up under it all and to be saved by minutes from the firing squad to later continue the work of his Master.

I must close. We have literally a 'big river to cross' and no bridge. It is about four feet deep and we must drive through it. Yes, impossible, but it has to be done. It'll probably mean taking the motor apart on the other side to get the water out, but such is life in Western Ethiopia. The work must go on and we are confident that He will help to the uttermost.

If I may, I shall endeavor to send in the next installment after our return to the hospital and home.

Yours,

F. W. BEN DULK, M.D.

CALVINISTS IN NORTH IRELAND

15 College Sq., East, Belfast, North Ireland, 10/12/47.

Dear Dr. Bouma:

In the early 17th century, Flemings and Frenchmen entered Ireland, and settled in Dublin, Limerick, Belfast, and other towns. These men left their impression upon the religious and industrial life of the country. Many today who despise what they term 'the old Calvinistic ways', forget how much they owe to the sturdy Calvinists who brought prosperity to our shores.

As the persecution of the Huguenots in Europe increased, more and more of them fled to England and Ireland; carrying with them their religious convictions and their enterprising business methods. Not only did they prosper in this island, but they brought prosperity to thousands who were willing to learn and work.

When the despots sword and the bigot's torch,
Had driven him forth to roam,
From village, and farm, and city, and town,
He sought our Island home.

And store of wealth and a rich reward
He brought in his open hand,
For many a peaceful art he taught,
Instead of the fireman's brand.

Dr. Samuel Smiles in his work, The Huguenots in England and Ireland, quoted from a writing by Sir Henry Sidney (1590) —"I caused to plant and inhabit there about fourtie families of the Reformed Churches of the Low Countries, flying thence for religions sake, in one ruinous town called Swords [near Dublin—L.]; and truly, sir, it would have done any man good to have seen how diligently they wrought, how they re-edified the quite spoiled old castell of the same town, and reparied almost all the same, and how godlie and clearly they, their wives, and children lived. They made diaper and tickes for beddes, and other stuffes for man's use; and so excellent leather of deer skynnes, goat and sheep fells, as is made in Southwarke" (p. 115).

The south of Ireland received a number of refugees, who established the manufacture of poplin in Dublin, and lace and gloves in Limerick, which were to become world famous. They had three congregations in Dublin, one was Episcopal, being attached to St. Patrick's cathedral, and the other two were Cal-
vinistic. But in many parts of southern Ireland the Huguenots met with open hostility, especially from the Roman Church. The Church that drove them from Europe, did not welcome them to Ireland.

It was in the north of Ireland, however, that the Huguenots made their greatest impresssion. Here they joined hands with the Scottish Calvinists who fled during the Stuart persecutions in Scotland. The refugees settled very strongly around Lisburn, a town some ten miles southwest of Belfast; here they commenced the manufacture of linen, which is still one of Northern Ireland's greatest industries. Linen manufacturing was extended to Lurgan and elsewhere; and flax was grown all over the province. Many of these French refugees held tenaciously to their religious beliefs; in Lisburn they maintained a Huguenot church, bringing over pastors from France. Northern Ireland prospered rapidly under the Huguenot influence, and the great Reformed doctrines were propagated throughout the province.

In the south the result was very different; outside Dublin and Limerick the Huguenot influence dwindled rapidly, and even in those cities the influence exerted was comparatively small. In the north, however, the whole life of the people was affected by the impact of the settlers. But it must be remembered that the northern province of Ireland, Ulster, is only a small part of Ireland. Geographical Ulster is composed of nine counties; today political Ulster is composed of six counties, the other three being in Fermanagh and Cavan. Many counties in Ireland, so that less than one-twentieth of the country really derived lasting benefit, spiritual and material, from the Huguenot settlers. I may point out here that the section of geographical Ulster where the Huguenot influence was strongest, is roughly the same as political Ulster, or "Northern Ireland".

Dr. Smiles had good reason for commenting—"It is to be regretted that the industrial settlements of the refugee French and Flemings in Ireland, were generally so much smaller than those which they effected in different parts of England—otherwise the conditions of that unfortunate country would probably have been very different from that in which we now find it. The only part of Ireland in which the Huguenots left a permanent impress was in the north, where the branches of industry which they planted took firm root, and continue to flourish with extraordinary vigour to this day . . . One has only to look at Belfast," he continues, "and the busy hives of activity in that neighbourhood, and to note the conditions of the northern province of Ulster—existing under precisely the same laws as govern the south,—to know how seriously the social progress of Ireland has been affected by the want of remunerative employment which the refugees were always so instrumental in providing . . . " Since Smiles wrote (1889) the political complexion of Ireland has changed, but Protestant Ulster still leads the way, by a very long distance, in industrial development and social services.

The tragedy is that the vast majority of Ulstermen are ignorant of their indebtedness to the Calvinists who laid the foundations of Ulster's prosperity. They celebrate the famous battle of the Boyne (1690), but forget the part played by the Calvinists in that great battle. The battle of the Boyne was a turning-point in Irish history, and one that Irish Protestants will never forget. Shortly before it, William of Orange assembled in north Ireland an army of 36,000 men, composed of English, French, Dutch, Danes, and Germans. They were to meet the Roman Catholic Irish and French forces of James II. The Huguenot regiments were stirred to action when they learned that every soldier of the opposing army wore "the white cross," which had marked the assassins of their forefathers on the night of St. Bartholomew. After severe fighting, the forces of William triumphed, and the Jacobite forces fled south towards Dublin. Had the Roman Catholic forces won, the course of history in Ireland would have been very different, and the Huguenots of Ulster might well have had to flee again.

Dr. Letabliere, Dean of Tuam, left a long list of French refugees in this country, giving their professions. He mentioned nineteen ministers of Calvinistic congregations; they were: Pomere, Daresier, Delagalmire, Baligeux, Ducasile, Hany, Viridet, Cartie, Roitblere, Durand, Pallier, Ostervold, Caulard, Ladouespe, St. Ferall, Desvories, Bonneval, Levalde, Jusy (Dies).

Among the Irish notables of Huguenot descent, we must not overlook the illustrious Archbishop Richard Chenevix Trench, of Dublin. Archbishop Trench, famous for his notes on the Parables, Miracles and Gospels, and for his poetry, was a great-grandson by the mother's side of Rev. Philippe Chenevix who fled to this country; and by the father's side was a descendent of the Trenches or De la Tranches. He was, therefore, doubly a Huguenot by descent.

Daniel De Foe was descended from the Huguenots, and the real patronymic of De Foe appears to have been De Foy or De Foix. The name was changed to suit English pronunciation. Ireland was enriched in the spheres of medical science, chemistry, literature, law, industry, and religion by the Huguenot influx.

Today we hear about the "Irish problem". To my mind the "problem" was solved by partition. Oil and water never mix. Partition was necessary in India, and seems to be in Palestine.

