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the **CALVIN** **orum**

The Economic Picture
As of Today

Isaiah Manuscript
A Recent Find

Hearts Aflame
Commencement Address

German Huguenots
Relief to Needy

Does God Sympathize?
Theological Discussion

The Acquisitive Urge
Christian Observations

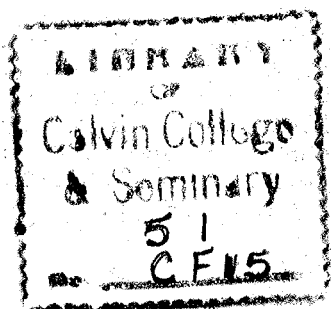
Pan-Slavism
A Rising Tide

Mission Strategy
How Late Is It?

Voices

Letters

Reviews



VOL. XV, NO. 1-2

**TWO DOLLARS
A YEAR**

AUG.-SEPT., 1949

THE CALVIN FORUM

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Economic Trends and Opinions

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FOR the last few years we have experienced a feeling of somewhat uncertain elation, of satiated well being; free in large measure from the restraints of war; relatively free even from the restraints we so frequently complain about, those imposed by the government for example; and apparently free in large measure, from the disquieting or inhibiting restraints of moral standards. Our life has been easy, prosperous, abundant, unrestrained, uncritical of ourselves, easily critical of others.

Reaction or Recession

The uncertainties that were mildly disquieting during these years have today become more irritating. We are now experiencing the "sagging" feeling caused by the inevitable reaction to the economic excesses of the postwar period. Making money has been so easy for many during the lush years that the return of even the mildly competitive struggle for income is called "rugged" by those who otherwise regard competition as the life blood of our system. Things are getting "tough" for those of us who have had such easy going.

Unemployment is again a fact and may develop into a real problem. Business in many lines is slow; department store earnings, an indication of consumer demand, are down very sharply, off as much as 50% in some instances. Workers who are employed are no longer working overtime at "time and one-half," and they are beginning to feel the pinch of high prices. True, prices are beginning to come down but not sufficiently to match the decrease in the take-home pay of millions of workers. Wages are coming down, especially in unorganized trades. One hears of workers being asked to work for fifty cents an hour. Forty hours a week at fifty cents an hour just about equals the amount paid in unemployment compensation. The average family cannot make ends meet on such low income. Many small business firms are also finding it difficult to make ends meet. The number of bankruptcies has increased sharply during this year. We are undoubtedly in the midst of a recession which, it is thought, may become worse during the fall.

There are, however, a number of encouraging elements in the present situation, and few commentators, therefore, draw too pessimistic a picture

of the prospects for recovery. The backlog of savings is still enormous, as attested to by the volume of bank deposits and by individual buying of government bonds. There are persistent and rather general reports that laborers are working more and idling less. The fear of the loss of their job is increasing their productiveness. Management is also being put to the test to keep in the black. Business men must put effort into selling in order to dispose of their goods, and these goods must be made better and better if they are to sell. The period of easy money—one might almost call it stolen money, both on the part of inefficient laborers and on the part of manufacturers of shoddy goods—is over for the time being. Competition is becoming keen, and inefficient and obsolescent labor will have to be discarded just as inefficient manufacturers will have to fail and obsolescent machinery will have to be scrapped. This is the price of progress, something that the false prosperity of the last few years caused us to ignore.

Free Enterprise versus Government Control

As always in economic situations like that of today, there are differences of opinion as to what has caused the reaction, and as to the changes that may ultimately come as the result of it. There are those who believe that the controls that we have instituted to regulate banking and speculation, to support farm prices, to compensate unemployed laborers and to prevent wages from dropping too fast will, with other favorable elements in the present situation, operate to bring us through a period of necessary readjustment to a higher level of prosperity. There are others who believe that the controls already instituted have caused a situation which will call for still more control and as the result of which we shall, if we are not careful, move further in the direction of socialism and communism.

The bitter criticisms of capitalism which were so common during the early thirties are matched by the praises and the defences that are made of that system today. Many, cynical, and bitter are the criticisms that are being made of the "socialistic" experiments made by our government. The critics regard themselves as the true liberals and they apply to the administration and the "Fair Dealers,"

who regard themselves as "neo-liberals," every kind of collectivistic designation but they do not concede to them the label of liberals. The defenders of our free enterprise economy are developing a concerted opposition to those whom they regard as threatening the continuance of the right of private property and of free enterprise and the profit motive, and whom they regard as falsely parading as liberals and as willing to sell their birthright of individualism for the mess of pottage of state control.

There is sharp and pointed criticism of government leaders who believe the government to have the right and the duty to redistribute the national income in the name of the general welfare. And there is frequent reference to the gradual encroachment upon property rights that government exercise of such a right involves. This danger is undoubtedly real, but some of the contenders for the inviolability of all property rights apparently ignore the fact that our property rights of today include many which were relatively unknown a century and a half ago, and which were established by law under the influence and pressure of those who stood to gain by the new legal interpretations of the right of private property.

With the extension of nationalism of industry in England and government entrance into the fields of electrical power and of housing in this country, there is obvious reason for concern over our cherished right of free enterprise and for the defence of the profit motive. This motive rightly interpreted and applied is good and necessary—as necessary to the perpetuation of enterprise and the development of God-given resources as the motive to work for a living and to develop the earth. Profit for profit's sake is, however, scarcely defensible, and when bitter opponents of government enterprise to bring goods and services to "the many" insist that the individual only should have the right to go into business, should indeed have the right either to develop himself or make a fool of himself, it is time to call a halt. Men in the exercise of their rights act, on occasion, like mobs or herds, and may not only make fools of themselves as individuals, but may commit a whole society to folly and to frenzy. Without some control the individual exercise of rights, such as that of free enterprise in any form or manner, may become a mockery of dignified human effort just as certainly as government ownership may deaden individual initiative and take all individual incentive out of production.

Liberalism versus Neo-Liberalism

Nineteenth century liberalism "believed in limiting the functions of government. Freedom from the interventions of government was its first theme. Its ideal government was one that should inter-

vene only to enforce the rules of justice and equity and leave people free to administer their own affairs. More government than that would devour their liberties." "That kind of liberalism," according to Professor Seymour E. Harris of Harvard, "was dead already in the 1930's. It existed only in textbooks." "In the '30's," he says, "this government began to recognize a liberalism more consistent with the needs of the time, a liberalism which tolerated intervention by government to protect the many against the few." This latter position is that of the neo-liberal which the so-called true liberal regards as wanting "more and more power to act on people for their own good, or for the good of the whole." The liberal says that the neo-liberal "thinks he is looking forward. Actually he is walking backward in history." If the neo-liberal is right, the nineteenth century, which is the Golden Age for the liberal, is but a "magnificent interlude, a moment of illusory triumph in the age-old struggle to reconcile government with liberty, not likely soon to be repeated." The liberal, on the other hand, charges the neo-liberal with medievalism and therefore as turning back the clock of history.

What neo-liberalism with its pragmatic philosophy is in danger of issuing into is apparent from the languorous atmosphere developed under the influence of government control in England, and from the tyranny suffered as the result of government action in the totalitarian states. One can very well understand, therefore, the opposition that has developed against certain forms of government action and against the propaganda for such action issued by governmental and other agencies. This "packaged thinking" is all too readily swallowed when it comes with all the prestige of the great agencies which issue it.

Liberalism has, however, been greatly discredited in the last decades because the free action of individuals which it advocated so often displayed a lack of the fine and noble individual integrity that is necessary to the beneficial functioning of a free order. Lack of individual integrity based upon high moral and religious standards, and lack of a sensitive social conscience resulted in economic conduct that practically called for the swing to neo-liberalism.

In the serious times just ahead, leaders in each of the groups mentioned above must be willing to listen to and be influenced by the sound criticism of the other. Even such a decided liberal as Senator Robert A. Taft accepts a part of the neo-liberal program when he writes: "Housing activities are not socialistic on the part of the government as long as they are intended to assist those who cannot otherwise obtain decent housing, and as long as nine-tenths of the housing industry is in the hands of private builders and paid for by those who can

afford to pay. To this extent, housing is just as much a legitimate problem of government as education or medical care . . ."

There is little hope, however, that we can chart an acceptable course for our economic affairs unless the neo-liberals adopt some other criterion than that of expediency and unless they recognize some other guide in addition to that of science, so-called. Nor is there much hope if liberals can only appeal to individual rights and cannot agree upon standards of human conduct according to which these rights must be exercised.

In the world of religious thinking many of the present-day leaders are turning to the "right" and are recognizing, after a fashion, the real source of all of our human ills. They are now giving the world a type of counsel that would have sounded strange as coming from their lips two decades ago. We need that kind of turning to the right by both the liberals and the neo-liberals among our economic counsellors if we are to find any real stability, and if we are to give the right direction to our economic affairs.

A New Isaiah Manuscript

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ONE of the most wonderful advances in Biblical scholarship, of the last few years, is the discovery of a manuscript of the Book of Isaiah.

In a low cave, near the Dead Sea, quite a number of manuscripts were found in earthen jars, by the native Palestinians or Arabs. With an uncanny insight, these natives knew that these archaeological finds were worth money.

Eventually some of the most important manuscripts found their way to the Syrian Orthodox Monastery, near Jerusalem. Other manuscripts of this great discovery appear to have made their way to the Jewish University of Jerusalem.

The manuscripts thus in the possession of the Syrian Orthodox Convent proved to include two that were to become world-famous, after they were read, the one a very valuable and ancient manuscript of the Book of Isaiah, and the other a kind of Commentary on the Prophecy of Habakkuk.

But they could not be read, nor even recognized for what they were, by these learned monks of the Syrian Orthodox Monastery, for the forms of the Hebrew letters were unusual.

A young Roman Catholic scholar of Dutch background, studying at the world-famous French Catholic School of the White Fathers, near Jerusalem, is said to have had a look at the manuscript of Isaiah. He is said to have reported that he regarded it as unusually ancient and valuable. But for some mysterious reason the world-famous school that he attended missed the opportunity, or failed to get the opportunity, to decipher the manuscripts.

The unsettled war conditions in Palestine may also have had something to do with the fact that the Jewish University of Jerusalem did not get the honor of the decipherment of the now famous manuscript of Isaiah, that had recently been discovered by the native Palestinians, the Arabs.

One day a telephone call came to the American School of Oriental Research at Jerusalem, from the monks of the Syrian Orthodox Convent near Jerusalem, concerning the recently discovered manuscripts.

The head of the school was in Mesopotamia, but his younger assistant was in charge, a rather young scholar from Yale University by the name of Dr. John C. Trevor. He received the phone call and made an appointment with the monks possessing the unusual rolls of manuscripts on ancient parchment.

As he unrolled the roll of Isaiah he noticed that the letters were unusually ancient in form, and therefore some of them were difficult to read, for scholars not familiar with the history of the writing of Hebrew in earlier centuries, on parchment and stone and metal coins.

But this young American scholar was equal to the task and he discovered a verse with two words of just the same spelling. He looked these words up in a concordance of the Hebrew Bible and discovered that the word occurred twice in Isaiah 65:1.

He compared the verse in the manuscript, having this word twice, with Isaiah 65:1, where the word occurred twice, and lo and behold, it was the same: "I am sought of them that asked not for me: I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name."

And he concluded that the mysterious manuscript might well be the Book of Isaiah itself. He too concluded that the form of the Hebrew letters was very ancient, as the young Dutch Catholic scholar had also surmized.

Recognizing the importance of his discovery, that the manuscript involved the Book of Isaiah, in a very archaic script, he, with great difficulty, per-

suaded the Syrian Orthodox monks to grant him permission to photograph this manuscript, column by column, and the photographic apparatus of the young scholar was destined to make him world famous.

For ere long he had photographic copies made, with the help of the monks themselves, of the entire manuscript of Isaiah, and of the Commentary on Habakkuk.

And now the detailed study of the manuscripts of Isaiah could begin, by various scholars, from the photographic copies of the columns.

These photographic copies are now the prized possession of scholars that have given unstinted time to their scientific appraisal.

The now famous manuscript of Isaiah was analyzed, letter by letter. Though far more ancient than any other known Hebrew manuscript of Isaiah, it contained no important addition or omission or transposition of the known Hebrew consonantal text of Isaiah, according to Dr. Millar Burrows of Yale.

As is well known to Hebrew scholars, the vowel letter O can be written fully or defectively, in later Hebrew manuscripts.

This letter was written fully more frequently in this particular manuscript than in most others. For instance, in WAY-YO-MER, meaning "and he said," the YO is written not merely with a Y and an Aleph, but also with a WAW, so that the O was thus written more fully and unmistakably.

In that way the manuscript adds to the knowledge of the pronunciation of the ancient Hebrew words, and to their meaning.

It will be consulted for years and centuries to come, or until Christ's glorious advent, because of its high antiquity. For it is regarded by scholars as by far the most ancient known manuscript of the Book of Isaiah.

One peculiarity of the manuscript is the fact that not only is the letter O written more fully quite frequently, by means of the WAW, than in later Hebrew manuscripts. But this WAW is also used occasionally for the writing of a long A, and even of a short A.

I asked one of my Old Testament classes at Calvin Seminary last year what use they thought I would make of this latter fact. They thought a few moments and one of the Seminary students ventured the remark that perhaps I would use this fact as additional evidence that Hebrew was anciently pronounced, in the days also when this manuscript was written, more according to the present pronunciation of the Portuguese, Sephardim Jews, and less according to the pronunciation of the present-day German, Ashkenazim Jews.

And he was right. The Hebrew class felt too that the newly discovered manuscript would tend to

support my preference for the Portuguese, Sephardim (Spanish) pronunciation.

Both pronunciations are used in American Jewish Theological Seminaries, depending on the background of the scholar. Certainly very many of these Jewish Scholars in American Jewish Theological Seminaries use the Portuguese, Sephardim pronunciation. Apparently this pronunciation made headway also among the Russian and Spanish Jews, although Dutch Jews are likely to follow the German and Polish Ashkenazim pronunciation.

Among the German, Ashkenazim Jews the letter A is pronounced like A in father, or Vater in the German. On the other hand among the Portuguese, Sephardim Jews, the letter A is pronounced like A in all. This, in my estimation, is better for various reasons that cannot be discussed here.

But one of these reasons is that this most ancient manuscript of Isaiah, now discovered in the last year or two, sometimes writes the letter A with a WAW, as if it were the letter O. Now of course the letter A, according to the Portuguese, Sephardim pronunciation with A, as in all, is nearer to the pronunciation of the letter O, especially our short O, than the letter A according to the German, Ashkenazim pronunciation, with A as in Vater, father.

The bearing of this newly discovered Hebrew Manuscript upon the pronunciation of Hebrew in the days when it was written has not yet been discussed in print or in the learned societies, as far as I know. It will possibly be a matter of further research. We hope so.

How old is this Hebrew manuscript of Isaiah?

Copies were made with great care and later the letters were even counted, and the middle letter of Hebrew manuscripts in their present form is even indicated.

Before the discovery of the present manuscript of Isaiah, the oldest known manuscript of this book dated from approximately 900 A.D.

The present Hebrew manuscript is dated approximately 100 B.C. by various scholars, including Dr. W. F. Albright of Johns Hopkins University.

If this dating stands it is approximately one thousand years older than any other known manuscript of Isaiah.

The fact that it supports our English and Dutch translations of the Book of Isaiah, without any important additions or omissions or transpositions is a cause for gratitude.

Our Reformed postulate of faith in the infallibility of Scripture looks fully as reasonable after the discovery of this manuscript of Isaiah as it did before.

Hearts Aflame

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(Calvin Commencement Address delivered at the Civic Auditorium, Grand Rapids, the evening of May 27, 1949.)

IN HIS dialogue entitled *Phaedrus*, Plato propounds a most interesting parable about the human soul. The soul is there compared to a chariot driven by a charioteer and pulled by two winged horses. The charioteer is the reason; he guides and directs the chariot. The horses are of two diverse kinds: one is noble, whereas the other is ignoble. The good horse, comparable in a general way to what we today call the will, is white in color, and has dark eyes; he loves honor, temperance, and modesty; he needs no whip, but is guided by a simple word of command. The bad horse, however, is heavy and clumsy; he is dark in color, his eyes being grey and bloodshot. Instead of loving honor, he loves insolence and pride. Being deaf, moreover, this bad horse, which stands for the appetites or the passions, is extremely hard to control. The black horse is continually trying to pull the soul down into evil. The only way the charioteer can keep the chariot on the right track is to pull back violently on the reins, until the black horse's tongue and jaws are covered with blood, and the animal has been forced back on the road. After the bad horse has gone through this experience a number of times, however, and has learned his lesson, he is humbled, and follows from then on the wisdom of the charioteer.

The Greek Conception

This myth represents the typically Greek view of human nature. For the Greeks, the intellect was a somehow separable entity in the human soul which rules man's life, which is higher in rank and importance than any of the other functions of the soul, and which is morally unimpaired. Plato divided the soul into a rational part and an irrational part, stating that it belongs to the rational part to rule, and to the irrational part to be subject to the rule of the reason. Aristotle distinguished three types of souls: the appetitive, the vegetative, and the rational soul—the last of which is, in his estimation, the highest type of soul, the ultimate Form of the body. Of all the powers of man, reasoning is for Aristotle the highest power; it, more than anything else, is the best thing in man. Distinguishing between the active and the passive reason, Aristotle taught that the active reason was an independent substance coming into the soul from the outside. It alone is

immortal, surviving after the body has passed away in death. As a matter of fact, Aristotle even goes so far as to call the active reason divine. It therefore goes without saying that virtue, for Aristotle, is something primarily rational; it consists of choosing the proper mean between excess and defect, but it is the reason which must determine what that proper mean is.

