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**Church and State
in a Christian Society**

**Can a Christian Psychology
Be Scientific?**

Art in Public Worship

**August, 1953: The International
Calvinistic Conference**

**The Campaign of 1952:
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Correspondence

Book Reviews

VOL. XVIII, NO. 8

**TWO DOLLARS
A YEAR**

MARCH, 1953

THE CALVIN FORUM

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Church and State in a Christian Society

IN contemporary democracies, and particularly in America, political society has achieved a secular autonomy unknown to the medieval world. This is not in itself an evil, for it may signify the normal historical development of the distinction between the things which are Caesar's and the things which are God's. In the language of the Cambridge Platform (Synod of 1648) it was expressed thus: "As it is unlawful for Church officers to meddle with the sword of the magistrates so it is unlawful for magistrates to meddle with the work proper of Church officers . . . The end of the magistrate's office . . . is the quiet and peaceable life of the subject . . ."

Unfortunately, since the writing of the American Constitution this development has been tainted by a progressive secularization of American life with the result that today our citizens appear to insist upon a state which shall be secular in the sense of being absolutely indifferent to things religious. Of course, Christian men everywhere will continue the struggle to make the gospel a leaven in the life of the nation; and it may or may not be significant that political thinking in America seems of late to be more and more in terms of the concepts of freedom and of the worth and dignity of the individual. As the result of an apparent reaction to the naturalism of nineteenth century science and twentieth century totalitarian politics, certain Christian ideals appear to be coming into their own. Anyway, if the church and the state are to live in harmony today, the basis of that harmony will have to be something other than what it was during the Middle Ages. Unity in religion is no longer a necessary condition for unity in the state. The harmony of church and state will have to be found in the unity of the individual who freely accepts a particular society and as freely adheres to the creed of a particular church. Today in America the state is the vicar of an autonomous political society, a society in which the Christian conscience is still relatively free in regard to both the church and the state, being bound only by God.

I

How does a reasonably intelligent orthodox American Protestant look at the church?¹ He realizes that obviously the authority of the church is not to be

¹ In what follows the word "Church" or the expression "Church of Christ" will be used to designate the mystical and supernatural Body of Christ; whereas the expression "organized church" or, simply, "church" will usually designate a society of believers united on the basis of some specific creed, form or organization, and discipline.

found in any kind of worldly prestige but in the presence of a power which raises men from the dead. If the church is to impress men, it must be able to demonstrate that its life is rooted in something beyond this world, something that can remake human existence significantly enough to be worth calling a new and a transformed life. The church must rule by moral influence or not at all, and where it cannot inspire, its glory has departed. (This has nothing to do with "good" or "poor" sermons.) It must be able to convince men that their ultimate good is found only in their capacity to share the Divine beatitude, something transcending both the common good of political society and the moral good of this or that organized church. Here it is true that both the state and the church exist for man, not man for either the state or the church.

On the other hand, in so far as a church shares the life of a supernatural society known as the Body of Christ, it may be said to be both Divine and human. Accordingly, its members are the beneficiaries of the freedom of the gospel, participating in the freedom which God himself has with regard to any temporal institution, including state and church. It is as a member of this society, this Church of Christ, that the devout believer can say that "we ought to obey God rather than men." For this society, this new humanity whose head is Christ, transcends all the temporal claims and prerogatives of human arrangements and institutions.² But this is in no sense true of visible ecclesiastical organizations, however much they may be designed as means to the end of "maintaining the life of Christ in men." Their dignity and their authority consist in their ability to influence men's thoughts and actions, not in the power to control or in any way bind their consciences. It is before God, and God only, that the Christian citizen decides on matters of the common temporal good of political society. When a man says, "I cannot do otherwise, so help me God," both church and state may, of course, resort to their own measures, but in doing so they take a chance: They go down in history either as defenders of the faith or as persecutors of the Church of Christ. Freedom

² Whenever this mystical Body of Christ is identified with this or that visible organization, one easily arrives at the notion of the church as something *superior* to the state. However, Jesus distinctly taught that His Kingdom was "not of this world" — which would seem to indicate that the notion of superiority is out. Transcendence and superiority are two different things. Superiority has meaning only with reference to a common universe of discourse.

of conscience is a thing which limits both the authority of the state and that of the church.³

On the other hand, no church as a duly constituted body of believers can possibly consider itself to be merely another social agency comprehended by political society. Such a body of believers must consider itself to be autonomous and authoritative simply because it *makes the claim* of belonging to that Kingdom of which Christ said that it was not of this world.⁴ Because of their refusal to regard the church as a department of the Roman state, the members of the early church suffered persecution and martyrdom. The dissenters of American colonial times were pilgrims and sojourners on the earth because they refused to recognize an institution established and supported by the coercive power of the state as truly representing the Church of Christ. And today in the satellite nations the church-and-state issue is altogether the result of the Communist attempt to create a church dominated by the interests of the state. In short, no Christian can admit that the church's right of existence depends in any way upon the will and the policies of a government, for his conscience demands that God be given the things which are God's irrespective of whether this pleases Caesar.

II

Given a Christian political society, just how would the state function in its relation to the church? Let it be noted that from the Christian point of view the state not being an ordinance of creation, is not 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. It 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." Accordingly, the Christian is exhorted to obey rulers and magistrates "for conscience sake" simply because the state is a necessary condition for the activity and growth of the Church Militant and the Kingdom of Heaven as it exists on earth. A positively Christian state, therefore, would be one which deliberately sought to further the interests of the Kingdom of Heaven by promoting the purest possible form of order and justice. With the possible exception of such minor episodes as Calvin's Geneva and the New England theocracy (by no means perfect examples), modern history knows of no such states.

Turning from the idea of a Christian state to that of a Christian political society, we may say this: Like the state, the common good of civil life is not an end

³ From the point of view of a Christian civil society a church would be considered superior if it actually produced citizens with a profound conviction of their responsibility to God, and a feeling of utter dependence upon Him, whereas a church would certainly be considered inferior if it could produce nothing better than partisan minions of itself.

⁴ We are not just now interested in the fact that some churches are today such caricatures of their former selves as to be without authority of any kind.

in itself. The Christian, although unavoidably a member of political society, is also above that society in the sense that his true destiny is found in an order in which he is registered as a son of God, an order in which he shares the brotherhood of a new humanity. Consequently, if a given political society were positively Christian, it would in its public utterances acknowledge the sovereignty of God. It would always be conscious of its religious faith and its moral beliefs, and it would express them openly and publicly. Although it would not—and it most certainly should not—expect the state as its vicar to discriminate in favor of this or that church or against this or that group of unbelievers, it would recognize the gospel not only as the source of the ideals of justice, freedom, equality, and human dignity, but also of the inspiration necessary to keep these ideals alive. It would expect the state to recognize the right of freedom *from* religion on the one hand and, on the other, to recognize God's supremacy by the proclamation of days of prayer and thanksgiving, and by the invocation of Divine help and blessing on important national occasions. Incidentally, blasphemy would be dealt with as treason is dealt with, namely, as a serious and dangerous attack upon order and national safety. The state would be considered responsible to God in the same sense in which the family, labor, industry, science, and so on would be so considered, i.e., not as the secular arm of this or that church but by way of the consciences of the officials and, ultimately, the consciences of the citizens. Although the Church as the Body of Christ transcends any and every temporal institution, the state as the vicar of a Christian society would recognize no church as a superior temporal authority. It would be answerable only to the body politic and, ultimately, to God.⁵

⁵ This suggests the difficult question of the right of revolution in the sense of armed rebellion. We can say only this: Whenever justice is perverted, the mandate would seem to apply that "we ought to obey God rather than men." At first glance this would seem to mean that if a Christian can in his conscience affirm before God that the government in question is worse, or at any rate no better, than no government at all, he would seem to be justified in resorting to armed rebellion.

On the other hand, one must always consider that although a man might be justified in putting his own life in jeopardy, he might not be justified in endangering the lives of others. There is, ultimately, no rule for this. Once a man has solved a problem of this sort to the satisfaction of his own conscience, his solution may still be for himself, and himself only. It is simply a fact—to be accepted with natural piety—that life occasionally calls for solutions which can bind only the conscience of the individual who proposes them.

A case in point is John Brown at Harpers Ferry. Victor Hugo suggested as an epitaph for him: "Pro Christo sicut Christus." Lord Charnwood, the well known biographer of Lincoln wrote this: "Men like John Brown may fitly be ranked with the equally rare men who, steering a very different course, have consistently acted out the principles of the Quakers, constraining no man whether by violence or by law, yet going into the thick of life prepared at all times to risk all. All such men are abnormal in the sense that most men literally could not put life through on any similar plan and would be wrong and foolish to try. But the common sense of most of us revolts from any attitude of condemnation or condescension towards them; for they are more disinterested than most of us, more single-minded, and in their own field often more successful. . . .