So in Ireland I believe partition to be the remedy under present conditions, and we have it. The people of Northern Ireland are really a different people, with different traditions, different religion, and an entirely different outlook. They could never go under a Roman Catholic government in Dublin.

There is, however, a very acute "problem" in this country. The Roman Catholic Church is working ceaselessly to drag Ulster under the tricolour, and under the Pope. That is the problem. The Papacy is not content to leave things in a peaceful condition, instead by cunning and lying propaganda at home, and especially abroad, they are endeavouring to abolish partition, and inflict their will upon the Protestant section of this island. When the Huguenots settled in southern Ireland, the Roman Church did not want them; now seeing the prosperous province of Ulster, the province where the Huguenots were welcomed, she regards it as a ripe plum, and is striving to pluck it.

It would be an evil day for Ireland, for Ulster and Irish Calvinists if they ever succeeded. Without bitterness we pray for their frustration.

Yours in His Service,
FRED S. LEAHY.

NETHERLANDS LETTER

Groningen, Holland,
December 31, 1947.

Dear Prof. Bouma and FORUM Readers:

I HAVE just finished my sermon for this evening, and now there is an hour left before the service to satisfy a long cherished desire to function as your correspondent from the old country.

When I look back upon the year that is past, I rejoice first and most of all in the fact that I have learned to know your life in Grand Rapids better than ever before. It is a source of great satisfaction to me that I might experience such fine hospitality in your group and especially from your editor-in-chief, that I might observe your church life for some time, and that I was privileged to make the acquaintance of so many brethren in both the Christian Reformed and the Reformed Church. All this fills me at this time with a sense of joy and gratitude which is greater than I can express.

The one thought which stands out in my mind as the precipitate of all this wonderful experience of mine is the great need of promoting in every way possible the closer affiliation of all churches of the Reformed Faith. We on our part are very deeply interested in the strengthening of this contact. May I give you a striking proof of this? Recently I wrote a
little article for two of our religious weeklies, Gereformeerd Weekblad, and Belijden en Beleven, in which I raised the question whether there were any who would like to exchange their copy of their religious weekly with some American or Canadian reader. At the time I made mention of two English and one Dutch paper, viz., of the Church Herald and The Banner, and also of the (American) De Wachter, still edited in the Dutch language. I was curious to know what the response would be. I wish you could have seen the stream of letters which began to flow and which has hardly stopped even now. Hundreds upon hundreds were eager to exchange in order to become better acquainted with church life on the other side of the ocean.

I sincerely hope that you people will show equally great interest on your part. When your church papers will announce this plan I sincerely hope you will promptly drop a line to the party which in your country will be designated for this purpose. I have asked my good friend, the Rev. J. Gritter (805 Grandville Ave., SW, Grand Rapids, Mich.), to take charge of this in your country. As soon as I receive the names and addresses from him, I hope and trust there will be just as many as I have received here, so that the interested parties on both sides of the ocean can be satisfied and in this way mutual information and regard may be fostered and promoted. I have carried out this plan on suggestion of a group of ministers whom I met in your country. And so, dear friends, do your part to indicate which church weekly you would like to offer in exchange. I noted that there were quite a number among my Dutch correspondents who were still interested in receiving De Wachter. Hence you, subscribers to De Wachter must remember that you are included as well.

How necessary it will be to stand together and make a united front rather than to stand alone and isolated in the great spiritual struggle before us. Dark powers are looming upon the horizon and only when we stand shoulder to shoulder will we be able to resist them. This also was the motive for my suggesting this exchange in our religious press, and I trust this will also be true of you in case you respond to the call.

The Church Schism

Looking back for a few moments again upon the year which is past, I can say that it was a much more peaceful year for us as a Church than the preceding one. Despite the persistent efforts of Dr. Schilder and his supporters, the schism has practically made no headway this past year. On the other hand, efforts at reunion have made no progress either, despite the urgency with which the matter has been presented by our Synod. This is very regrettable. The Schilder-group refuses to have any oral communication with our group. They are only interested in the exchange of written communications which they then give wide publicity in the religious press. Of course, we on our part would have no objection against such written exchange of views and opinions, provided these would also be supplemented by oral communications and interviews. We could present a joint-report in written form for the press of each such oral conference. But even this the Synod of the Churches "maintaining Article 31" (as they call themselves) are unwilling to do. This is very, very sad, indeed! Perhaps all we can do is to wait until the embittered spirites have calmed themselves.

Meanwhile something else has come to light during the past year. Our dissenting brethren wish to carry through their separation from us also in the realm of Christian political action. As most of you know, we have for many years had a Christian political party known as the Anti-Revolutionary Party. In this party brethren of various denominational affiliations cooperated. Until now there had never been any objection raised on the part of the leaders of the Schilder-group against such co-operation of members of different church groups in a Christian political party. Unitedly we stood against a common political foe. But now it is becoming apparent that they refuse to cooperate in a Christian political party with Reformed people who, as they say, have put them outside of the Kingdom of God—and this despite the fact that not one of them has been ecclesiastically excommunicated. True efforts are being put forth to avoid this catastrophe, but it almost seems as though nothing can withhold the brethren of Article 31 in their insistent desire to stand by themselves. Perhaps this split will be carried through also in the field of Christian social action, in the Christian daily press, and in the sphere of the Christian school. Who knows what the New Year will bring us on this score!

If there were only some power that could make them see that all this affords joy and satisfaction only to the enemies of Christ. True, there are a number of people in the group which names itself after Article 31, and even a large group, who have no desire to go this length. But these people are silenced by accusations on the part of the extremists that they are inconsistent, that they take a weak stand, etc. In such a situation the most radical usually gain the upper hand. How I wish that the brethren of the Churches in America, and in South Africa as well, who before long expect to meet at the Ecumenical Synod in Amsterdam (or, for that matter on some other occasion) might succeed in calling a brotherly halt, yea, could it be, to bring us together again! What a blessing that would be. I hope you will give this matter your serious thought, my dear reader, and that your prayer might ascend in our behalf that another spirit might take possession of all of us, but—even though it may sound a little strange—especially of the brethren of Article 31. We do not want this break to be carried through, absolutely not! We want the very opposite, viz., to confer with one another, in order to pave the way for a return.

Holland and Indonesia

As far as our nation is concerned, this has been a very difficult year. True, we had food (though very little fat), and there was a little fuel, and also some textiles, but the need of our country was desperate nevertheless. The Indonesian problem has not yet been solved; in fact it has been complicated through the interference of UNO. The UNO has nothing to do with this internal affair of the Dutch government. In fact, we ourselves were making nice progress in the direction of a solution, and then the UNO spoiled the broth. During my American visit I noticed that you people do not have the correct view of the Indonesian situation and that most Americans labor under the mistaken impression that we wish to oppress the millions of natives in Indonesia!