All of this adds up to a very intellectualistic view of life. For the Greeks, the chief goal of education was the training of the *intellect*. In Plato's *Republic*, you may recall, the study of philosophy is the apex and the goal of the entire educational process. As far as the rule of the state is concerned, it is the philosophers—those whose intellects have been most thoroughly trained in the art of dialectic—who are to be kings. In the Greek view of man, therefore, the intellect dominates all the way down the line. Reasoning, thinking, and its end-product, knowledge, are considered the all-important achievements of man.

Furthermore, the heart is in Scripture frequently designated as the seat of sin, the center and source of man's depravity. But spiritual renewal is also said to take place in the heart. Regeneration is designated as the giving of a new heart. Faith is ascribed to the heart—"For with the heart man believeth unto righteousness" (Rom. 10:10). Various Christian virtues, such as love, forgiveness, purity, lowliness, and peace, are linked up with the heart in Scripture.

Summing it all up, the heart is considered in Scripture to be the unitary center of man, from which proceeds all that a man thinks, says, and does. As Jesus said, "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil [treasure of his heart," understood] bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh" (Lu. 6:45). According to this passage, what ultimately determines the moral calibre of man's activities would seem to be, not the intellect, but the heart. All depends ultimately, on the moral and spiritual disposition of the heart. It is the heart that predetermines the moral quality of the intellect, and not vice versa. Hence the well-known injunction of Solomon in Prov. 4:23, "Keep thy heart with all diligence; for out of it are the issues of life."

Two Divergent Conceptions

So then we have before us now two divergent conceptions of human nature: The Greek conception, in which the intellect is considered central and dominant in man; and the Biblical view, which assigns such centrality and dominance to the heart. For the Greeks, education, even including religious education, would be a matter largely of training the intellect, imparting knowledge, deepening the understanding; but for the Bible religious education would have to be more than the training of the intellect, and would have to be concerned primarily with the development of the whole man, specifically with the creation of new attitudes of heart.

Certainly we who believe the Bible to be the inspired and infallible word of God should have no doubts as to which of these two divergent conceptions of human nature we would choose. I would have you note, further, that those who have helped to shape our Reformed tradition have taken their stand on this score with the Bible rather than with the Greeks. Notice, for instance, what Calvin says, in the third Book of the *Institutes*, chapter 6:

For it [the knowledge of Christ] is a doctrine not of the tongue, but of the life; and is not apprehended merely with the understanding and memory, like other sciences, but is then only received when it possesses the whole soul, and finds a seat and residence in the inmost affection of the heart.

Notice, too, the following passage from Herman Bavinck's *Biblical Psychology*:

Although religious instruction must include intellectual instruction, it embraces more and aims at a higher goal. It . . . must strive to fashion the youth religiously in such a way that they shall love and serve God with all their mind, inclinations, and will. Knowing God, without loving and serving Him from the heart, is unfruitful, dead orthodoxy, not even worthy of the name of knowing . . . ¹⁾

Not only this, but the intellect, in the Greek view, is thought to be morally unimpaired. Virtue, for both Plato and Aristotle, consists of following one's reason. Vice, however, is defined as following the passions or appetites instead of the reason. As is evident from the myth of the charioteer, reason is considered perfectly capable of leading man aright; if you therefore follow your reason, you cannot go astray.

The Scriptural View

Now let us go on, and ask ourselves whether the Bible supports the particular view of human nature I have been describing. To begin with the very last point, does the Bible teach that the intellect of man is morally unimpaired? Not in the least. Notice just a few passages. In Rom. 8:7 we read that "the mind of the flesh is enmity against God." Rom. 1:28 informs us, concerning those who re-

fused to have God in their knowledge, that "God gave them up unto a reprobate mind." We are told, in Eph. 1:17, that the Gentiles walk "in the vanity of their mind, being darkened in their understanding." With regard to those that are unbelieving, Titus 1:15 informs us that "both their mind and their conscience are defiled." The consistent teaching of Scripture is that the mind or intellect of man is not morally unimpaired, and that it cannot be relied upon as a safe moral guide, but that man's intellect, as well as the rest of him, is by nature thoroughly depraved, and in need of renewal. To return to Plato's figure of the chariot, Scripture would not agree that evil is found only in one of the two horses which pull the chariot; it would contend that the principle of evil is found within the charioteer himself.

But let us go a step farther. Are the Greeks correct when they claim that it is the intellect which rules man, and which is, therefore, the ultimate center of his existence? Does the Bible support this view? I do not believe that it does. In the Scriptures, as I shall briefly show, it is not the *intellect* but the *heart* which is considered the ruling center of man. And when I say heart, I do not, of course, mean the physiological heart. Nor do I mean what popular terminology often identifies almost exclusively with the heart: the feelings and emotions. No; the heart, as the term is used in Scripture, stands for the unitary center of thinking, feeling, and willing; of sinning and believing; of loving and hating—in other words, for the inmost center of the whole man.

There are many passages of Scripture in which the heart is spoken of as the seat of feeling—you will recall such phrases as "gladness of heart," "sorrow of heart," "heaviness of heart," "rejoicing in heart," and so on. The heart is also frequently represented in Scripture as the seat of willing: "Daniel purposed in his heart"; "there were great resolves of heart"; "settle it therefore in your hearts." Rather unusual, and distinctly characteristic of the Bible, are those passages which present the heart as the center of thinking. Note such expressions as these: "the thoughts of his heart," "a wise and understanding heart," "why reason ye these things in your hearts?" Scripture, on this score, would agree with modern psychology, which does not split up the soul into so many more or less independent "faculties," but which maintains the unity of the mind. So in Scripture all these various functions are recognized as proceeding from the same unitary center: the heart. It is also extremely significant to note that a contemporary movement in Reformed thought, headed by Professors Vollenhoven and Dooyeweerd of the Free University of Amsterdam, is applying this same Scriptural emphasis on the centrality of the heart to the building up of a distinctively Calvinistic philosophy. These men

¹⁾ Herman Bavinck, *Bijbelsche en Religieuze Psychologie* (Kampen: Kok 1920), p. 214 [translation mine].

repudiate the Greek stress on human reason as the ultimate starting-point of philosophy, and posit instead the heart as the source of all our thinking, calling it the religious root of man's entire existence.

Challenge to Calvin Graduates

What has all this to do, now, with our purpose here this evening? I think we may make a number of practical observations. To begin with, many of you graduating this evening plan, the Lord willing, to go into some phase of teaching. To you prospective teachers I would say, on the basis of the conception of human nature to which we, as Christians, are committed: Remember that you will not be teaching intellects, but persons. Your goal as Christian teachers will not be merely to fill your pupils' minds with information (though that is highly important), but to mold their lives for God's service. The bending of the will and the education of the emotions are very legitimate phases of your task as teachers. Hence, too, the importance of a worshipful atmosphere in your classroom, of character-training, of prayer, of setting before your pupils at all times the inspiration of a godly example.

Many of you graduating this evening plan to enter the ministry: an unusually large number of college graduates and all of you graduating from the seminary. Once again I would say, this time to you prospective ministers: Your purpose by and by must be, not merely to indoctrinate, not merely to fill people's minds with sound information about the Bible (though that is extremely important), but to mould the whole man for God. Preaching which is nothing more than the *mere* impartation of religious information is not full-orbed Biblical preaching, no matter how sound it may be. True, Spirit-inspired preaching should stir the soul, move the feelings, and bend the will. And the same holds true for catechism teaching, pastoral calling, youth work, and all the other aspects of a minister's work. As indicated in Paul's pastoral letter to Timothy, the minister's purpose may be nothing less than this: "That the man of God may be complete, furnished completely unto every good work" (II Tim. 3:17).

As you can readily surmise, it is not my purpose this evening to disparage indoctrination, or intellectual training—not in the least—but to help you see it in a wider perspective, as only one aspect of the development of the whole man. As modern psychology teaches us, the intellect is, after all, only one aspect of a functioning whole. It is the whole we are after; not just the part. We must be neither onesidedly intellectual, onesidedly voluntaristic, nor onesidedly emotional, but must strive to do full justice to all the varied aspects of man's totality.

All of you who are graduating tonight have now

finished a course of training at Calvin. What has been the result of that training? Merely the acquisition of certain intellectual skills? I hope not. Of this I am certain: that is not the primary goal for which this institution was founded. That primary goal is beautifully symbolized by the Calvin seal, which some of you will find engraved on your diplomas by and by. That seal, as you know, depicts a flaming heart in an outstretched hand—and under the figure these words, "My heart I offer thee, O Lord, promptly and sincerely." Is it not remarkable that the great John Calvin, intellectual giant though he was, found in that proffered heart his great life purpose? And is it not remarkable also that the institution from which you graduate tonight, standing as it does for Calvinistic instruction and indoctrination of the most rigorous sort, has nevertheless adopted as its own this motto, "My heart I offer thee, O Lord, promptly and sincerely"?

Hearts Aflame for God!

I hope and pray that each of you graduates will have made the words of that motto your own. I hope and pray that your stay at Calvin has meant more than merely the Christian training of your intellect, but that it has meant, above all, the consecration of your whole self to God's service. I hope and pray, and your parents and professors pray with me, that you may leave Calvin's halls tonight to enter a hostile, paganized, godless world, armed not just with the right answers, but with hearts aflame for God!

For nothing matters more supremely. There is nothing this sin-cursed world needs more today than men and women who are willing to lay their all on the altar of God's service. There is nothing the church needs more today than members whose godliness is more than empty formality or hollow respectability—members whose hearts are filled with an unquenchable passion to spend and be spent for their Lord. There is nothing your *Alma Mater* would rather hear than for each of you to be able to say, from the depths of your blood-bought heart, "To me to live is Christ." There is nothing that our blessed Savior looks for more eagerly, more earnestly, more longingly, in your heart and mine, than just the flaming heart in the outstretched hand.

In the year 1719 a young man by the name of Otto Zinzendorf visited an art-gallery at Düsseldorf, Germany. One picture in that gallery made a profound impression upon his soul. The painting depicted the dying Christ hanging on the cross, with cruel nails driven through His hands and feet, and with a shameful crown of thorns upon His head. Under that painting was an inscription, the words of which Count Zinzendorf was never afterwards able to banish from his memory:

"This have I done for thee;

What hast thou done for me?"

Help the German Huguenots

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“**T**HUS under the influence of the clergy was committed one of the most flagrant political and religious blunders in the history of France, which in the course of a few years lost more than 400,000 of its inhabitants, men who, having to choose between their conscience and their country, endowed the nations which received them with their heroism, their courage, and their ability” (*Enc. Brit.*, art. Huguenots).

Of course, every High School pupil has heard (at least, *should* have heard) about the horrors of St. Bartholomew's Night (Aug. 23-24, 1572), when in a most perfidious manner French Protestants were slain in such numbers that the streets of Paris were drenched with blood. The story of the religious wars which followed is one of unsurpassed heroism on the side of the Huguenots, and of wanton cruelty on the side of their persecutors.

Though some of the Protestants remained in France, stubbornly resisting every attempt to destroy their church, gathering secretly here and there, always hopeful that a better day would dawn, others, by the thousands and tens of thousands, fled the country. Their descendants are to be found in every Protestant land. It is especially for this reason that names of French origin are not uncommon among us and among our friends in The Netherlands and South Africa. Think of such names as Dubois, Du Toit, Persenaire.

In the late seventeenth century many Huguenots came to Germany, where they were allowed to have their own local congregations, which are autonomous churches. They are known as *Reformierte Freikirchen*, organized, rather loosely, in a *Reformierte Bund*. However, not all of these churches are strictly Huguenot in character and origin. Some—e.g., around Goettingen—derive their origin from refugees from The Netherlands who fled to Germany during the days of Alva and the Spanish oppression. Moreover, it must never be forgotten that these Reformed churches of Germany have given shelter to others who were similarly persecuted in later years. In fact, some of the Dutch prisoners of war, among them several of the Reformed Church, were treated kindly by the members of these Free Reformed congregations in Germany. We owe them the recompense of gratitude expressed in deeds of love and of the consciousness of brotherhood.

Where are these churches located? They are found especially in a broad zone which stretches

all the way from the north to the south of central Germany; i.e., from Denmark to Italy. Accordingly, we find them in Hamburg, Goettingen, Nurnberg, Munchen, Dresden, etc.

Why are they in need? In answer to this question I quote from a letter which I received from the man who has probably done more for the cause of German Relief than anyone else in our country. I refer, of course, to Dr. Otto A. Piper of Princeton Seminary. Says he:

“For historical reasons there are *territorial* churches everywhere, and for that reason the church relief work operates through *territorial* channels. This ecclesiastical arrangement goes back to the sixteenth century. When in the late seventeenth century the Huguenots came to Germany, they were allowed to have their own local congregations, which were autonomous, but for that very reason were in no way part of the *territorial* churches. In the nineteenth century, Methodists, Baptists, and some other American denominations also established congregations in Germany, on the same basis of local autonomy. But whereas those congregations were taken care of by their respective parent denominations in the United States of America, nobody took an interest in those Reformed congregations, because they had no historical connection with the U.S.A. and had lost their contact with the mother church in France.”

The reports which have come to us in personal correspondence show the pathetic conditions which prevail among these people who are our brethren in the faith and to whom the Heidelberg Catechism is as dear as it is to us. For reasons that are obvious we shall omit the proper names from the following descriptions of poverty and misery which were contained in a letter from an officer of the Bund:

“Pastor . . . Church and manse completely destroyed by bombs. Living with his wife in the ruins. Dangerously undernourished. Clothing and household goods are seriously needed.”

“Pastor . . . Absolutely destitute and seriously undernourished. No clothing. Lives with his wife in ruins of the manse.”

“Pastor . . . Prisoner of war in Russia, was wounded and received so little medical care that one leg and one arm completely stiff . . . Both he and his wife dangerously undernourished; no clothing.”

And so the list continues. It will have been noticed that this list concerns *ministers*. The poverty

and wretchedness among the rest of the church-members is similar to theirs.

What these churches need is *material assistance*. Accordingly, when Dr. Piper told us about their plight, we went to work at once in an attempt to see what could be done about the situation. We brought the matter to the attention of our Synodical Committee (of which Dr. R. J. Danhof is a member, *ex officio*), and thus the Relief Project in the interest of the German Huguenots reached the Holland-Zeeland Deacons Conference. In their report, dated March 17, 1949, it is indicated that a total sum of about \$15,000 had been received and disbursed. A number of shipments were made through CARE, which proved to be the best way to send food. Much used clothing was also shipped. Sixty churches immediately requested names of churches to which articles of clothing could be sent.

The response from our brethren in Germany is all that could be desired. One of the letters—selected at random from among several similar ones—is as follows: “We have just received four packages of new clothing. You can hardly imagine the gratitude and joy that filled our hearts when we unpacked so many new and useful articles. We were overwhelmed. We haven’t seen so many pieces of underwear, socks, and night-clothes for a long time. Such sturdy work clothing cannot be found in the stores here. It is just what our people need. May

God cause you to experience some of the joy in giving, which our people experience when they receive your gifts. In spirit I should like to reach across the ocean and clasp your hand and thank you and say ‘God reward you in the name of all the members of our congregation.’” (Pastor Maschauer-Herbisshafen.)

This work of rendering *material aid* should not stop or even diminish in scope until it is no longer necessary. In this connection it may be well to mention the name of the Secretary-Treasurer of the wide-awake and energetic Holland-Zeeland Deacons Conference, which is sponsoring this worthy project. His name is Donald Grevengeod, 96 W. 19th St., Holland, Mich.

However, more is needed than material aid. A closer bond of spiritual fellowship should be established. Let us remember that not only do these churches need us; *we also need them*. We are members of one Body. It is for that reason that Dr. C. Bouma, the editor of THE CALVIN FORUM, has promised to send some copies of this issue of THE CALVIN FORUM to these churches. Thus, a mutually helpful correspondence can be started. Members of the Free Reformed churches in Germany: we send you our kindest greetings. We are your brethren in Christ. We need you: your spiritual cooperation, your prayers and intercessions, your letters, your love. Let us hear from you.

Does God Sympathize?

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THE question which forms the subject of this essay is raised by Dr. Brillenburg-Wurth in his book, *The Meaning of Sympathy* (*De Zin Van Het Medelijden*). In this very excellent and readable little volume the author discusses a very timely subject, since the recent war has strikingly illustrated what happens when men have no sympathy. At the same time the sufferings occasioned by war call for the exercise of this virtue towards its victims.

Dr. Wurth first of all contrasts two extreme attitudes toward sympathy, as found in modern thought. On the one hand Schopenhauer, the philosopher, and Wagner, the artist, represent a pantheistic overemphasis on sympathy as the supreme virtue. Such men as Tolstoi have tried to give this position a Christian interpretation, and much modern so-called Christianity suffers from accepting this essentially pagan philosophy. On the other hand, Nietzsche, the philosopher of the superman, whose absolute aversion to all sympathy came to terrible realization in Nazism, is discussed as the

representative of modern repudiation of sympathy. Nietzsche reacted violently to the sickly romanticism which sentimentalized sympathy, and he wrongly ascribed this position to Christianity.