" . . . undoubtedly most of us regard them with a warmth of sympathy which we are slow to accord to safer guides."

As an example of how the state as the vicar of a Christian political society would operate, let us recall the religious and political ideals of some of the officers and chaplains serving under Cromwell in the English Civil War. There can be no doubt that the objective of these dissenters was the creation of a Christian society, however much one may disagree with some of their assumptions and definitions. Independent congregations were to determine their own creeds, forms of worship, and modes of discipline. The state should see to it that allowable public behavior did not offend a Christian sense of the proprieties. Since it was assumed that most Englishmen were at least nominally Christian, the ordering of the common good would be based upon the Gospel. Accordingly, the Christian character of political society and that of the state as its vicar would be secured, not by civic regulation, but by a godly public opinion. This would involve the necessity of representative government, in order that the freedom and the effectiveness of public opinion would not be cancelled by the state.

The Puritan revolution left to both England and America the modern notions of the separation of church and state, of the political and ecclesiastical propriety of free churches (voluntary religious societies independent of both Rome and the local sovereign), and the freedom of conviction in matters of conscience.⁶ In the interest of religious freedom there eventually arose the insistence upon the so-called rights of man expressed as so many freedoms, namely, the freedom of speech, freedom of the press, freedom of peaceable assembly, and freedom from arbitrary arrest. So firmly were these things rooted in our colonial and early national consciousness that, whatever may have been the case elsewhere, the separation of church and state may be said to have been a demand of godly public opinion in the interest of religious liberty rather than a demand of the unchurched and the "radicals" in the name of personal liberty and the freedom from religion.

Paradoxical as this may sound, the relation of church and state in a Christian political society would be one of separation and co-operation, a relation conceived after the analogy of the blood stream which, in order to perform its proper work at all, must be separated from other organic functions and bodily organs by the walls of the circulatory system. The Church of Christ appearing in the form of independent churches or denominations would function as a leaven, whereas the state would function as the organizer of political society in accordance with the demands of justice and the common good. It would promote the temporal welfare of the citizen by encouraging those political, economic, and cultural conditions which make it possible for men to exist in accordance with the dignity of the Christian

life. There are, of course, difficult subordinate problems involved here, but the point is that the state would *encourage* and *promote* favorable temporal conditions rather than identify itself with them. Thus in promoting education it would realize that education is first of all the responsibility of the parents. Accordingly, it would promote those economic and other conditions which make it possible for parents to meet the demands of this responsibility. In extreme cases it might subsidize education without, however, thereby constituting itself the primary educator—just as it might promote science and learning by subsidizing an organization of scholars without on that account posing as the primary authority in matters of science. The same would be true in regard to the relation of the state to, e.g., industry and commerce. In this way it would simply affirm the ideal of free institutions in a free society.

To sum up. In a Christian political society it would be the primary function of the state to administer justice and to promote the common good, not to propagate, say, quasi-religious notions in the fields of science and politics. It would not, for example, concern itself immediately with the teaching of democracy any more than with the preaching of the gospel. Its primary function would be to see to it that temporal conditions would be of such a nature that children could be freely educated as the parents desired, that science and learning could flourish, that industry and labor could work together, that the Gospel could be freely preached, and that ecclesiastical authority would be confined to those communities and societies which recognize the rule of Christ.

Vestiges of dissenter influence upon the relation of church and state continue with us to this day. Although the Constitution separates political society and the state from organized religion, it does not prohibit the government from officially acknowledging the sovereignty of God. There are the annual Thanksgiving Day Proclamation and other official invitations to prayer especially on occasions of national stress. The chaplaincies of the houses of Congress and of the armed forces are paid for by Congressional appropriations. Chapel attendance at West Point and Annapolis is compulsory.⁷ Churches are aided by tax exemptions, exemptions which extend to all the property owned by religious corporations, not merely to that part of it used for religious and educational purposes. Ministers of the gospel are exempted from the military services. Tax supported public property such as public buildings and parks may be used for religious purposes, and no community may, by a decision of the Supreme Court,⁸ prohibit such use. The G. I. Bill of Rights includes payment to religiously affiliated colleges for teaching veterans, including those training for the clergy.

⁷ Whether this has much of anything to do with the proclamation of the Gospel is, of course, another question.

⁸ *Saia vs. New York*. 1948.

⁶ The one thing proscribed was "Popery," it being regarded as an active intolerance and, because of the armed forces potentially at its command, a constant menace to the security of a free society.

And, finally, in the Northwest Ordinance (never repealed, although perhaps outgrown by reason of "cultural development"),⁹ enacted by the last Congress of the Confederation in 1787, we find this: "Religion, morality, and knowledge, being necessary to good government and the happiness of man-

⁹ Previously the Congress of the Confederation had adopted the First Amendment, the significant part of which reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." This amendment can hardly have been intended to prohibit the American state from giving protection to the Christian religion as a whole. It is at least very probable that at the time of the adoption of the Constitution public opinion in the thirteen states favored the encouragement of the Christian religion insofar as this would not interfere with freedom of conscience. The important point is this. No one may be deprived of religious liberty, and no government in America pretending to operate under the Constitution may create an established church (although opinions differ on this last clause, as we shall see later).

kind. . . ." In 1781 the first Congress under the Constitution re-enacted the Northwest Ordinance.

So far the problem of the relation of church and state has been considered from the point of view of something in the nature of an ideal. Coming to the realities in contemporary America we find something strangely different from the kind of thing envisaged by the dissenters. Yet it is some such ideal as theirs to which a Christian citizen is bound to refer as his standard for judging the relative success or failure of political society and its vicar, the state. As a result of the progressive secularization of our society, the problem has not become simply more difficult; it has actually become a different problem. This will be discussed later under the heading of the problem of the relation of church and state in a secularized society. C. D. B.

A Prolegomena to a Christian Psychology

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JUST a few years ago a leading Catholic educator made a plea for a distinctive Catholic psychiatry and for distinctively Catholic mental clinics.¹ His argument would, I am sure, sound very familiar to followers of the Reformed faith who are concerned for the establishment of an educational system that is thoroughly Calvinistic. It is, he points out, illogical to adopt a methodology basically contrary to the Christian faith we profess and to super-impose upon this methodology our own ethic and theology. Yet up to the present remarkably little has been done in terms of basing a psychology upon distinctively Christian and Biblical grounds.

There are many works available in the field of pastoral counseling, pastoral psychiatry, and clinical training for ministers and Christian workers. Most, if not all, of these will represent one of two endeavors—conscious or not. There is, on the one hand, an attempt to find in Christian thought elements that are conceived to be harmonious with some current psychological school of thought. So we find Dewar and Hudson² reconciling psychoanalysis with Scripture, Bonthius³ linking Christian thought with dynamic psychology, Hiltner⁴ equating a Christian approach to Carl Rogers' brand of structuralism, while still others make their own rapprochement. On the other hand we find the attempt to draw, in eclectic fashion, from whatever is found in various schools of psychology, materials that are conceived to be in harmony with whatever the author's theology may be. So Bavinck,⁵ for instance, in his *Pedagogical Principles*, draws freely from many sources in the current research of his

day. Only toward the end of his life, in a work left unfinished, is there evidence that he was developing a basic approach to a Christian psychology.

It is not our purpose in this paper to present a critique of these varied attempts at harmonization. Such a study could well occupy the space of a book or two in its own right. It is rather our purpose to present some considerations basic to a Christian psychology as well as leading up to a tentative definition of what a Christian psychology is. In the hope of stimulating men of Calvinistic persuasion to engage in the necessary research, the philosophic inquiry, and the theological discussion pertinent to such a development, this study is begun.

Without question, a Christian psychology will be closely allied to various mental disciplines and to varied empirical research as well, without being identified with any of them. By way of illustration, it might be well to indicate one or two of these relationships and the distinct place of Christian psychology with respect to them.

Christian Psychology Has a Basis in Philosophy

No one, I am sure, would after some reflection, care to assert that it is possible to have any psychology at all without having some basic philosophy upon which it is grounded. Even those who, like Watson,⁶ claim complete objectivity, must begin somewhere, at some point of reference or assumption. Inherent in all psychologies are assumptions concerning the nature of man, his origin, his basic goodness or lack of it. These are not primarily psy-

chological but philosophic and religious questions; yet the basic assumptions about these have a tremendous influence in determining what kind of a psychology we shall have. In fact, such assumptions will determine the fundamental thrust and direction of the psychology, whether that psychology now be behavioristic, faculty, gestalt, or dynamic in nature.

Jaarsma,⁷ in summarizing the teaching of Bavink, points out that a psychology which seeks to exercise suspended judgments as to the ultimate questions of the origin and nature of the mental life either implies that these questions are of no importance or assumes falsely a neutral front. This is to say that the philosophy, stated or implied, is a matter of primary importance, because the judgment as to the value of certain questions for a given discipline is itself a matter of philosophic approach.