The facts are quite the reverse. We are interested in giving them independence and we are interested in saving them from their oppressors. These oppressors are the rulers of the "Republic," the Japanese-minded Soekarno and his followers. Would that the eyes of America might be opened to the real dangers which threaten in our archipeligo. Soekarno is the tool of the most radical group, which in the last analysis means the Communists. Must these become the leaders and rulers on the Dutch East Indies? If and when it comes to that, America will have only regrets that it cooperated to establish that sort of regime. The Reds in our own government are invariably the group which defends and protects the leaders of the "Republic." Also the Roman Catholic group in our government is beginning to see the light and to realize that things cannot go on like this much longer.

Millions have perished by the robber tactics of the so-called Republic. I wish I could show you the letters which I constantly receive from my own boys who are under arms and fighting in Indonesia. They give us a truthful picture of conditions there. They tell us of the attitude of the people who were liberated by our forces before the UNO interfered. They tell us of the terror of the Soekarno forces. The natives rejoiced that finally the Dutch came to set them free. Those are the facts. Let no one deceive you. Our own government is too much controlled by the Red group at present to be able to make final disposition of the matter. Our war-time Prime
Minister Gerbrandy, who lived in London at the time, is going up and down the country at present to open the eyes of the people. They even refused him the right on one occasion to speak over the radio! The red crowd which is in the seat of government at present was displeased apparently to have him state the case so clearly and openly as he did, Frisian that he is! But I must close. You see with what cares we are closing the Old Year. May God grant us and the entire world a blessing in the New Year. My sincere good wishes to all of you, my dear readers!

Most cordially yours,
PIETER PRINS.

H.W. Mesdagplein 2,
Groningen, Netherlands.

CONFERENCE ON ATOMIC ENERGY
Rotterdam, Holland,
January 8, 1948.

Esteemed Dr. Bouma:

I PRESUME you will be interested in the conclusions reached at a recent Conference on Atomic Energy which was held among Dutch Calvinists. This was a joint meeting of two learned societies, the one the Society of Calvinist Lawyers, whose President is the well-known Professor Pieter S. Gerbrandy of the Free University's Law Faculty and war-time Prime Minister of the Netherlands in London, and the other the Christian Society of Scientists and Physicians in the Netherlands, whose President is Professor G. J. Sizoo of the Natural Science Faculty of the Free University.

The conference took place at Amersfoort on the 15th to the 17th of November, and was entirely devoted to the discussion of the problems raised by the discovery of atomic energy. Professor Sizoo enjoys an international reputation as an authority on the particular subject of this conference.

Four addresses were delivered as follows: Dr. D. J. Lock spoke on "The Military Aspect of Atomic Energy"; Dr. C. C. Jonker spoke on "The Economic Aspect of Atomic Energy"; "The International Aspect" was discussed by Dr. Gezina H. J. Vander Molen; and the undersigned spoke on "The Ethical Aspect of Atomic Energy". [Dr. R. Schippers, the writer of this letter, is a Doctor of Theology and a pastor of "de Gereformeerde Kerken" in Rotterdam.—EDITOR.]

The following conclusions were adopted, which summarize much of the discussions on the subject:

1. The spiritual background for the understanding of the atomic problem must be sought in the disrupted state of human life which has its origin in the sin of man. The efforts of mankind to have dominion over nature without respect to the observance of the laws of God were originated by the Fall of man. The curse of God which came upon creation because of original sin rests also upon the dominion of man over nature and is the occasion that this dominion may become a calamity instead of a blessing to mankind. As long as God in His mercy preserves this broken world, so long believers are called to carry out the charge entrusted to them to labor for the upbuilding and for the salvation of the world, to preach the redemption by Jesus Christ and obedience to the law of God.

2. The possibilities opened up by the development of atomic energy are of great importance for social life and for warfare, but these have their limitations. These natural limitations are found in the relations which by the will of God are established in creation.

3. The development of atomic energy can, beside other forms of production of energy, be of considerable importance to economic life. It may both directly and indirectly make its contribution to the physical and social well-being of mankind. Hence co-operation towards the development of this valuable asset of culture is justified.

4. The atomic weapon itself does not bring about any essential change in warfare. However, the extent of its destructive power is so great, that it is not possible to restrict the force of arms in atomic warfare to purely military objects. Utilization of the atomic weapon will inevitably cause large scale injury to the civil population. As an after-effect of radioactive rays the life of survivors in warfare may be injured for a longer time. By reason of this exceptional character, international control and inspection of the atomic weapon is imperative. The prohibition of the atomic weapon without international control must be rejected as absolutely ineffective in view of former experience with similar prohibitions.

5. The application of atomic energy for peaceful purposes leads inevitably to the possibility of preparing for military applications. On this ground also, the production and use of atomic energy for peaceful purposes comes within the scope of international law, and should be placed under the supervision and inspection of an International Organization.

6. National sovereignty is not a legal ground for the repudiation of international control over atomic energy.

7. Employment of the atomic weapon is permissible exclusively in the service of justice and for the maintenance or restoration of international legal order, and even then only as an ultimate weapon or reprisal.

8. The tragic seriousness of the atomic problem must serve to prompt all nations increasingly to exert all their efforts to find a peaceful solution of their international differences in obedience to the ordinances of God, which demand righteous justice also for the intercourse between the nations.

This is a summary of the conclusions reached. According to present plans these addresses will be published toward the end of March in a special number of the periodical, Gelooen en Wetenschap (Faith and Science). If at all possible I will then send you a copy of this issue. At any rate you will receive a reprint of my own address.

May I say in closing that I am a deeply interested reader of your CALVIN FORUM. Especially your book reviews are very interesting to me.

With warmest greetings in Christ,

R. SCHIPPERS.

A SERIOUS THREAT TO RELIGIOUS LIBERTY

WITHIN recent months there has appeared a great deal of writing in the religious press, dealing with various aspects of the defense of Religious Liberty. Some months ago attention was concentrated on the unfortunate situation of dissenting groups in countries where Roman Catholicism is legally dominant: the treatment of Protestants in Latin America and Spain raises a question concerning the good faith of Roman Catholic champions of "religious liberty" in this country. More recently, there have been several cases of importance in this country—in which the triumph of Roman Catholic interests has produced abridgments of the traditional separation of Church and State in the matter of public education. In most cases here and abroad the argument has centered about the use of governmental agencies or public services by religious interests.