In opposition to these extreme conceptions the author then discusses the true character of sympathy. It is not an exclusively Christian virtue, since by God’s common grace it is also found in unbelievers. But ideally sympathy is a fruit of the Spirit, and its highest manifestation is found in true children of God. What, then, is sympathy? As the etymology indicates, it means sharing suffering with another in such a way as to prompt one to help the sufferer. The Dutch word “medelijden” is a literal translation of the Greek transliteration which has become our English word, and means the same as compassion which derives from the Latin. “Sympathy is a manifestation of love. Only he who loves is truly able to sympathize. Sympathy has in common with love that it is a life-principle, something existential, that is, something which touches our deepest being.” (page 50).

As a human virtue sympathy roots in the solidarity of the race. As a Christian virtue it flows from the unity of believers in Christ. Not a pantheistic oneness, but the brotherhood of men as created in the image of God is the basis of our ability to share each other's sorrows and joys. Sympathy presupposes individuality and yet unity, unity not only in nature but in a common guilt.

Now the question arises: Does God sympathize? Does the love of God also manifest itself in sharing the suffering of His creatures, especially of His people? There are those who say yes. Among these Wurth mentions Nathan Söderblom, William Temple and Dean Inge. However, he himself concludes, "In regard to God Himself it is best not to speak of sympathy. But so much the rather may we speak of it in the Redeemer, our Lord Jesus Christ." (page 65.)

He arrives at this conclusion as follows: The Bible does seem to ascribe sympathy to God, but this anthropomorphism finds its realization in Jesus. In Isaiah 63:9 we find this perfect description of sympathy in God: "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them and he bore them and carried them all the days of old." And in verse 15b the spokesman of Israel complains, "The yearning of thy heart and thy compassions are restrained toward me." This, says Dr. Wurth, is not symbolism, but anthropomorphism. It must be understood as an anticipation of the incarnation of the Second Person in the Lord Jesus Christ. In the incarnation God, in the Person of the Son, remains exalted above the world and suffering humanity, while also entering into it in the human nature of the Mediator. In the Son God has bridged the gulf between Himself and humanity. Thus in the Son (as man) is realized the word, "In all their affliction he was afflicted."

The remainder of the book is devoted to a fine exposition of the compassion of our High Priest, who is our great example in expressing sympathy, a sympathy that will not degenerate into sickly sentimentality. This practical part of the book deserves serious study and application in life. But the answer of the learned Professor, limiting sympathy to Christ, and not ascribing it to God does not satisfy me. Agreeing that God's ways are not our ways, and His thoughts higher than ours, and that consequently the Lord cannot and does not sympathize exactly as we do, I nevertheless believe that on the basis of Scripture we may ascribe to God an attribute which can properly be called sympathy.

I

First of all, there is the matter of anthropomorphism. Naturally in view of the fact that God is Spirit the ascription of eyes, a hand, ears, and other bod-

ily organs to the Deity is not a great difficulty. Yet the Bible's use of such language is very meaningful, for shall He that created the eye not see, and He that formed the ear not hear? But anthropopathism, ascription of human feelings to God, is not so easily disposed of since it involves spiritual activities and nature. Not philosophical deductions as to what kind of being God must be, but the teaching of His own self-revelation in Scripture must be our guide in forming our conception of the divine being and attributes.

A quotation from Charles Hodge is to the point here. Says he, "We are the children of God, and therefore like Him. We are, therefore, authorized to ascribe to Him all the attributes of our own nature as rational creatures, without limitation, and to an infinite degree. If we are like God, God is like us. This is the fundamental principle of all religion. This, in the proper sense of the word, is Anthropomorphism, a word much abused, and often used in a bad sense to express the idea that God is altogether such a one as ourselves, a being of like limitations and passions. Jacobi well says, 'We confess, therefore, to an Anthropomorphism inseparable from the conviction that man bears the image of God.'" (*Systematic Theology*, Vol. I, p. 339.)

Turning then to the anthropomorphic passages in Isaiah 63 we ask, does the explanation that these are anticipations of the incarnation fully satisfy? Isaiah 63:9a is a difficult passage. According to Dr. J. A. Alexander it may be translated, "In all their enmity he was not an enemy." Then the text does not teach that God shared in the afflictions of His people, although it still is a beautiful statement of God's grace to a recalcitrant Israel. Uncertainty arises from two possible readings of the Hebrew text, involving only one letter, but changing the sense from "to him" to "not." The manuscripts are about equally divided. Hence Barnes concludes, "In the uncertainty and doubt in regard to the true reading of the Hebrew, the proper way is not to attempt to change the translation of our common version. It expresses an exceedingly interesting truth, and one that is fitted to comfort the people of God, that He is never unmindful of their sufferings; that He feels deeply when they are afflicted; and that He hastens to their relief. It is an idea which occurs everywhere in the Bible, that God is not a cold, distant, abstract being; but that He takes the deepest interest in human affairs, and especially that He has a tender solicitude in all the trials of His people."

In support of Dr. Wurth's contention it might be argued that the next phrase speaks of the angel of His presence as saving them. There is no doubt in conservative Christian minds that this angel is the Second Person who became incarnate in Jesus Christ. While Isaiah 63 is a Messianic passage, its primary reference is to the past, to Jehovah's care

for His people, especially the deliverance from Egypt. We think of God's word to Moses in Exodus 3:7, "I *know* their sorrows." This evidently is not mere intellectual apprehension, but knowledge in the deeply meaningful sense so common in the Old Testament.

If the salvation of Israel from affliction by the angel of Jehovah's presence flowed from His sympathetic love, may we not say that the gift of the Son (John 3:16) and the coming of the Son in the flesh (Phil. 2:4-8) are rooted in that same love which knows the sorrows of the sinner? Instead of limiting the sympathy of Christ to His incarnate life as Mediator it would seem that the greatest expression of the sympathy of the Mediator is the incarnation itself as the supreme saving act of the Angel of God. (Compare also Dr. A. Kuyper's meditation on Isa. 63:9 in his *His Decease At Jerusalem*.)

Isaiah 63 is a veritable concentration of anthropopathic expressions. Especially noteworthy is verse 10, "But they rebelled, and vexed (grieved, R.V.) his Holy Spirit, therefore he was turned to be their enemy." Referring to this in Ephesians 4:30 Paul warns us not to grieve the Spirit. Space does not permit a detailed study of this text, which is often dismissed as mere anthropomorphism. Is this doing justice to the thought? Does it not rob the warning of its effectiveness to argue that after all we do not really grieve the Spirit, since God—according to our definition—cannot be grieved? It is significant in this connection that this reaction is ascribed specifically to the Third Person, thus hardly allowing the transfer to the Mediator which Dr. Wurth's solution would require.

Summarizing this first argument I quote again from Dr. Hodge. "The philosophical objection against ascribing feeling to God bears, as we have seen, with equal force against the ascription to Him of knowledge and will. If that objection be valid, He becomes to us simply an unknown cause, what men of science call force. We must adhere to the truth in its Scriptural form, or we lose it altogether. We must believe that God is love in the sense in which that word comes home to every human heart. The Scriptures do not mock us when they say, 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.' (Ps. 103:13.) He meant what He said when He proclaimed Himself as, 'The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.' (Ex. 34:6.) God is love; and love in Him is, in all that is essential to its nature, what love is in us" (*Op. cit.* p. 429). If sympathy is a manifestation of love as it reacts to suffering, is there no sympathy in God *who is love*?

II

We may approach our question from another viewpoint, namely, Is sympathy a part of the image

of God in man? In other words, is our ability to sympathize made possible because we are created in the likeness of God, or is it a human quality which is due to our fallen condition? It is true, of course, that many human characteristics, not sinful in themselves, cannot be connected with the image of God. Such are, e.g., possibility of death, hunger, physical pain, growth in mind and body, being temptable. Adam in the state of rectitude, and Christ as sinless were subject to many conditions which do not apply to the divine nature. But, while not everything human reflects the divine image, our moral excellencies surely do.

Could Adam sympathize before He fell into sin? On page 55 Dr. Wurth says, "That underlying solidarity (*verbondenheid*), not only in a common lot, but also in a common guilt, now forms the basis of real sympathy with another." From his discussion one may conclude, I think, that sympathy originates with sin and in man's fallen nature. Therefore Christ is the sympathetic Highpriest, for He shared our nature as affected by the fall. He became one with us in everything, sin excepted. In other words, because all suffering is a punishment of, or at least a result of, sin, also the sympathy of Christ as a sharing of our suffering, being afflicted in our affliction, was an element in his sin-bearing. If that is the case then the exalted Christ does not sympathize anymore, even as to His human nature. And sympathy, as involving suffering, is a capacity only of fallen humanity, and hence not an aspect of the image of God in man.

Now it seems to me that this position is untenable. It militates against the deepest instincts of our Christian faith as expressed, e.g., in the hymn: "Does Jesus care? O yes, He cares, I know He cares, His heart is touched with my grief." And Dr. Wurth does not only agree that Jesus was our sympathetic Highpriest, but he holds Him up as our present example and inspiration. Hebrews 4:5 states, "For we have not a high priest that cannot be touched with the *feeling* of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." Because of His experience in the state of humiliation our exalted Lord is touched with the feeling of our infirmities *now*. He sympathizes with us in our trials. When Saul persecuted His Church Jesus asked, "Why persecutest thou *me*?" We conclude that sympathy is a reflection of the image of God in man because it belongs to the very nature of love when it goes out toward a sufferer.

The point I want to make here has been well stated by Dr. A. B. Bruce in a discussion of the Reformed view of the humiliation of Christ as set forth in the book *Admonitio Christiana*, of which Zacharius Ursinus was the principal author. Surely we are in good company when we follow the author of the Heidelberg Catechism! Says Dr.

Bruce: "These determinations go a certain length in helping us to understand the mystery of divine suffering, but perhaps the hint at suffering by sympathy is of more value than them all. It reminds us of a truth we are apt to lose sight of in our abstruse discussions, viz., that the divine and human natures, though metaphysically wide apart, are *morally of kin*, and that therefore, though the divine Spirit cannot, as indeed the human spirit also cannot, suffer *physical* pain, it can suffer all that holy love is capable of enduring. The infinite mind can suffer in the same way as the sinless finite mind; it can have sorrow in common with the latter, as well as wisdom, knowledge, and virtue; and if there is any difference between divine and human sorrow, it is a difference of the same kind as obtains with reference to the last named attributes. The authors of the *Admonitio* recognize the truth that in some attributes Deity and humanity stand related as archetype and image, wisdom and virtue being included among them; and with reference to those attributes, it makes the distinction of natures mainly one of degree, divine wisdom and virtue being infinite, while human wisdom and virtue, ever great, are limited. Is it a heresy to include among the common attributes of Deity and humanity a capacity of sorrow on account of sin, and to say that Deity differs from humanity only in possessing an infinitely greater capacity? If so, then what does Scripture mean when it speaks of the divine Spirit being vexed or grieved? What are we to understand by Paul's rapturous language about the height and depth, and length and breadth of divine love?" (*The Humiliation of Christ*. 2nd Ed., p. 123.)

III

The position of Dr. Wurth seems to me to make an unwarranted separation between the two natures of Christ, and to limit unduly the revelation of God in Christ. Christ is the Word become flesh, the divine Son, who is the very image of the Father, dwelling in a human nature which is also the image of God. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." "The Word dwelt among us . . . full of grace and truth." "He that hath seen me, hath seen the Father." "Who is the image of the invisible God." (John 1:18; 14:9; Col. 1:15.) Shall we then say that when Jesus taught He revealed the truth of God, when He became angry He manifested the anger and justice of God, when He forgave sins He revealed the grace of God, when He loved His own even to the utmost He showed the love of God—but, when He had compassion and even wept with the sorrowing (John 11), He revealed only the sympathy and compassion of the man Jesus? Is not His weeping

over Jerusalem as truly a manifestation of God as His cleansing the temple in holy indignation?

Says Dr. James Orr in *His God's Image in Man*, "In Him [Christ] therefore, as the central personage of history—the archetypal man, second Adam of the race, its new and saving head—there was given the perfect realization of the divine image in human nature, and in that the revelation of the capability of humanity to bear that image." "The resplendently glorious fact about Christ as man is that in Him we have the perfect realization of the moral image of the Father." (pp. 272, 271.) If this is true then the distinction between the divine love of Christ and His human sympathy, which is basic to Dr. Wurth's position denying that God sympathizes, appears artificial and impossible. Though it behooves us to speak with fear and trembling of this sacred mystery of godliness, we humbly believe that God was and is in Christ declared to be a Father who knows our sorrows and has compassion on our frailty.

IV

Does it make any difference? Isn't this just a very fine and abstruse point? By no means. It has great practical significance. There is nothing so basic to our thinking and conduct as our conception of God. While on the one hand we are made in the image of God, fallen man has made gods in his own image, only to become in turn the likeness of his gods. God as the highest good must have the highest virtues. "Be ye perfect, holy, as God is perfect and holy."

In his discussion of the attributes of God Dr. Hodge makes the following very illuminating statement: "It is a great mercy that, at least in some cases, those whose philosophy forbids their believing in the personality of God, believe in the personality of Christ, whom they regard as a man invested with all the attributes of the Godhead, and whom they love and worship accordingly." (*Op. cit* p. 439.) Of course, it cannot be said too emphatically that Dr. Wurth is worlds removed from doing that; in fact, he expressly states, "The Bible repeatedly speaks of the mercy or pity of God, as His love for all the suffering ('al het ellendige'). But sympathy is something different from mercy or pity." (p. 62.)

But if sympathy is the indispensable virtue that Dr. Wurth shows it is, and as history proves it to be, can we fail to root it in God, the Highest Good? If sympathy is a distinct and definite virtue, a characteristic of the ideal man when face to face with suffering, can it exist in us except as a reflection of the divine nature which is the image of God in man? "Be ye imitators of God" is the basic rule of our lives as children of the Father of our Lord Jesus Christ. (Eph. 5:1.)

Christianity and the Inquisitive Urge in Man

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THE National Council of the Student Christian Movement in Canada in its Fall meeting in 1947 passed the following resolution, according to the Toronto Daily Star: "Because we believe the land and means of production are ultimately God-given and men should hold this property in stewardship for God, we feel free enterprise with its emphasis on the complete right of the individual to do what he will with his property, is basically anti-Christian."

A year later, in the Fall of 1948, the American Council of Christian Churches in their annual convention, held at Philadelphia, passed a resolution in which a quite different stand is taken. With a glance at the Federal Council, its rival, it said: "We hereby resolve to reaffirm our unqualified faith in the Gospel of Jesus Christ as revealed in the Bible, and our dedication to the economic principle of free enterprise."

There is therefore a great diversity of opinion among men touching the Christian faith and its bearing upon economic patterns, one group declaring that free enterprise with its emphasis on the complete right of the individual to do what he will with his property is basically anti-Christian and another group naming "dedication to the principle of free enterprise" in the same breath with "unqualified faith in the Gospel of Jesus Christ."

In such a situation it is hardly to be expected that a paper such as this will settle the issue. We can only face a very small segment of it. And the segment which we select is that which deals with the question whether the Christian faith allows or does not allow free exercise of the acquisitive urge in man. And by "free" enterprise we shall mean enterprise hemmed in by no other restrictions than those of honesty and legality at law.

We shall offer some exegetical remarks on pertinent passages from the Bible, and certain views and comments by representative spokesmen.

* * *

Plato's Republic is a work that sides with the rich, the privileged: the Bible in both its Testaments stands with the poor, the underprivileged. The first accusation made against Israel by the prophet Amos is that they have sold the poor for a

pair of shoes (2:6). And this assault is never dropped throughout the man's oracle. "Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat, ye have built houses of hewn stone (sign of luxury, L.V.) but ye shall not dwell in them . . . for I know your manifold transgressions and your mighty sins" (5:11). "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail" (8:4).

His contemporary, the great Isaiah, seconds everything Amos has said. "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the land." (5:8).

It is hard to see how untrammelled gratification of the urge to acquire can survive these passages. It is true that at times these same prophets lash out against dishonest practices associated with acquisition, false weights for example: but this is by no means always in the picture.

The institution of the Year of Jubilee, conveniently omitted usually by those who identify free enterprise with Christianity, is a very pertinent passage since it deals precisely with the acquisitive process. Every fiftieth year each parcel was to revert to the original holder, no thanks to him who had gained possession of it in the meantime. (Lev. 25:10ff.) And he who in the five decades had fared so ill in the acquisitive society that he had been forced to go into slavery was given the right to go free; and this not only but the possession of his fathers was to be made available for him. Whatever spiritualization of this institution may be proposed—and old school capitalist thinkers have gone through a lot of contortions to avoid its manifest thrust—it is plain that its common sense purpose was in the nature of a check upon the acquisitive urge in man. Because the acquisition of land by one implied the dispossession of the other, the acreage of tillable soil being constant, therefore Jehovah ordered periodic levellings. Not to level off thus would be "to oppress one another" (25:14, 17). Once more it is hard to see how untrammelled gratification of the tendency to acquire can survive this passage. It must not be forgotten that in all of this there is no reference whatsoever to dishonesty in the process.

Related to this is the Old Testament position on usury. In our parlance usury begins where rate of interest becomes exorbitant: but the Scriptural delineation of usury has nothing to do with rate. Usury is predicated against the need or the distress of the borrower. And in such a context any rate of interest is forbidden, it being intolerable for a man to capitalize on human misery. And again we see the urge to acquire held in by the leash of the distress of the person out of whose pocket the profit was to come.