It would seem therefore only the part of wisdom and intellectual honesty to state our approach to the study of human nature frankly in terms of our philosophical and theological bias. It is dishonest to cover such an approach in terms of an appeal to objectivity and phenomenological discovery. In his book, *The Crisis of Faith*, Stanley Romaine Hopper⁸ proposes a renewal of the Christian understanding of the nature of man. One proper starting point for a Christian psychology lies in philosophy rightly understood. As Christian Theists who believe that all life must be viewed "sub specie aeternitatis," we cannot abandon psychology to the laboratory, nor yet to purely rationalistic and empirical procedures.

Since it seems imperative that there be some sort of a philosophy in order that interpretation of data may be made, it would also seem imperative that we know something of man's origin, nature, and destiny. It is a valid question as to where these observations fit into a scientific procedure. If the current emphasis on behavior and the control of behavior be considered for a moment, we are immediately faced with the proposition that we can omit no factors germane to understanding that behavior. And, as far as possible we must seek out the causative factors, both proximate and distant. This is to say that psychology can not be limited to the observation of the manifestations of inner drives, desires, and motivations.

Psychology, to be meaningful, must consider the entire man, and can not be confined to those activities that may be carried on under controlled conditions. A true psychology will therefore take into account those human activities from which we derive our knowledge of the nature of man in the ultimate sense. Because man is a psychophysical unity in personality he is related both to the natural and the moral law, and his behavior can not adequately be discussed apart from these important influences. Moreover as long as we are

in this world, to say nothing now of the next, we must needs reckon with the operation of faith, grace, and choice.

The objection will again be raised that these considerations are not properly a part of psychology. While, strictly speaking, this is correct, we must again insist that no truly Christian psychology can exist apart from such concepts. While the activities and influences mentioned above may not come under controlled observation, any interpretation of data derived from such controlled observation and experiment must conform to these facts of Christian experience and revelation.

Although an open statement of the philosophy basic to a Christian psychology might open one to charges of being unscientific, one need not be concerned too long about the validity of such accusations. Just as there can be no psychology without philosophy, just so there can be no science without philosophy, tacit or implied. The issue is not that of philosophy, yes or no; it is rather: Which philosophy shall be adopted as the base from which we start. The question of scientific or non-scientific rests upon the validity of the methodology within the discipline itself. Therefore a fundamental task antecedent to the development of a Christian psychology proper is the isolation of and analysis of the basic philosophic assumptions upon which such a psychology may be grounded.

Psychology and Philosophy are not Identical

Without at the moment seeking to define psychology, it ought not to be assumed that the two disciplines are one and the same. Granted that without a philosophy there is no psychology, yet upon the same set of assumptions many a varied building can be erected. A Calvinistic world and life view provides the base for theology, history, education, the physical sciences, the social sciences, and if you will, for psychology also.

In so far as psychology may be properly called a science, the major part of its material content must lie within the phenomenological world; that is, it must be conformable to observation, measurement, and in some aspects, at least, to manipulation or experiment. To this extent it is not a philosophy but provides materials with which interpretation or philosophy may work. For many years the great proportion of workers in psychology paid scant attention to data obtainable only in terms of one's own consciousness or introspection. It was considered that only the outwardly observable, the measurable, or the data obtainable from standardized tests were usable in psychology. However the work of Freud and others has demonstrated the validity for psychology of introspective data; and in many quarters the concept of the unification of personality in terms of a soul is no longer considered to be unscientific.

This of course raises the question, is there a truly Christian psychology, or is there only a Christian approach to, or interpretation of, psychological data scientifically obtained? In attempting to suggest a partial answer to such a question it would seem logically impossible to eliminate the personal bias of the experimenter or research person from his results. One can be quite objective about the color variants of six generations of hamsters fed irradiated food. There are no questions of heaven and hell, of eternal destiny, or of reward and punishment that inhere in such experimentation. But such questions do inhere in human life, and scarcely any—if indeed there are any at all—of human activities can be completely divorced from such questions. One's viewpoint upon these factors and many others as well, will be reflected in the treatment, selection, and interpretation of data.

This viewpoint implies no reflection upon the character or basic honesty of the men and women who have devoted, or are devoting, their lives to psychology. It does mean that observations and data regarding human behavior are ruled out in terms of the researcher's own philosophy. It means further that the interpretation of data will definitely be controlled by the philosophic bias of the interpreter. So, for instance, to refuse consideration of the data of introspection on the grounds that these data are not "scientific," is to eliminate considerations of considerable importance in understanding human behavior.

Again, it would certainly seem valid that a great amount of sound research has been carried out in the field of psychology. It is not necessary for a Christian psychology to discard this vast body of data. What may frequently be necessary is a divorce between the data assembled and the conclusions drawn from them. However it would seem to me that the mere reinterpretation of existing data would be an insufficient task for Christian psychology.

It would seem, therefore, that Christianity, to be logical, demands a Christian psychology, and that to be consistent, Christian men and women must needs provide, or at least very thoroughly scrutinize, the data needed for such a discipline. We need Christian psychologists developing techniques for meeting human needs; we need research into human motivation, the mechanics of emotion, the structure of personality and much more. There can be no stopping until an adequate structure of information is erected upon the foundation of Christian philosophy. They are not identical: the one rests upon the other.

Psychology is Related to Theology

Just as psychology can not be divorced from considerations of ontology and epistemology, it can

not be separated either from the concepts of theology. This statement remains true whether you consider theology in the narrow sense as the doctrine of God or broaden it to include Biblical anthropology. Nor can such a generalization be considered a peculiarity of theological conservatism. Scholars from St. Augustine to the modern Dr. Liebmann have held such views. In fact the latter in his popular little book, *Peace of Mind*, says on page 158,⁹ "I have come to see that humanism is not enough to explain man. Neither his mind or his creative powers can be truly understood except as the offspring of some universal Parent. . . . The context of man is the Power greater than man." And at the other end of the continuum we find St. Augustine exclaiming: "We find no rest until we rest in Thee!"

Of the fact that there has been driven a great wedge between psychology and psychiatry on the one hand and religion on the other there can be no question. Quotations might be multiplied from writers like Kilpatrick, Dewey, Averill, Anderson, Witmer, and many others. Perhaps a word from Witmer¹⁰ will do as well as any. In the book, *Psychiatric Clinics for Children*, published by the Commonwealth Fund in 1940, p. 285, she says, "Psychiatry can not take upon itself the responsibility for altering the conduct of its patients." The simple fact that a good deal of research and therapy proceeds to ignore or deny the validity of religion and man's relation to his Creator is cause enough to insist upon a thoroughgoing Christian psychology.

The ignoring of theological relationships has led to the attempt to explain human behavior in terms of mechanical, energetic, or chemical responses to internal or external stimuli, and to limit the acceptance of data to those falling within these categories. In other words, we have the ruling out of large areas of experience on the basis of a humanistic or mechanistic philosophy. Therefore, as was pointed out previously, if a Christian psychology does not develop its own data through research, it must at least scrutinize with great care the data obtainable from such sources, lest it find itself utilizing data basically incompatible with its own philosophical and theological bases.

It is possible, of course, for one to demonstrate the duality of man upon rational grounds. The facts of intelligence and will, the presence of the persistent "I" amid all temporal and qualitative change, the heavenward aspirations of the soul—all bespeak a nonmaterial aspect to human nature. One might go on to relate other such factors also, but these are sufficient to make clear the point at issue. It might be more proper to discuss these under the relationship of philosophy and psychology; however, they are mentioned here in order to point up the fact that one need not rest upon Scripture in order to set forth something of the

ultimate factors to be considered in a study of human nature.

If this paper were merely a study of what may properly be included in psychology, one could perhaps fall back upon reason alone for this purpose. Again, if one were in the process of argument with those for whom psychology and philosophy are materialistic, the argument from Scripture would find no common ground. Since it is our purpose rather to set forth some considerations leading to a definitely Christian psychology, we must turn to what God has to say about human nature through Revelation. We are not so concerned here with apologetics or controversia as we are with setting forth the bases upon which a Christian psychology must rest.

The revelation of God, the Bible, and the Christian Theism derived therefrom has certain very definite conceptions about man that can not be left out in any construction of a Christian psychology. Without attempting to be exhaustive, there are several such concepts that should be mentioned to illustrate our assertion.

The Bible leaves no possibility open concerning the origin of man and human nature except the one that man's creation is due to the immediate agency of God. He was formed after a divine type: "Let us make man in our image—after our likeness." All other living things were made after their own kind. Genesis 2:7 clearly points out that man's body was formed of pre-existing materials while his soul was a new creation—and every human soul today is a unique creation of God, inexplicable on any purely human basis.

It should be clear that this approach to human nature is fundamentally opposed to any materialistic, mechanistic, or evolutionary explanation of the origin and character of human nature and therefore is equally opposed to any psychology based upon such a philosophy.