There is another and equally traditional side to Religious Liberty: the prohibition against governmental interference in matters of church polity. This principle has recently been seriously jeopardized by a civil case in a court in Wooster, Ohio, in which the elders of the Helmuth District Amish Church were fined for exercising an ancient practice of church discipline. The facts, which attracted the attention of the amused secular press, but have to date received all too little attention in the religious news, seem to be these: an Amish farmer, Andrew J. Yoder, broke discipline and transferred to a liberal congregation in order to buy an automobile. The Amish elders brought action against him within the congregation, operating as they have for centuries on the terms of the Dortrecht Confession (1632):

"If any member is so far fallen as to be separated from God consequently rebuked by and expelled from the church he must also, according to the doctrine of Christ and His apostles, be shunned and avoided by all members

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of the church so that we may not become defiled by intercourse with him and partakers of his sins, but that he be made ashamed, affected in his mind, convinced in his conscience and thereby induced to mend his ways."

Mr. Yoder brought a suit in civil court for $40,000 damages, saying that he "was made to feel like a dog" by his neighbors. The court awarded $5,000.

The use of the Ban is based on Matthew 18, and has an ancient and active status in sectarian Protestantism. Those free religious associations which broke away from Luther and Zwingli and Calvin at the time of the Reformation took their stand that the Magistrate has no proper function in matters of church polity, and introduced church government and discipline by the congregation. Most groups descended more or less from the Anabaptists have simply "set back" the erring member from Communion; a few, including the Amish, have practiced avoidance as well ("mitting"). In either case, our lack of sympathy for technological primitivism should not close our eyes to the fact that a matter of internal church discipline was involved and that this was never properly before the governmental authority.

As Paul Erb, Editor of the Mennonite Church organ—The Gospel Herald, has very properly remarked, the principle of separation of Church and State "should make any court recognize that it has no jurisdiction over internal church affairs." "No one has a civil right to do business with a person who does not want to do business with him." The prohibition against governmental meddling in internal church affairs is even more established in our understanding of Religious Liberty than that a religious body may not "meddle in politics".

Dr. Clarence Bouma, in a recent editorial in The Calvinist, very succinctly summarized the free church view when he said: "A church without church discipline is no church." In the opinion of the present writer the primary weakness of the churches in America is their lack of theological and ethical integrity, which can only be guaranteed by an active church discipline. The decision of the court at Wooster, Ohio, not only constitutes a serious abridgment of Religious Liberty, but if allowed to stand, remain a standing threat to those congregations which maintain their integrity by church discipline.

Some churches, including the Christian Reformed, drop all matters of church discipline if a member requests to have his name removed from the rolls. The evidence of the Wooster trial is not clear at this point. However, the unfortunate aspect of the matter is that the Amish will not appeal their case to a higher court—which would undoubtedly re-affirm the traditional American position and deny that the case was ever properly in the courts at all. An interesting sideline is that even more liberal Mennonite congregations forbid going to the law in one's own case, and Mr. Yoder may have broken his own rules of association when he took the matter to court. In any case, it seems imperative that persons concerned for Religious Liberty and organizations dedicated to its preservation should interest themselves in the matter and plan an appeal. Now is the time for such an action.

FRANKLIN H. LITTLE
Lane Hall, University of Michigan, December 3, 1947.

### Book Reviews

**BARTH, BRUNNER, AND VAN TIL**


In this book Dr. Van Til presents the most searching criticism of the dialectical theology of Barth and Brunner that has yet appeared in the English language. He seeks to uncover the epistemological sub-structure of the dialectical theology in the conviction that it will account for the divergences from the Classic and particularly from the Reformed Faith that mark the thought of Brunner and Barth. Van Til contends that the source of the epistemology which forms their theology of the Word is to be found in the critical-dialectical philosophy of Kant and his successors Hegel, Kierkegaard, Husserl, and Heidegger. Accordingly, four of the earliest chapters deal with "Criticicism", "Dialecticism", "Urgeschichte", and "Existenz", and three of the later chapters indicate how the dialectical principle has determined their interpretations of "The Christian Church", "The Christian Life", and "The Christian Hope".

Kant offered his "Criticicism" as a solution to the impasse which the rationalism of Leibnitz, Spinoza, and Wolff, and the empiricism of Locke, Berkeley, and Hume had reached. Continental rationalism had concerned itself too exclusively with metaphysics, even boasting that it could predict reality—thus denying the value of science and the possibility of the emergence of the unique and the novel in history. British empiricism, on the other hand, had concerned itself too exclusively with discreet particularities, losing the possibility of knowledge, for, as in Hume, even the unity of the perceiving self was lost. Kant sought to relate the "universal" element of rationalism with the "particular" element of empiricism and thus make knowledge possible. This Kant accomplished by regarding ultimate reality, if not as irrational, at least as non-rational. The universal forms of reason are placed within man, and knowledge is achieved when rational man takes the brute facts of experience and gives them universal form by imposing upon them the rational categories of his own mind. Autonomous rational man creates his own knowledge, a knowledge which is without metaphysical validity, possessing only the limited validity of being "for us". Thus Kant maintained that knowledge is possible only when the irrational and the rational, the particular and the universal are kept in balance.

This equilibrium between universal and particular, subject and object, time and eternity, is maintained, asserts Van Til, by Hegel through his concept of Mediation, by Kierkegaard through his concepts of the Individual and the Moment, by Heidegger (and Kierkegaard) through his concept of Existenz, and reappears in the philosophy of Brunner and Barth, accounting for their peculiar epistemological constructions of faith and revelation. In so far I believe Van Til is essentially correct.

The influence of Kierkegaard upon the dialectical theology is ubiquitously evident. Brunner holds Kierkegaard in high regard, and Barth explicitly states that if he owes any debt to Kierkegaard it is to Kierkegaard's far-reaching insistence upon the qualitative distinction between God and man, between time and eternity. In his category of the Moment, his most basic category, Kierkegaard attempts to "define the intersection of time and eternity, i.e., to indicate the nature of the point where the world of God meets the world of man. Through the employment of this category Kierkegaard delivered against Hegelianism the most destructive criticism it has yet received. While Hegel defined his Moment so as to determine his Moment as always a past Moment, time as past time, and God as always behind the individual, Kierkegaard's Moment determines time, even past time (in the moment of decision) as future and God as exclusively in front of the individual. How this qualifies Kierkegaard's epistemology and its interpretations of faith and revelation is obvious.

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When it is understood that Kierkegaard’s Moment places God wholly “in front of” the individual, his construction of the Fall as a moment in the life of each individual, his short patience with infant baptism, and his discreet and almost complete silence on regeneration, election, and legal imputation becomes quite intelligible. For each of these factors represent a movement of God “from behind” qualifying the individual prior to his self-conscious existence. It is the same category of the Moment that determines his concept of revelation as the ever-elusive-factor, and his concept of faith as both risk and leap. The parallelism with the divergences to which classic orthodoxy most objects, Barth and Brunner’s Urgeschichte, “mythological” pretemporal Fall, Brunner’s denial and Barth’s reconstruction of election and reprobation, Barth’s repudiation of infant baptism, their constructions of faith and revelation and their eschatology, is both obvious and significant. Van Til is fundamentally correct in seeking the source of the divergence of the dialectical from the Classical-Reformation theology in their epistemological attempt to relate the world of God inaccessible to reason to the particularities of empirical experience.