Here must be added the Old Testament prohibition as to security taken to secure a loan. If the security was a man's cloak (that having become his only chattel?) it had to be restored to him by nightfall seeing it was his only covering by night. No doubt the result and even the purpose of such a regulation was to discourage the taking of the cloak in the first place: for what good is a security that must be relinquished by nightfall? In this connection we see Amos assailing those who "lay themselves down upon clothes laid to pledge (2:8).

Coming to the New Testament we find, as we might have expected, no radical change. The New Testament is just as much the poor man's friend. "Blessed are ye poor" is not always followed by "in the spirit" (Cf. Luke 6:20): and the converse stands plain and unabashed: "Woe unto you that are rich" (Luke 6:24). We read that it is harder for a rich man to enter than for a camel to go through a needle's eye, a passage that a child can understand although exegetes committed to a certain economic creed have gone to great lengths in their effort to escape from this passage, even inventing the notion that a needle's eye was a less than full size gate! "Go to now, ye rich men, weep and howl!" says James quite triumphantly. The rogue in Jesus' parables was frequently a rich man. Publicans have a bad name in Scripture. In Christ's mouth likewise. Their sin was an unscrupulous, not necessarily dishonest, gratification of the acquisitive urge. Many a modern Christian would, perhaps not without a bit of envy, say that they had "a pretty good thing." It is true the Bible implies that riches can be born graciously, but this is considered so unusual that the Bible standardizes and puts the rich man in a category where one does not like to be. Enterprise just because it is free is not by that token Christian: it can be wholly free and altogether unchristian.

The love of money (PHILARGURIA) is the root of all evil in the Bible (I Tim. 6:10): in the mind of some who speak oracularly about free enterprise it is what makes the world go round. Christians will some day discover sin where hitherto they have thought to see only success.

PLEONEKSIA is conveniently translated avarice: for avarice is by definition the acquisitive urge gone to improper lengths. But deponent testifieth

not just where the impropriety begins; probably if pressed he would say that it begins just beyond the place where he himself stands. But PLEONEKSIA is a common sense word: it means, literally "more-having," *Mehrhabeerei*, if a German word is useful. It can readily be translated "making money" (an expression that has become idiomatic in free enterprise). Goodspeed actually renders PROPHASEI PLEONEKSIAS in 1 Thess. 2:5 with a "pretext for making money." Whatever may be the proper lexicographical place of PLEONEKSIA it is evident from it that the urge to acquire can readily become sinful. Nor is it at all implied that that point is not reached until dishonesty has entered the picture.

Old line protagonists of free enterprise frequently talk as though competition besides being the life of business is also heaven's best for human society: but the Bible states unmistakably that a cooperative society is preferable to a competitive one. Paul contends that SCHISMA is pathological in a body (1 Cor. 12:25) and he indicates that this pathological condition is present when the foot contemplates its own health and happiness, the hand likewise, without a care for the welfare of the body. Cooperation rather than competition is the law of life for the body. It must be granted (and we even insist upon making this point) that Paul is contemplating the Church of the redeemed and not mere human society as such; but much as we may make of this distinction it remains a fact that what is good and ideal for the one is also good and ideal for the other. If the body of the Lord is better off without SCHISMA then the body of mere men is not blessed by it. Sympathy and a common interest is a prerequisite to health but competition, more or less ruthless, thrives in free enterprise the rather.

The tradition that wrote free enterprise into the Christian creed at Philadelphia lauds the profit motive also. Perhaps it too deserves to be confessed with "unqualified faith in the Gospel of Jesus Christ." But one must be blind to think that the profit motive is so particularly noble and lofty. A physician who leaves the impression that the lucrative aspect of his work makes him respond to your call will soon see his clientele turning against him. A teacher likewise: and a preacher surely. The finest services rendered on earth are rendered with no thought for profit, those rendered by a mother for instance. It is Christian to point this out: and it is Christian to try for an extension of this type of service into areas where they are not usually sought in the capitalist system.

Of a truth this is idealistic. But Christianity is idealistic. If it has any message for society as such it is because it does not think that human society is wholly sordid. Does not the doctrine of common grace imply that men can be made to get up in the

morning for other reasons than to make money? And is it not a thought to give us pause that of all men Americans are probably the least conditioned to respond to other motives than that of profit?

To sum up, the Bible does not grant freedom of enterprise in the sense that it allows man to do

what he will with his property. Nor does it give to man an unhampered go sign in his urge to acquire.

[This is the first instalment of a paper read before the Theology Forum at the University of Michigan. The second instalment will appear next month. Meanwhile those of our readers who take more than a passing interest in this issue may recall and perhaps wish to reread the article, "Is Free Enterprise Anti-Christian?" which appeared in the January and February issues of this year's CALVIN FORUM.—EDITOR.]

The Rising Tide of Pan-Slavism

Endre Sebestyen

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JOHN F. MONTGOMERY, former U. S. A. ambassador to Budapest, observes in his post-war treatise, *Hungary, the Unwilling Satellite*, that: "The Magyars, neither Teuton nor Slav, were always aware of being between the two fires of German and Russian imperialism. During those years most of us saw only one fire, the German one. Hungary's vision was far ahead of ours. Had we listened to Hungarian statesmen, we should perhaps have been able to limit Stalin's triumph in the hour of Hitler's fall."¹ What follows here, may be regarded as a brief statement of the Magyar view on what we commonly call Russia's Red Communism.

The main idea in this view is that the all-important requisite to the correct appraisal of Red Russia is the emphatic recognition of the fact that, contrary to generally accepted views, there is no Communism in Russia. A man in excellent position to know, Thomas G. Masaryk, founder of Czechoslovakia, stated to his biographer: "Lenin's Russia was not communistic. Looking at it from the economic point of view, Bolshevism is at best State Capitalism."² In his work, *The Making of a State*, Mr. Masaryk observed: "They managed to get rid of the Tsar, but not of Tsarism. They still wear the Tsarist uniform, albeit inside out."

The acceptance of this premise leads to the question: What have we then in Russia? In our effort to answer this question, let us cast a glance at a picture of Russia as of a century ago, during the reign of Tsar Nicholas I, drawn by a noted American historian:

"Tsar Nicholas (1825-1855) ruled 'Holy Russia' as a military camp, in which disobedience was treason, and a desire for liberty, sedition. He loved Russia with a mad passion, and planned to make her great and famous not by imitating the dangerous western democracies, but by developing her own popular institutions through a process of 'Russification' . . . The Russian people were inspired to patriotism by a stirring national anthem; amused by a strictly national Russian opera; educated in national schools with a limited course of study;

encouraged to perpetuate their own social and economic customs and practices. Hence, a high wall had to be built up against all pestilential ideas from liberal countries. Tsar Nicholas out-Metterniched Metternich in stopping travelers at the frontiers, and in ordering all books carefully examined before being admitted to the country. Nor could Russians go abroad for business, pleasure or study without permission. The press, music, the theatre, and the universities were all censored and watched by paid spies to prevent their inculcation of dangerous western doctrines. An army of secret police, called the 'Third Section', authorized to make arbitrary arrests and to afflict punishments at will, preserved and perpetuated the autocratic regime. The Orthodox Church was simply one of the strong arms of the autocratic regime and, consequently, efforts to win converts from that Church to another faith were severely punished."³

Considering the fact that this presents Russia as of a century ago, it must be admitted that it is a pretty accurate picture of the Russia of today. If we substitute the name of Josef Stalin for that of Tsar Nicholas I, no one will be able to tell that the picture was not drawn yesterday. It must also readily be admitted that there is no trace of Communism in that picture. This, however, is only a partial view of the Russian situation. Let us complete our view.

Russia has gone through tremendous upheavals in the course of her history and particularly in our own days. Yet, fundamentally there has been no change in the Russian outlook on life. Basically it is today what it was a century ago or, for that matter, what it had been during the reign of Mongolian Khans: Jenghiz, Ogdal, Mangu and the rest, seven hundred years ago.⁴ As Mr. Winston Churchill pointed out in his masterly oration delivered at Boston, March 31, 1949:

"Europe seemed about to be conquered, four or five hundred years ago, by the Mongols. Two great battles were fought almost on the same day near Vienna and in Poland. In both of these the chivalry and armed power of Europe was completely shattered by the Asiatic hordes. It seemed that nothing could avert the doom of the famous Continent from which modern civilization and culture have spread throughout the world. But at the critical moment the Great Khan died. The succession was vacant and the Mongol armies and their leaders trooped back on their ponies across the 7,000 miles which separated

¹ J. F. Montgomery, *Hungary, the Unwilling Satellite*, New York: The Devin-Adair Co., 1947, p. 11.

² Emil Ludwig, *Masaryk of Czechoslovakia*, New York: R. M. McBride & Co., 1936, p. 242.

³ A. C. Flick, State Historian of New York, *Modern World History*, New York: F. S. Crofts & Co., 1935, p. 267.

⁴ See article "Mongols" in *Encyclopedia Britannica*.

them from their capital in order to choose a successor. *They never returned till now.*"⁵⁾

The Warnings of Kossuth

In order to gain a comprehensive view of the whole of Russia's picture, let us again go back a century. Lajos Kossuth, the Magyar patriot statesman, visiting England and America in 1851-52, made some predictions about Russian expansionism which fit in admirably with the pattern projected into our view by the events of our own days.

In an address which he delivered at Southampton, England, on October 27, 1851, Kossuth diagnosed the state of contemporary Europe in these words: "The principle of evil on the continent is the despotic and encroaching spirit of the Russian power. There is the pillar which supports every one who wishes to establish his ambitious sway on the sufferings of nations, raising himself on the ruins of their liberty. Russia is the rock which breaks every sigh for freedom . . . The encroaching spirit of Russia is that which every man in Europe relies on, who wishes to do wrong."

Speaking at Salem, Mass., on May 6, 1852, he advances a step farther and poses the problem created by Russian expansionism in the following words: "Russian absolutism and Anglo-Saxon constitutionalism are not rival but antagonistic powers. They can not long continue to subsist together. Antagonists can not hold equal positions. Every additional strength of the one is a comparative weakening of the other. One or the other must yield. One or the other must perish, or become dependent on the other's will." With relentless logic, he continues: "Russian diplomacy could never boast of a greater and more fatal victory, than it had the right to boast, should it succeed to persuade the United States not to care about her—Russia, accomplishing her aim to become the ruling power in Europe, the ruling power in Asia, the ruling power of the Mediterranean Sea." And then he serves this warning: "They (Russia) will, they must do everything to check your glorious progress. *Be sure, as soon as they command the forces of the continent, they will marshal them against you.*"

In an address which he delivered at Buffalo, N. Y., on May 27, 1852, Kossuth put this handwriting on the wall: "Once more I repeat, a timely pronouncement of the United States would avert and prevent a second interference of Russia. She must sharpen the fangs of her bear, and get a host of other beasts into her menagerie, before she will provoke the eagle of America. But beware, beware of your loneliness! If your protest be delayed long, you will

⁵⁾ As reported in the *Christian Science Monitor*, April 1, 1949. Mr. Churchill's chronology is slightly erroneous. The Mongolian invasion of Europe occurred in the XIII century. Having annihilated the army of King Béla IV on the wide heath of Mohi, Hungary, they crossed the frozen Danube on Christmas day, 1241, and laid waste western Hungary. From there they returned to their homeland.

have to fight alone against the world; while now you have to watch and others will fight."

Reading these baffling predictions of disconcerting timeliness, the reader of our days may ask: How could Kossuth, the Magyar statesman of a century ago, make these startling predictions, in which present world conditions are so strikingly mirrored? The answer is at hand. Kossuth knew his history, and in addition, he clearly saw the ominous threat of Pan-Slavism making ready to engulf in its deadly embrace the whole of the continent, and the whole of the world. Let us devote a few seconds to cast a fleeting glance at the world in which he had lived.

In the great upheaval of a century ago, Kossuth's Magyar people rose boldly to fight for democratic reforms in Hungary and in the whole of Europe. The newly formed "honvéd" (home defense) armies of Kossuth swept out of Hungary the formidable armed forces of Austria, but in the face of a hostile Russian invasion they were compelled to lay down their arms. It is also of primary importance to know that the first army that invaded Hungary, and in fact provoked Hungary's war for freedom, was that of the Southern Slavs, commanded by Bán Jellachich of Croatia. It is also a significant fact that when the Magyars fought their bloodiest battles with Austrian despotism, an All-Slav Congress was held in Prague which assured Vienna of the undying loyalty of the Slavs of the Dual Monarchy. It is also a fact that when Hungary lay prostrate before the armed forces of Austria and Russia, and had to undergo a period of merciless persecution, the majority of the sleuthhounds let loose on the country, and known in Magyar history as "Bach hussars," was made up of the Slavs of the North, the Czechs. The primary interest and the ruling passion of Pan-Slavism was then, as it is today, the promotion of Pan-Slav expansionism.

An exceptionally clear-visioned man, and a man of vast learning, Kossuth saw all this and, having been defeated on the other side of the Atlantic, he crossed the ocean to warn the people of the United States that if they should delay long their intervention in the then existing world crisis, the time would arrive when their turn would come, and then the people of the United States would have to stand up, and fight alone against a whole Pan-Slav-ridden, hostile world. That is exactly what we are facing today!

Pan-Slavic Expansionism

In view of these facts one is irresistibly driven to accept the inference the recognition of which furnishes us the complementary part of Red Russia's picture. Besides its primordial bent for ruthless despotism, the very soul of the Russian form of life has ever been, and is today, an insatiable urge

for expansion through conquest. The so-called "will" of Peter the Great (1672-1725) may be a spurious document, but the pattern set forth in its precepts has been most faithfully followed out in the course of Russia's history. As regards this basic trait, the Tsars of old Russia and the strong men of the Kremlin of today have been tarred with the same brush. Wm. C. Bullitt, in his *The Great Globe Itself*, attributes the origination of Pan-Slav Expansionism to Ivan the Terrible (1530-1584), and points out that in the course of the last four centuries the Russians have conquered 168 different peoples and tribes.⁶⁾ A recent government publication places the number of ethnic groups subjugated by the successive Russian regimes at two hundred.⁷⁾

The only difference distinguishing the Russia of today from the Russia of the Tsars is the existence of the unholy wedlock entered into by Russia and international radical Socialism in the revolution of 1917. It was strictly a marriage of convenience. It is of the utmost importance that we do not fail to see that the seeming acceptance of Marxist ideology did by no means mark a change of heart on the part of Russian leadership. Their pretension to a Marxist ideology is purely incidental. It is a camouflage put on and cleverly manipulated simply for the promotion of their relentless drive for Slav world domination. The masters of the Kremlin full well knew that by displaying their true colors they could do no proselyting outside of their own domains. So with a view to the promotion of their world-wide proselytizing, they appropriated an ideology with an international appeal in it. This is the sole reason why they talk of Communism, in which they have absolutely no faith, which they do not like, which they do not practice, and which they are ready to discard as soon as they hold safely in their grasp the victims whom they had succeeded in leading astray. That is also the reason why they call themselves a people's democracy, and that is the reason of all the double talk they are forced to indulge in while spreading their net. Speaking at Pittsburgh, on Jan. 26, 1952, Kossuth aptly said: "Russian diplomacy is a subterranean power, slippery as a snake. And when it has to come out in broad daylight, it watches to the left, when it looks to the right." Open-mindedness and singleness of purpose are human traits not indigenous to the soil of despot-ridden lands. The Russians can not help being what they are.

In the treatment of the Russian ogre we do well if we keep the word "slippery" constantly in mind. It is a well-known fact that there is nothing slippery in Marxist ideology. On the contrary, it is a clear-cut proposition, a system of clearly definable identity. It has definite views on all issues, and

⁶⁾ William C. Bullitt, *The Great Globe Itself*, New York: Charles Scribner's Sons, 1946, p. 38.

⁷⁾ Rep. Everett M. Dirksen, *Communism in Action*, Government Printing Office, 1946, p. 94.

there is no ambiguity in its policies. Openly, and without disguise, it stands for certain ends, in the pursuance of which it calls for, nay it demands, a certain brand of class consciousness.

In sharp contrast with pure Communism, the ideological crazy quilt commonly passing as Russian Communism, far from presenting a clearly definable identity, is indeed slippery as an eel. There is not a single issue on which it has definite, unchangeable views. What it asserts today, it will, as exigencies demand, deny tomorrow. What holds good today in one state of its orb, may at the same time be anathema in another state of the same orb. It does not tolerate class consciousness or, for that matter, any kind of consciousness. It calls for and demands unreasoning submission and, since reason is the primary distinguishing mark of human beings, it must of necessity debase men into beasts which neither think nor reason. It no sooner makes a pact, than it breaks it, because its very nature excludes unvarying, strict adherence to any set of definite rules of conduct. Carrying at its very core a colossal falsehood, it is incapable of sticking to principles, it shifts. It transforms the pure gold of human ideals into the debased currency of an ideological nihilism. While pure Communism speaks a language understandable to all, its perverted Pan-Slav variation has developed its own thieves' jargon in which there is not a single word meaning what it pretends to mean. It brands accepted ideas on state and nationality as so much trash, only to turn around and set up blandly Red Russia as the devoted motherland, the unselfish liberator and the faithful guardian of all nations, in return for which it is the bounden duty of the populace of these redeemed nations to fall into daily superpatriotic fits, pull out their dirty red rags, parade up and down the streets, shouting themselves hoarse in the praises of the greatest patriot of all of them, one Josef Stalin. To be sure "religion is an opium for the people" but not the international faith which Moscow, the "Third Rome" offers to the world. So we behold a new religion demanding and bent on enforcing the unquestioning allegiance of the whole world. A new religion in which the madness of Rasputin and the craftiness of Stalin kiss each other. It has for its altar Lenin's enshrined tomb, upon which the blood of untold millions is being offered up as a red sacrifice; and for its Holy of Holies points to the Comintern. It has a gospel which preaches the endless variations of a cynical sophistry backed up by fear and terror. It has a high hierarchy, the distinguishing marks of its acolytes being spiritual insensibility, mental perverseness, moral depravity, and murder in their eyes.

