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SEP 20 1951

Calvinistic Action
Realities in This Country

Albert Schweitzer
Appraisal as Theologian

What is History?
Restatement and Definition

Calvinism and Faithfulness
A New Relevance

Book Reviews

VOL. XVII, NO. 1-2

TWO DOLLARS
A YEAR

AUG.-SEPT., 1951

Calvinistic Action and the Realities in America

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Professor of Philosophy
at Calvin College

The Sin Unto Death of a Civilization

In pondering what the writer of the Epistle to the Hebrews says in Chapter VI about the sin unto death, one is inclined to wonder whether there is such a thing as the sin unto death committed by groups as well as by individuals, i.e., a collective, corporate sin unto death. Thus when Christendom seems bogged down, as in our day, when it has apparently lost its effective leavening power, so that it has virtually ceased to function as a significant influence upon the course of human affairs over wide areas within a civilization, one cannot but wonder whether this signifies the final falling away, the corporate sinning unto death of that civilization. For history seems to indicate that whenever something like that happens, there is no return, no second chance, no forgiveness. Something else takes the place of Christendom, something inferior, often something in the nature of a caricature of Christianity, and always something with a devastating finality about it. And the result is a spiritual perversion so thoroughgoing and so firmly entrenched that no amount of subsequent missionary endeavor seems able to dislodge it.

For example, the apostate churches of Asia Minor and North Africa were swept away by Mohammedanism, never to return; and Christian missions in these areas have been conspicuously unfruitful. Again, the apostate Calvinism of New England was finally engulfed by the spirit of secularism, with the result that New England Calvinism will probably never again be a Christianizing influence upon the American people. In fact, in so far as the Christian religion touches the social and cultural realities of New England at all, it does so by agency of the Roman Catholic Church, which has virtually superseded the Congregational Church as the characteristic form of New England Christianity. Again, it is doubtful that Church history—at least Church history since the Reformation—can point to a single case of an apostate church (denomination) officially returning to the original classical purity of the gospel. And the history of the denominational colleges in our country reflects apostate Christendom strikingly. The majority—perhaps the vast majority—have become so thoroughly secularized that today they are not much more than apologetic replicas of the state university, an insti-

tution designed to be secular. Finally Communism has in our own day, within less than a generation, virtually wiped out the moribund Church of Russia.

Possible Role of Communism

May it not be that God will permit Communism to play the same role in the West that Mohammedanism once played in the Near East? For Communism is a religion, and as a religion it seems in some respects more ruthless and fanatical in its opposition to other religions than Mohammedanism itself. And like Mohammedanism, it wages interminable holy wars. Furthermore, although the average American has no use for Russian Communism as it happens to be organized in the semi-Oriental despotism of the Kremlin, yet the fact remains that alarmingly large sections of our population, in common with the men of the Kremlin, no longer believe in a Divine ruler of nations but put their faith in material power and material goods. These profane and godless sections of our population, in their practical materialism and practical atheism, already exhibit the worst features of Communism. And about the only thing that prevents them from going the whole way seems to be a purely materialistic consideration: They do not like Russian Communism simply because it happens to be the enemy of the American economic status quo, i. e., the enemy of the material comforts as they exist in our country. However, for the last few years the Federal Government has been rapidly spending the American people into eventual poverty. Consequently, if and when the day of poverty arrives, our practical atheism, our practical materialism, and the growing ruthlessness of labor unionism may conceivably bring something like communism to our very doors.

Anti-Christ: Greek or Contemporary

Another phenomenon which seems to point to the final falling away of our civilization from the Christian way of life is this. The antagonism which Christianity faces today, even within our own land, appears to be something altogether different from, say the antagonism which St. Paul had in mind when he wrote that the gospel was foolishness to

the Greeks. After all, the antagonism of the Greeks toward the gospel does not appear to have been something final. The Greek intellectual, for example, seems to have regarded the Christian religion as just another one of the many mystery religions then in vogue in the Mediterranean world. And it is evident that the Athenians regarded St. Paul as simply a dilettante attempting to gain adherents to this new mystery religion. Anyway, it was not a foregone conclusion that the gospel would merely rebound from hopelessly closed minds even in a city such as Athens. The Gospel had a chance, so to speak, to be a "savor of life unto life".

The antagonism of today's secular intellectual, on the other hand, has an altogether different stamp. For it reflects a civilization which has known the Christian way of life and has rejected it; a civilization which has transformed itself into a wholly secular culture, and which in so doing may have committed a corporate sin unto death. As a result, its antagonism is that of men who by contact and rejection have virtually achieved an immunity toward the gospel; men who have lost the ability to maintain open minds toward the Christian way of life. To them the gospel, however ably presented and however nobly lived, will almost surely be a "savor of death unto death."

Civilization or Personal Godliness?

What can you and I as professing Christians do about it? For the present we shall confine ourselves more or less exclusively to the situation which we find in political life, not because that situation is the most important field for Christian action, but because it is typical. However, before going into it let us note two things. One is that there are certain things which only God can accomplish and that, consequently, we should leave these things to Him. It is not up to us, for example, to establish the Kingdom of Heaven for Him. The Kingdom of Heaven is something that comes to us; you and I are not here to produce it. And so we should rid ourselves of the notion that it is up to us to make this world over. God's plan of redemption does not seem to have anything to do with making this world an easier place for everybody to enjoy himself in, whether he be a Jew, a Pagan, or a Christian. The other is that it will probably not pay the contemporary Christian to take our civilization too seriously (which of course, is not to say that he should pay no attention to it at all). History has shown that an advanced stage of civilization—any civilization—is always an advanced stage of slavery because of the deceptiveness of wealth and because of the cares and the utter dependence which it invariably brings. Anyway, it is evident that man-made civilizations count for little in the great Divine economy of creation, sin,

and redemption. The civilizations of the ancient East and of ancient Central America are today buried under centuries of dust and ashes. God himself has thrown them away, so to speak; and if He does not throw our civilization away, ours will be the first exception to what appears to be the rule in history. Civilizations have sucked dry, destroyed, and cast aside every nation and empire that has taken its place in the course of history.

And so to the question as to what it is that you and I can do in the face of the sinning unto death of our civilization, the answer seems to be: an earnest cultivation of personal godliness. And unless we are humble enough to be willing to begin with that, it seems doubtful that we can do anything about it at all. After all, the city of Sodom would have been spared if ten righteous men could have been found there. In discussing Christian social and political action, therefore, we must assume the actuality of personal godliness among Christians. For, obviously, without it, Christian social and political ideals reduce to just another futile theory.

First Principals of Christian Political Action

The considerations that form the basis of Christian political and social action are in part the following. The state is not an ordinance of creation and is not, therefore, in the same category with the family. Although one could hardly call it a necessary evil, it is nevertheless only a relative good, something necessitated by the depravity of man. The power of the sword is contingent upon the fact of sin, not upon the fact of creation, i. e., it is not involved in the original mandate given by God to all men. The state is not an end in itself but rather a means "to restrain the dissoluteness of men" in order that "we may lead a tranquil and quiet life in all godliness and gravity." Whenever the Christian obeys rulers and magistrates "for conscience sake," he does so because the state is a necessary condition for the existence of the Church militant and the Kingdom of God on earth.

Accordingly, we should guard against the view that the state is simply an amoral fact, and as such to be shunned by the Christian. This view only reflects an attempt to escape corporate responsibility. Nor, on the other hand, is the state to be venerated as a thing to be unconditionally endured. An avowedly anti-Christian state would clearly call for resistance, for to endure it would be to compromise and, therefore, to sanction conditions under which the Christian conscience must consider life not worth living. The moment a man can declare before God that this or that particular state is worse, or at any rate no better, than no state at all, the duty to resistance seems clear. On the other hand, corruption, rapacity, and irresponsibility such as we find in our own state today, although surely inviting

Divine judgment, do not in themselves justify revolt. Men should resist evil, but that is not always the same as resisting the state.

One should, accordingly, distinguish between government as a Divine ordinance and the amorality of this or that state. It is not a sin to be a magistrate any more than it is a sin, for example, to attempt by legal means to curb the prevalence of divorce. No one argues that such action will change the hearts of corrupt men; on the other hand, it does make social conditions more wholesome and the state more just. And the fact of a just state is of paramount interest to the Kingdom of God. On the other hand, states as they actually are do not represent the kingship of Christ; for the prerogative of the sword is alien to the Kingdom of God. Accordingly, although the state has the duty to maintain justice by means of the use of force, the Christian has the duty to see to it that the use of force becomes more and more unnecessary.

The Nature of American Political Theory

What are the realities of the American political system? That much of American political theory is the product of the eighteenth century Enlightenment, is hardly open to dispute. The language of the Declaration of Independence and of the Preamble to the Constitution could have been taken bodily from Montesquieu and Condorcet. And the American interpretation of popular sovereignty contains little that could be called positively Christian. The fact is that the American philosophy of government received its pattern from Locke rather than from John Calvin. Now the nearest that Locke ever got to Calvinism was in his recognition of a direct relationship between God and the individual. Unfortunately, with Locke this was an anti-Romanist sentiment rather than a positive Protestant doctrine. What he really had in mind was the doctrine that the individual is naturally prior to all government because moral authority and right inhere by nature in the individual. Accordingly, institutional authority of any kind, including that of the state, is and remains, according to Locke, delegated authority.