In this disclosure lies both the merit and its degree of Van Til’s book. The uncovering of the epistemological pedigree which determines the divergences—which admittedly are many and significant—will not by itself convince the average reader that the theology of Brunner and Barth can simply be designated by the term “modernism”. The aptness of the term becomes even more questionable in the light of Van Til’s assertion that elements of this same Greek-Kantian epistemology, though in lesser and in varying degrees, can be found in Roman Catholic and Arminian theology and even in the thought of Abraham Kuyper and Herman Bavinck. If this be modernism it surely must be a new modernism, for unlike the type long current, it can save a soul and pluck a brand from the burning. Where the movement of the dialectical theology will end, no man knows, but for the present a different designation would be more apt.

I cannot escape the feeling that Van Til’s evaluation of the dialectical theology is determined by his own epistemology and therefore is not more charitable. The basic principles of his epistemology, the ontological trinity and the counsel of God, are frequently stated but receive no elucidation in this book. In his more recent book, Common Grace, it becomes more explicit. I have, of course, no controversy with his ontological trinity nor with his counsel of God. However, questions arise in my mind as to his epistemological usage of these doctrines.

Van Til alludes to Kierkegaard’s remark that one cannot prove the existence of a stone but only that an existing object. He goes on to assert that on the basis of the ontological trinity and individual existential particularity, the knowledge of God resides in the head of the existing individual. Van Til’s argument is that his own epistemology and the dialectical theology is determined by his own epistemology and the counsel of God.

The question remains: in how far was Kant wrong in his delineation of the limits of reason outside of faith and can these limitations be transcended epistemologically within faith? I am too fully aware of my own inadequacies to proffer an answer, and I have too great respect for Van Til to deny him the ability to give the answer, but until now it remains a question.

This is not meant to place any strictures on the value of the book. It is a good book, but it would have been a better book had it been a bit less ambitious. It would also be enhanced if the illustrations were re-worked so as to illustrate before one had grasped the main thought rather than after, and at some points it would be less disturbing were it clear whether one was reading the judgments or deductions of Van Til or the thought of Brunner and Barth.

JAMES DAANE.

Lafayette, Indiana.

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CHRIST AND ORIENTAL MYSTICISM

CHRISTUS EN DE MYSTIEK VAN HET OOSTEN. By Dr. J. H. Bo­


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HIS book on Christ and the Mysticism of the East is pri­
marily a book for those interested in Christian Missions.

Missions is first of all an enterprise which has the purpose to
lead souls to Christ and salvation, thereby to promote the honor
of our God and of His Christ. The study of the missionary
enterprise can be approached from one of several points of
view. The author of this book undertakes to examine the cul­
tural influence or lack of cultural influence which the pagan
religions have had upon their peoples and then by way of con­
trast to indicate the cultural advantages which the gospel of
Jesus Christ will have for them.

The special field which he investigates is that of Java, the
country where he has spent many years as missionary and as
teacher in a Reformed Missions college. Java, as we know,
has been dominated by the Hindu and Buddhist faiths and to
a lesser degree by the Mohammedan religion. These religions
have placed a stamp upon their communities, described by the
author as oriental mysticism. Java does not represent the
main current of any of these religions, but rather a side
stream. For this very reason the older cultural influences of
these ancient pagan religions linger longer here than else­
where, and the tide of the present-day forms of western cul­
ture such as secularism, atheism, materialism, and commun­
isn, and the Christian gospel have made less of an impact upon
the populace than in India. The author does entertain some hope
that the Christian gospel which is beginning to permeate that
society may yet leave permanent results, though he warns that
no one can predict what the outcome will be of the great crisis
which is now rocking Java and the whole of India.

After a brief account of the origin and the theological ideas
of the several schools of Hindulam and Buddhism and of Islam,
the author singles out for special consideration such basic
tenets of their beliefs as God in relation to the world, man as
a microcosm in the macrocosm, the world order itself, and
man himself in his origin, nature and destiny, and finally the
ideals of redemption. Each of these several topics he dis­
cusses at length with the insights of a scholar who has been
on the field and gained his knowledge first hand. Then after
discussing each of these topics in turn and noting the relative
good in them, he indicates in sharp contrast the correspond­
ing Christian views.

For those who are interested in the missionary enterprise
as it is developing in the Orient, this book offers clear and
penetrating lines for his thinking. The study of these basic
contexts presented in this volume will be rewarding indeed.

As the close of each of the seven chapters of the book are
notes in which the author refers to authoritative literature on
the subject. Interspersed throughout the book are plates illus­
trating features of interest in the Javanese religions.

H. H. MEYER.

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that volume has for a quarter century been the Diction­
ary of Religion and Ethics edited by Shailer Mathews and Ger­
ard Birney Smith (Macmillan, 1921). The present volume
supersedes that publication. Its editor, Vergilius Ferm, is de­
nominationally a Lutheran and professionally a teacher of
Philosophy at the College of Wooster.

For the production of this reference work Dr. Ferm suc­
cceeded in procuring the cooperation of about 190 scholars, many
of them Roman Catholic, others Jewish, most of them liberal
Protestants, and a sprinkling of conservatives. Each article,
even the shortest, is signed with the initials of its author. The
complete list of contributors, together with a legend for the
initials, is found at the beginning of the volume.

One turns to a work like this for quick reference and chiefly
for factual information concerning persons, events, and move­
ments, and for the meaning of terms. On the whole the reader
will not be disappointed when he uses this work for that pur­
pose. The theological standpoint of the author varies, but is
in the main of the liberal Protestant type. However, even many
articles on theological terms are chiefly historical and informa­
tional, as they ought to be in this kind of a work. The article
“Christianity” is an exception and quite disappointing. It is
from the pen of John Wright Buckham, the well-known Personal
Idealist. The method of making free use of Roman Catholic writ­
ers results in the prevalence of this theological point of view in
a number of articles. If there is a Protestant viewpoint in the
encyclopedia, no one would learn it from this Encyclopedia. The only article on
the subject presents the Roman Catholic view and, in true
Romanist fashion, does not so much as refer to any other view.

As to organization, a unique feature of this one-volume ref­
erence work is the listing of all Buddhist, Chinese, and Japa­
nese religious terms together, each in an article of its own.

These terms are then defined and listed alphabetically under
such a head as “Buddhist Terminology,” etc. This calls for a
system of cross reference, but all such terms are not in every
case repeated in the main body of the work. This is not a
practical feature of the organization. The confusion is slight­
ly enhanced by the fact that a long list of Hindu and Moham­
median terms are respectively listed under such captions as
“Hindi Terminology” and “Mohammedan Terminology,” but in
these cases without definition of the terms in these articles.