The concept that we are engaged in an ideological warfare is fundamentally wrong and perilously misleading. As long as we do not divest ourselves of this fallacious view, we make ourselves victims

of a hopeless mental confusion, waste our well-meant efforts in fighting phantoms, and invite inevitable defeat.

The Threat of Mongolian Barbarism

What we are facing today is not an ideological threat, but the threat of a revived aggressively militant Mongolian Barbarism which, having waxed strong on western failures, feels that its hour has struck, and the world is ready to bend its neck to the yoke of its godless world-domination. As the flood of studied provocations let loose on this country clearly indicates, having gotten "a host of other beasts into her menagerie," Red Russia feels strong enough to tackle her most formidable foe, the eagle of America.

Through singer Paul Robeson she lets us know that the "liberation" of the American Negroes is at hand, and, in case of a new war, fourteen millions of American Negroes, instead of fighting for American imperialism, will solidly line up with Josef Stalin. For another straw in the wind, a recently published bulletin of the Congressional Committee on Un-American Activities furnishes valuable data in another direction when it informs the American public that:

"The American Slav Congress is a Moscow inspired and directed federation of Communist-dominated organizations seeking by methods of propaganda and pressure to subvert the 10,000,000 people in this country of Slavic birth or descent. By means of a *nationalist* appeal it strives to enlist our Slavic population in behalf of Russia's ambitious designs for world empire, and simultaneously to incite American Slavs against the land of their adoption . . . Communist leaders abroad and in the United States, have openly declared that, in event of war, aid must be given to the red Army."⁸⁾

Pan-Slavism has been a destructive historical force ever since its inception. Objective history will lay the blame both for World War I and World

War II at its door.⁹⁾ Responsibility for robbing mankind of a real peace also rests with it and its adherents, and only God knows whether their war guilt or their peace guilt is the greater.

Destructive as it had been in its original state, its threat is a thousand times graver since it has made open godlessness its primary distinctive mark. Faced by such a threat, Christians conscious of their God-given destiny, dare not waver in taking sides. Christianity, unless prepared to accept certain defeat, must gird itself to a holy crusade, resolved to fight it to a finish. Fight it with implacable intolerance and unyielding fortitude, being in dead earnest in our conviction that it is a fight which shall not be lost, because if we lose it, we shall fight no more.

When I look at the post-war map of Europe, the mute symbol of wantonly dismembered states, cruelly mutilated nations, hopelessly disrupted families, and the flood of miseries driving untold millions to doom, a sense of frustration bordering on despair fills my heart. Pan-Slavism did it! And I pray to God that future generations of this beloved land may be spared the fate of seeing one day their land so dismembered, their nation so mutilated, their homes so disrupted, and their happiness so drowned in a sea of despair.

American democracy, perhaps the last hope of enlightened humanity, and American Christianity, the torchbearer of that hope, are facing today a fiery trial the like of which they have never faced before. Our vast material wealth, our unparalleled technical advance, our splendid manpower, are the wonder of the world. But victory does not rest with these alone. Victory rests with a rock-like, mountain-moving faith, the real presence of Christ Himself within us. It is those possessing such faith to whom He promised: Be of good cheer, I have overcome the world!

⁸⁾ For the treatment of Pan-Slav war guilt the reader is referred to Professor Harry Elmer Barnes' work, *The Genesis of the World War*, New York: Alfred A. Knopf, 1926, and the additional books listed in Professor Barnes' work.



Foreign Mission Strategy

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EVERY foreign missionary has conceivably asked himself the question as to what would happen to his work if he and his organization were forced to leave the field. This becomes no academic question to many of us on far-flung frontiers as we envision various factors arising in the future which may, and in many lands already, seriously interfere with missionary advance. The rise of nationalism is perhaps the most potent factor operating in some areas which is hampering the development of Christian missionary work. Often this nationalism is intimately related to the religion of the country, and a resentment to the advance of Christianity as a foreign importation is met. Political conditions and war may temporarily or permanently dictate the withdrawal of mission forces from a field. In Ethiopia we have an excellent opportunity of observing the effects of a forced withdrawal of all missionary forces. Present trends also give us a preview of what the foreign missionary enterprise may expect from various factors operative on the field.

When our forces were forced to retire from the field in 1935-36 due to the riots and disturbances just preceding the occupation of Ethiopia by the Italians, we were fearful for the future of the infant church in this country. Our concern continued through the period of Italian occupation of five years and the adjustment period thereafter. No news from the areas of our activities could reach us during this period and our work, particularly in the west, had to be left entirely on its own. But how irresistible and effective is the work of the Holy Spirit once the work is begun! Our earliest mission workers to return to the scene sent back reports that made us stand rebuked for our lack of faith in being fearful of the promise made to the church, "the gates of hell will not prevail against thee." Whereas we had one rather strong preaching center at Sayo in the West and a boys' and girls' school, our missionaries returned to find the gospel being preached in sixteen centers by elders who had gone out to preach the gospel, and the numbers who had been baptized by the one ordained man running into the hundreds. Everywhere churches were springing up as a completely indigenous effort, expenses being borne by the local groups. It proved to us unmistakably that more progress had been made during this period of relative persecution and complete dependence upon God than if the missionaries had been present in normal times.

Strong leaders had been developed in each community; elders who in council assemblies and with Scriptural guidance charted the course the church groups were to take. Today we find this great leaven continuing in ever widening circles, and today we count fifteen organized churches, nine other groups not yet organized as churches, and eighteen schools operated by these churches with an enrollment of approximately 900 students and 22 teachers. Another mission had a similar experience in which they left the scene with sixteen groups of believers, only to return after the occupation to find sixty-nine groups meeting regularly!

In many great mission fields of the world one finds the indigenous churches very dependent upon the mission for financial help. In some of these countries the mission has worked continuously as long as 80 years. This is true of certain missions in India. It is sometimes proposed that it is time for the missions to move on to other fields, leaving the indigenous churches to look after themselves. Too often this proposal is rejected because of the fear that the churches need the help and guidance of the mission. Is this not like being afraid to let the child walk on its own feet after it is quite grown up?

The time may come and may not be far off when indigenous churches will be forced to stand on their own feet. In Egypt signs of this eventuality are becoming steadily more threatening, as new restrictions are placed on Christian educational institutions and demands that the *Koran* be taught in all schools. As Christian missionary activities in that country find themselves increasingly circumscribed and restricted by new regulations a complete retreat from the field may not be far off. This will leave the local Christian church entirely on its own. Similar anti-christian regulations are in process of being formulated in Pakistan, another Mohammedan country. The prospect of the end of all Christian mission activity in that country and in India may become a very real possibility. The paralyzing touch of communism on Christian mission work in China is well known.

As in Ethiopia we have seen an increase in vitality of the church when missionary support and aid were cut off, may we not hope that a resurgence of life may be experienced by the indigenous churches in these and other countries if and when mission work is excluded? It is a humbling thing for the missionary to see that a church that is really born

of the Spirit does not need the missionaries' services as much as the latter may fear.

* * *

A study of the world missionary picture will reveal the fact that some mission fields are comparatively sterile. It has been my privilege to visit Aden, Arabia, four times over several years. In all this time the number of converts can be counted on one hand and some of these have backslidden. It is not my intention to suggest that missionary work should necessarily be abandoned in such a place. But in view of great unevangelized areas of the world not yet penetrated by mission activities, one is forced to question the wisdom of continuing to concentrate forces in such sterile areas. We should spread our missionary forces strategically. If Aden has the gospel witness since 1881 with such paucity of results, is it not time to heed the master's injunction, "If ye enter into a city and it receive you not, shake the dust from off thy feet"? A gospel witness in one place by several mission agencies over a period of 70 years, whereas vast areas of the world still lie completely untouched seems an unjustified waste of missionary resources. The situation existing in Aden is no doubt true of many other areas. Why such inertia in the face of great need elsewhere?

What should be our policy in view of the factors outlined above? It would appear that the wisest

expenditure of effort and talent should be a development of training centers where native leaders may be trained in the skills necessary to preach the gospel and for the ministry of education and of healing. We have been repeatedly impressed with the fact that a properly instructed native preacher can more effectively reach his own people than any missionary can, however well he has learned the language. Schools, seminaries, and hospital training centers can be the greatest possible contribution of missions. By sending out trained personnel the missionary staff can make its work felt effectively in geometrical progression. Missions can thus make the most of the fast approaching time when many great missionary fields will be closed to outside effort, but which will always be accessible to indigenous spiritual forces within. Missions should be flexible enough to see the wisdom of reducing the staff in fields which have been unproductive after a reasonable period and effort, and of moving on to new hitherto untouched areas. It has been found also that large institutions especially in large cities, though furnishing facilities for a greater number of individuals, are not necessarily productive of more results. By in large a smaller institution out in the provinces serves a wider area and often a type of individual who is far more amenable to influences of the mission than those in large cities, due to foreign and cosmopolitan influences.

The Voice of our Readers

APARTHEID IN SOUTH AFRICA

Editor, THE CALVIN FORUM.

Niagara Falls, N. Y.
June 25, 1949.

Dear Sir:

Since there has been no Amry Vanden Bosch to orient your readers in the party line for Americans of Dutch extraction regarding the current political situation in South Africa, a number of statements by your South African correspondent are disturbing. To all appearances the Nationalist Party of the Union of South Africa has embarked on a new form of totalitarianism called *apartheid* by purposing the abolishment of parliamentary representation and voting rights for the native population. We are given to believe that the Reformed people "practically to a man" support this policy on the grounds that to do otherwise means inevitable extinction of the white race in Africa.

In this country, the years since the war have witnessed a continual battle for a strong civil rights policy to combat racial discrimination. For those of us who feel it our Christian obligation to work and pray for such ethical progress it is impossible to condone the policy of the Afrikaner merely on the grounds that "the black man outnumbers the white by 4 to 1 and is 98% uncultured."

America has become quite sensitive to the plight of the native South African since the censure of that government in the United Nations Assembly, and since the publication of Alan Paton's authoritative novel *Cry, the Beloved Country*.

The warnings of a crisis are multiplying. Within the last year the Communist Party has succeeded in electing a member to the South African parliament; Durban has witnessed bloody race riots; and the native Christians of Johannesburg have invited the Coptic Church to send missionaries because they no longer feel secure in the communion of their Reformed "brothers".

Prof. G. Stob in his review of the Amsterdam Council Reports quotes Dr. Bavinck's critical awareness of the Reformed Churches' isolationism with the large body of Protestantism. This isolationism took its own form in South Africa when the combined Protestant bodies (except the Reformed Church) sent a deputation to Dr. Malan to discuss their concern over the racial segregation policy and Dr. Malan (a former Reformed pastor) refused to see them.

Your readers may wish to remember, in reading your South African correspondent's gleeful account of the Nationalist Party's victory, that the opposition nevertheless polled the larger popular vote. *Apartheid* therefore can hardly be considered a mandate by the people.

Sincerely yours,

JOHN VAN LONKHUYZEN.

WHAT OTHERS SAY

I ought to mention that I read with much pleasure and profit your admirable statement on Applied Calvinism in the last issue of THE FORUM. Thank God, there is still Calvinism on this earth!

REV. ENDRE SEBESTYEN, Leechburg, Pa.

Isn't it thrilling to be a Calvinist! Somehow or other it makes me feel that we do by virtue of it take our place in emphatic oneness with the patriarchs and prophets of old.

REV. PAUL E. GRAF, Corry, R. R. #1, Pa.

* * *

I have only recently learned of your fine organ and am deeply interested in becoming better acquainted with THE FORUM. I wonder if you would be so kind as to forward as many sample copies as you can possibly spare.

JOHN F. HORNE, Brookdale, Md.

* * *

Herewith I beg to thank you for your copy No. 10, May 1949, of THE CALVIN FORUM sent to this Vice Consulate of the Netherlands, with the excellent article by Mr. Amry Vanden Bosch, "The Netherlands and Indonesia." I gave this copy to a captain of a Netherlands destroyer who happened to be in the port of San Diego, so I do not know the name of the street of your office, as this was not mentioned on the envelope. I hope,

however, that this postal card will arrive. I want to ask you to send me ten copies of this No. 10 and later ten copies of the concluding article which will follow next month. Kindly let me know what I owe you for these twenty copies. . . .

ALEXANDER B. VAN LEER, La Jolla, Calif.

* * *

The Faculty of Calvin College and Seminary connected with the Christian Reformed Church has for many years published a journal, THE CALVIN FORUM, which has broken the geographical isolation of Calvinists scattered throughout the world. The journal is an intellectual and spiritual stimulus, and we know of no other journal in the world that is more worthy of your subscription.

REV. ARTHUR ALLEN, Sydney, Australia.

* * *

I like to express my appreciation for your very instructive, informative, and educational paper.

REV. JOHN ROORDA, Lacombe, Alta., Canada.

From Our Correspondents

WESTMINSTER THEOLOGICAL SEMINARY

638 Goffle Hill Road,
Hawthorne, N. J.

June 2, 1949.

Dear Dr. Bouma:

IN the main favorable reports of progress and productivity can be brought to you and the readers of THE FORUM from the Orthodox Presbyterian Church and Westminster Seminary area of Reformed truth and action.

Westminster Activities

Since the highest judicatory of the O. P. C., the General Assembly, does not meet until late in July, it would seem best to devote most of this news letter to activities at Westminster Theological Seminary. Your correspondent hopes to send you another letter after the Assembly, dealing at greater length with matters in the church.

Another Westminster commencement has passed—the twentieth. As is usually the case, the entire complex of events was stimulating and successful. The series of events culminating in the graduation exercises began with the baccalaureate service on Sunday afternoon, May 8, with the sermon preached by John H. Skilton, recently elevated to the rank of Associate Professor of New Testament at the seminary.

On Tuesday, May 10, the annual Alumni banquet was held. This affair, always well attended, lived up to the established pattern of Westminster conviviality and spiritual refreshment. Brief addresses were given by the Rev. Robert S. Marsden, dynamic new executive secretary of the seminary, and the Rev. Egbert W. Andrews, O. P. C. missionary on regular furlough from duty in China. In discussing the current situation in China, Mr. Andrews commented that the voice of liberalism in China was like a roar whereas the voice of conservatism was a mere whisper. The speaker did not dwell on the reasons for this phenomenon. According to information available to the undersigned, both speakers at the alumni affair have done strenuous and acceptable work in their respective fields. Mr. Andrews has done much work among students in China. He plans to return to China in October if at all possible.

An excellent crowd turned out for the twentieth commencement exercises on May 11. The address on this occasion was given by the Rev. Robert K. Churchill, pastor of the O. P. church at Cedar Grove, Wisconsin. Speaking on the preaching of John the Baptist, Churchill called for simplicity in preaching, for impassioned preaching, for Christ-centered preaching, for sin-

conscious preaching, and for preaching that is conversant with and applicable to the real spiritual issues of the day.

According to all reports coming to your correspondent the address to the graduates by the chairman of the faculty, Professor R. B. Kuiper, lived up to the standards of pungency and pertinence which Professor Kuiper has long ago set in these brief addresses. Speaking on the forthright prophet Micaiah, son of Imlah, the professor charged the graduates to preach the truth at all times, regardless of consequences or of questions of popularity and unpopularity. That message which is the central thrust of the Reformed faith, namely, salvation by the sovereign grace of God alone, was singled out as the message to be declared after the manner of Micaiah, the son of Imlah.

Reformed Ministerial Institute

Success crowned the efforts of the Westminster Alumni Association in launching a new venture, a Reformed Ministerial Institute. The institute was held from May 17 to 21, and was attended by a good number of enrolled participants as well as visitors, coming from several different denominations. The faculty and courses were as follows: "Recent Developments in Non-Reformed Thought", by Professor Paul Woolley; "Pastoral Problems", by Professor R. B. Kuiper; and "Theological Studies", by Professor John Murray. These classes were held each morning. Afternoons were used for study, consultation and recreation. A "Preaching Clinic" was conducted in the evenings, when wire recordings of sermons were analyzed and critically evaluated.

Dr. Stonehouse to Europe

In early April Dr. N. B. Stonehouse, Professor of New Testament, sailed for Europe. He experienced a very stormy passage so that his arrival in England was delayed. The professor's schedule calls for lectures and addresses at Oxford, Cambridge, Belfast and Edinburgh. It is expected that Dr. Stonehouse will also attend the Reformed Ecumenical Synod in Amsterdam as the delegate of the O. P. C.