Today the question of freedom centers about the problems of the individual over against organized government, organized capital, organized labor, organized education, and, in some respects, even organized religion. In Locke's day the problem was largely confined to that of the individual over against government. Locke saw that there existed a close relationship between political power and economic power. Therefore the important practical question was, Who controls the material wealth which a government needs in order to operate? Locke's conclusion was that a government, whatever it may look like on paper, can actually be democratic only so long as the people control the wealth and re-

sources of the nation. Accordingly, just as religious freedom involves the separation of church and state, so political and social freedom involve the separation of economic and political power. Locke, in other words, was the forerunner of the practical and wholly secular capitalist who in this country has traditionally voted the Republican ticket.

Now today we live in a society which until very recently accepted all this as self-evident, something seen to be true by the natural light of reason. Men were believed to have the right of property, not because God has so willed it as a means to the moral and religious education involved in stewardship, but because men had better insist upon the private control of property if they wish to avoid an absolutistic state and control a democratic one. It seems never to occur to people who reason this way that the right of property depends at least in part upon a kind of moral and religious maturity; and that where this is nonexistent or has broken down, there can be no good reason why the law should not more minutely specify just what men may or may not do with what they are permitted to own. Either you recognize yourself as a steward of God, with the moral responsibility and the freedom that involves, or you become a steward of the state, with your moral responsibility and your freedom always in danger of being conveniently removed. Where men refuse to recognize God as the ultimate owner, they will eventually be compelled to recognize the state as owner.

Is the American State Christian?

And so the question comes: Is the American state a Christian state? Well, if the historic origins of a people determine its political and social evolution, the answer seems doubtful. Our struggle for independence, for example, had nothing peculiarly Christian about it. And for the purpose of recalling the American people to the glories of a past that made it great, the Calvinism of New England may as well never have existed. That particular part of our past explains nothing even to our educated classes since, with the possible exception of the doings of Benjamin Franklin, whatever happened before 1776 is to them strictly pre-historic. At least if it means anything to them at all, it only means that for a while between, say, 1620 and 1776 Medieval Europe cast its sinister ecclesiastical shadows over an innocent land that was destined to be the cradle of liberty. Anyway, almost nothing in our colonial history seems to have been assimilated into our contemporary culture.

On the other hand, although most of our fellow citizens may not be quite clear on what is meant by the eighteenth century Enlightenment, nevertheless its irreligion, its scepticism, its worldliness, and its secularistic interpretation of popular sovereignty

are ingrained in their thinking. And it would seem altogether safe to predict that the "Great American Novel," if and when it arrives, will have almost nothing in it of the peculiar graces, virtues, and scruples coming down to us from the Christian religion — except, of course, in their broadcast and most innocuous interpretation and, possibly, in their neurotic and perverted forms.

In spite of all this, however, it should in fairness be observed that the United States is probably no less Christian than most other so-called civilized western states. Because the only state that could be called positively Christian would be one which deliberately sought to further the interests of God's Kingdom by promoting the purest possible form of public order and justice. Now with the doubtful exception of such minor episodes as Calvin's Geneva and the New England theocracy, modern history knows of no such states.

Political Beliefs of the American Voter

Finally, let us take a look at the American voter. The American voter believes not only in the separation of church and state but also in the separation of politics and religion. To him the idea of voting this way or that on the basis of religious considerations has about it something dishonest and sinister. The state is in its very purpose and nature secular, and to bring religious considerations into political life is somehow to pollute it. An open and free election seems corrupted by the intrusion of religious differences, differences presumably settled and dissolved by the long and disgraceful conflicts on the European continent. Political affairs in the land of the free should be settled by good sense, good feeling, and a somewhat decent regard for common honesty ("good sportsmanship" spells about the highest reach of the so-called "American Spirit" in the realm of politics). Anyway, to the genuine one-hundred-percenter the idea of a religious political party seems both antiquated and unwholesome. In other words, we may as well make up our minds that in a nation such as ours the idea of a Constitutional recognition of Christ as Lord is almost wholly visionary. The most we must expect from the American government is that it will attempt to regulate social, economic and other interests in accordance with the demands of expediency, and that this will be somewhat tempered by the ideal of equal justice before the law. And to the average American, that is Christian enough.

The Amorality of Nations

What, if any, are the opportunities, and just what should be the methods of Christian political and social action in a situation of this sort? Whatever

may be our conception of the state, its origin and its reason for being, it is evident that states as they have actually functioned have usually functioned amorally. Western governments, democratic and otherwise, have never, of course, openly acknowledged the principles of Machiavelli, but they have almost invariably acted upon them. Accordingly it would be difficult to refute the position that direct participation in the actual politics of historical states has rarely had anything to do with specifically Christian objectives. There is important truth in Luther's observation that the world is too evil to deserve Christian government; that it is bound to have rulers who are dishonest, irresponsible, and vainglorious—rulers who make wars and otherwise waste the lives and substance of the citizens—; and that all governments eventually become instruments of punishment because of the sins and follies of the people.

Inasmuch as the very existence of the state is contingent upon the fact of sin, it has never been too difficult for human nature to reduce political life to an unsavory sort of thing. Fortunately the morality of the individual is frequently above that of the state, and there is some truth in the assertion that moral man lives within immoral society. There is reason why statesmanship and generalship are associated in the popular mind with glitter and trappings: they are needed to cover the dirty realities. Mature, educated, and Christianized men realize that the important thing about a man does not concern the spectacular things that meet the public eye, but rather the unspectacular living of a high quality of life. Unfortunately, there will always be people who never grow up, and it is to be feared that frequently it is they who become the politicians and the generals. That would explain in part why government is so expensive and why we have stupid wars stupidly fought.

The Necessity of Organizing

A realistic appraisal of conditions in our country would seem to indicate that for the Calvinist interested in public office, political opportunity will for the present be just about nonexistent—unless he can take the realities on their own terms, in which case the quality of his Calvinism would seem to be problematical. Witnessing for the truth will probably be the main activity of an organization in this country interested in the duties of Christian citizenship. And we may as well become reconciled to the prospect of playing no significant role for a long while to come in the political fortunes of America. Accordingly, the following observations regarding practical action would seem to be relevant. It seems rather obvious that the Christian elements in this country, Calvinistic or otherwise, must organize if they wish to function effectively as the conscience

of the nation. We may as well forget the idea of getting anywhere by way of individual testimony within so-called neutral organizations. In the past that kind of thing has proved itself about as sensible as joining the Communists party with a view toward leading it to Christ. The lone Christian in a godless labor group, a godless political party, or a godless state university will need about all the spiritual reserves he has in order to sustain his own Christianity. Here the Biblical admonition would appear to hold, "Come ye out of her, my people, that ye be not partakers of her sins."

Some Racial and Denominational Defects

On the other hand, once organized and knowing where as Calvinists we stand, it would clearly be our duty to make contact and co-operate with other Christian groups having a purpose similar to our own. And here, incidentally, we of Holland extraction have in the past exhibited a weakness ascribable in part to traits too often mistaken for the fruits of Calvinism. Provincialism, rudeness, and stubbornness are easily rationalized as single-mindedness, courage, and steadfastness. Furthermore, to be meticulous and exacting with respect to one's own conduct is an excellent thing provided its counterpart is not a narrow intolerance toward the conduct of other Christians. There is, after all, such a thing as an irresponsible intolerance, something closely akin to self-righteousness. And unless we seriously intend to co-operate with and learn from other Christian groups in America, we are only fooling ourselves when we say that we mean business.

Incidentally, we Calvinists in America are in the anomalous position of being more conscious—at least theoretically—of our Christian social and political obligations than almost any other Protestant group. Yet of all Protestant groups we are about the least influential because the least numerous. Could that be laid to the door of American Calvinism's most conspicuous shortcoming, namely, a lack of evangelistic zeal? Or should we complacently regard it as simply a puzzling fact, the meaning of which lies hidden in God's inscrutable will? Anyway, it is simply a fact that in the matter of evangelism such Christians as Methodists, Baptists, Nazerenes, and so on have left the Calvinistic groups in America disgracefully far behind.*

Immediate Objectives

The immediate objectives of the co-operating groups would perforce be modest and flexible. Perhaps they should initially be limited to conferences

(*) This indictment holds in the case of all sorts and conditions of Presbyterians. The so-called evangelism of the modernist groups amounts to little more than a kind of parasitical proselytism.

on Christian action on the level of local government. Eventually they should consider the publication of a national weekly. For the purpose of exerting influence upon legislation they might consider the maintenance of lobbies. Meanwhile, and most important of all, the churches should inaugurate a vigorous permanent policy of evangelism. The motto, "Evangelize or die," is one for which some of us who have spent a considerable part of our lives outside Reformed circles have acquired considerable respect. However, the important thing now is to begin action and to engage in learning by doing. And by all means let us be prepared to play for a while the humble role of gadfly, arousing others to action and, perhaps, to leadership. After all, the drive and the dignity that come from numerical strength will have to be supplied by others. Accordingly, our leadership as Calvinists may at first be only indirect, and it may be wise for us to learn how to be intelligent, discriminating followers.

On the level of national issues the co-operating Christian groups should pattern their course somewhat after that of the independent voter; for it seems almost inconceivable that an intelligent Christian should be seriously concerned with the fortunes of either of the major parties. Frequently, of course, the only course open will be that of choosing the lesser of two evils. That should not bother us too much. St. Augustine long ago said something to the effect that in case one cannot insure the complete triumph of goodness one is still in duty bound to prevent all the evil possible. Our main concern should provisionally be the examination of issues, the publication of information, and the passing of judgment upon candidates for important posts. Under our form of political organization there are two major parties organized in large measure for only two purposes, viz., office holding and the control of patronage. Obviously from the perspective of Calvinistic action that kind of thing is beyond the pale. In fact, should a Christian organization ever stoop to the level of thinking in terms of political power for itself, it would at once—and rightly so—become the victim of the sort of suspicion which now, rightly or wrongly, attaches to the Catholic Church—a suspicion, by the way, which just about neutralizes the missionary effectiveness of its institutions of mercy.