For such definition and interpretation the reader is then re­
ferr~d to the main body of the work.

Comprehensive coverage and accuracy are two desiderata for
a reference work like this. As for the former, the present re­
viewer has in the main found the work satisfactory. However,
there is room for improvement. The Canons of the Synod of
Dort (or Dordrecht) receive no recognition. Although the
smallest of the small sects (thanks to contributor Elmer T.
Clark, the author of The Small Sects of America) are given
separate listing, there is no separate listing for such bodies
as the Christian Reformed Church, the Reformed Church in
America, or even the Presbyterian Church in the U.S.A.

In some cases these bodies are mentioned in articles of a more
general nature on such subjects as: “the Christian Reformed
Church,” “Christian Reformed Church.” The entry “Christian
Reformed Church” does not apply to the American body by that name, but is
only a cross-reference—and an incorrect one at that—to the
article on Abraham Kuyper.

There is also room for greater accuracy than this first edi­
tion evinces. Some of these errors are due to misprints. Others
are definitely historical inaccuracies. A good (or, rather, bad)
illustration is the article on Abraham Kuyper, written by Pro­fessor Otto Piper of Princeton. Kuyper’s birthplace, Maas­slaau, is misspelled. He is said to have died in Amsterdam,
whereas he both died and was buried in The Hague. He is
said to have “formed with his followers the Christian Re­
formed Church in 1886” whereas the break with the Estab­lished Church in reality came in 1886, and Kuyper at no time
was connected with a Church named Christian Reformed.

Dr. Piper tells his readers, moreover, that Kuyper became
the leader of the Christian Historical Party (1) and he errone­ously
gives the dates of Kuyper’s incumbency as 1902-1905. The typesetter is undoubtedly responsible for
the seventh error, viz., the misspelling of the name of Kuyper’s
bibliographer as Bullmann. One sincerely hopes and trusts
that this article is an exception on the score of inaccuracies.

Meanwhile it ought not to have been difficult for the editor to
find a competent contributor in this country conversant with
the field of Dutch Church History and Reformed Theology.
No doubt this work will for some time be the handiest and the most serviceable brief reference work in the field of religion and theology for the American student.

CLARENCE BOUMA.

THE REFORMED FAITH

The importance of a sound doctrine of man's divine sonship by adoption is apparent to anyone who realizes the pernicious teaching of the general fatherhood of God and the universal brotherhood of man which the modernist advances to deny the redemptive particularism of the Gospel. The Reformed Doctrine of Adoption (Eerdmans, 1947, $3.50) by Robert Alexander Webb is hereby a welcome addition to Reformed theological literature. Although Professor Webb has been dead almost thirty years, this manuscript has not been published until now. It is a careful theological exposition upon the basis of Scripture of the various aspects of the doctrine of man's divine sonship. There are also chapters on the sonship of the First and of the Second Adam. Dr. John Richardson, pastor of the Second Presbyterian Church of Spartanburg, South Carolina, writes a six-page introduction on both manuscript and author. The late Dr. Henry Dosker, who taught Church History in the same Seminary in which Dr. Webb taught Systematic Theology, rated him as the greatest Presbyterian theologian of his day, Dr. Warfield alone excepted. This book, advertised as a unique work on the fatherhood of God, is a valuable addition to Reformed doctrinal literature.

Another monograph on a specific doctrine of the Reformed system is Dr. Edward Boehl's The Reformed Doctrine of Justification (Eerdmans, 1946, $3.00). This work was originally written in German but has recently been translated into English by the Rev. Charles Riedesel of Norfolk, Nebraska, a minister of the German Reformed Church. The author was a professor on the Evangelical theological faculty at Vienna from 1864 to 1899. He was also the author of a work on Dogmatics. He was deeply influenced by the well-known 19th century theologian Kohlbrügge, whose son-in-law he was. With Kohlbrügge he also shared a strong Lutheran strain in his thinking. Professor Louis Berkhof, who writes a brief preface to the present work, informs his readers that though Boehl is an up-to-date today as it was when he wrote. Being written in the days when Ritschl was the outstanding theologian in Germany, Boehl directs his exposition and criticism repeatedly toward the former's great work on The Christian Doctrine of Justification and Reconciliation. He repudiates all Pelagian and Arminian conceptions and militates against all mystical and moralistic interpretations of the doctrine.

Positive interest in the Reformed Faith does not come to any pronounced expression in the Reformed (Dutch) Church in America. In the light of this fact it is refreshing to be able to call attention to two or three pamphlets which each in their own way speak up for the Faith—all from the pen of ordained RCA leaders. Under the imprint of Western Theological Seminary the inaugural address of Professor William Goulooze delivered in 1944 is made available in booklet form. The address, which was also published in two installments in The Calvin Forum (March and April, 1945), is entitled The Sovereignty of God in History. Though slightly belated, we are happy to call the attention of our readers to this address of Prof. Goulooze. May the Lord, who has recently raised up Professor Goulooze from a serious ailment, spare his life and may he make many more contributions to the development of a God-centered theology which must be the glory of every Reformed Church. Meanwhile the struggle for a positive Reformed testimony in his Church is still going on, as two other pamphlets witness. The Federal Council of Churches and the Reformed Faith is the title of a 16-page indictment written by the Rev. Henry P. Kik, Pastor of the First Reformed Church of Chicago (address: 1533 So. 61st Court, Cicero, Ill., 40 cents.). The writer shows that such spokesmen for the Federal Council as Weigle, Fondick, and Coffin are enemies of the Faith and tells his readers that now is the time for the Reformed Church in America to withdraw from the Federal Council. The battle for or against a positive Reformed (not to say: Evangelical) testimony in the Reformed Church in America is just now centered on this issue: for or against the Federal Council. The Rev. Henry Bast wrote a pamphlet on this issue last year, and he now follows it up with another entitled Ordination Vows of Ministers and Elders (Evangelical Fund, 62-B Keeler Building, Grand Rapids 2, Mich., 1947, 50 cents.). The Rev. Mr. Bast, who at one time was on the Faculty of Hope College and now holds a pastorate in Grand Rapids, points his fellow-ministers and elders to their solemn vows and calls for a break with Modernism and its institutions. "A man who only preaches ethics is not preaching the gospel. A man who knows only the teachings of Jesus is not preaching the gospel. A man who never gets beyond telling people to imitate Jesus is not preaching the gospel." He urges his people: "let us go back to New Testament principles, cost what it may." It is a noble and eloquent plea. May the Reformed Church in America not be too far gone on the fatal road of inculcivism and compromise to heed this voice!