Additional Westminster Notes

Another worthy volume has been produced by a Westminster professor. This time the writer is Dr. E. J. Young, Professor of Old Testament. The book is a new commentary on Daniel. Dr. Young has written a fine little volume of introduction to Old Testament study entitled *Study Your Bible*. He has also contributed several substantial articles in the field to the *West-*

minster Theological Journal as well as many critical book reviews of currently significant volumes in the field of biblical literature and criticism. Dr. Young is thoroughly conversant with the ancient cultures and languages in which one must be well schooled if genuine erudition in the Old Testament field is to be attained. The author is also a man of unswerving loyalty to the Reformed faith, and is known by the correspondent to possess warm zeal for solid Kingdom causes like Christian schools and mission work of a high caliber. A commentary on the significant prophetic book of Daniel by a scholar and theologian of Dr. Young's character should be most welcome in a day when easy fancy in the difficult field of prophetic interpretation has so often ignored the exactions of solid erudition, balanced judgment and theological fidelity.

Three Westminster students are expecting to enroll at the Free University of Amsterdam for study this fall. It seems that there is a rather keen interest among the students at the seminary in the kind of theological learning represented by the Calvinistic tradition in the Netherlands. An informal group has been meeting regularly in the study of the Holland language. It appears that this interest is quite spontaneous on the part of the students at Westminster.

The housing problem at the seminary is becoming increasingly acute. Indications are that there will be an excellent enrollment in the fall.

The undersigned taught a course in *The Christian Faith and Healthy Personality* the second semester of the academic year just completed. The course, also given three years before, was taken by a sizable group of students from Westminster and from the Reformed Episcopal Seminary, also in Philadelphia. Thus Westminster seeks to meet the increasing demand that the up-to-date shepherd of souls should utilize the insights of modern psychiatric inquiry and practice in applying the living faith to the living souls of men. Excursions in this field never fail to be intensely interesting, and the pertinence of the Reformed faith in this crucial area of applicability is almost startlingly fascinating.

The Orthodox Presbyterian Church

The main event of the year for the O. P. C. is scheduled to be held on the west coast in July. The General Assembly expects to convene in Los Angeles on July 21st. It is fondly to be hoped that the tendency to religious light-headedness that seems to thrive in Southern California's balmy climate will not unduly influence the judgment and thinking processes of the commissioners.

It appears that the sixteenth assembly will not be a battleground of contention over those doctrinal views that have occupied the attention of the church for the past few years. Although these matters are deserving of much discussion still, the ecclesiastical situation which prompted these debates has been sharply altered. These moot views came to the fore in the matter of the ordination of Dr. Gordon H. Clark. Dr. Clark has now left the O. P. C. to join the United Presbyterian Church. Several other ministers sympathetic with the views of Dr. Clark have left the church. Last year's General Assembly sent down to the several presbyteries certain reports on these doctrinal questions (on the Incomprehensibility of God, Regeneration and the Intellect, and on the Free Offer of the Gospel). Very likely that action has concluded this stormy chapter in the very lively history of the O. P. C., a chapter that underscores one point above all, namely, that the O. P. C. persists in taking doctrinal questions very seriously.

The matter that will very likely occasion the most debate at the sixteenth assembly is the question whether the O. P. C. shall join the American Council of Christian Churches. A proposal to take such action was sent down to the presbyteries by the last assembly. Although the decision of the majority of the presbyteries on the proposal will bear significant weight in the determination of the matter at the coming assembly, the vote of the presbyteries does not constitute a final vote on the

issues, as is the case when a question of constitutional amendment is sent down to the presbyteries for action. Just what the assembly will do is problematical. With possibly a few exceptions there does not seem to be much strong feeling on the matter among those desiring to join the Council. On the other hand feelings in the matter seem to run somewhat stronger among those opposing such action by the church. Your correspondent has definite knowledge of the action of only two presbyteries. The Presbytery of New Jersey voted in favor of joining the Council, with a small minority voting in opposition to such action. The largest presbytery in the denomination, the Presbytery of Philadelphia, voted unanimously in opposition to joining the organization.

This matter has been before the church for some time, and heretofore the church has refused to take the step of joining the American Council. There is not much doubt that an unfavorable vote at the coming assembly will in all likelihood close the issue, at least for some time to come. If the assembly should vote to join the council, your correspondent is inclined to think that the church's membership in the organization will be by rather tenuous strands, a state of affairs not unlike that obtaining in the membership of the Christian Reformed Church in the N. A. E.

In the exodus of several ministers from the O. P. C. at least two churches have also been lost to the denomination. That is, of course, reason for real regret. At the same time new churches have been established. Whether this past year will show a gain in the total membership of the denomination is a question whose answer will have to wait until the statistics are available. But, whatever the final tabulation will show, two things are patently true about the O. P. C. The first observation is that the church is truly interested in numerical growth. The second observation is that the O. P. C. does not put its highest premium on numerical growth. That has been of the very genius of the church from its inception.

Cordially yours,

EDWARD HEEREMA.

THE STRUGGLE IN IRELAND

15 College Sq., East,
Belfast, North Ireland.
1st June, 1949.

Dear Dr. Bouma:

IF you ever visit Ireland you will find it a land of contrasts—beauty and tragedy being strangely interwoven. The Irish are rather impetuous, emotional and humorous. Ireland has been a land of poets, writers, orators, and rebels.

The Clerical Army

In the South and West of "Erin's Isle" you will meet Ireland's "Clerical Army"—the priests of Rome. And remember that the education, outlook and character of South and West Ireland have been moulded by the priests of Rome who have been the virtual rulers of the majority of Irish people for many centuries. That portion of our island known as Eire, now an independent Papal Republic, (entirely different from *your* noble Republic), is a typical product of Romanism. Eire is really ruled by the king of the Vatican, and Vaticanism has done for that State what it has done for Belgium, Spain, Italy and Mexico.

Wealth and Poverty

Leaving the prosperous city of Belfast and travelling west you will cross the border and so leave the United Kingdom. You will then be in County Donegal, where the far-famed Columba or Columkille was born in A.D. 521. This beautiful county with its ancient hills and rugged coastline is predominantly Romanist. And to-day the Protestant population is dwindling, as is the case all over Eire. Donegal has not advanced since 1902 when Michael McCarthy wrote in his *Priests and People of Ireland*,—"this large county having an area of

1,197,154 acres, of which 700,000 acres are arable, does not contain a single town which has a population over 25,000. It is here that Bishop O'Donnell . . . has reared aloft his costly and magnificent cathedral at Letterkenny, which is the only achievement in the shape of work which our poor people of Donegal can put to their credit. No towns, no industry, no hope, no civic life! They spend their lives brooding upon St. Eunan, and staring in hypnotized wonder at the marvellous goings on of Bishop O'Donnell . . . Poor Catholics of Donegal from Lough Swilly to Malin Beg, you possess your powerful, and, in many respects, your omnipotent priesthood, to whom you surrender your minds—and you have your reward!" Mr. McCarthy did not exaggerate. It is the same sad story all down the western coast of Ireland—wealthy priests and poverty-stricken people!

Presbyterian Ulster

The six northeastern counties of Ireland constitute the greater part of Ulster, (three counties of Ulster are in Eire). Ulster is roughly two-thirds Protestant, the Presbyterian Churches being in the majority over the Episcopalians. Linen and shipbuilding have made Ulster prosperous and Protestantism has raised her in every respect to a condition greatly superior to that of priest-ridden Eire. Ulster once was blessed with a strong body of Calvinists, but alas that day has gone. Calvinism in Ireland is at a low ebb. Rationalism has done its deadly work, and Arminianism and Dispensationalism flourish in Fundamentalist circles. Oh yes, there are Calvinists in Ireland, the light has not gone out, and we trust that even yet the power of Romanism in this country will be shattered not by Arminianism nor Modernism, but by a virile Calvinism such as William of Orange and, later, Dr. Abraham Kuyper embraced and put into practice.

The Grim Struggle

Meanwhile the grim struggle continues. Papal Eire clamours for the abolition of partition and the coercion of Ulster. Behind this agitation is the whole weight of the Vatican with influence in Britain and America. Christians here watch and pray. Constitutionally we are safe. But the inroads of Modernism have been serious. Our Protestantism is becoming nominal and political, and so Rome is intensifying her activities in our midst and doing all in her power to increase the Roman Catholic population with intent to ultimately outnumber us. Silent penetration is her policy. The wholesale buying of property is giving much cause for concern.

Ireland's Future

How will the struggle end? Will the Pope's men win? Much depends on—

- (a) Rome's fortunes in Europe,
- (b) Whether she can keep Eire in subjection, and
- (c) The increase or decrease of true Protestantism in Ulster.

If Eire were to succeed, it does not follow that Rome would have conquered Ireland completely. In fact the thesis has been put forth that should Eire capture Northern Ireland she would have overstepped herself, in that instead of overwhelming Protestantism, the reverse would take place and the leaven of freedom would finally overcome totalitarian Rome! The suggestion is interesting.

With greetings from Irish Calvinists,

Yours in His service,

FRED. S. LEAHY.

IMPORTANT DOINGS IN CEYLON

ALARGELY attended united Social of all the Churches was held on the Bambalapitiya Church grounds on Tuesday, 15th March, 1949, at 5:15 p.m., to welcome Rev. Dr. Bryan and Mrs. de Kretser, Rev. and Mrs. John O. Schuring and Rev. Alton Foenander. After indulging in social intercourse during which refreshments were served round *ad lib*, the gathering was entertained to lively speeches of welcome

and response. Mr. H. K. de Kretser, Senior Elder of Wolvendael, addressed the Ministers on behalf of the Church in general. We are in the happy position of reproducing his speech *verbatim*. He spoke thus:—

"LADIES AND GENTLEMEN.

"On behalf of the General Consistory and the Members of our different Churches, I have been asked to offer a few words of welcome to our three Ministers who have recently arrived from abroad.

"I offer our first welcome to Rev. and Mrs. Schuring and their young family.

"Mr. & Mrs. Schuring—We are indeed very happy to have you in our midst. Today you are strangers in a strange land, but we hope you will soon get acclimatized to our tropical climate, which is very trying to new-comers particularly in this our hot season, and also feel that we are all out to offer you our very sincere friendship and co-operation. We have for many weary years been looking forward to having a Minister from abroad associated with our own Ministers, to enable us to have the benefit of the latest trends of thought prevailing in other parts of the world. Our patience has at last been rewarded for you have come to us with a very high reputation both as a Preacher and a Social Worker, and I have no doubt you will not only maintain that reputation but improve upon it. This is the first time we are having a Minister from America—there is at present an influx of high Political, Commercial and Technical representatives from the land of "Stars and Stripes"—and it is even whispered that America is contemplating buying Ceylon!!! Be that as it may—we are at present only concerned with you. We know you come from a very friendly country, and unlike our starchy Colombo you American people have a way of making friends very quickly. A friend of mine was recently in New York attending a Rotary Conference—when he arrived at the Assembly Hall he was asked to sign the Visitors' Book. In due course the Chairman announced the Visitors and when it came to my friend he was introduced as "Charlie from Colombo," and thereafter he was known as Charlie. It is a very trifling incident but an action like that has a psychological effect and immediately creates an atmosphere of friendship. You will find, Mr. Schuring, that we are more constrained and that our approach is not so spontaneous, but nevertheless you will, I trust, find us a friendly people. We hope, Mrs. Schuring, you will find many common interests among our ladies, and we also trust that the children will soon be fixed up in suitable schools.

"Mr. Schuring, when a new Minister is ordained or inducted in our Church it is the customary practice for the ladies of the different churches to present him with pulpit robes. To their disappointment they find that you have forestalled them and brought your own outfit, but nothing daunted, they are nevertheless determined to give you a gift and that gift is enclosed in this envelope, and it is their wish that you exchange it for something for your new home."

Mr. C. A. Speldewinde, Scriba of the General Consistory, then made a statement relating to the procuring of a minister from abroad which culminated in the acceptance of the call and his arrival in our midst. He stated that call for assistance in securing a minister from abroad went out from the General Consistory in October, 1944, to various parts of the world—England, Scotland, America, South Africa. Christian Reformed Church of America was approached through Rev. Dr. Clarence Bouma, Professor at Calvin Seminary and Editor-in-Chief of the Calvin Forum. He lost no time in bringing the matter up before the Synod of 1945 and the Missionary Committee was directed to contact ministers who might be interested in work in Ceylon and to report to the 1946 Synod.

The decisions of the 1946 Synod took the matter further. The Missionary Committee was authorized to arrange if possible to loan a minister to Ceylon on the same basis as ministers were sent to South America and to arrange for a visit to Ceylon of Rev. A. H. Smit who was to get first-hand infor-

mation of conditions here and our need for a minister and to report on the possibility of co-operation.

In November we heard that Rev. Mr. Schuring and his wife were interested in us and were already reading up all available literature on Ceylon.

Mr. Smit arrived in February, 1947. Stayed here for about ten days. His report was considered by the 1947 Synod and it was decided to send us a minister as soon as a definite call was received from us.

There was a little delay on our part as we were waiting a final reply from Dr. Wierenga of the Arcot Mission of the Reformed Church of America who visited us in 1946 and was given a mandate to get us a minister.

A definite call was sent to the Christian Reformed Church in December, 1947, and by February we received the offer of Rev. Mr. Schuring's services together with an assurance that the salary and allowance we were able to offer would be supplemented by the Mission Committee.

Matters moved very rapidly thereafter and Mr. Schuring and family were ready to leave for Ceylon in September, 1948. Housing problem in Ceylon and passage difficulties at the other end delayed his arrival in Ceylon till the 4th March.

He is accompanied by his wife and five children, three boys and two girls.

Rev. John O. Schuring, who is a B.A. and B.Th, graduated from Calvin College in 1935 and received his degree from the Seminary in the same year.

He refused calls from several large and important churches in America before he came to Ceylon. He is one of the most popular preachers and radio speakers and lecturers.

Mr. de Kretser resuming later said:—

Finally, I come to our "baby" Minister, Rev. Alton Foenander. Looking at him he does not look quite a "baby" but he is nevertheless our baby, for he is only a few months old, and has not even cut his first tooth! Youngsters are easily moulded but care must be taken to see that the right mould is used. I am sure that this will be done and, in due course, we will no doubt have a Minister who will bring great credit to himself and be a source of great usefulness to the Community he serves. From the little we have seen of him he is undoubtedly keen and full of enthusiasm, but unbounded enthusiasm is apt to be misunderstood at times—I understand Mr. Foenander is a Royalist—I would remind him of the College Motto "Festina Lente" (Hasten slowly). He is in charge of the very fascinating old world Districts of Galle and Matara, and we wish him all success.

Before I sit down I am tempted to take advantage of my very advanced age, which gives me the privilege of saying anything, to give both the Ministers and you a bit of grandfatherly advice!! I crave that there may be a much greater personal contact between the Minister and his parishioners from now onwards. This personal contact is sadly lacking at present. One of the principal reasons for this is the saddling of educational work on our Ministers with the result that instead of dealing with the Spiritual and Social needs of the people they are fully occupied with the intricacies and problems of School Administration which, I submit, should be dealt with by properly constituted Educational Boards comprised of Church Members in each district. We want our Ministers to share our joys and sorrows and be intimate friends in our homes, and not mere casual acquaintances. The falling-off of Church attendance is, I think, mainly attributed to the lack of this close contact. Another reason for the lack of close contact is that our Ministers are not provided with facilities for going about. They should be provided with adequate travelling allowances, and this brings us to the vexed question of finance. We are probably today the poorest Church in Ceylon, but we have a Goose that is ready to lay the "Golden Egg" if we only set about and get ready the Nesting Box. I refer to the proposed Pettah Burial Ground Development Scheme. We have delayed too long over this, let us awake and get busy about it

for once this scheme is set going there is no reason why we should not be one of the richest Churches in Ceylon.

[From *The Herald* of the Dutch Reformed Churches of Ceylon, April-May 1949, pp. 2-3.]

LETTER FROM CEYLON

88 China Gardens,
Galle, Ceylon.
July 4, 1949.

Dear Dr. Bouma:

A LETTER from me to THE FORUM is long overdue. Much water has flowed under the bridges of Colombo since then. As I wrote you in my last letter, the question of Church Union is occupying the minds of many people. On the other hand, there are some who are not only uninterested but absolutely indifferent to the whole question.

The Church Unionists, of course, are going hammer and tongs in their efforts to put across their Union. There is not a device or trick which they have not resorted to.

Quite recently we had a debate on the question of "The Historic Episcopate in Constitutional Form." This address given by one of the leading figures on church unions amused me greatly. In his efforts to prove his point he proved not the Historic Episcopate but Historic Presbyterate, which, of course, was our viewpoint. He attempted to prove something which did not exist. Because being a Methodist he failed to realize that his own church was one that had broken away from the Church of England. There were many present at that meeting who felt that before long the question of Union would have to be decided one way or the other.

People at the present moment do not know where they stand. This, of course, is due entirely to doctrinal ignorance. What the Calvinistic faith is could be asked only from a few people, the numbers of whom could be counted on the fingers of your hand. If you ask a person what he stands for, it is very possible he will tell you he does not know. This is not only the sad state of our church but of practically all the Protestant groups. Recently there has been started in Ceylon what is called the "Church of Ceylon Defence League." This league has for its purpose the defence of the High Church of England and Communion. This group is Anglo-Catholic and believes practically everything that Rome believes in, viz., the Mass, Virgin Mary, transubstantiation, purgatory, etc., etc. This group, led by high ecclesiastical and lay members, is definitely against Church Union and is determined to defend the Church of England or Church of Ceylon, as it is called here, from any interference or union with others. Such is the sad state of affairs. The greatest advocates of Church Union, the Anglicans, are themselves divided.