For the present our most immediate duty as Christian citizens is that of demonstrating to our fellow citizens that we are public spirited in the most disinterested sense of that term (i.e., not interested in political power for ourselves). Incidentally, whatever respect and influence the Mormons enjoy in the West has been earned by them in just this way. They have demonstrated to the satisfaction of their neighbors that what they want is social and political righteousness. We all realize by this time, let us hope, that the ambition to duplicate in America the kind of thing that occurred in the Netherlands in

the days of Kuyper and others is entirely futile, and that there is no good reason why as American Christians we should waste our time regretting it. God's satisfaction in his creative and redemptive work was doubtless quite as great when the early Christians took to the catacombs as when a Gladstone or a Kuiper sat in a prime minister's chair. Although there is, to be sure, nothing sinful about political office as such, neither is there anything particularly God-glorifying about it. Whatever lustre there may be about it is, as we have seen, quite wholly man-made. The doctrine of the kingly office of believers has nothing to do with putting Calvinists in the Senate or the White House.

Importance of Charity and Evangelism

Once again, whether Calvinism in action is to have any relevance to the political and social realities of contemporary America will depend upon how many Calvinists there are in America; and that will depend upon how well Calvinists have in the past conducted themselves as prophets and priests. In other words, Calvinism in action would seem just a bit silly if its program of action failed to include as a major feature the winning of converts to something like a Reformed view of life. Anyway, men are not apt to be converted to the idea of Calvinists reigning as kings if they are not first somewhat impressed by the Calvinists' priestly behavior. The reality of Christ as the sympathetic High Priest reflected in the lives of Calvinists will do infinitely more for the Kingdom of God than political and other pressures presuming to represent the claims of God upon society. In the minds of most men pressures of any kind are usually associated with force and the will to power. Certainly few things damage a man's Christian testimony more than the reputation, deserved or undeserved, of being the kind of person in whom spirituality is compounded with worldly ambition and, therefore, the kind of person from whom to expect both hypocrisy and fanaticism.

These considerations should not, of course, blind us to our political duties. Nor, on the other hand, should they serve as an excuse for our strange reluctance to join hands with other Christians. It is, however, simply a fact that Calvinistic leaders trained in our circles do not move easily among these others. And that this has been due to an unfortunate lack of charity on our part can hardly be denied.* Now one would suppose that if Calvinism stands for a thoroughgoing application of the whole counsel of God, we Calvinists could reasonably be expected to excel in the grace of charity. In other words, one would expect Calvinists to have the reputation of being the most generous of all Christian groups in their acceptance of other Christians as coworkers

(*) The word charity here simply means a feeling of kinship toward any man who owns Christ as Lord, whatever his sectarian peculiarities may otherwise happen to be.

in the Kingdom of God. And unless we cultivate this grace more deliberately in the future than we have done in the past we may justly be accused of keeping our talent laid up in a napkin. Others may need us, but it should be evident to most of us by this time that we badly need others, and that we must clearly recognize this need if there is to be such a thing as an effective Calvinistic witness in the sphere of political and social action.

The Conscience of a Nation

As a result of men's sins, existing states, as Luther observed, are easily and frequently transformed into instruments of punishment. Christians, therefore, would seem to have the duty to try to function as the conscience of a nation, and by their leavening influence to render such punishment more and more unnecessary. If it is our Christian duty to pray for kings and magistrates, it would seem to be our duty no less to work in the interest of just government and just social and economic relations. An evil society and an unjust state make for an environment in which the Christian life can hardly be expected to flourish. Where men live on man-made truth and exaggerate its scope, they invite an abrupt end by collision with the hard facts of God's moral law, a collision which usually takes the shape of war, pestilence, and famine. And that, to put it conservatively, is not in the interest of the Kingdom of God. Of course, this is not to assert that the reign of Christ in world history is to be identified with the temporal rule of Catholics or Calvinists organized as an ecclesiastical party.

If Christian people are really to function as the conscience of a nation they must first have grappled with the deeply personal problems of a man's relation to God, since otherwise their social testimony will amount to little more than a futile social theory. Resisting tyranny everywhere, whether of organized government, organized labor, organized education, and so on requires a faith and an endurance which only God can give. Our final aim is the extension of the Kingdom of God. To this end political life is at best only a means; and it would seem to be our duty for the present to see to it that it does not become a hindrance. Furthermore, if we are to act *effectively* as the conscience of the nation, we had better avoid becoming entangled with the vested interests of Western capitalism—and, for that matter, with those of any other economic *ism*. Incidentally, there is no use in decrying socialism once you have made its appearance inevitable. It is much better to practice Christian stewardship and to practice it on time, than when it is too late. In fact, if by our lack of stewardly behavior we have made a thing inevitable, there is but one sensible thing we *can* do, and that is to pray: God be merciful to me both a sinner *and* a Pharisee. Of course, as Christians

we should be in the attitude of prayer always and everywhere; and if this should make for unrealism in politics, *that* a devout man is entitled to regard as a judgment upon the nation. We may as well

get used to the ancient truth that in terms of the rewards of this world "the price of goodness is failure." After all, in the eyes of the men of this world Christ himself failed.

Albert Schweitzer as Theologian

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AN APPRAISAL

WHAT of this altruistic "missionary" who some thirty years ago turned his back on the world of culture and dedicated his life in service to the poor natives of French Equatorial Africa? How must we evaluate this Th.D., Ph.D., M.D., and Doctor of Music who by a life of self-sacrifice sought to "repay to the people of Africa the tremendous and dreadful debt amassed through the centuries"? Is he a "noble pagan" and an eloquent example of God's common grace, as the editor of the Calvin Forum put it some time ago? Is he one whom "God's redemptive love has empowered and lifted above the sins of his age"?¹ Or is he, as E. N. Mosley asserts in a recent publication *The Theology of Albert Schweitzer*,² a "very great Christian" and a "supremely great and good man"?

A Critic of Liberalism

It is well to state at the outset that Schweitzer appears to have studiously disengaged himself from the stream of modern religious liberalism. He does not hesitate to criticize it scathingly. He launches broadsides at some of its pet theses. Whereas liberals laud Jesus as a social worker and as a proponent of a social gospel, he rejects their interpretation of Him and says dogmatically that Jesus had no social gospel simply because there was no need for one in his system of thinking. (MP 337-338.) Whereas they interpret Jesus as a reformer of society and the initiator of the Kingdom of God here and now, he says bluntly "The Jesus of Nazareth who . . . established the Kingdom of Heaven upon earth . . . never existed." (M26) Whereas they preach salvation by character and advocate self-improvement and cultivation of graces and virtues in order to effect entrance into that Kingdom, he says "The Kingdom cannot be earned; what happens is that men are called to it and show themselves called to it." (Q 353) Whereas they speak in glow-

ing terms about Jesus' dissemination of teachings about the Fatherhood of God and the Brotherhood of Man, Schweitzer maintains that to read Jesus' significance thus "leads to a narrow and peculiarly insipid conception of His religion." (M 49-50) And whereas modern liberalism makes much of Jesus as a teacher and points to His parables as supporting proof, all the while minimizing or ignoring His priestly and kingly work, he asserts that Jesus was not cast in the role of a teacher, that "his parables are not at all designed to be interpreted and understood" (M 109) and that He is an authority "in the matter of the will" (M 49-50). Hence modern religious liberalism can hardly take this man under its wing and claim him as one of its own. He refuses to be categorized with them.

A Critic of Conservatism

But neither will conservative theology number him as one of them. If he has little use for much of modernistic religious thought, he has still less for "the faith once for all delivered to the saints." Whereas orthodox Christianity stands committed to the uniqueness of the Bible as the infallibly inspired Word of God, accepts all of its teachings and its history as the truth of God, and discerns in the Bible an inner unity and beautiful harmony despite its antinomies, Schweitzer accepts the higher critical "findings" (e.g. Deutero-Isaiah hypothesis), does not hesitate to place Biblical and extra-Biblical material on a par, detects a conflict between the eschatology of Daniel and that of the other prophets and discrepancies between Jesus and Paul (P 223) and seeks by "reinterpretation" to eliminate the supernatural. The Transfiguration, says he, "can be explained only as the outcome of great psychological excitement" (M 181-2). As to the Feeding of the Five Thousand the memory of it "lived on visibly in the tradition and grew to the account of the miraculous feeding" and as to Jesus' predictions of His coming resurrection, says Schweitzer, "it seems . . . plausible to suppose (that) the general utterances of Him about a glory that awaited Him were editorially

¹ Jas. E. Wills, *The Pulpit*, July, 1951, p. 7.