Theology then, along with our world and life view, provides a criterion by which we may interpret the data provided by research—as well as a tool by which we may validate our conclusions. Again, Christian psychology and theology are not one and the same, but their relationship is deep and can not properly be divorced.

Not only, however, concerning man's origin does revelation speak. It has something to say about his essential nature as a human organism, a something that runs counter to much thinking in psychological circles today. Behaviorism, made popular by Watson, and its variations found in John Dewey, Kilpatrick,¹¹ and others, views thought only as a process of brain function. This is in effect a reduction of mental and emotional life to a pure materialism; the formation of S-R bonds, the extension of synaptical connections, the stimulation of the glands of internal secretion.

There are however some modern psychologists, including Gordon Allport¹² and the gestalt psychologists, who recognize in human experience a factor that can not be reduced to the conditioned reflex, nor to the stimulus-response arc. They insist that all experience is mediated, and all response to stimuli is mediated, through the entire organism. They insist further that this organism is more than the sum of a series of definable traits.

That there has been such a factor in human life has been a matter of record in God's revelation from the very beginning. God breathed into man the breath of life and man became a living soul—not merely an animated figure—but an organism, body and soul.

Common sense and empirical evidence would alike tell us that body and soul are not the same, yet somehow we recognize that they are united to form one person. That which we call the human body is an incomplete substance, and that which we call soul is also an incomplete substance. Only when these are united is there completion, one complete substance; and since this substance has rationality, it is a person. Hence both the materialist and the idealist fall short of the true realization of human nature—a conclusion to which both Scripture and reason assent. So, for instance, the disembodied souls of the saints are pictured as crying out for the day of the reunion of body and soul. Human nature is not body, nor yet is it soul; it is a person having a body, whose vital principle is a soul. Certainly it does not take a vast amount of reflection to recognize that in all of our varied experiences there remains the conscious "I." Vincent J. Herr, in his *General Psychology*, p. 11, points out that in every kind of reaction the individual will maintain his unity, and it will be one and the same integrated subject which acts biologically and reflexly, or also consciously, or finally rationally and reflectively. There are abundant references in the Sacred Writings to indicate that in man there is this manifest or realistic dualism that yet remains a unified person. Volume I of Berkhof's *Dogmatics*¹³ contains an excellent discussion of this point.

It is not our purpose here to enter into the current controversy on the body-mind problem. It is sufficient to point out, for instance, the interest of modern medicine in the field of psycho-somatics. The evidence would seem to indicate that a truly Christian psychology must take into account the Biblical description of man as a body-soul reality. Without such reference there can be no adequate structuralization of human personality.

Woodworth in his book, *Psychology*,¹⁴ defines psychology as the study of human behavior and the factors that produce such behavior. Sargent defines it as the science of human behavior, and says that psychology aims to understand, control, predict, and change behavior. Such approaches

presuppose that human nature is only potentially good or evil, the ultimate direction being determined by the hereditary and environmental forces that play upon the individual. The normal individual is one who is adequately adjusted in terms of his current surroundings and the demands of his contemporaneous society.

The Biblical revelation again speaks sharply to this point. Man is not potentially evil, he is innately so. We are conceived and born in sin; the imagining of our heart is evil continually. In the view of the Bible, normality does not consist in adjustment to an evil world. This is not so say that the Christian can make no psychological adjustment to this evil world without being evil himself. Till God releases him he is most certainly in this world; nor can nor should he escape from it. It is rather saying that in so far as redemption becomes a reality within him, in so far as grace makes him able, he is keyed to the norm of the ideal which is set before him.

The contention we here assert is that the creation itself, and man along with it, is imperfect because of the presence and results of sin. Therefore it is not enough from the Christian standpoint to be adjusted to that world as it is. If one conceives of normalcy as conformity to a standard, the entire question immediately becomes that of what the standard is. Is it conformity to what God meant man to be? Is it conformity to the best that can be made of the situation as it is? Is it conformity to a dead average of human behavior currently observed and recorded?

It would seem that the redeemed man is in the position of "being in the world, yet not of the world," as the Biblical phrase has it. In the sense that no human nature yet in sin can be fully normal according to what God meant man to be, the best we can say is that it can find a norm within the framework of fallen nature. Thus, although we here incompletely realize our true norm, we can and should adjust to what is good, and true, and beautiful in life as it now is. Nor should the fact that so far as sin exists so far abnormality remains keep one from the enjoyment of the good things God gives. Our objection is to the attempt to limit psychological adjustment to the current situation, or at best the so called higher elements in humanity without recourse to God or His will.

If it be argued that this approach makes man necessarily psychologically abnormal, then the reminder should come that this abnormality refers only to that remnant of life not yet under the operation of grace. By it we mean that where sin is there is abnormality in terms of the ideal norm for human life. And the hope of our life is precisely that what is in this life begun shall in heaven be perfected and completed. It is true that in Christ human nature is made a new creature, but it is equally true that he must needs battle with the old

man. Till that conflict ceases he can not be ideally normal, only temporally so within the limits of accepted social and religious custom.

This is to say that all psychology is basically meaningless unless man is seen from above—he can never be completely explained from within. Thus we can not hope to find the truth of human nature in body or soul alone but in the total personality of man as a creature who stands to God in a unique relationship. So then human personality as a norm to be achieved, human personality as a functioning reality, the deviations of human personality in *amentia*, the neuroses and the psychoses, all need the contributions of theology for a complete and adequate understanding in a Christian psychology. Indeed, there can be no true Christian psychology unless it be based upon the Word of God.

We have so far indicated that any psychology must be based upon a philosophy of life and that this philosophy will have either positive or negative attitudes toward God and revelation. It has been contended further that a Christian psychology cannot rest upon a non-Christian philosophy, nor indeed can it easily use data that have been accumulated and interpreted from a non-Christian standpoint. While psychology as a phenomenological science may not be confused with either philosophy or theology, neither may it be divorced from them. Dashiell¹⁵ in his *Fundamentals of General Psychology*, p. 675, claims that "to psychology as such 'goods' and 'bads' are irrelevant." He goes on to say that the precise formulation of objective data regarding human behavior is not the only valid way of regarding man; he must also be valued. But it would seem obvious that if the Divine revelation be correct, then man is originally a moral creature and the evaluational aspects of his life are not to be separated from the behavioristic. While one may perhaps be able to describe human behavior objectively, such description fails to answer the "why's" of behavior and must therefore remain deficient as far as any Christian psychology is concerned. The latter is concerned with all that makes man truly human, and refuses to arbitrarily limit itself to quantifiable data.

All psychology not so grounded is essentially, when considered at its best, descriptive of an abnormal situation. Only Christianity can present a truly normal and normative psychology. Outside of Christ there is no wisdom—there is only knowledge yielding to a perverse will. As Dewar and Hudson, *Psychology for Religious Workers*, p. viii, put it, "The fact (obvious to a Christian) is that true normality is found in our Lord alone, and that all others represent so many deflections from the standard."²

This does not mean to imply that there is no value to be found in current psychologies, or in current research. Truth is truth wherever it be

found. There are many able students who can tell us much of the structuralization of human behavior. It does mean that such data must be carefully scrutinized, and in many cases verified by experimentation in terms of the presuppositions of a Christian psychology mentioned in this study.

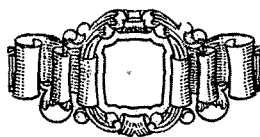
This paper does not pretend to exhaust either the philosophical or theological bases for a Christian psychology, but enough has been indicated to point out that before much more progress can be made a tentative definition should be offered, discussed, and criticized widely. From such discussion and criticism the full basis for a Christian psychology may be developed—as well as the defining of what we mean to pursue. Waterink¹⁶ defines psychology in these words, "Zij is de wetenschap die het wezen der ziel en de organisatie van het zieleleven bestudeert." Freely translated this definition says that psychology is the science that studies the nature of the soul and the organization of its activities. While there is much here with which we feel at home, it is questionable whether psychology can be narrowed in this fashion. A definition of Christian psychology must bear in mind that man is a body-soul construct, incomplete when either element is deleted or ignored. Such a definition must avoid the danger of becoming mired in phenomenology on the one hand, and of losing contact with the verifiable findings of science on the other. Psychology must be just that, and not anthropology, psychiatry, philosophy, theology, sociology, or biology—though it may and should draw from all these sources the knowledge necessary to its own purposes. A tentative definition is as follows: Christian Psychology is the scientific collection of data concerning human nature in terms of

its origin, development, and functions; the interpretation of that data consonant with the principles of Christianity; and the organization of that data into a system which includes man's relations to himself, his fellows, and his God.