But what of the other Protestant groups? I personally questioned the members of the negotiating committee as to a confession for the Church Union scheme. Everyone admitted that they had no confession, and to give one would not be possible. But the only thing to be done would be for the other churches to come into the scheme and then quarrel about doctrine and confessions. Could a more absurd state of affairs exist? The Church of England themselves are divided into High and Low Church. One group wants to join Rome, the other wants the Union Scheme, but want it their own way. The other Protestants are told to come into the Union and then quarrel. The latter statement would do well for a Hollywood skit, it is so funny. Come into a Union where there is no union. Create disunion in your own church, divide it, split its membership up and call it union! The very thought of union is then defeated. It is like building an artificial wall around a quarreling family. Bringing about a union when no union exists is like promoting a commercial incorporation, without shares, rules, or regulations. You float on thin air without ever coming to earth.

I shall write more about the union question in my next letter. How are Mrs. Bouma and your good self? I trust you

are all in the best of health. You, of course, must be very busy with your book. All success to it! I hope to be married early in October, and am as a result very busy getting things seen to. Shall close with kind regards to all of you.

Yours very sincerely,

A. G. W. FOENANDER.

FROM THE CALVIN CAMPUS

IN view of the fact that THE CALVIN FORUM has been coming to you these many years from the campus of Calvin College and Seminary, it is passing strange that no news-letter has appeared upon its pages, sharing with you, our readers, the significant events at the school that stands in every respect at the heart of the Christian Reformed church life. This lack will now, hopefully, be supplied. Sometimes—and that is conspicuously true this time—our notes will reflect something of the life of the whole denomination. In fact, it could hardly be otherwise, since so much of denominational life centers on the Calvin campus. Here the annual Synod meets. It is here that many of the denomination's standing boards and committees hold their meetings. It is here that the leadership of the church is trained and where it seeks much of its advice.

For those who have never seen it, Calvin College and Seminary is built on a beautifully landscaped tract of ten acres in one of the finest residential areas in the southeast section of Grand Rapids, Michigan. The campus is somewhat upset at present because a \$900,000 building to be devoted to science is being erected. This will be, when completed, the largest academic structure on the campus. In addition to it are the main administration buildings—one for the College, one for the Seminary. There is a library building intended for the entire institution and a dormitory which is being used at present by college girls entirely but was built originally to house both college and seminary men.

Synod Meets on Campus

During the early days of June, the national synod of the Christian Reformed church made use of the college and seminary facilities for its ten-day session. Shortly before their meetings were ended the 350 summer-session students began to carry on their classes.

Many of the deliberations and decisions of our synod of 1949 reflected clearly the patent fact that the days when we could count ourselves as a tiny, isolated, foreign denomination in the great American scene, are far, far away.

One of the lengthiest debates concerned our membership in the National Association of Evangelicals. The issue of the debate is a committee appointed to make a careful study of all the Scriptural and creedal deliverances relating to the entire problem of inter-denominational cooperation.

A committee to study and to clarify decisions of former years regarding the privileges of members of the church to participate in forms of amusement that were considered worldly, was also a reflection of a need that has arisen out of the growing cosmopolitanism of our church constituency.

Similarly the fact that such questions as the possible relation of our boys' clubs to the Boy Scout movement—the duty of consistories toward members who sign the Roman Catholic marital pledge—are demanded, indicates that we are in the midst of influences away from isolation.

Problems of a Growing School

One of the most important areas of work required every year by the Synod is that of higher education—specifically of Calvin College and Seminary.

Academically, there are growing pains. The fond hope which the Seminary has entertained for years, to offer the Th.D. degree, seems a little closer to realization. But the progress has been neither rapid nor painless. The need of increased library facilities, of more faculty members, of more interest and support from the constituents, of more agreement on the practical realization of the objective—these are some of the growing pains. But the church is determined that progress shall be made and has urged the Trustees together with the Seminary Faculty to undertake the elimination of these obstacles in the next few years.

Meanwhile, the college and seminary both continue to struggle because enrollment, which mounted to 1466 in the college last winter, continues to forge ahead of the physical expansion program. The large science building nears completion now. The library addition has been authorized and work is scheduled to begin. A new campus commons has been approved and should be in building soon.

With physical progress goes academic progress. Two new college textbooks are in preparation. Dr. John De Vries is preparing a book on the relationship of the inorganic sciences to one another and to the truth of Holy Scripture. Dr. William T. Radius, convinced that the age-old question of the relation of religion and culture has best been threshed out by the early church fathers, is preparing a Latin textbook for college classes which will use much of the Latin patristics.

Dr. Clarence Bouma, editor of THE CALVIN FORUM and at present in Europe as delegate to the Ecumenical Synod and the Synod of the Gereformeerde Kerken, is the first seminary professor to receive a year's leave of absence for writing purposes and is busy now writing a book pertaining to his field of specialization, Ethics and Apologetics.

Missions Also on the March

Side-by-side with the disappointed and disappointing return of almost all of our China Mission force, leaving three men behind in Communist territory, goes the onward march of the deathless mission idealism of the church. A new Chapel and Assembly Hall and Recreation Center at Zuni, New Mexico—the first wing of the High School at Rehoboth as well as a Nurses' and Teachers' lounge—two more home missionaries for the Canadian field and its immigrants—these are but samples of the challenge the church has accepted.

The Budget Lowered

With characteristic Dutch thrift, the Synod looked ahead and saw the opportunity to lower the sights just a little to coincide with the business horizon. The over-all denominational budget which is raised by means of a per-family quota was lowered so that the quota was set from the high of \$39.15 in 1949 to \$37.65 in 1950.

College and Seminary Enrollments

As this issue of the FORUM comes to you, registrars of both college and seminary will be preparing for the influx of new students. The seminary enrollment is quite well known in advance. The largest class of Juniors in its history is scheduled to enter in September, numbering 39. For several years the classes have been running between six or seven and twenty at the most. The church has already been alerted to the need of courageous and faithful advance in the next few years if the consecrated zeal of these young men is to be utilized with genuine worth.

The college enrollment is always problematical. But there is no reason to expect anything spectacularly lower than last year's all-time high of nearly 1,500 students.

ARNOLD BRINK,
Educational Secretary.

Book Reviews

THE EARLY CHURCH

THE HISTORY OF THE PRIMITIVE CHURCH. By Jules Lebreton and Jacques Zeiler. New York: The Macmillan Company, 1949. In two volumes. 1,272 pages. \$16.50.

THESE eminently attractive volumes, comprising four books, are the beginnings of an ambitious project in Catholic historiography. They are written by Jules Lebreton, S.J., Dean of the Faculty of Theology of the Institut Catholique, Paris, and Jacques Zeiler, Director of Studies at the École des Hautes-Études (Sorbonne), and "constitute the first of a massive series of twenty-four volumes designed to cover the whole History of the Church from its beginning down to our own time." The entire series is under the General Editorship of Monsieur Augustin Fliche, Dean of the Faculty of Letters at Montpellier, and Mgr. Victor Martin, Dean of the Faculty of Catholic Theology at Strassburg. The work is to be entrusted to more than thirty writers from various parts of Europe, each of whom will write on that phase of the History for which he is judged best fitted by reason of competence, training, and experience, with the expectation that the end-product will be of "high scientific value."

The two volumes on *The History of the Primitive Church* deal with the period from the inception of Christianity to the time of the legalization of the Christian Church in the Roman Empire, with a preliminary treatment of the background in the Roman world and the Jewish world. There is scarcely a period in Christian history more significant than that of the first three centuries of the Christian era, bounded on the one hand by the ministry of Christ and His apostles and the founding, through them, of the Christian Church, and on the other hand by the ultimate conquest of the civilized world by the Christian Church with the full legalization of Christianity and the "conversion" of the Emperor Constantine. Between those two poles lie crucial developments, each occurring in the atmosphere of stringent crisis, which have been determinative not only for the character and history of the Christian Church but for that of the whole of our civilization. The Church was born to take issue with the world into which it came, and was in the same instance challenged at every turn—in its organization, teaching, worship, and life—by that world. The conflicts that ensued were not the only, nor the most important, part of the Church's crisis. The Church's fundamental crisis concerned her own internal development, and the maintenance, by definition and self-conscious evaluation, of her own character, organization, doctrine, life, and essential relationships. Hence, even in her conflicts, the Church's greatest peril came not from State persecutions (these challenged only her physical existence and her overt acts of worship), but from the influences of Hellenistic thought, the mystery religions, the syncretism of the age, and from the ancient rationalism that precipitated the doctrinal struggles in which she became embroiled. Those conflicts concerned, not—as in the case of State persecutions—her right to exist, but the more fundamental question as to whether she would continue to exist distinctively or become syncretized with the teeming intellectual and religious life of the ancient world.

The Church did, in point of fact, survive, and though not uninfluenced, she resisted any determinative intrusion of Greek speculation or Oriental mysticism, and purified herself of rationalistic heresies arising from within. Her independence

thus increasingly assured, she came into sharper conflict with the State, and prepared the way for whatever measure of "conquest" may be implied in ultimate recognition by the State. The reasons for this Christian victory have been many times indicated, and are well-stated in the summation of the concluding volume by the authors of the History under review. Nor do these authors fail of setting forth the basic reason, and one must agree with their statement that "Such a history is well calculated to suggest, nay even to impose the idea of a providential plan, or, to use the philosophical terminology of today, a transcendent religion realizing itself in the world." And, to be sure, though there are definable historical factors in Christianity's conquest which call for examination and analysis, it must be confessed that underlying them all are the considerations of the transcendent character of Christianity itself and the governance of the God who in Christ implanted the Church in and directs her course through history.

Christianity is more than the development of a body of ideas and ideals and practices whose origins may be traced to the influence of the person and teaching and activities of Jesus Christ. It is a concrete historical entity, a newly constituted society of those brought into a saving relationship to Jesus Christ, in whom they live, by whom they are taught, whom they worship, whose Kingdom they serve, and upon whom they wait for the consummation of their life. That is to say, Christianity is essentially the Church, which in history finds historical embodiment, and which is continuous with the revealed and transcendent Church founded in history by Jesus Christ and His apostles. This fact tends to be obscured by those who speak in terms of the History of Christianity, which may connote nothing more explicit than a more or less homogeneous tradition of ideas and practices and worship forms. True, the same connotation prevails amongst many who speak of the History of the Christian Church, and for whom "Church" means only a specific tradition of religious culture rather than the continuing life of an ecclesiastical organism. No Catholic historian would be guilty of such confusion, nor are the authors of the volumes under review. The Catholic historian tends to the extreme of historical concretism, by identifying the Roman Church as the *organizational* as well as *organic* continuation of the Church founded by Christ and His apostles, on the ground of the direct succession of the episcopal office from the office of the Apostles.

There is occasion, if no warrant, for such identification in a review of the history of the early Church, and Catholic historians are bound to make the most of it. For the earliest historical evidence, not far removed from the time of the last apostles, finds men such as Clement of Rome speaking in terms of "apostolic succession" and writing in apostolic tones to a sister Church, and Ignatius of Antioch giving witness to the episcopal office and its relation to the essence of the Church. Apart from that, the most significant writers of the second and third centuries, notably Irenaeus and Cyprian, relate the teaching of the Church in the contest with heretics, and the unity of the Church in the face of schisms and State persecution, to the apostolic tradition, rooted and preserved in the episcopal office, and informed in a living chain by the testimony of the Spirit. That the hierarchical bias of Catholic historians should lead them to find the basis for the hierarchical Church in the Scriptures need not be surprising, nor should it be laid to sinister and deliberate misinterpretation for the

achievement of hierarchical ends. It must be granted that the evidence of early Church History gives strong encouragement to such an interpretation. The Catholic mistake is to make early Church History—because of its close proximity to the time of the apostles and the relationship of the apostles to leading churches—as normative as Scripture, so that in some instances in historical writing one is scarce able to distinguish history from dogma. A striking instance in this work is found in the claim for the apostolic founding of the Church at Rome. Every weight is made of the frequent ascriptions of high authority and dignity to the Church at Rome by the early Fathers, together with the supposed primacy of Peter amongst the Apostles. Historical evidence for Peter's Roman bishopric admittedly lacking, the fact of Peter's residence and martyrdom in Rome (still resting on thin evidence, and, while not strongly disputed neither confidently conceded) is taken to be sufficient evidence that Peter held office as the first Pope.

There are moot points of historical interpretation on which the Catholic conclusion may be estimated beforehand; but it must be granted that on the whole the historical evidence is manipulated without obvious prejudice and the judgments appear to be sincere. For the most part there appears to be very little variance between the Catholic and Protestant reading of Primitive Church History. Instances of polemic against Protestant positions are hard to discover, and when they do appear the issue is against the radical judgments of historians such as those of the History of Religions School. The Catholic appreciation of apostolic tradition as an historical embodiment, notwithstanding its organizational emphasis, is closer to much Protestant thinking than are the judgments of Protestant scholars who see in Christianity a high phase in the development of religious culture. Most of the crucial differences between Protestants and Catholics arise from developments in history later than that of the Primitive Church. In the early Church we find ourselves in most essentials on common ground, dealing with the same body of historical fact. In the large, the Primitive Church is as close to later Protestantism as it is to later Catholicism, and it behooves Protestants to lay full claim to that heritage while recognizing its faulty tendencies and consequently taking issue with the Catholic error of too readily assuming its normative character.

In almost every respect the work under discussion is a representation of the highest type of historical writing. Not as profound and thorough as much German historiography, it has the brilliance and eminent readability for which French historians are noted. Arrangement of material leaves little to be desired; the living movement of history, through interpretative arrangement and explication, appears, rather than the mechanical structure of a multitude of dates, names, and events. Specially valuable are the sections dealing with leading figures and writers in the early Church, with frequent quotations from their own or other source writings. Of particular brilliance are the sections treating of Tertullian and the Montanists, in evaluation of whom these historians, with their stronger sense of ecclesiastical tradition, are eminently sane with no noticeable indications of prejudice. Legends and apocryphal stories, stock-in-trade of older Catholic as well as Protestant historians, are dismissed with the critical brevity which is their due. Though I am not fully competent to judge, reference works appear to be predominantly in the tradition of Catholic scholarship, though the most basic and standard Protestant references are in evidence as well.

These volumes have as much of the appearance of scientific historical objectivity as one might expect, and though dogmatic bias is evident, one needs only to recall how thoroughly much Protestant historical writing is biased by as great or greater subjectivity. *The History of the Primitive Church* may well be commended as readable, enlightening, in many places stimulating, and generally reliable; and its high quality encourages large expectations of the volumes yet to appear in

the series. Disagreements are bound to sharpen as the History advances, but one feels certain that the series will be an instance of the highest type of Catholic historiography. And whoever would know history must perforce read them; for no matter how true Protestantism is, history can scarcely be understood when read only from the point of view of the inescapable Protestant bias.

GEORGE STOB.

PLAIN TALKS ON CALVINISM

THE HIGH POINTS OF CALVINISM. *By Bastian Kruithof. Grand Rapids: Baker Book House, 1949. 92 pages. \$1.50.*

THIS little book consists of eight sermons designed to give a synoptic view of the basic principles of Calvinism. The sermons are direct, forceful, and completely without pretense or artificial unctiousness. They are popular without false fireworks, lucid in exposition and fair and restrained in polemical passages. One can well imagine that they were gladly heard.

The doctrines treated are, of course, familiar to readers of THE FORUM. The challenging interest of the volume lies, for me, in the alert and thoroughgoing mediation of these doctrines. The author has appropriated Calvinism; it has obviously become a natural and integrated framework of reference. He faces problems honestly and humbly, making no romantic claims, and never masquerading as an oracle. He strikes out courageously for Christian education and bold action in our cultural task: "We must consider ourselves not only soul-savers but also soul-builders."

The author's style is commendably fitted to his intended ends, being simple, direct, and conversational. It is uniformly attractive in its quiet effectiveness.

The book would make ideal initiating reading for newcomers to our Church; and it would be a fine companion to newly confessing church members.

I might add that the book is physically attractive both in the color scheme of the cover, and the clear and legible print of the text. There is nothing cheap about the book or the price.

JOHN TIMMERMAN.

GENESIS OF THE MODERN MIND

MAKERS OF THE MODERN MIND. *By Thomas P. Neill. Milwaukee: Bruce Publishing Company, 1949. 404 pages. \$3.75.*

THE publishers say of this book that "though it does not forsake scholarliness for the sake of 'popularizing' philosophy," nevertheless it is written "with a simplicity and freshness that arouses interest, with a sweep and depth that holds attention and accurately informs the reader."

There can be no doubt about its being interesting, especially to a normally sensitive Protestant (the author is an associate professor of history in St. Louis University, and writes from the Catholic point of view). The publishers do not actually say that the author's treatment of the subject is objective, but they probably take for granted that being scholarly involves being objective.

The book deals with eleven men who, according to the author, have had the most critical influence in shaping the modern mind or, perhaps better, in shaping what is wrong with the modern mind. They are Luther, Calvin, Descartes, Locke, Newton, Rousseau, Kant, Bentham, Darwin, Marx, and Freud. We are informed that these men were "not chosen for the intrinsic worth of their thought—for there were other more profound, more original thinkers . . ." This is a rather surprising statement. No intrinsic worth in the thought of Newton and Kant! Of course, being apparently neither a scientist nor a philosopher, and having the vast panoramic sweep of the historian, the author should probably not be expected to let

a few items such as Kant and Newton bother him. And, by the way, just who are these more profound and original thinkers who have been carrying the burden of advance and culture since the days of Descartes? The argument of the book is a familiar one: Had the Reformation never occurred and had the West remained Catholic, all the good, if any, accomplished by the eleven men under discussion would have been accomplished anyway, and all the evil they wrought, avoided. In a sense, therefore, the book is not as interesting as the publishers would have us believe; for after reading the first few chapters one knows almost exactly how the author is going to handle his material and what he will say.