² MacMillan, N. Y. 1951. 117 pp. \$2.00. Citations in this paper are from his references gleaned from Schweitzer's *The Quest of the Historical Jesus* (Q), "The Mystery of the Kingdom of God" (M), "Paul and his Interpreters" (P), "The Mysticism of Paul the Apostle" (MP) and from his mature reflections in the Epilogue of Mosley's work.

transformed 'ex eventu' into predictions about a resurrection" (M 201). Whereas the conservative theologian rejoices in the divinity of the Saviour and the substitutionary character of His death whereby He secured for us pardon and peace and reconciled us to God, this Alsatian medical theologian reduces His divinity to a Godnearness or Godconsciousness, states that Jesus did not die "that this one or that one may enter the Kingdom of God" but in order that He may "purify Himself unto perfection" and in order that "the Kingdom (construed in the natural, material sense) may come. Until that Kingdom comes, even the elect cannot possess it." (Q 388) And while we maintain that Jesus proceeded according to plan, knowing all the details of the future and regulating them (John 18: 4), and was aware of His Messiahship at the age of 12 when He conversed with the doctors in the temple, revealed His Messiahship already to His disciples at the wedding at Cana in Galilee, and died a victorious death having attained His objective, Jesus, according to Schweitzer, proceeded in a blundering, 'hit and miss' fashion, was seriously mistaken in many of His ideas (e.g. in expecting the Kingdom to be realized temporally at harvest time), and did not know what the outcome would be when He decided to carry the conflict against His opponents into the capital itself. "There fate should decide. Perhaps the victory would fall to Him" (M 62-63); hence, He is "not for us an authority in the sphere of knowledge" (M49-50). And Jesus was brought to His death, says he, because Judas revealed His Messianic ambitions to the High-priest. Consequently Jesus, according to Schweitzer, was a "failure" in that His cherished ideals did not find realization.

A "Tendenz-Schuler"

It is quite apparent that this Alsatian medical theologian is committed to one fundamental presupposition or "tendency of thinking" which to him is the key to the life and career of Jesus and in consideration of which all of Christian history must be explained and evaluated. To his mind Jesus, deeply imbued with Jewish eschatology and very clearly a 'child of His age,' was obsessed by one 'dogmatic idea,' namely that at harvest time (some five or six months after the inception of His public ministry) the Kingdom of God would be ushered in catastrophically and human history would come to a close. That was the burden of His words when He said to His disciples, "The Kingdom of God is at hand." (Matt. 10:7) And since He regarded that climax as imminent, He did not select disciples to function as His aides nor did He prepare them to carry on after His demise. Furthermore since time was rapidly running out, He propounded no social gospel and the ethical exhortations contained in His Sermon on the Mount were designed to be temporary

in character. He terms that sermon "Interim-Ethik," applicable only for the interval between the date when it was uttered and the final "New Age" which He expected imminently. But He labored under a delusion. The "Kingdom" was not inaugurated in accordance with His expectations and according to His timetable. In the city of Jerusalem He met His death. Disclosure of His Messianic ambitions, first revealed to the Inner Three at the Transfiguration scene, then to the Twelve at Caesarea Philippi (Peter's Great Confession is dated after the Transfiguration) and finally and fatally to the High-Priest by Judas Iscariot, led to His downfall. For downfall it was since He died with ideas unrealized and ideals unfulfilled.

The fact that the "Kingdom" was not instituted as Jesus had expected, had important repercussions and "the whole history of Christianity down to the present day," says Schweitzer, "that is to say, the real inner history of it, is based on the delay of the Parousia, the nonoccurrence of the Parousia, the abandonment of eschatology, the progress and completion of the 'deschatologizing' of religion, which has been connected therewith." (Q 358)

The followers of Christ (constituting His church) did not succumb to disillusionment and disintegration but began at once to reshape their views and make the necessary adjustments. Eschatology was gradually relegated to the periphery. Assurance of immediate attainment and possession of the "kingdom" was replaced by assurance of a right to it. The Greek Fathers made their alterations. The conferred upon Jesus a "divinity and a divine inerrancy to which He made no claim" (Epilogue pp. 114-115), they replaced the mysticism of the gospels with their own brand, and they stressed the Kingdom" as a future value. The Western or Latin Fathers introduced a radically new factor, namely the connection of the forgiveness of sins with the atoning death of Jesus. And, says Schweitzer in averring that previously it was believed that God in mercy granted forgiveness to anyone who repented, "neither Jesus Himself nor Paul offers this view of the efficacy of the atoning death on the cross." (Epilogue, p. 94) That led to the doctrine of continuous forgiveness (so as to take care of post-baptismal sins) and the inevitable development of the Mass as "continual sacrifice" and good works as essential to pardon and peace. The conflict then of Luther and the Roman Catholic Church turned on the doctrine of baptism. They asserted that pre-baptismal sins were forgiven by virtue of the grace of regeneration that accompanied it while post-baptismal sins were pronounced forgiven by the Church who administered to them the sacraments of Mass and Penance. Luther broke with the Church in asserting that baptism signified and sealed the forgiveness of all of the sins of the penitent solely on the ground of the shed blood of Christ. And yet, says Schweit-

zer (evidently disregarding the evidence of the book of Acts), "Historically Luther was in the wrong. He intended to restore the simple, original doctrine, from which he thought the Church had departed. But it was the Church, and not Luther, that held the old idea of baptism." (Epilogue p. 105)

Protestant Christianity, once it had thrown off the shackles of Catholicism and claimed its own place in the sun, took the "kingdom of God" concept out of its futuristic context, denuded it of its supernatural character, adopted a "world-acceptance" rather than "world-denial" outlook and consequent-

ly "no longer looks for its coming . . . as an eschatological, cosmic event, . . . but to be realized with the cooperation of men." (Epilogue p. 109) The virtue of modern Protestantism, says Schweitzer, is its "living faith in the "kingdom of God" and he concludes "But there can be no kingdom of God in the world without the kingdom of God in our hearts. The startingpoint is our determined effort to bring every thought and action under the sway of the kingdom of God." (Epilogue pp. 116-117)

What of Schweitzer—"noble pagan" or "very great Christian"?

What Is History?

John Stam
Wheaton College

AT THE close of the last century, Edward Augustus Freeman summarized a long era of historical thought when he declared that "history is past politics".¹ The meaning of history had changed very little since John Caxton, in 1485, defined it as "the brave deeds of our ancestors"² or since William of Malmesbury, in the twelfth century, endeavored "to bring to light the events lying concealed in the confused mass of antiquity".³ History was, in reality, the biography of states; in the words of John Gower, it was "the record, in order of time, of important or public events".⁴

In the past generation, however, a bold new view of history came into vogue. Harry Elmer Barnes, one of these new historians, defined history as "reconstructing from the past the products of man's multiform activities as a member of changing and developing social groups and cultural complexes".⁵ This new history was revolutionary in four aspects: (1) its inclusion of all human activities, rather than just politics, (2) its effort to reconstruct the past, as something to be "understood rather than memorized", (3) its evolutionary principle of interpretation, and (4) its positivistic or "scientific" attitude, excluding all God-reference or moral application.

Today this revolution poses a dilemma for the Christian historian. As an informed scientific scholar he cannot unreservedly endorse the methods of the old history, and both as a Christian and as a scholar he cannot accept the assumptions and attitudes of

the new. It thus becomes necessary for him to formulate a definition which includes the virtues and excludes the vices of both.

He must not, like the old school, limit history to just the political phase of human activity, nor can he reject the valid scientific methods and standards of modern historical criticism. On the other hand, he must reject the tacit prejudicial presuppositions of the new history and allow, as modern historians do not, for a sound, undisguised metaphysical basis of interpretation and a valid application of history to the moral and spiritual problems of men.

This growing demand for a more inclusive view of history calls for a restatement of the Christian approach to the subject. The following attempt at a redefinition is set forth as an answer to the current need: *history is the investigation, interpretation, and presentation of the socially significant human past, based on organized data gathered by scientific methods from literary and archeological sources.*⁶

Broader than the views of either the old or new schools, this definition includes the virtues of both. Like the new history, it takes in all of the socially significant facts of the human past, includes a principle of selection and reconstruction, and utilizes the latest and best scientific and critical historical methods. Yet by the inclusion of "interpretation" it also allows for a meaningful synthesis and explanation of the particulars of history and for careful and constructive application of history to moral and social problems. While this interpretation and application should be openly recognized as such and kept distinct from historical data, and should not bias the historian in his examination of the facts of history, yet "brute" fact without significant interpretation or didactic application is, I believe, less than history in the full sense.

¹ *Encyclopedia of the Social Sciences*, Edwin R. A. Seligman, Alvin Johnson, Editors (Macmillan, New York, 1932), VII, p. 358.

² *New English Dictionary*, James A. H. Murray (Oxford, 1901), V, p. 305.

³ Roger Lloyd, *The Golden Middle Age*, (London, Longmans Green, 1939), p. 142.

⁴ *Shorter Oxford Dictionary* (Little, Fowler, & Coulson, Oxford, 1933), Vol. I, p. 906.

⁵ Harry Elmer Barnes, *The New History and Social Studies*, (New York, Century Company, 1925), p. vii.

⁶ This definition is adapted from one given by Dr. Earle E. Cairns, Chairman of the History Department of Wheaton College.

This definition also includes the three phases of history as we commonly think of it. Investigation of data by scientific methods represents history as science; interpretation of fact in an organized manner refers to history as philosophy; while the presentation of history in writing concerns history as art. Linguistic evidence supports this three-fold classification; the German *Geschichte*, derived from *geschehen*, to happen, approaches history from the standpoint of science or record; the Greek *historia* derived from *Eidena*, to know or understand, corresponds to history as philosophy or interpretation; while *historichos*, or story-teller, refers to presentation, or history as art.⁷

It should be especially noticed that an adequate definition of history is impossible without the inclusion of history as philosophy (interpretation), both in relation to the metaphysical framework of reference and to ethical and spiritual application. Although disclaiming a metaphysical basis of interpretation, the new historians have very definite presuppositions and an unmistakable (though disguised) philosophy. Without a clearly defined principle of interpretation history is a meaningless and confused jumble; in the words of Garraghan, "history cannot be written without reference to ultimates".⁸

Likewise, to be adequate to human needs, history must have a moral and didactic purpose; it must have some final end, beyond the mere recording of facts. Throughout its growth history has been motivated by a moral purpose: Thucydides, Polybius, Livy, Tacitus, Augustine, Orosius, Otto of Friesingen, and William of Malmesbury all sought to apply history to the problems of men. The *Anglo-Saxon Chronicle* was written "that virtuous men might follow the good, and wholly avoid the evil, and might go in that way that leadeth to the kingdom of Heaven".⁹ While moral applications and philosophical interpretations have been subject to abuse, an adequate approach to history must not reject them but refine them, and an adequate definition of history must leave room for them.