Calvinism Amidst Religious Confusion is the title of a 24-page booklet containing the addresses delivered at the First Southwest Regional Calvinistic Conference at Bellflower, California, February 20 and 21, 1947 (A. C. Boerkoel, Secretary, 1961 S. Euclid Ave., Ontario, Calif., 1947, 25 cents.). Here are four stimulating addresses, two by Professor Louis Berkhof on "The Future of the Conservative Church in the Post-War World," and "Calvinistic Steadfastness amid the Present Confusion in the Religious World," and another two by the Rev. Mr. R. Churchill of the Orthodox Presbyterian Church on "The Apologetic Significance of the Doctrine of Creation," and "Yet Forty Days and America Shall Be Destroyed." CLARENCE BOUMA.

INTER-VARSITY FELLOWSHIP PUBLICATIONS

The Inter-Varsity Christian Fellowship, known for short as the IVF or the IVCF, is an organization of Bible-believing, Evangelical Students Unions in England, Canada, and the United States. Of late the organization is spreading to various countries throughout the world. This summer a meeting of leaders and representatives of such student unions throughout the world was held at Boston, where final steps were taken to adopt a constitution and set machinery in motion for the operation of the International Fellowship of Evangelical Students. Especially the British IVF office has published a good deal of fine material in the form of books, booklets, and pamphlets on the Christian Faith and its vindication in a modern world. We wish to acquaint our readers with some of these recent publications. All of them may be procured by writing to any of the following addresses: Inter-Varsity Christian Fellowship, 39 Bedford Square, London, W.C.I, England; or, 1130 Bay Street, Toronto 5, Canada; or, 64 West Randolph Street, Chicago 1, Illinois.

Since the IVF is primarily interested in helping Christian students who must face the problems and doubts projected by the impact of modern thinking upon the Evangelical Faith, their publications aim to be scholarly, yet untechnical; brief and pointed, not prolix or long-winded; marked by clarity and actuality. We are pleased with these publications, especially also because many of them are written from a positive Calvinistic point of view. Though the term Calvinism is not used as much among the IVF Evangelicals in Britain and America

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as among those in Holland and in Holland-American Reformed circles, we rejoice to see that the Evangelicals of the Calvinistic type are increasingly furnishing the leadership in the councils and in the publications of the IVF.

A scholarly series of their publications includes the following list of booklets all selling at two shilling sixpence: Pauline Predestination (Francis Davidson), The Date of Ezra's Coming to Jerusalem (J. Stafford Wright), Words Worth Weighing in the Greek New Testament (E. K. Simpson), Sacraments in the New Testament (P. W. Evans), The Fourth Gospel (H. P. V. Nunn), The Speeches in the Acts (F. F. Bruce). Every one of these is a scholarly lecture, full of the finest material for the believing Bible student. The one on Words and that on Prepositions in the New Testament is a fine study in New Testament Greek usage.

The British IVF (which for the purpose of some of these series also goes by the name The Tyndale Press) also offers a fine series of booklets for the general Christian university students which run to the size of about 80 to 100 pages on various subjects including the following: The Inadequacy of Non-Christian Religion (H. A. Evan Hopkins), The Faith of a Christian: An Outline of Christian Belief (H. Martyn Cundy), Christian Unity (G. T. Manley), Personal Work (Percy O. Ruoff), Scientific Rationalism and the Christian Faith (R. E. D. Clark), Creation (R. E. D. Clark). These apologetic works dealing with Science and the Faith are in each case written by competent men, scholars. None of the material is on the cheap level on which some of the Fundamentalist attacks on Science are often written in the United States. The British Evangelicals have intellectual self-respect.

In this connection it may be of value to add a word on R. E. D. Clark, the author of the two last-named booklets. This young scholar says some fine things in these two booklets. In the former he offers a constructive attack upon the agnosticism of such outstanding contemporary British scholars as J. B. S. Haldane and Julian Huxley, the recently appointed President of UNESCO. The little book on Creation is written for seniors in high school. He has also written a 250-page book entitled, The Universe and God, published by Hodder & Stoughton, London, in 1939. The latest publication in this line is not a booklet but the first issue of a magazine edited by Clark. Here is the title and description. Science and Religion: A Review of Current Literature and Thought, Edited by Robert E. D. Clark, M.A., Ph.D. (Paternoster Press, Ludgate House, Fleet Street, London, E. C. 4). Price $1.50 per year, postfree. This 48-page first issue appears to be a quarterly and is dated Autumn 1947. It offers brief articles and essay-reviews by a dozen writers. Some of the titles are: A New Magazine—Why?, Sex and Psychology, God and Science, Infidels in America, The Silent Alchemist, American Darwinism, Atomic Power—Its Future, etc. It looks promising.

Let us mention two more publications of the London IVF. Why the Cross? by the late Archdeacon H. E. Gillebaud (2nd Ed. 1946; 5 sh.) is a fine vindication of the substitutionary atonement. Reasoning Faith: An Introduction to Christian Apologetics is a 6-shilling book (both of these are cloth bound) which deals with the attack on the Christian Faith. The author, Canon T. C. Hammond, was until recently Principal of Moore Theological College in Sydney, Australia. This 276-page book weighs successively philosophical, scientific, and historical objections to the Christian system. It is very helpful, even when one does not always agree with the author. All that he says is marked with scholarliness and a genuinely Christian attitude. Royce, Bertrand Russell, Barth, and Dean Inge each get their turn at the hands of the Canon. The Inter-Varsity Christian Fellowship is doing a fine piece of constructive work among the students of our universities by the publication of this literature.

CLARENCE BOUMA.

NATURAL SCIENCE IN GENERAL EDUCATION


In recent years there has been much discussion among educators about the role of the science course in the general college curriculum. Most of the courses in the physical sciences offered at the college level are organized to meet the needs of those students who have more than a general interest in the sciences, e.g., students who are training for research, medicine, or dentistry. As a result, the emphasis in these courses is on those aspects that will be useful vocationally. Consequently, such courses emphasize general principles, data, and applications, and are not suitable for the needs of those who are interested in integrating the scientific method into the general cultural pattern.

In this book, which consists of a series of lectures given at Yale University by the President of Harvard, Dr. Conant attempts to outline a course in the physical sciences for those college students who are primarily interested in the humanities and social sciences. Consequently, the aim of the book is to indicate how, in the author's opinion, an understanding of the scientific method may be obtained. In this connection the author presents a few reasons for his contention that the educated citizen should have an understanding of science. The term science as used in this book refers to that area of knowledge in which "new concepts arise from experiment and observation and these new concepts in turn lead to further experiments and observations."

The method suggested by the author involves the study of case histories of discoveries and developments in the field of the physical sciences. These case histories should be selected with a view to illustrating at least one of the "principles common to the Tactics and Strategy of Science." These principles are outlined in the last chapter. Two of these principles are: (1) significant observations are the result of controlled experiments and in many cases this is limited by the difficulties of experimentation, and (2) experimentation leads to the development of new techniques and these in turn make further experimentation possible. The other main principle mentioned by the author is a restatement of his definition of science. According to Dr. Conant these principles characterize the experimental or scientific method.