Such a definition could be used within the Christian framework by those holding differing views of the dynamics and organization of personality. It further, while seeking to safeguard the validity of psychology as a science, refuses to limit the purview of the field to purely measurable and observable data. At the same time it makes room for the operation of distinctively Christian criteria while making constructive use of the solid work accomplished in the modern scientific approach to man. A fruitful source for study in the area of Christian psychology might lie in the reinterpretation of the data relating to such problems as learning and conditioning since so much Christian work lies here.

It is to be hoped that Christian scientists may be stimulated to explore in a distinctively Christian fashion the richness and vastness of the creation of God that is our human nature. *Soli Deo Gloria.*

- 1) Moore, *Personal Mental Hygiene.*
- 2) DeWar and Hudson, *Psychology for Religious Workers.*
- 3) Bonthuis, *Pathways to Christian Self-acceptance.*
- 4) Hiltner, *Pastoral Counseling.*
- 5) Bavinck, *Paedagogische Beginselen.*
- 6) Watson, *Behaviorism.*
- 7) Jaarsma, *The Educational Philosophy of Herman Bavinck.*
- 8) Hopper, *The Crisis of Faith.*
- 9) Liebman, *Peace of Mind.*
- 10) Witmer, *Psychiatric Clinics for Children.*
- 11) Kilpatrick, *The Educational Frontier.*
- 12) Allport, G., *Personality.*
- 13) Berkhof, *Reformed Dogmatics.*
- 14) Woodworth, *Psychology.*
- 15) Dashiell, *Fundamentals of General Psychology.*
- 16) Waterink, *Het Zieleleven.*



Worship in Heart and Art

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WORSHIP is rooted in our God-concept. There can be no worship of any kind, unless we posit some sort of object for worship. A consistent atheist cannot engage in worship, unless by some extension of the word we mean that he "worships" himself. And the nature of our "God" also determines the nature of our worship. Our God-concept determines the forms and expressions of our worship. If the conception of God is drawn from awe-inspiring phenomena in nature, then these phenomena are used in worship—trees, fire, heavenly bodies, etc. If the God-concept arises from impressive qualities in man, the result is phallicism, aphroditism, emperor worship, etc.

I

Christian worship is also determined by the Christian God-concept. Insofar as that God-concept differs from other God-concepts, Christian worship will also differ from other worship. God-concept and worship are linked by Jesus in his conversation with the Samaritan woman, John 4. She asked a question about the place of worship, vs. 20. For the Jews the place had been designated: Jerusalem. And the Samaritans who had in a large measure copied Judaism, but had no access to Jerusalem, had set up the center of worship at Mt. Gerizim. Our Lord's reply substitutes the problem of What for the problem of Where, vs. 21, 22. "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews." There was a time when the place too was important, but Jesus says that time is now passing away. The new dispensation is now unfolding, and a prescribed center of worship will no longer be needed. The What determines the Where and How of worship, vs. 24. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Our Lord did not say that the Jews had been wrong for centuries in centering their worship in Jerusalem. This was done by command of God. But he said that true worship is always a communion of spirit with Spirit, and that communion is directed and conditioned by the progressive revelation of the truth, of the self-disclosure of God.

II

The difference between New Testament and Old Testament worship is not that the Old Testament

was non-spiritual, while the New Testament is spiritual. In both dispensations God revealed himself as a Spirit and strictly forbade any material conception or representation. The second commandment of the Decalogue and the judgments on Israel for breaking it are sufficient proof. God always demanded a service from the heart and was never content with mere externalism, however pious and conformable its appearance. (Cf. Isaiah 1:10-15).

The basic difference between Old and New Testament is in the degree of God's self-revelation. The coming of God in the flesh in the person of Jesus Christ is the fulness of revelation. Whatever was dim becomes clear, whatever was in part is now complete, whatever was taught with pictures is now exhibited in reality. The Old Testament saints worshipped "in truth" but it was truth seen from afar. They saw it in promises and ceremonies, and they believed what they saw. The New Testament saints worship "in truth," but it is truth seen close by. We see it in fulfilment, in living, incarnate reality. Furthermore, worship in both Old and New Testament is always mediated. Underlying all Biblical worship is the emphasis on man's sinfulness as over against God's holiness. The office of the Old Testament priesthood impressed on God's people that their sin-soiled spirits could not commune with the holy Spirit, God, except by way of a go-between, a God-appointed Mediator. The office and work of the Mediator is set forth in all Old Testament worship, in the structure of the tabernacle, the sacrifices, the ritual of the Day of Atonement, the ceremonial cleansings, etc. All of this was prescribed by God for that period of immaturity to teach the Church in its childhood stage during the time prior to the coming of Christ. But with the coming of Christ, the real Mediator, and the maturing of God's Church, these pictures and ceremonial media are no longer needed. Paul makes it clear that maintaining these ceremonies in the New Testament Church is a denial of the truth as revealed in Christ. (Galatians 4:9, 10). It is a return to "weak and beggarly elements." It is a renunciation of manhood and a return to childhood, a rejection of reality and a retreat into shadows. The New Testament Church is in possession of the living Christ, and therefore the figures are not merely out of date but even a hindrance, and their continued use is rooted in a denial of Christ.

A child is not content with a picture of his grandmother when a visit to the grandmother is possible.

Similarly we should no longer be content with symbols and shadows when the reality is revealed. The spiritual worship of the Old Testament was mediated through Christ in promise and figure. The spiritual worship of the New Testament is mediated through Christ in fulfilment, in the full light of incarnate truth. Hence all symbols in worship are abrogated except those which our Lord specifically commanded, viz., Baptism and the Lord's Supper. And these are not mere symbols, but visible confirmations of the Gospel. This is the framework within which New Testament worship must be conducted. The importation of symbols is now a menace to genuine worship "in spirit and in truth" and therefore forbidden.

III

This should not be interpreted to mean that art has no place in New Testament worship. We are still in the body and are still part of a material world. The embodied spirit expresses itself in words, and music, and action, in prayers and psalms, and sermons, and sacraments. When the church, the assembly of saints, worships it requires normally a suitable building and such other aids which are conducive to good order and decorum. Worship in spirit and truth does not demand eloquent words, beautiful music, impressive buildings, and artistic ornaments. But neither does it demand ugliness in the outward appointments and expressions of worship. The abrogation of Old Testament symbols does not imply the proscription of beauty. God is a God of beauty. Art is his gift. The Old Testament tabernacle and its appointments might have been made plain and yet kept all of its God-ordained symbolism. But God ordered costly and beautiful material for its construction. Worship is not opposed to beauty. However, whatever we use in our worship must (1) contribute to a spiritual worship and (2) conform to New Testament truth.

The preacher should use his talents of voice, choice language, sanctified imagination, etc. He may not do shoddy work in leading the congregation in worship. But whether he has one talent or five, his purpose must be to draw the people to God and not to himself. His aim must be to impress the congregation with the truth of God and not with his own cleverness or eloquence. (I Corinthians 2:1, 2). A one-talent preacher who leads his people into the presence of God and preaches the truth will be blessed. A five talent preacher who is an artist with words and preaches for the applause of men will not be blessed. But, of course, the fault is not in the five talents but in their misuse. Five talents used for God can do more than one talent. We should therefore desire good talents and develop and use them.

The same holds for the music used in worship. The emotion as well as the intellect seek expression

in worship. Our feelings are better expressed in music than in words, and music has, therefore, always had an important part in worship both in Old and New Testament. But here too we must apply the two-fold principle of "in spirit and in truth." The organist, choir, soloist, and the singing congregation must aspire to God and not mere art. Music in worship is not for art's sake but for God's sake. Whatever musical talent we bring into our worship must serve the purpose of worship. There is a music that fits the football field, the parade ground, the military, the dance, the lover, etc. There is also a music that fits worship. It has solemnity and depth, but it can also be light and airy, because the truth which inspires it has many sides. There is sorrow for sin and joy of salvation, a call to action and an invitation to rest, a trumpet to the battle and a paean of victory. It celebrates the facts of Redemption and gives utterance to our heart-felt convictions. Few of us have learned the use of music in worship, and often the music in our worship is therefore crude and unfit. Bible truth is matched with cowboy ballads, sentimental crooning and sensual rhythm, while Bach and Palestrina are despised. We disapprove of the words of the "Ave Maria" and so we disapprove of its music too. But we approve of the words of "It Is No Secret," and so we approve its music too. Such is our lack of musical discrimination. Our feelings are too shallow to appreciate the media of a fitting music. But when we do have a musical talent, let us make sure that we use it in conformity with a genuine inner spirituality and the objective revelation of the truth. Good music as well as good preaching can be edifying and a blessed aid in worship. Poor music and poor preaching too can be blessed. But worship is man's most exalted activity, and for that he wants the best tools.