Is history, thus defined, a science? It is interesting to note that history furnishes the data for all scientific study, in that all science rests on events (history as actuality), and these events must be recorded (history as recorded) and explained (history as

interpretation). Nevertheless, while science is historical and history is scientific, all the social sciences differ from the physical sciences in that they deal with human, voluntary agents, created in the divine image. Since man is more than a mechanism, the data of the social sciences cannot be completely controlled, reproduced, isolated, predicted, or exactly measured in quantitative terms.¹⁰

Yet, while not a science in the same sense as chemistry or physics, history is and must be scientific. First, it must be accurate and objective. This does not mean it must be neutral, for neutrality would preclude any synthesis or interpretation. It does mean that the historian must take into account any fact which can be scientifically substantiated and to face squarely and honestly every implication of every such fact. Seen in this light, it is unreasonable and unscientific to require the historian to be neutral when the facts themselves are not neutral.

Secondly, history utilizes certain auxiliary sciences. These include sphragistics, epigraphy, numismatics, heraldry, paleography, diplomatics, and linguistics, and are not to be confused with the social sciences themselves. They are employed to fix dates, examine documents, decipher manuscripts, and illuminate the meaning of source material thus giving the historian a firm foundation of scientifically substantiated fact. History as record especially requires the use of these scientific methods.

What, then, is the relationship of history to the social sciences? While all of the social sciences are distinct in their purposes and approaches, their data together constitute the social milieu in which history is conceived. Thus they are all in a sense part of history, and there are as many approaches to history as there are aspects of human life.¹¹ There is for any historical problem an economic interpretation, a geographical interpretation, and a sociological interpretation. All of these must be synthesized before the historian has performed his task well. In the same manner, history includes economic history, social history, political history, etc., as well as scientific history, aesthetic history, religious history, and other branches. Far from being mutually exclusive, all of these approaches must be combined, and all these factors recognized and related, if the historian is to truly investigate, interpret, and reconstruct the socially significant past.

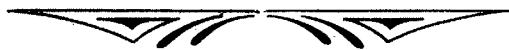
¹⁰ Modern theories of quantum physics and indeterminism seem to suggest that the data even of physical science cannot completely be predicted or controlled.

¹¹ William F. Ogburn and Alexander A. Goldenweiser, editors *The Social Sciences*, (Houghton Mifflin, Boston, 1927), p. 186.

⁷ *Encyclopedia of the Social Sciences*, Edwin R. A. Seligman and Alvin Johnson, editors, VII, p. 357.

⁸ G. J. Garraghan, *A Guide to Historical Method*, (Fordham University Press, N. Y., 1946), page 82.

⁹ Roger Lloyd, *op. cit.*, p. 144.



Summons to Faithfulness

Henry Bajema
Minister of the Gospel
Cincinnati, Ohio

“LIBERALISM is dead”—so declared Joseph L. Hromadka upon returning to America from his native Czechoslovakia shortly after the second world war. Life there he likened to being in a large house. On the first floor there are many partitions; in the several rooms the different social groups lived their separate lives. With the war, the floor caved in. Everyone found himself in the basement where there are no partitions; All people had to get along on the same low common denominator level of existence. Belief in man’s essential goodness went by the board. The religious heritage signalized by the names of Schleiermacher, Kant and Ritschl is alive no more, according to Professor Hromadka.

“Liberalism is not what it used to be”—this admission comes from one of its foremost American exponents, Dr. Charles Clayton Morrison, editor of *The Christian Century*. Front line positions have been surrendered; retreat and retrenchment are the order of the day in the Liberal camp. The violence and bloodshed of our generation have not been without effect upon them.

* * *

The centuries-old premises of Western Civilization do not go unchallenged today. They are being re-examined and assailed. These postulates are five in number, according to Carl Henry. He ably traces their rise and reviews the recent criticism in *Re-making The Modern Mind* (Wm. B. Eerdmans Pub. Co., 2nd edition, 1948). These postulates are as follows: (1) The inevitability of human progress. (2) The inherent goodness of man. (3) The absolute uniformity of nature. (4) The ultimate reality of nature. (5) The ultimate animality of man. After what has happened in the last years we are more willing to listen to the true story of man’s nature. His duty and prospects for the future will then come in for a more realistic appraisal.

On the Continent Karl Barth has been the leader of the reaction against the superficial optimism of an earlier day. The Crisis Theology, so influential in this country, too, has had a very sobering influence on much of recent theological thought. And for this we may well thank God. Notably on two counts, however, the leadership of this movement is unsatisfactory. In the first place it is not free of Kantian subjectivism. While professing respect for the Word of God, it treats the Scriptures very arbitrarily. (Cf. *The New Modernism*, Cornelius

Van Til, Presbyterian & Ref. Pub. Co., Philadelphia, 1946.) In the second place these men have little use for the application of Christian principles in social life. They are mortally afraid that attempts at Christian culture will be identified with the Kingdom of God.

That John Calvin stood on different ground may be seen from what he did for the city of Geneva, Switzerland. When he came there, it was a “wide open” town, as we would say today; through his influence Geneva was transformed into the model city of Europe. For an enlightening description of what Calvin has done for Western civilization one does well to read Sir Alfred T. Davies’ *John Calvin—Many-Sided Genius* (American Tract Society, 1947). Very conclusively he shows that our debt to the Genevan reformer is much greater than we imagine.

Under the pressure of our time the relevance of Calvinism is being sensed anew. Calvin’s Works are being republished by the Eerdmans Publishing Company of Grand Rapids, Michigan. International Calvinistic Conferences are held from time to time. Recently a number of Calvin College students banded together to work for a revival of the cause in the modern scene. One fruit of their efforts is the Piet Hein Publishers; they have sent into the world a reprint of Abraham Kuyper’s *Christianity and the Class Struggle*. The sovereignty of God over all of man’s life needs to be thought through and made meaningful in the modern scene. It is high time this be done. May God give us the courage of conviction for such a time as this.

* * *

The parable of the talents (Matt 25:14-30) points the way of Christian duty and diligence in this life. If it teaches us anything, it teaches us that the Lord, although absent, is yet Lord. He rightly demands faithfulness on the part of all his servants. And when he comes back, he will reward us according to what we have done. All his goods he has entrusted to us. Every ability is a talent. Each and every capacity, faculty, attribute, and natural endowment must be turned to the service of the God who gave it.

One-half of the story, and only a half, has been told. Daily application to duty, diligence in the tasks of life is absolutely necessary. But if we stop there, all we have is a heavy schedule of hard work inexorably exacting to the last detail. And our Lord said that even if we could do all things, we

would still be unprofitable servants for we would be doing only our duty. More is necessary to make any act, or any program vitally Christian. That something more is the forward look for the coming of the Lord whose bidding we do. Without this the Christian life loses its dynamic.

Beside the present lordship of Christ we need the lively prospect of his coming again. Why were the five- and two-talented men diligent? They commenced their work directly and they stayed at it; from the beginning to the end they lived responsively and responsibly to their Lord. They knew him. They knew he was dependable, reliable. In effect he says to them: "I am coming back." For the servants it was a question of faith first, last and always. Their life indicated and vindicated their belief in him. It showed what they thought of him, how much they thought of him.

Contrariwise, the conduct of the slothful servant is plain wickedness. "By their fruits ye shall know them." Lack of faith in his master led to failure in his life. He did not look for his Lord's coming and acted accordingly, faithlessly. The whole parable is intended to warn against such misconduct. How reprehensible this servant is! As servant, he is answerable to his Lord and he will be condemned out of his own mouth.

He is not cringing or craven when summoned into his master's presence. Had he been afraid, as he claimed, he would long ago have prepared for the fateful coming day. (The fear of God is a very healthy motivation, though not the only one.) This servant comes boldly, brazenly. Says he: "I knew thee that thou art a hard man, reaping where thou has not sown, and gathering where thou hast not strawed" ("winnowed" per R. S. V.).

And the Lord takes him up on his own words. If this charge is true, then the very least this man can be expected to do is to leave the money at the bank for the interest it would bear.

The talent, hidden in the ground, was never truly appropriated by the slothful servant. Like every neglected gift it did not enrich the one whose trust it was. It became the means of eternal impoverishment and final condemnation. A rich gift it was for it could have been the instrument of obtaining the same reward as the first two servants.

Using is the condition of keeping. For failing to place it where it belonged, in his master's service, he is deprived of it. And he must hear his sentence

of judgment: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (vs. 30)

* * *

Works of faith or of self-righteousness, or no works at all?—ours is the high privilege of serving the living Lord. To withdraw from the market-places of life is to bury our talents in the earth. The more we live in the consciousness of our Lord's return the more diligent we should be in his service. This life does not stand by itself. A measure of Christianization in the social order is no end in itself. Discharge of corporate Christian responsibility may lead to that; never can it be a separate goal, however. The primary question is not: How much can we make our influence felt? The primary question is: Are we diligent in serving our Lord? If we face that first, we will seek to use all our talents; nor will we overreach ourselves by attempting works beyond the power of our faith. In the last day our works will show the measure of our faith.

Finally, however you look at it, everything hinges on the approval of our Lord. "Well done good and faithful servant . . ."—Here is God's appreciation of his servant. Or to use the words of C. S. Lewis: this is the specific pleasure of the inferior before his Superior. The rewards given will be according to the faithfulness of the several servants. The measure of success is diligence in service; the degree of diligence depends on the liveliness with which we look for the Lord we serve.