Although the author assumes a critical attitude toward all these men, his most cutting barbs are reserved for Luther and Calvin. Of Luther he says that his "principal contribution was his vicious attack on human reason. Man's moral responsibility for his human actions was consequently weakened, and man himself was reduced to the status of a thoroughly depraved animal . . . Luther contributed to the building of the absolute state, and he promoted the breakup of European unity." And of Calvin he says: "Calvin created a logically organized, legalistically briefed religion . . . Calvin's glorification of business, his praise of frugality and high seriousness, his exaltation of diligent labor and social callousness contributed to the formation of capitalistic mentality."

Of course, we have heard this before, and it is evident that the author has been reading Max Weber, the late Charles A. Beard, and the late Vernon L. Parrington again. Incidentally, when he talks about Luther's "vicious attack on human reason," the term reason should not be confused with the sort of thing we have in mind whenever we think of mathematics, logic, and scientific method. What the author has in mind is the kind of reason that confines itself to the ontological concepts of Aquinas and accepts the argument from a first cause as an adequate and air-tight demonstration of the existence of God.

It never seems to occur to the author that the real enemies of the Catholic Church might possibly be found elsewhere than among the Reformers and their orthodox spiritual descendants; and that the enemies of historic Catholicism are equally the enemies of historic Protestantism. If, for example, we compare the Reformers' interpretation of the Apostles' Creed with that of, say, the leaders of the Counter Reformation, we seem to discover that the two, as philosophies or general beliefs about life, are conspicuous for what they have in common. This can be quite easily ascertained by simply comparing them with the philosophies of Kant, Bentham, Darwin, etc. For this reason an informed orthodox Protestant is always deeply puzzled by the persistent, futile bitterness toward the Reformers found among certain types of Catholic educators and writers. And he should not be blamed too much if occasionally his thoughts wander to the ancient Hebrew prophetic complaint against Edom and "the mountains of Esau"—"because thou hast a perpetual enmity . . ." and "because he did pursue his brother . . . and his anger did tear perpetually, and he kept his wrath forever."

The author mysteriously omits Galileo from his hall of fame—or infamy. Now one would suppose that the thought and discovery really important for a study of the historical background of modern civilization would be that which has necessitated a revision of traditional first principles—and it is universally recognized that by correcting Aristotle's mistaken notion of force, Galileo and his inclined plane introduced the modern science of mechanics, i.e., physics. And modern physics would seem to have had at least as much to do with the making of the modern mind as the writings of Descartes and Locke and Bentham. Why this omission? For not Newton but Galileo is the father of modern physics. Did the author wish to avoid applying his accuracy and scholarship to Galileo's embarrassing experience with the inquisitors? If this book is a sample of what the publishers mean by scholarship, some

informed readers will be tempted to urge them to encourage the author to apply his depth, sweep, and objectivity to some such topic as, say, the makers of the Inquisition. The results should prove "interesting."

A performance of this kind must be a source of embarrassment to many an enlightened Catholic. And in consideration of the sensibilities of some of his Catholic friends, the present reviewer hopes that a few Catholic reviewers here and there will think it worth their while to take the author in hand and really go to work on him, if only to get him house broken. The trouble with him is that he talks too much.

University of Idaho.

CECIL DE BOER.

DOGMA AND LIFE

CREED OR CHAOS? By Dorothy L. Sayers. New York: Harcourt, Brace and Company, 1949. 85 pages. \$2.25.

THOSE who know the work of Miss Dorothy L. Sayers as an expert entertainer in the art of detective fiction (*Gaudy Night*, *The Nine Tailors*, and other Lord Peter Wimsey adventures), and have come upon her work as poet and dramatist (*The Zeal of Thy House*), should learn further that she is also an expressive English churchwoman and an effective lay apologist for Christianity. Her *Creed or Chaos?* shows that her pellucid writing serves as well in demonstrating the relevance of religion to life as in exploring the mazes of a good detective novel.

Her book is a republication of lectures and articles issued separately in England during the war years. It is written from the Anglican, very probably from the Anglo-Catholic, point of view. In kind it is the sort of book that the *Orthodoxy* was to Chesterton, *The Case for Christianity* to C. S. Lewis, *The Flower of Grass* to Émile Cammaerts, and *What Is a Christian Civilization?* to John Baillie. The spirit and manner of her argument resemble those of the contributions to *The Malvern Conference* (1941), reissued by Macmillan in 1946. Occasional quotations from Charles Williams, Thomas Stearns Eliot, Jacques Maritain, and Reinhold Niebuhr suggest the sort of intellectual company she likes to keep.

Miss Sayers' approach, as distinguished from the Low-Church or evangelical Non-Conformist, is a rational approach. The fundamental human question for Miss Sayers is what one thinks of Christ, but the answer to that question for her involves an acknowledgment of the rational quite as much as of the redemptive Christ. She reiterates, of course, that He is one Christ. Her circumscription of the central doctrine of Christianity is precise: ". . . Jesus Bar-Joseph, the carpenter of Nazareth, was in fact and in truth, and in the most exact and literal sense of the words, the God 'by whom all things were made'."

Her message is that Christ, Christianity, Church, and creed are immediately, organically relevant to life, to society, to civilization. This has often been asserted. Miss Sayers' peculiar merit is that she demonstrates it. What especially troubles her is that nominally Christianity can be so widely prevalent and so benevolently tolerated in contemporary life without ever arousing people to its radical implications. Somewhat like Eliot, she sees the human situation of her time as composed of hollow men, limbo-lost, Laodicean, of people who suppose that what they think of Christ is a matter of feeling unrelated to any logic of the universe or structure of reality. Witnessing this theological puerility, seeing the lie of Liberalism, and noting also the suspiciously skeptical and helpless "retreat into personal piety," Miss Sayers exclaims: "Let us . . . drag out the Divine Drama from under the dreadful accumulation of slipshod thinking and trashy sentiment heaped upon it, and set it on an open stage to startle the world into some sort of vigorous reaction." Those are good words.

In her criticisms of the social and economic orders, Miss Sayers sees mainly a confusion of reason and a collapse of basic ethics. Christian dogma is not operative in them, and

the Christian church, she holds, is greatly responsible. She thinks, for example, that the Church has been pussyfooting with Business, and that "the appalling squirrel-cage of economic confusion (Stimulate consumption to stimulate production, but prepare for war) in which we have been three centuries or so" is a cage "in which we landed by acquiescing in a social system based upon Envy and Avarice." She calls, with understandable urgency, for a Christian doctrine of work. In an argument reminiscent of the late Eric Gill's profound undermining of godless, loveless, unnatural work, she maintains that "it is the duty of the Church to see that the work serves God, and the worker serves the work." Her meaning on this point is that a social and economic order which compels or invites men to denature their humanity is an order which does violence to Christ.

In a final and particularly challenging chapter, Miss Sayers is concerned with "The Other Six Deadly Sins." She calls it a bitter commentary on the way Christian doctrine has been taught that the word "immorality" should have come to mean "one thing and one thing only." A bitter commentary it is, and surely an index to confused reason and demoralized ethics. How comes this thing so fearfully out of focus, so significantly out of harmony with the whole nature of man? The point, of course, is not at all that Lust is to be condoned; the point is rather that Wrath, Gluttony, Covetousness, Envy, Sloth, and Pride are still deadly, are not yet dead.

The Anglican, whether Anglo-Catholic or other, is not, be it said, the Reformed creed. This review is not the place to set forth the differences. These differences occur in the areas, among others, of the inter-relationship of the redemptive and the rational in Christ, the definition of evil, the sacramental view of nature, the implications of Inspiration, and church-state relationship. In these areas the Reformed reader will challenge as he reads. But he will also be greatly challenged.

HENRY ZYLSTRA.

TWO KINDS OF EVOLUTION

DARWIN: BEFORE AND AFTER. By Robert E. D. Clark. London: Paternoster Press, 1948. 192 pages. 6/- net.

THE author of this book is a well-known British chemist. He is the editor of a quarterly review of current literature and thought in the field of science and religion. In all his writings he manifests an unqualified acceptance of the truths of Scripture and ably defends his position.

This book outlines the story of evolution. The author begins with the ideas proposed by the early Greek scholars and then traces the story briefly through the Middle Ages. In his discussion of Darwin, he insists that Darwin proposed his theory in an effort to escape from his religious convictions. Darwin set an example to others to make use of science as a way of escape from theology. The later chapters deal with the effects of evolutionary teaching upon society, especially in connection with the development of big business and modern war.

This book is unique in the sense that it approaches the problem posed by the theory of evolution from the point of view of the physical sciences. Men usually feel that the problem of evolution belongs to the domain of the biological sciences, little realizing that, in the main, biologists have only propounded their theories to the extent that physical theory allowed. The author clearly shows that evolutionary doctrines are inconsistent with our greatly increased knowledge of the properties of matter.

This does not mean that the book is entirely new. Much of the material is historical in character, but the approach to the problem is different and the method of presentation interesting. Dr. Clark admits that Darwin certainly brought forward objective grounds for his belief which require fair consideration. He proves, however, that these grounds are not valid in the light of the more complete knowledge now available to us. The conclusion which is offered us is that the trends

of modern research have tended greatly to lessen the force of the classical arguments for evolution, except in so far as they relate merely to selection between varieties.

Dr. Clark also points out that

... the word *evolution* may stand for two totally different ideas. It may mean that, over long periods of time, species undergo changes without ultimately increasing in complexity. Such changes might be brought about through natural selection or in some other way and, although anatomically some structures might occasionally appear more complex in later stages of evolution, this might be because certain genes which had previously been recessive had now become dominant. In this sense of the word, evolution may undoubtedly be accepted as a fact. There are the strongest possible grounds for believing that the outward forms of living organisms have changed, often considerably, during the course of geological time. But the word is often used with the suggestion of a radically different idea—the idea that, in some mysterious way, as one generation gives birth to another, a *constructive* process takes place not merely in outward form, but *genetically*. It is supposed that new and elaborate mechanisms become added, little by little, to the wonderful molecular structures of the genes and chromosomes by means of which form is handed on from parents to offspring. It is in this second sense only that evolution is in head-on conflict with the basic principles of science, for the difficulties in such a view are of exactly the same kind as the difficulties which confront such hypotheses as use-inheritance, astrology, symbolic magic, or, for that matter, perpetual motion machines.

The above quotation is included in this review so that we may be clear as to Dr. Clark's position. It also presents us with a sample of his style. The conclusion which the author finally reaches on the basis of his definition of evolution is that it can no longer be claimed that biological evidence supports evolution. The contrary is true as we may believe that the evidence tends to show that the changes which are observed, whether in the laboratory or the fossil record, are outward only. The evidence for evolution of the first kind is overwhelmingly strong, but for the second, the constructive kind, it is apparently negligible. The author calls attention to the fact that, because these two meanings of the word have not always been too clearly distinguished, writers have repeatedly given evidence for the first and assumed that this was evidence for the second also.

In spite of the evidence which tends to disqualify the doctrine of creative evolution, Dr. Clark believes that it will continue to be accepted for a long time to come owing to its association with political and quasi-religious creeds. The evolutionary outlook is still what Darwin made it—a substitute god. To overthrow this is no simple task.

It seems almost superfluous to add that this book merits the attention of the careful reader.

JOHN DE VRIES.

THE CHURCH AND THE AGED

OLDER PEOPLE AND THE CHURCH. By Paul B. Maves and J. Lenhart Cedarleaf. New York: Abingdon-Cokesbury Press, 1949. 272 pages. \$2.50.

THIS May selection of the Religious Book Club deals with a subject on which no book has previously been written.

It is the first comprehensive attempt to study the relationship of the Protestant churches to people over sixty years of age. After a rather good summary of the present state of research in gerontology (the science of the aging process) and geriatrics (the treatment of diseases of the aged), the authors report on two firsthand studies, one on pastoral care of older people, and the other on group work with older people.

The volume, as well as the studies of the authors leading to it, has been under sponsorship and direction of the Federal Council of Churches of Christ in America. Both pastors intend to publish further on their research findings. Maves has had clinical experience in the New Jersey State Hospital while

Cedarleaf has served as chaplain at Cook County Hospital in Chicago and also at the Illinois State Training School for Boys.

Among social scientists there is a growing awareness that aged groups will constitute one of our most serious social problems in a few years unless preventive measures are developed and undertaken. This book has to do with this prevention and is a welcome addition to the sparse literature in this area.

The rise of this social problem is one of the most predictive numerically of any social problem. Observers note that while 100 years ago only 3% of our people was over 60 years old, today about 12% of the population is. Since the average life expectancy is now about 70, the proportion of aged in the population will continue to increase.

And while the aged people are becoming more numerous they are also becoming less useful. Industrial society has little use for the older person and urban society has little to challenge his time or his interests. In rural society there were always the chickens or the garden. Not so in crowded, apartmentalized cities. Further, the smaller number of children in modern families means less security both financially and emotionally for older people. The changing pattern of family life often makes grown children less desirous of helping their parents, and their parents less willing to be helped by their children. The increasing mobility of our population aggravates the difficulties, with family members apt to be scattered across the face of the land. Then, unlike Oriental society, our hurried and worried country does not hold the aged in any great respect.

That is the problem in a nutshell: The increasing proportion of aged folk and their decreasing usefulness in American society. The authors suggest the challenge of this group to the church is twofold: to meet the needs of this increasing group and to harness this potential for service in the church. The role of the church in meeting these needs is underscored by the findings of a number of studies, some cited by the authors, which indicate that with the end of life drawing near many older people naturally turn with renewed interest to things religious.

While it seems like this latter may be true, this reviewer is doubtful whether the renewed interest will find expression in a new concern for the church unless the church is much more concerned with specifically meeting these religious needs. This is suggested by a piece of research in upstate New York which showed that 93% of a group of 400 aged persons formerly attended church, but that of that group of former attenders only 43% now attend. Of those who no longer attend some 40% gave loss of interest or belief as the reason. Obviously, the church has failed to meet their spiritual needs.

It is just at this point that we would be most critical of this volume. The authors fail to emphasize the importance of spiritual security as a prerequisite for social, economic and psychological security for the aged, as well as for other age groups. Overlooked is the important fact that the relationship between man and his God is basic to the right relationship with other people and to himself. And this spiritual security, this God-man relationship, is the unique province of the church. It is precisely here that the church can make its significant contribution to the personal and social welfare of the aged.

As an aside the authors do state that "the Christian faith itself therefore is the primary resource for enabling older people to discover meaningfulness, to accept losses, and to find the compensations of later maturity. A fundamental con-

cern is how this faith may be communicated to and attained by older people who do not have it, and how it may be retained and strengthened by those who do have it." Even though the writers talk of "primary resource" and "fundamental concern," the emphasis in the remainder of the book is rather on pastoral counseling techniques and group social work suggestions. While there are excellent suggestions given in both of these areas, suggestions which many orthodox pastors also would find extremely valuable, one cannot but conclude, "Fine as far as it goes, but as it is, it is incomplete."

DONALD H. BOUMA.

AN HISTORICAL CHRONICLE

A LAND I WILL SHOW THEE. A Novel by Marian M. Schoolland. Illustrated by Reynold H. Weidenaar. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949. 237 pages. \$2.50.

It would be embarrassing to Miss Schoolland to speak of this as a great novel, or to reach for such reviewer-words as *gripping* or *compelling* to characterize it. She wanted simply to vivify the Van Raalte immigration and settlement by putting the old and new materials bearing on them into narrative form. What we have consequently is a pleasant historical chronicle.

In using these materials Miss Schoolland was, of course, gleaning behind the reapers, and the latest before her in this field, the Dutch Mr. P. J. Risseeuw, had in his big and effective *Landverhuizers* cut a particularly wide swath. There was some influence here, I think, also in the illustrations. Fortunately, however, the two books, done in different languages and aimed at somewhat different ends, need not be competitors. Miss Schoolland presumably would admit that the greater magnitude of Risseeuw's work gives his characters and events a memorability which cannot accrue to the brief compass of *A Land I Will Show Thee*.

The brevity of this novel, though it makes the book more available, may be its principal fault. Some of the episodes seem sketchy, and some of the characters embryonic. Because the pace at such points is too fast for fiction, at least for historical fiction so widely inclusive as this, the report of an event must sometimes serve for an experience of it, and the characterization of a person for the person himself.

In a preliminary note of acknowledgment Miss Schoolland speaks modestly of herself as a novice. She is, then, a good beginner. Her book has plan, structure. The episodes are selected well, and their coherence is carefully assured. The management of point of view is confidently done, and there is but one small instance of leakage in the precious illusion of reality. ("The Great Lakes," we read, "were at that time the main highway . . ." Such hindsight tends to take a reader outside of a story he ought to stay inside of). Miss Schoolland is, moreover, a practiced writer, and her experience tells in her style. There are no marks of the amateur in it, and there is no rhetoric and no sentimentality. She can use the ordinary word in extraordinary ways and so redeem it from public spoilage.

Now that Reformed people have access to this interesting story of their personal and ecclesiastical past, they ought to use it. Van Raalte feared for the dissipation of tradition and community in his American experiment. *A Land I Will Show Thee* can help stay the dissipation. It can give a sense of the hard-won, the long range, and the far-reaching in the Reformed experience.

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