IV

Other art forms also have a place in worship, providing they do not obstruct the communion of spirits nor obscure or pervert the revealed truth. Painting, sculpture, architecture, carved ornaments, stained glass, etc. have been used to make the house of God also a place of beauty. But this beauty must be created and evaluated by the requirements of worship and not by the artist's independent conception. The medieval church was rich in art but poor in worship. Art had usurped the place of worship; images had come between the worshipper and God. The Reformation banished the false mediator-priest, and his artistic luggage was thrown out after him. The iconoclasts did not despise art, but they despised a falsely inspired and wrongly used art in the churches. They cleaned it out of God's house, and deposited it in the public square. Their excess was a reaction to long and painful tyranny. A people too long and too hard pressed will at last burst forth in fury.

Protestant churches have thus tended to be plain and functional, with little or no artistic ornamentation. And in general it seems that those churches which are most conscious of their Reformation heritage are the least ornamented, while churches least conscious of their Reformation heritage are the most ornamented when they can afford it, (though good taste is not necessarily expensive).

However, Reformation theology does not condemn art any more than the Bible does. We should recognize that beauty can enhance the church as well as the home, the park, or the public building. We give much thought and money to the furnishing of our houses in good taste, to give the home an atmosphere which serves the purposes of comfortable and gracious family living. Similarly the furnishings of the church should be tastefully designed for the purpose of worship. If we are so immature and weak that we cannot resist the temptation of substituting form for substances, then we had better trim the forms to bare necessities. But we should try to grow up enough to use mature and well developed forms in our worship as well as in our homes. An example of our immaturity is evident in our disapproval of statues while we approve pictures of Jesus. Perhaps we should banish pictures as well as statues. Is a statue a greater danger to direct spiritual communion than a picture? Perhaps so, but then we are not condemning the art of the sculptor, but rather we are exposing our own weakness. We should then honestly confess our weakness and avoid statues. If we are unable to read the "books for the laity" without misreading them, we should abandon them. The history of the church has proven conclusively that a worshipping congregation can be easily misled into false worship through objects of art which were intended as mere forms. We should therefore be very cautious. But these dangers may also be present in liturgical forms and even in an unadorned building. People may wrongly think that they worship when they only attend church or participate in a liturgy. This too is idolatry. All forms must be used with caution, and the higher the form the greater the caution, not because the forms are bad, but because we are weak.

Forms also have their limitations. This is well to remember when we use them to depict some Biblical scene or Christian truth. We may not limit the truth to our ability to give it visible or audible expression. We can draw a picture of a Galilean hillside and place a figure upon it to represent Jesus. But we do not know what Jesus actually looked like. Our sanctified imagination can picture him as the Good Shepherd, the Great Physician, the friend of publican and sinners, the babe in a manger, the sufferer on the cross, etc. But we cannot picture him in his essential being and significance as Divine Person, Mediator, Sub-

stitute, Saviour, Sacrifice, Sinbearer. We can picture him hanging on the cross, but we cannot picture his atonement. If our pictures of Jesus obscure or displace the real Christ, we had better do without the pictures. Of course Protestants would not pray before a stained glass picture or a statue or a cross. (Or would we? It is being done, and I am told that it is very impressive. Does it impress God?) If we do we are back in the Medieval Church, and back at the golden calf. But we can recall the scenes of Christ's life and death through the eye-gate as well as the ear-gate. The essence of Christ is, however, perceived in the believing heart where the living Christ is enthroned. And the worship of Christ is a direct communion of spirits and nothing may come between whether it be an earthly priest, picture or statue.

V

Men have also dramatized the Biblical truth in so called "Passion Plays." All the ingenious techniques of stage and screen have been used to make these productions realistic, beautiful, and even overwhelmingly impressive. Of course, it is a legitimate art to fit ourselves into the thoughts, acts and circumstances of someone else. We can do this because of our common humanity. The devout actor can project himself into a Peter or John or Paul because these were men like ourselves. But it is utterly impossible for a man to project himself into Jesus Christ because Christ is absolutely unique. To enact the role of Christ is impossible and to try it is a denial of his uniqueness. The Passion Play Christ is an imposter, a hardened idolator, no matter how clever, artistic, or seemingly devout. No one who knows Jesus Christ for what he really is can presume to equalize him with the most artistic portrayal. He is qualitatively different. We can play a quantitatively different role; we can play the part of some one who is better or worse than we are; but we cannot play perfection. We can play the part of a better man, but we cannot play the part of God-man. Dramatic portrayal is, in a sense, a higher art form than painting or sculpture. We can produce a figure in line and color, in wood, metal or stone. We can even catch a mood or a quality. But the actor tries to portray a whole character with many qualities under various circumstances. In short he tries to be the other person, and his excellence as an actor depends on the degree he is able to enter into the whole character of that other person. When an actor "plays" the role of Jesus Christ he is assuming a commonness with Christ different from the commonness which the Bible ascribes to him, and that is a denial of Christ. The painter and sculptor are less liable to this presumption. The limits of their art may be legitimately exploited to picture the human form and face of Jesus, even though no model is extant. The fact is that Jesus did have

a body, a face, a smile or frown, a look of compassion or indignation, of pain or delight. When the artist creates a figure of Jesus he represents something which Jesus had in common with men. But when the actor presents the person and character of Jesus he is trying to present something which men cannot portray. The God-man is a divine person, a sinless character, the *only one* of his kind. The Passion Play Christ denies this and makes him common with, though better than, the rest of men. The difference between Christ and men is qualitative, not quantitative, a difference of kind, not degree. Art which presumes on truth or distorts, perverts, or obscures the truth can have no place in worship, nor for that matter, in any other field. Beauty and truth are intertwined. The false is never beautiful to the sensitive soul. Beautiful

form must be linked with real substance or it is hollow and grotesque, a white-washed sepulchre.

Of course, art can serve the glory of God. This is its true end. God gave it for that purpose. It can provide beauty in the church as well as in the home. Heaven will be a place of perfect beauty and perfect worship. Perhaps the church on earth can mature enough to have a better foretaste of heaven's beautiful worship. Or perhaps we shall never be mature and strong enough in the church on earth to clothe the essence of worship in a beautiful garment, to match genuine substance with appropriate forms. It is a pity we are so weak and immature. God has given us so much not only of substance but also of form. May it please God to revive the worship of the church in heart and art.

Educational "Thought Control" in America

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MODERN secular education recognizes no supernatural authority overruling all. Accordingly, modern education contends that children must either be arbitrarily controlled by their elders (parents and teachers), or they must be left to grow up by themselves. Modern educational leaders of the past decade were inclined to favor the latter—hence the advocacy of pupil self-expression with little or no moral restraint. Neither parental arbitrariness nor pupil freedom from restraint can boast of success.

In more recent days educational "thought control"—so prominent these days—is to the effect that educational leadership should proceed from a control tower of international stature. To all intents and purposes the spear-heading of the current educational thought control movement has been assigned to the "National Midcentury Committee for Children and Youth." However, while speaking for itself it—because of interlocking committee activity—may also be said to speak for UNESCO (United Nation's Educational, Scientific, and Cultural Organization) and for the present leadership of the NEA (National Educational Association).

The Midcentury Committee is an outgrowth of the Midcentury White House Conference which was held in Washington, D. C. in December 1950. This conference was one of mammoth proportions. The five thousand delegates represented well-nigh every color and creed as well as every nation, and their many contradictory resolutions reflected conflicting cross-currents of thought.

Yet the master mind of the organized engineers of thought control was able to distill from the confusion of this unwieldy group a "new knowledge." This intellectual achievement is now being heralded as a new discovery which should replace former "knowledge" everywhere.

The duty of the Midcentury Committee was to popularize and to make available for general consumption the findings of the White House Conference. In presenting its excuse for arrogating unto itself the educational leadership of our country, the Midcentury Committee states the following in its recent publication significantly entitled "TOMORROW'S EDUCATION":

"Children and youth are living today with uncertainties and fears. . . . The demands of the times are such that few young people can plan their futures.

"Adults, also worried and fearful, find it hard to give the extra assurance and guidance that the times demand.

". . . The application of this (Midcentury Conference) knowledge in the homes and schools, the churches and the courts, and in the social and health agencies of the nation, would be important in any era. But in the crucial period in which we now live, it is a must.

"The task of the National Midcentury Committee for Children and Youth is to see to it that this new knowledge is made available in usable form in every city and town and at every crossroad of the nation."

What is the scope and progress of thought control in the field of education in this country as of today? From the above-mentioned publication we glean the following information: One hundred thousand persons (involving some 37 Federal Bureaus, and spending over \$300,000,000) helped prepare for the White House Conference. We cannot but ask why this enormous Federal outlay *before* the Conference if the Conference was to be the delegates' conference, as we delegates were repeatedly

assured? Seven hundred fifty thousand to one million people are now helping to put into effect the selected findings of the Conference. In doing this 460 national organizations are co-operating. One-third of all the counties in the United States have special committees that are promoting the Conference program in their communities. In a majority of states every county is organized as a unit of the state committee.