To illustrate the way in which such a hypothetical course would be offered, these case histories are given. In the first the author outlines the development of the electric light from gas or air. The second, which deals with the development of the battery, illustrates the importance of the accidental discovery in the history of science. The third example deals with the theory of combustion and thus serves to illustrate how a firmly established and useful concept can act as a hindrance to the establishment of a better theory.
This book is in the form of a manual for instructors. However, it can be read with profit by others also even though the repeated suggestions to the instructor may be somewhat annoying. The book presupposes no background in science. Furthermore, it is rather easy to read. For those who have no particular training in science this book should serve to remove some of the mystery surrounding the "scientist" and the "scientific method." One of the confessed hates of the author (a leading American chemist) is the idolatry of science and, consequently, a tendency to de glamorize science may be detected in the book. The so-called science major will find this book enjoyable since it contains much material that is not given in the regular chemistry and physics courses. In addition, it should serve to purge him of the idea that the scientist makes no wrong assumptions.

The suggestions of the author would be given careful consideration by anyone interested in organizing a science course for the non-science majors. This book itself does much toward realizing the objective of the author.

T. P. Dikrke.

SOME WORKS ON CHRISTIAN APOLOGETICS


This book is from the pen of an English clergyman who has written in vindication of the "orthodox" point of view in recent years. Two of his earlier works were entitled, On to Orthodoxy, and Down Peacock's Feathers. The theme of the latter is a rebuttal directed against the intellectual and moral pride of modern man. Continuing this general theme the author in the present work presents the deification of man as the root sin of our age and civilization. "Here, then, is the radical sin of our civilization. It is the great sin, the titanic, Promethean sin. It is the sin of believing and behaving as though man were an end in himself; as though humanity existed in its own right and for the sole purpose of its own glory and power. Here is the spring from which have risen the horrors that have descended upon our hapless civilization. The precious rights and sanctities which are always imperilled in a world of sinful men and women are perishing in the hands of an omnipotent humanity. 'They that forget God shall go down into destruction,' says a Biblical text. The twentieth century offers a blood-stained commentary on it. God shall go down into destruction,' says a Biblical text. The twentieth century offers a blood-stained commentary on it. God shall go down into destruction,' says a Biblical text. The twentieth century offers a blood-stained commentary on it. God shall go down into destruction,' says a Biblical text. The twentieth century offers a blood-stained commentary on it. God shall go down into destruction,' says a Biblical text. The twentieth century offers a blood-stained commentary on it. God shall go down into destruction,' says a Biblical text. The twentieth century offers a blood-stained commentary on it. God shall go down into destruction,' says a Biblical text. The twentieth century offers a blood-stained commentary on it. God shall go down into destruction,' says a Biblical text. The twentieth century offers a blood-stained commentary on it. God shall go down into destruction,' says a Biblical text. The twentieth century offers a blood-stained commentary on it.

Part One

Deals with Religion as man's bond and religion may still be seen. In succeeding chapters he analyzes this degradation under the titles, "The Dissolution of Spirit", and "The Degradation of the Human Person". There is a severe indictment of present-day Russia on these blistering pages. The final chapter is entitled, "The Recovery of Christian Belief", and on the next-to-the-last page he summarizes his remedy in this terse sentence: "Recovery of Christian belief, in other words, has now become an indispensable sociological condition of the survival of Europe as a civilization of persons" (p. 146). Yes, you must read this book.

C. B.


"I have been under tremendous pressure during my whole military service, to think out afresh my view of society and my duty to it. The result is this book," So the author informs his readers in the Foreword. Written toward the close of the war, this British soldier finds that our Western world is sick. He looks at Germany. He looks at England. He assesses the charge that capitalism is the cause of our malady, but repudiates it. Then he finds that both Fascism and Marxism exalt the mass above the individual and that science has sided with them in so doing. Man is enslaved. The other processes of the mind have been so stultified by the triumph of materialism that they no longer function" (p. 168). We witness the annihilation of science by science, "an act of cannibalism not without its irony" (p. 170). Where lies the remedy? We must turn from science to poetry and religion. Belief in material good has not freed, but enslaved modern man. Regrettably our author does not strike rock-bottom, as Davies does. For he still seems to end in man, though he be a religious man. He does want to turn to "God" but it appears that this "God" may be only "religion", and religion may still be man. Little Stephen ought to go on from his analysis to the solution of the author of The Sin of Our Age. It should be: Down peacock's feathers! also for him. If Materialism cannot save man from doom, neither can a religious pantheism.

C. B.


Here is a Roman Catholic statement of fundamental aspects of the Christian religion in the light of science and philosophy. It is not a profound book, but it does deal with all the main problems which a Christian apologist calls for. The style is clear, the problems well stated, the solutions are not left in doubt.

Whoever listens to such a radio broadcast as that of Father Sheen is often struck by the way in which the most interesting and pertinent apologetic argument for the fundamentals of Christianity as over against the unbelief of our day is suddenly interwoven with the most naive superstition in the field of Marialatrity, ecclesiastical miracles, and the like. However, this is not the case here. Father O'Brien limits himself strictly to those scientific and philosophical aspects of the Christian Faith and its apologetic which are the same for Protestant and Romanist. As he does so, the argument is of the typically scholastic kind, but the rigidity of the scholasticism is greatly relieved by the prominent place which science, rather than technical philosophy, holds in the argument.

The book consists of five parts, thirty chapters in all, some of them very brief. Part One deals with God. Everything in nature proves the existence of God. The argument is taken very easily. There are no difficulties. The inorganic and organic, the infra-personal and personal level of life all prove there is a God. One is quite sympathetic to the conclusion but one marvels at the ease with which all of the argument is simply advanced. Part Two deals with Religion as man's bond with God. Here the meaning, the universality, the origin, the nature, and the value of religion are given attention. "The Soul: God's Image in Man" is the caption for Part III. Here the nature of the soul, its immortality, and the freedom of the will come in for consideration. The last-named subject is taken up in quite an uncritical fashion, and the common Catholic idea of "freedom" is advanced. It is simply taken on the basis of creation and the question of the bondage of the will by reason of sin does not so much as come within purview. Part IV is a 35-page section on the Bible and Science. It consists of only one chapter, which is given the title, Creation and Evolution. Father O'Brien has no difficulty with evolution. He adopts it in its so-called theistic form. St. Augustine is quoted as the authority. Part V is entitled, Jesus Christ, the Founder of the Christian Religion. Here the argument is chiefly from Scripture. His divinity, the supernatural revelation, the Gospels, and the distinctive message of Christ are discussed. There is much material in this book which the orthodox Christian will value and appreciate, but the chief weakness of the treatment is that the argument is a little too "easy." All is gist that comes to Father O'Brien's mill.

C. B.

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