The second advent does not stymie ethical action. It is the highest motive and incentive for it. It alone can elicit the kind of service with which the Lord is pleased. Love for him is indispensable; the Christian life is quite impossible without love. But that love will grow cold unless we long to see him who is the object of it. The forward look is the nerve of all faithfulness. This is the key to constancy of devotion. History is the great proving ground. The Lord's aim is not to get gain from his servants but to test them. Finally the life of each one will show what he thought of the Lord. By the same token it will show who regard his Word as reliable when it comes to the promise of his return. The longer he is away, the sooner we should look for him to come back. Meanwhile every ability is a responsibility to him, the Giver.



From Our Correspondents

Princeton Theological Seminary
Princeton, New Jersey
August 10, 1951

Dear Mr. Editor:

THE normal summer quiet on the Princeton campus is this year being much disturbed. All about us one hears the sound of construction going on. This spring work was begun on the new 750,000 dollar Student Commons Building. According to present plans the building will be ready for use by the fall of 1952. Drives for the Commons Building have been going on for the past ten years and finally work has begun. The building will mean much for relieving the over-crowded conditions which are affecting our campus. Twenty years ago we had a leisurely life with a couple of hundred students and a small faculty. Now in 1951 the faculty is about twice as large and the student body numbers about four hundred. For the past ten years a full graduate curriculum involving the granting of the Doctor's degree has been introduced. A School of Christian Education has also come into being with the result that Princeton Seminary has taken on a much more busied atmosphere. It is hoped that the building of the Student Commons Building will mark but the beginning of a large program of expansion. Three years ago our sister campus built the modern Firestone Library. We need a new library building just as desperately as the University did. We also need more classroom facilities, and faculty and student housing is another much needed desideratum. All in all, a great deal still has to be done in order to attain maximum efficiency from point of view of service.

As usual, summertime means that the faculty at the Seminary is quite dispersed. For the past couple of years sabbatical leaves have been put into practice. A number of the faculty have already availed themselves of this gracious opportunity granted by the Board of Trustees. Dr. Gehman traveled throughout Europe a year ago; Dr. Piper visited a number of European countries, particularly as representative of the Board of Foreign Missions to needy German churches; Dr. Mackay spent a term in Mexico and South America in order to finish the writing of a series of lectures which he had previously given in Scotland. Dr. Wilson was absent on a very interesting commission to Afghanistan this spring where he acted as interpreter in Persian for Dr. Frank C. Laubach of the Committee on World Literary and Christian Literature. This was the first occasion on which Dr. Laubach was able through the courtesy of the Afghan government to conduct a literacy campaign in that country. Dr. Wilson has since that time returned to Princeton. Dr. Kuist is at the present time also gone. He left for a six month tour of the Near East, visiting such countries as Egypt, Israel, Jordan, Syria, Lebanon, Iran and Iraq. By visiting the Bible lands Dr. Kuist hopes to gain much new material for his work in English Bible. Dean Roberts is also absent at present and does not expect to return until Christmas. At the beginning of the summer period he left for the British Isles where he is to conduct a preaching tour in England, Scotland, Ireland and Wales. During his absence Dr. Butler will carry on as temporary Dean of the Seminary.

During the second and third weeks of July the Princeton Institute of Theology was held on our campus. The Institute has been a regular feature of the Seminary program for a number of years and is fast becoming an institution to which parish ministers and theologians throughout the United States and Canada look forward. As usual the program was quite varied. The general theme of the 1951 Institute was "The Light of the Word in the Darkness of the World." Dr. Ralph W. Sockman of New York presented the opening address. Other features of the two weeks course were the Bible hours, the first week being conducted by President Mackay on "The Ephesian Letter and this Present Time," and the second week, by Professor John Paterson of Drew Seminary on "Studies in the Psalms." Just during this past year Dr. Paterson's book on the Psalms entitled "The Praises of Israel" was published.

The convocation period was as usual a highlight of the program. The first week's convocation was led by Nels Ferre, Professor of Philosophical Theology at Vanderbilt University, on "God and the Present World Situation." The second week's meetings were conducted by Joseph Fletcher, Professor of Applied Christianity at the Episcopal Theological School at Cambridge, Massachusetts. His course entitled "The Ministry and Human Rights" contributed much needed light on problems of medical etiquette for the ministry.

The most controversial figure at the Institute was Paul Blanchard, whose books on the danger of Catholic supremacy in America have created a great furor in religious circles. Mr. Blanchard gave an address one evening on "The Problem of the Roman Catholic Church" which created a great deal of discussion. Jesuit organizations throughout the country had bombarded the Institute office with sharp criticisms of Blanchard's coming to Princeton. An interesting local sidelight on the evening appeared in one of the town papers. Professor Einstein, who as many of the readers know, resides in Princeton, not only showed sufficient interest in the address to attend, but made one of his rare public statements afterward, in which he enthusiastically applauded the speaker of the evening. This was duly reported on in the local paper. The following week brought a virulent response by Father Murphy of St. Paul's Catholic Church in Princeton in which Professor Einstein was accused of giving his support to many communist front organizations. This type of smear campaign indulged in by the Catholic Church against Mr. Blanchard and those who support him seems to indicate a fear on the part of the Catholic clergy in this country.

This Princeton News Letter is in the nature of a swan song. The writer will shortly be leaving the Princeton campus since he has accepted a new position in the Department of Oriental Languages at University College in the University of Toronto. My new address will be University College, University of Toronto, Toronto 5, Ontario, Canada. Mrs. Wevers and the children have already left for Toronto and I hope to be following next week at the conclusion of the summer Hebrew course. So this time it will not be au revoir but farewell.

Sincerely yours,

JOHN W. WEVERS.

Book Reviews

SECULARIZATION OF EDUCATION

THE BLIND SPOT IN AMERICAN PUBLIC EDUCATION, *Clyde Lemont Hay*. The MacMillan Co., New York, 1950. 110 pp.

THERE is a rising tide of protest against the secularization of American public education. The author of this book, a retired Methodist pastor, joins many other church men in raising his voice against this what he calls America's number one educational problem. In the preface he tells us that it has been a growing conviction with him for more than thirty years that American public schools are responsible for the appalling religious illiteracy of our people.

The author's reasoning runs in substance like this.

Our democracy is founded on Bible principles. Early education recognized this fact. Schools gave a meaningful place to the Bible as the basis of the Christian religion. Early in our national life, however, educational responsibility began to shift from the church to the state. The latter increasingly began to shape educational standards. In the absence of provision for schools in the national constitution, state governments promoted popular education with the blessing of the federal government. The rapid increase of religious denominations and sects led to specific legislation to keep schools free from religious controversy. Laws forbidding the teaching of sectarian doctrines in schools came to mean that the teaching of religion itself was to be banned.

Attempts were made to bridge the gap between education and religion. The "Gary Plan" or released-time weekday church school, daily vacation church schools, and the like represent such recent moves. But in the opinion of the author this introduces another "atomistic element" in the broken-up experience of children under modern conditions. Religion must be brought back into the school as an integral part of the educative process as a whole.

The author quotes extensively from leading contemporary American educators, and even from the American Council on Education, one of the foremost policy defining bodies in American public education, that "a negative religious dogmatism in the schools of America is as un-American as positive religious dogmatism." Religion is the basis of our western culture. Hence, youth educated by a culture devoid of religion fails to develop an appreciation for the whole of our culture and is thus incapacitated in transmitting our culture to the following generation.

Denominationalism and sectarianism need not deter us, for we have a common basis for religious education in the "factual information of history and tenets of religious bodies." The church and the home can take care of the rest. The now famous decision of the Supreme Court with reference to the Champaign case need not stand in the way, for this decision does not cover the common basis for all faiths.

Thus far the author.

Dr. C. C. Morrison, former editor of the *Christian Century*, startled a group of school educators more than a decade ago when he told them at a summer conference that unless they did something about religious education in the public schools, Protestantism would be forced to do what Roman Catholics have done. He claimed, however, that a solution within the framework of public education is possible. He too advocated a study of the world's great religions as the solution.

While as Christians we join in the widespread revolt against the secularization of American public education, we regard a

solution as advocated in this book even more deplorable than the secularization it seeks to correct. The blind spot in American public education will not be removed by introducing a factual account of the religions of the world. It will be enlarged and intensified for it will pose as a solution to secularism while actually it obscures the real issue.

What is the real issue? It is this: Is the Christian religion the historical basis for a broad culture or is the supernatural revelation of God as given us in the Scriptures and heart acceptance of it the very essence of all true and genuine culture. According to the former the Christian religion has only historical significance in education. According to the latter the Christian religion speaks authoritatively in the Scriptures concerning every phase of human life and constitutes therefore the essence and criterion for all true education. Education without authoritative appraisal and direction of divine revelation as contained in the Scriptures fails in its chief purpose of making God in Christ central in man-making.

For the Christian parent there is no alternative but the Christian school wholly and completely committed to education based on the infallible Word of God. The solution suggested by the author appears the best we can do for public education as conceived at the present. As Christians we are obligated to maintain for the general public indifferent to the Christian faith an educational program which gives due recognition to our Christian heritage as an American nation.

In this connection I should call attention to the frequent reference in this book, and even in Reformed circles, to the idea that our national life is founded on the Bible. This is true of certain colonial settlements, as Plymouth and other Massachusetts colonies. But this is not true of the founding of our nation. One has but to read the Declaration of Independence to learn how dominant the thinking of the eighteenth century Enlightenment was in our national councils. No, our democracy is founded on the Enlightenment, and it is increasingly reaping the fruits of this philosophy today.