Montpellier---August, 1953

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UNITED we stand, face, do! The Free Faculty of Protestant Theology at Montpellier, France has volunteered to be the host of the coming International Calvinistic Conference of August, 1953. Their dormitory facilities will house the conferees, and their campus can be covered by tents of youth who should have a part in a conference of this type.

Once again the Reformed world will have an opportunity to show its international character and mission. The last time this took place as a conference was before the Second World War. This is happily untrue of our new Reformed ecumenical synods. The name of *this* conference will be "International Congress for Reformed Faith and Action."

"The Congress welcomes the attendance of all those (1) who submit unconditionally to the authority of the Holy Scriptures as the Word of God, and therefore the sole principle of reformation in this and in every age of the Church, as interpreted by the Reformed Confessions of Faith of our different countries (e.g., the Westminster Confession); (2) who in consequence confess the eternal Trinity of the Godhead and Jesus Christ as the very son of God, truly God and truly Man, and as the only Lord and Savior of mankind and the world; (3) who accept, as being consonant with the Holy Scriptures, and as an expression of their personal faith, the ecumenical symbols of the ancient church, namely, those called the Apostles Creed, The Nicene Creed, and the Athanasian Creed."

The aims of this congress are: (1) to promote fellowship among Reformed Christians of every nation; (2) to facilitate the interchange of Reformed thought and experience; (3) to strengthen and to advance the Reformed cause throughout the world.

The general theme of the Congress is: "The Secularization of Modern Life: The Reformed Answer." Dr. D. M. Lloyd Jones of England has been

invited to give the opening address on this general theme. Speakers from Scotland, Netherlands, Germany, United States, Switzerland, South Africa, and France have been invited. The seven areas to be discussed are: "The Reformed Answer in Political Life"; "Scientific Thought"; "The Conception of Work"; "Charity"; "Family Life"; "The Doctrine of Man"; and "The Cure of Souls."

A congress has a limited value especially when held a distance from home. We can purchase a Congress book, can sit down to read the articles unchallenged by others, and evaluate them at our leisure. We know beforehand that the answer to our questions will be the Sovereignty of God. This perhaps may be the reaction of some.

Our reaction to such an attitude is, as you would expect, just the opposite. We are happy that *The Calvin Forum*, our best and only American ecumenical journal for Calvinism, will run this notice early so people can include this Congress in their plans while travelling in Europe. The Ecumenical Synod will be held in Edinburgh this coming summer, and this Congress will set its dates bearing that in mind so that delegates can go to both. We will not forget the splendid Calvinistic Conference we had in Grand Rapids at the time the First Ecumenical Synod was held there. We feel that the Conference was of as much benefit as the Synod, even though Synods can continue operating better because of an ecclesiastical organization backing them.

At a recent Calvin College-Seminary Faculty Convocation with members of the Board of Trustees we learned something that books could never impart. An exchange of opinion in a free atmosphere among brethren demonstrated that nothing can supplant direct contacts with men, fellow men, struggling with the same hopes and fears.

Nor should we forget that we need social contacts not only for social reasons. Social contacts are a concrete expression to the world that we are

one in Christ. But the big thing is that our Calvinistic world better awake and realize that we must stand, face, and do. To do that we need local conferences. To run a successful local conference we need speakers who have the glamor about them of distance, from another world, and different modes of expressing the truth universally held among Calvinists. Where can we find them? At international congresses. There men will rise to their actual stature and receive their due recognition. Only in such a way will we get an ecumenical mind, a common testimony to the world, and ultimately even universities that represent a unified philosophy of education. The long road will be the shortest to unity.

Besides these precious by-products of a conference this Congress will face definite problems for an international, aggressive Calvinism. It intends to face questions as these: Should there be a Reformed Center as, for example, the Ecumenical Center of the WCC in Geneva? Should there be an International Calvinistic Journal of the Calvinistic scholars of the world? Should Reformed literature be distributed throughout the world so that every center of Calvinism will have a well stocked Calvinistic library? Should there be a card index so that any scholar or *doctorandus* can trace any book he needs?

There is already a plan drawn up for membership in this International which includes schools, seminaries, youth movements, women's leagues, evangelistic societies, etc. Thus the question is: How can these best serve the cause, and how can an International draw our youth together as the WCC could at Oslo some time ago? Can this movement unite students of various countries, and

through these social contacts lay the foundation of a sound ecumenical Calvinism in the next generation? We believe personally that there would not have been a WCC had there not been international student movements. Another problem which will be faced is: How can we help minorities persecuted by political or ecclesiastical powers? Unflinchingly Protestantism is called upon to protest and resist all Catholic persecution. It should strip high-sounding pleas for liberty of their insincerity and hypocrisy as long as Protestants are persecuted in South America and in Italy and Spain. When in God's Providence iron curtains burn to the ground like oil-soaked rags who then will be there to support our Reformed brethren with material, spiritual, and legal blessings? It is a Congress' duty to be prepared to carry on diplomatic correspondence and to give legal support which no church synod can nor may do.

From a human point of view this *Calvinism of Tomorrow* has great promises of success since the European Committee, spearheaded by men such as Dr. J. D. Dengerink of the Netherlands and Dr. P. Marcel of France, are putting their shoulders indefatigably to the wheel. But they are seeking a good American representation and membership that this movement may be truly global and not continental.

I trust *The Calvin Forum* will give us a column to keep its readers informed as to new developments. There is already an American Committee. There should be a spokesman for the American points of view, and for possible arrangement of Calvinistic student exchange to bring about a global mind in a shrinking and hostile world.



Campaign Year---1952

Lester De Koster
Director of the Library
Calvin Seminary and College

THE layman gathers from Arnold Toynbee's *Study of History*, in its shorter edition, that civilizations mature by accurately gauging and creatively meeting the challenges presented by internal and external environment. And that civilizations begin to decay when they fail to measure up to these challenges from without or within.

Such failure to measure up might be the result of one or both of two causes: 1) the challenge, though explicit, is not or cannot be met and decay sets in; or, 2) assuming that as civilizations progress the nature of the challenges which face them becomes ever more refined, it may be that a challenge is not met because it is never clearly seen; decay sets in. That is, sometimes the threat which calls forth creative response is crass, obvious, unmistakable: the enemy at the gate, the grim face of hunger, mass unemployment. Then, again, the challenge may be sly, subtle, complex: international tensions, flag-waving fifth columns, social inequities. These last threaten the foundations of an order just as viciously as the others; but ere they can be met, they must be understood by those from whom the motive force comes upon which solution depends, i.e., the people.

It is and must be the scholar who shall delineate to a people the real nature of the subtle challenges always bearing upon them. It is his political function to refund to his society its heavy stake in him by devoting a part of his best efforts to clearly, precisely, and broadly interpreting a people to itself, that is to defining to a nation the specific character of those subtle challenges which it must see, face, and overcome, lest it decay. Not that all, or even most, of the vociferations which labor the pages of the learned journals do successfully interpret a nation to itself; but, indeed, that in principle, if such interpretation is to be made, learning shall be a high requisite of its doing. And, what is more, a common faith in the scholar's right and ability to so do is *sine qua non* of his effecting any popular response to his diagnoses. Which means that grave disservice is done when a people is deliberately or otherwise distanced from the learned amongst them, when suspicion is cast upon the university *qua* university, when the *practical* man scoffs at the ivory tower, reviles the brain trust, and dubs the campus vote the egghead crowd.

But however rightly a problem may be set forth—and that is indispensable in this century—this

does not in itself get action. Nor does wisdom sell better in the marketplace than much foolishness. Translation into creative action demands leadership, which is, politically, statesmanship. The *wardheeler*—who may be the mainstay of the party—can convert a ton of coal or basket of groceries into votes. That is his job. The *politician* may transmute discontent into a neat majority on polling days. That is appropriate to his nature and level. But the survival of a civilization depends upon one who can learn from the wise the nature of the problems which that civilization faces, and can call forth from the people those latent energies upon which active solution depends. This man is the *statesman*, and he is not legion. His task is both to see and to lead, to absorb and diffuse. Without wisdom he is a demagogue; without leadership he is futile. When he possesses both, a nation moves forward and upward through a kind of mass education.

We have just passed through two months of unparalleled opportunity for just such mass education. Television restores to a continent a form of the town meetin' which insured democracy for a seaboard in our beginnings. It promises a rejuvenescence of grass roots democracy which could open an incomparable era of mass political participation and responsibility. And yet for more than two months this incredibly significant device was prostituted to selling candidates like cigarettes and 'principles' like soap opera. There is no one who can seriously conclude that the nation as a whole is substantially the wiser regarding the nature or solution of the real challenges this country faces, nationally or internationally, as a result of countless millions poured into monopolizing the air lanes. Never before have so many listened to so much and learned so little. Never before has the gap yawned so large, and so threateningly, between what *might* have been done and what *was* done. The lone voices which sought to plumb beneath the slogans and the smears were swallowed up by the growl and roar, the whisper and insinuation, the spot announcement and whistle stop cliché. And as a result, an electorate which might have achieved stature almost overnight to move with confidence into the awful second half of the century, waits with baited breath to see what rabbit will be drawn from whose hat next.