CORNELIUS JAARSMAN.

THE SOLUTION TO EDUCATION'S DILEMMA

"CHRISTIAN EDUCATION IN A DEMOCRACY." By *Frank E. Gaebel*. New York: Oxford University Press, 1951. 298 pp. \$4.00.

THE proponents of public, secular education make great claim that education is dynamic and purposive in character. Yet not even the most its most ardent spokesmen pretend that the present day public philosophy of learning has come to grips with the moral problems of the day. In the words of one thoughtful educator, who holds a responsible position in New York, "We believe in the power of education, yet clearly that power has not been great enough to build a morally sound nation."

The scope of this failure, its consequences, and the opportunity thus offered to Christian education, are ably presented in this new volume. The outcome of three years of study by a special committee of the National Association of Evangelicals on the philosophy and practice of Christian education, "Christian Education in a Democracy" is a well written and comprehensive report on the present status and problems in education under God at all levels.

Dr. Gaebel is appropriately equipped for his task. As headmaster of Stony Brook School, nationally reputed Chris-

tian school in Long Island, he has had long experience in Christian education, and much association with the evangelical leaders for whom he speaks.

The books renders several services:

1. It delineates the hiatus in American education left by the refusal of the secularists to admit God or any trace of Him to life and education.

2. It surveys the by no means inconsiderable progress made by Christian day schools to fulfill the need for God and Christ centered teaching. The author is generous in his acknowledgment of the pioneer contributions of the reformed, Calvinist group.

3. It makes the very real point that, so far from being worthy of toleration by a democratic state, Christian education is vital to the existence of democracy. The future of our nation rests, under God, on a citizenry whose moral, ethical and spiritual values are founded on the eternal truths of divine revelation. There are leaders in public education today whose lip service to democracy has elevated it almost to the status of a religion, yet they have robbed it of its only guarantee of survival.

4. It analyzes soberly and in scholarly fashion the problems and tasks ahead, including the need to implement the Christian philosophy of education, particularly in the field of methodology; the expansion of Christian schools at all levels; the need for more adequate Christian philanthropy to finance the venture; the need to understand the relation of education to present-day social needs; the responsibility of education to the church; the problem of teachers and scholarship; and the need for adequate and authoritative textbooks.

The primacy of the teacher as of key importance in Christian education, as in all education, is correctly assessed, and the need for competent professional preparation is well recognized. The worthy suggestion is made that the teacher, like Paul, magnify his office, and that the public awake to the essential worth and significance of teaching as a life work.

The place of the Christian home as a medium of education is presented in one of the rewarding chapters of this volume. This is recognized as a truism, but every reader can profit from the suggestions made here for the establishment and maintenance of such a home environment.

Readers of Reformed background may not feel entirely at home with some of the definitions and points of departure. The evangelical view has been emphasized. The Calvinist would welcome greater consideration of other aspects of the full Christian life, as for example, the sovereignty of God, and the covenantal relationships. But on the whole, he may take quiet pride in the virile progress which has been made thus far in Christian education, a major portion of which stems from the insistence of the early Calvinists in America that their children should be educated as citizens of a heavenly kingdom, and that therefore they would be more adequate citizens of the earthly sphere.

This volume is an appeal to the faith of a dedicated minority. Parents and teachers and administrators who are willing to go all the way in Christian teaching may not be many in number, but, under God, their influence may yet tip the balances in favor of the spiritual revitalization needed to bring America victoriously through the ordeal of the age.

JOHN L. DE BEER.

HOW SHALL WE MEET ROMAN CATHOLICISM?

WAT HEBBEN WIJ TEGEN ROME TE ZEGGEN?, by J. Overduin. J. H. Kok, Kampen, 1951, 75 pages (Paper), f. 1.65.

HERE is an excellent guidebook for evangelism among Roman Catholics. The author points out that the Romanists need to be evangelized, because their spiritual life is largely determined by un-scriptural, extra-scriptural and anti-scriptural teachings. This book consists of four

lectures which were given as part of a course in home-evangelism. In these four basic studies the Romanist teaching concerning the infallibility of the church, the way of salvation, mother Mary and the seven sacraments is examined, explained and exposed.

Much valuable material is compressed in these few pages. The author traces the historical development of each doctrine, indicates the Scriptural proof to which Rome appeals and points up the weaknesses and errors of the Romanist position. The book deals with the fundamental issues that divide us in a fresh and interesting way. It is not only a book which in a masterful way delineates the teachings of the Roman Catholic Church, but also opens our eyes to treasures of the Gospel. It is more than a polemic against Roman Catholicism, for the reader cannot escape the question, "Am I living under the Word?". This book ought to appeal to all who read the Dutch and who seek to defend the faith once for all delivered unto the saints.

The author, in the preface, expresses the wish that the reader may also read a pastoral writing of the General Synod of the Ned. Herv. Kerk, entitled "Roman Catholicism—another Gospel?" as well as Prof. G. C. Berkouwer's "De Strijd om het R. K. Dogma" and "Conflict met Rome." Since Roman Catholicism has also become very aggressive in our own land and since we do not have these valuable Dutch works in translation, may I suggest the reading of such books as "The Vatican in World Politics" by Avro Manhattan, and Paul Blanchard's two books, "American Freedom and Catholic Power" and "Communism, Democracy and Catholic Power," in order that you may become better acquainted with the policies and program of Romanism. There is also a valuable booklet, "Catholic Doctrine in the Bible" by Samuel Benedict, which examines Roman Catholic doctrine in the light of Scripture and may be obtained from the National Christian Association, 850 West Madison Street, Chicago.

J. F. SCHUERMANN.

CONFRONTING WESTERN CULTURE WITH THE CHRIST

THE DRIFT OF WESTERN THOUGHT, by Carl F. J. Henry. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1951, 160 pages, \$2.50.

THIS book contains the W. B. Riley Memorial Lectures for 1951. Billy Graham speaks through a one page introduction. In this volume Dr. Henry enhances his reputation as an eloquent spokesman for modern fundamentalism. Those who have read his *Remaking the Modern Mind*, *The Protestant Dilemma*, and *Fifty Years of Protestant Theology* will welcome this addition to their "Henry Library."

The first two chapters give a broad survey of the partitions of western thought. Says Henry "Each epoch is distinguished from the others by a diverse way of discerning facts and of assessing their importance. Peculiar to each is a genius, a certain homogeneity of outlook, which requires a distinction between them." p. 11. The author sketches the constructive frames of reference which distinguish the ancient, medieval and modern outlooks. In these chapters the arc drawn by the apologists sword is so large that one wonders how effectively the thrust wounds his philosophical opponents.

The meat of his material is found in the last three chapters. These are deserving of careful reading. Unequivocally Henry accepts the uniqueness and finality of Biblical Special Revelation. In chapter three he examines critically four current objections urged against the particularism of special Biblical revelation. These objections "derive from philosophies which affirm either the supposed *impossibility*, or *superfluity*, or *immorality*, or *bigotry*, of special revelation." pp. 84, 85.

The impossibility of special revelation is urged by those who contend that all truth must be arrived at by the empirical

method. If this is true, then all truth is tentative and relative. Thus the contention that special revelation is impossible must be relative. The superfluity of special Biblical revelation is advocated by those who affirm the ability of the conventional rationalistic process to arrive at absolute truth. Henry points his reader to the immanentism underlying such an objection which also leads to a denial of the radical noetic effects of sin. From another source comes the objection of immorality. "Special revelation is held to reflect a favoritism and party spirit unworthy of a just and loving deity; any such divine disclosure is precluded as scandalously inequitable." p. 108. Finally Henry deals with the objection of F. H. Ross of the University of Southern California. Ross claims that a special revelation precludes the possibility of world community. In dealing with these objections Henry's argument is lucid. Each reader must answer the question for himself whether Henry really smites his opponents.

In the chapter entitled "*The Recent Theological Peplexity*" Henry gives a study of current subtle deception. The formal concepts of Classical Christianity are examined from the viewpoint of content. Such teachings as those concerning man's nature, sin, regeneration and others are given varied content by the liberal, the neo-supernaturalist, the humanist and the naturalist.

We discover a study in antithetical thinking in his last chapter dealing with the starting points of the liberal and Christian frames of reference. One can not escape the question, does the author really maintain his high position consistently? Read it and come to your own conclusion.

Regretfully one finds some obvious typographical errors. But this is in my humble judgment a good book. It is a respectable attempt on the part of an eminently able fundamentalist. As such it deserves respectful treatment by all. Henry's answer to the current naturalism undergirding Western culture is the Biblical answer of the Living Christ. This answer as developed in this book must be read, if need be, clarified, and clearly sounded forth in our generation. We thank Dr. Henry for this work, and hope that it will aid all those who love the Living Lord in their witness today.

ALEXANDER C. DEJONG.

THE CARE OF THE SOUL

PASTORAL PSYCHOLOGY, by Göte Bergsten. The Macmillan Co., N. Y., 1951, 227 pp., \$3.50.

THIS book is written by a Swedish minister. The author writes with conviction born out of his experience in the work of spiritual counselling. After serving sometime in a parish he entered the chaplaincy of a mental asylum. Then he became Superintendent and Chaplain of the St. Luke's Foundation, an Institute for Psychology and Spiritual Counsel, located in Stockholm, Sweden. With this background the author writes with understanding, clarity and conviction. Typically continental he compresses much material into the 227 pages. Hence one must read carefully. But the toil of careful study is richly rewarding.

This book deals with the problem of the care of souls. "While recognizing and indeed insisting that this is an essentially religious task, my concern has been to emphasize the importance of sound psychological knowledge in the approach to it because I believe this knowledge to be an indispensable part of the modern spiritual counsellor's equipment." p. 5. Thus Bergsten fixes his ideal. The vast amount of material indicates the achievement of that ideal. Throughout the book the emphasis rests on psychological knowledge. In fact, at times, the strength of the book becomes its weakness. Religious conviction is assumed so much that the reader waits in vain for clear Biblical distinctions.

For example, Bergsten defines pastoral psychology as "a specialized development and extension of competence and respon-

sibility in the psychological realm of man's nature, not at the expense of ignoring the supernatural realm, but with the express purpose of removing the mental barriers which prevent the spiritual resources of power potential in that realm from manifesting themselves through personality in the world of space and time." p. 38. Instinctively one wonders what the author then would understand by sovereign, efficacious grace. No doubt Bergsten would admit that the Sovereign Redeemer's work can not be frustrated by mental barriers. But the question refuses to be silenced, why, then, define so loosely spiritual counselling? At times the reader wonders whether psychological technique must take the sick soul seventy-five per cent of the way along the road to health, and the mysterious workings of the Holy Spirit must make up the last twenty-five per cent. Gratefully we accept the author's declaration concerning the personal God who works through and behind psychological technique. The correlation, if such is possible, between psychological technique and the concrete workings of the sanctifying Spirit remain acutely desirable. We still wait for a mature, competent Calvinist to aid us in this important aspect of the Kingdom and its subjects.

This book ought to be read by every minister, and others entrusted with the responsibility of caring for souls. Bergsten remains correct when he says that we need a new sense of dedication and vocation in this sphere of work. Certainly the bearing of God's Word upon the soul of the sinner can be more effectively understood as we probe into the complexities of the human soul. Interesting and helpful is his discussion of religious unbelief and neurotic behavior. Though here again one wonders about the concepts normal and abnormal. With freshness he deals with the matter of the Christian Confession. Everyone can benefit from his stimulating analysis of real and apparent guilt. Both pastors and relatives of those who have loved ones in mental institutions will benefit from his section dealing with Mental Illness and Religion. In a fresh and vivid manner Bergsten gives his readers new insights into the difficult but blessed work of caring for souls.

ALEXANDER C. DEJONG.

DISPENSATIONAL DEVOTION

DANIEL THE MAN GREATLY BELOVED AND HIS PROPHECIES, by Philip R. Newell. Moody Press, Chicago, 1951, 191 pages, \$2.50.

THIS book is not intended to be an exposition or commentary on Daniel. It may be classified as a devotional treatment of the prophecy. Although there is much that is attractive and one may glean certain values from these pages, this book cannot satisfy anyone who does not share the author's dispensational views. Not only the prophetic but also the historical portions of Daniel are construed as prophetic of the end-time, "themselves a forecast of conditions which will prevail during the chief time period set forth in the prophetic portions, the end of the age."

In good dispensational fashion the author insists upon the literal interpretation of prophecy which results in many fanciful interpretations. For example, to the mind of the author, the phrase, "to anoint a most holy place" (9:24) has a reference to a "divinely appointed dwelling place of God upon earth," and this prophecy is still to be fulfilled and will be fulfilled in the magnificent temple during the millennial reign. Since nothing is said about the anointing of Solomon's temple, nor of the temple of Zerubbabel, nor of the temple of Herod, therefore this prophecy must needs be realized in the future.

That current dispensationalism differs from the Reformed interpretation of Scripture not merely in its eschatology but just as radically in its doctrine of the Church is evident in the author's interpretation of the Seventy Weeks of chapter 9 and the resurrection account of chapter 12:1, 2. In both chapters the absolute separation of Israel and the Church is maintained. Even in the resurrection the Jew and the Church have nothing to do with each other. The dispensationalist cannot confess

with us, "that the Son of God, out of the whole human race . . . gathers . . . a Church" (Heidelberg Catechism, Q. 54), for to him Israel and the Church are separate entities and the Jew has no place in the Church.

Although the author is evangelical, his book in its teachings concerning the end-time and the Church is a product of untenable exegesis and unrestrained fancy.

J. F. SCHUURMANN.

A NEW REFORMED COMMENTARY IN ENGLISH

COMMENTARY ON THE GOSPEL OF LUKE, by Norval Geldenhuys. Eerdmans, Grand Rapids, 1951, 685 pages, \$6.00.

YES, the first volume of the New International Commentary on the New Testament, a seventeen-volume project of which Dr. Ned B. Stonehouse of Westminster Seminary of Philadelphia is General Editor has appeared! And certainly every Reformed Bible student, theologian and minister should be delighted! A pressing need for a substantial commentary on every book of the New Testament written by thoroughly Reformed men, along genuinely Reformed lines, in the English language is being fulfilled. We hail this work with real enthusiasm! We anticipate a wide sale of these volumes as they come from the press. Think of the eagerness with which our men have sought the commentaries of the late Dr. Charles Hodge upon Romans, First and Second Corinthians, and Ephesians! And now the promise of a thorough interpretation of every New Testament book is passing into reality—expositions that are abreast of modern scholarship, loyal to the Scriptures as the infallible Word of God, and consistent with our historic Reformed faith.

This first volume that appears is upon the Gospel according to Saint Luke. Just a word about the author. Dr. J. Norval Geldenhuys is eminently qualified to prepare this work. He is a minister in the Dutch Reformed Church of South Africa, and is now in Cape Town as Director of Publications of that body. He is well equipped, having pursued study at Cambridge, Princeton, and Pretoria. He is widely conversant with the literature, both new and old, and this volume reflects it throughout. We see in him the excellent combination of preacher, pastor and theologian. The pitfalls of commentaries: either being too academic and abstract on the one hand, or being too superficial and commonplace on the other hand, are masterfully avoided by Dr. Geldenhuys. He breathes into his work his own ardent love for the Word of God; and as a result we have in this commentary the evidence that the Living Word has remained living for the author in his careful analysis of it. This is indeed significant! Moreover, this is indispensable for every student of the Bible and especially for the minister of the Word.

Here is a commentary that can be read with equal profit by theologians and laymen. Again a remarkable achievement! Very often a commentary must be classified, either for the one group or the other. Not this one!

How often commentaries are disappointing! I shall never forget the remark that a certain professor made to his class: "After exegeting a certain passage, then consult the commentaries, but in most cases you will find the questions and problems that remain will be unanswered." But that is not the case with this work of Dr. Geldenhuys. Throughout he takes special interest in the problems. He answers many of the questions that arise. He solves many problems that face the

student of Scripture. How often we have turned to commentaries and read at length much material which was but the most obvious exegesis of the passage in which we were interested. Dr. Geldenhuys does not fill this volume with such lengthy discussions, for he sees it is unnecessary. He incorporates only that which has real interest for the reader. For this he is to be commended.

The *List of Contents* immediately reveals the plan which the author follows. In the *Introduction* he deals with: *The Author; The Sources; The Time and Place of Writing; The Language, Style and Vocabulary of Luke; The Historical Trustworthiness of Luke; The Aim of the Gospel of Luke; Special Characteristics of the Gospel; Main Divisions of Luke's Gospel; and a fine Bibliography.* Everyone of these subjects is briefly and masterfully treated. And I venture to say that these introductory subjects will not be neglected in this work as so often is the case in others.

The Exposition is unique in that *subjects* are dealt with in succession as they appear in the Gospel. Here are some of the titles: *Nativity of John Announced; The Announcement of the Nativity of Jesus; Mary's Visit to Elisabeth; The Call of Levi; What Fasting Means; The Cares of Life; Healing of a Crooked Woman; The Strait Gate; The Prophetic Discourse; The Destruction of Jerusalem; Jesus Before the Sanhedrin; Jesus Before the Secular Judges; The Men of Emmaus; The Ascension.*

In each of these chapters (118 in all) the scriptural passage heads the section, the exposition follows, and footnotes include additional observations, critical problems, and special comment upon Greek words found in the passage. This procedure certainly enhances the value of the work. The reader is greatly helped by this orderly presentation and need not look about for that which he is searching. Besides, there are adequate indices of *Chief Subjects* and *Scriptures References*, in addition to the listing of all the subjects in the *Table of Contents.*

There is an excellent *Excursus* on the *Day and Date of the Crucifixion* and *Special Notes* on such subjects as: *The Supernatural Elements in the Nativity Story; The Enrolment under Augustus; The Virgin Birth; The Baptism of John; Demon Possession; The Kingdom of God; Pharisees and Doctors of the Law; Fasting; Jesus Raising of the Dead; The Triumphal Entry; The Temple; Pilate; Herod; the Resurrection of Jesus.* And every one of these fairly cry out to the one who takes this volume in hand: "Read! Read!" How often is it that you begin with a commentary and you cannot lay it down? Here is one that you will find hard to keep upon your shelves. It will absorb your interest just because it is so tremendously appealing. It will inspire you; it will stimulate your thinking. And besides it has a real missionary emphasis. It bristles with the thrust of this Gospel: that the Evangel must be proclaimed universally. It is written with such lucid style and in such precise language that your only regret will be that it had not appeared long ago.

There is but one minor stricture that I would offer. Perhaps it will be acted upon in subsequent volumes. I believe the Scriptural passage should be indicated upon the top of each page in order to facilitate finding its place in the volume.

The publishers are to be congratulated upon the fine form in which the work is printed and bound. And 685 pages of up-to-date, safe, sane, and above all, Reformed exposition of the Gospel of Luke is a good deal for six dollars of inflated American money!

HENRY ERFFMEYER.