Nor is the matter to be settled by the ancient chestnut that a people gets the kind of government it deserves. The difference between the adminis-

trations of Lincoln and Johnson, or Wilson and Harding was not in the people, but in the leadership. And an electorate, busy by day to earn its bread, cannot be blamed too much if it exhibits an aptitude for entertaining with equal hospitality wholly contradictory notions, carefully planted in the mind for particular ends. The blame lies with those who do the planting. The blame lies with those who see a great political party as solely an instrument for slashing a way to public office, even if the candidate must be sold like a tube of toothpaste. The blame lies with those who take the confidence which the people are pathetically eager to give and abuse it with distortion, rumor, and falsehood. The blame lies with those men in both parties who had the crucial decisions to make, and made them—to win. It is because statesmanship so rarely appeared during the campaign that millions watched and listened day after day and night after night, from ocean to ocean, without gaining substantially in real wisdom and without learning half enough about the kind of world in which they live.

And the colleges and universities, from which great leadership might come? With far less individually at stake than either of the two parties, educational institutions generally chose to weather the storm at anchor, and preferred to ride no bandwagon at all rather than risk alienating a rider on the other side. With incipient fires of student interest only waiting to be fanned into research and discussion, into debate and fervid campaign, into youthful participation in things most character-

istically American, the colleges hugged their neutrality; they chose to express their sense of obligation to the society which makes them possible by not only refusing to heckle but even fearing to cheer. From these halls the nation must fondly hope against hope, shall come the statesman—just one would do if needs be—of tomorrow, somehow untouched by the pressures to keep one eye fixed on the cashbox, one ear to the ground, and one finger upraised to detect which ways the winds may blow. And to these precincts, so hermetically sealed to the gusts which swept lesser sanctuaries, the people must look now a little wistfully for those scholars who will set forth to them clearly and without equivocation, manfully and without fear, the nature of the challenges which face them in this critical time. Little wonder that those writers who seek, almost professionally, to separate the people from the schools they support have such easy success.

If, as Calvin long ago stressed, that people does well which seeks strenuously to preserve its political institutions, and if, as it is legitimate to conclude from Toynbee, such preservation depends upon a kind of continuing mass education, the conduct of the 1952 campaign offers small ground of optimism. Democracy may have lost not only its best chance for real growth, but its highest hope for survival, regardless of which party might have occupied the White House. And then again, it may have glimpsed what a campaign could have been—and must be; and the glimpse might just catch fire!

From Our Correspondents

FROM SOUTH AFRICA

The University,
Potchefstroom, South Africa
December 3, 1952

The Calvin Forum
Grand Rapids, Michigan

DEAR PROFESSOR DE BOER,

One of the most serious and difficult problems for all South Africans is the so-called racial problem. May I briefly state this problem and discuss it from an objective point of view, in so far as anybody in South Africa can do so.

This urgent matter is a racial problem. This is a typical South African problem. In South Africa as a state we have a very intricate racial problem. The population of the Union of South Africa is very mixed. We have mainly four different racial groups, each group again subdivided. The total population of South Africa is in the vicinity of twelve million. Of these millions some two and one half are Europeans, eight and one half are Blacks

(called Bantus, sometimes Africans), less than one half million are Asiatics (mostly Indians) and approximately one million are Coloureds (mostly of mixed non-white and white origin).

The Europeans are practically all of Germanic stocks: about fifty-six percent are Afrikaans-speaking and little more than forty-three percent are English-speaking. There is no racial problem between these two groups, though there are historical, cultural, political and other differences. The European form an independent unit when contrasted with the other racial groups. The Asiatics are mainly the descendents of Indian workers imported some ninety years ago as labourers in the sugar industry. They form a most difficult group as they are not indigenous to South Africa. The Europeans too are not aborigines. They came from Europe, and the European settlement is just three hundred years old. But European South Africans have, like

North Americans, no other home. The Coloured group are mostly descendents of miscegenation between white and non-white. When the Dutch landed here in 1652 the only inhabitants they met were fairly yellow coloured people: Hottentots and later Bushmen. As the European settlement expanded inland, it came after more than one hundred years for the first time into contact with the black man. The white man was moving northeastward, and the black man southwestward. The real aborigines of the southern part of Africa were neither the white nor the black man, but the yellow men (Hottentots, Bushmen, and other smaller groups).

The present day position is this: the white man and the black man have increased in number, while the original yellow man has practically disappeared. The only yellow people now living here are the Coloureds—the offspring of legal or illegal intercourse between the white and non-white. The real racial problem in South Africa is the relation between white and black. Most white people accept the Coloured as their responsibility.

Leaving the Asiatics and the Coloureds out of the discussion for the time being, the essential problem in South Africa is the relation between white and black. The whites are descendents of the old Western European civilization; the blacks are overwhelmingly uncivilized. European culture, learning, religion, etc. are the heritage of the whites. African tradition (uncivilized culture, no learning, superstition, etc.) is the heritage of the blacks. Due to the missionary and educational activities of the whites the blacks are gradually acquiring European culture, learning, religion etc. But the number of blacks who have acquired a European standard of development is very, very small indeed.

The problem that keeps all thinking South Africans busy is the relation between the white civilized and the black uncivilized South African. As most people in South Africa see it, there are only two definite relations possible: the final fusion between the two racial groups creating a Coloured South

African population or the separate development of white and black.

Very few whites, and I may add very few educated and even non-educated blacks, desire complete integration, racially, socially, economically, politically. The only other alternative is segregation (or apartness) of white and black. Segregation means either one or more or all of the following things: territorial, social, economic, political, even religious separateness. Territorial segregation is in its final sense impossible: white and black all live in South Africa. The only possible solution here is the division of South Africa into white and black states. Social segregation even if there is no territorial segregation, means no social intercourse between white and black, including no intermarriage. Economic segregation would mean the total separate development of white and black in the world of business, farming, industry, etc. Political segregation with territorial segregation would mean government of the white by the white and government of the black by the black. For the white South African territorial, social, economic, political intergration would mean national suicide, in this case European suicide, because in a pure democratic state the white minority would be governed by the black majority.

Segregation as the South African European sees it is not a case of suppression of the black man but one of survival of the white man. To be absolutely fair to the black man the fair-minded white man sees only one way out of the dilemma: *apartheid* (segregation). What form this segregation will take to be fair to both white and black is fairly easy to state but most difficult, if not impossible, to put into practice.

Dear Dr. De Boer and readers of *The Calvin Forum*, please accept my assurance that we whites as Christians know that the black man must be treated in a Christian way.

Yours sincerely,

J. CHRISTIAN COETZEE



Book Reviews

CALVINISTIC ETHICS

HET CHRISTELYK LEVEN: IN HUWELYK EN GEZIN. By G. Brillenburg-Wurth. Kampen, The Netherlands: J. H. Kok, 1951. 306 pages. 7.90 guilders.

THE volume under discussion is the second in a series which was finished early this year and is entitled: *Het Christelyk Leven*. The first volume discussed the basic philosophic principles of a Calvinistic ethics; the last volume, which was reviewed in *The Calvin Forum* recently by Dr. J. K. Van Baalen, discusses the social and political aspects of ethics. The second volume deals with the ethics of one's personal life, but especially as that finds expression in marriage and the family.

By way of introduction Dr. Brillenburg-Wurth rejects the Kantian, autonomous, subjectivistic approach to all ethical problems by modern Protestant writers on the subject. Besides, the modern approach is evolutionistic in the sense that man's sexual life is not basically considered as differing from that of the higher animals. Over against this the author takes his stand even in the terminology he chooses. He would rather speak of marriage ethics than of sexual ethics, since every created being has a purposive function and cannot be correctly understood or evaluated apart from that function. In the case of man sex is legitimately exercised only within matrimony according to the law of God; hence the use of the term "marriage ethics."

The author makes strong protest against all naturalism in personal ethics by condemning the position that reality as such is normative—a la Kinsey report—but the only normative standard is the revealed will of God in the Word. This Biblical approach is, for a Calvinist, the only possible one; yet in a day when men have replaced the authority of God with the autonomy of man on every hand, it is worthy of note. Besides, the author is not ashamed to quote the Bible. He has many references and allusions to the Word to substantiate his positive statements.

The crisis of family life and marriage is discussed at some length. Beyond such factors as the war, (which depletes the supply of eligible young men for matrimony) women in industry, scarce housing, etc., the author points to the spirit of secularization as the main contributing cause for existing conditions. From Idealism we have now turned to and abandoned ourselves to a complete naturalism, and there is a relativism in sexual ethics as a result. Sexual hedonism is the term used by the author to describe the modern temper. This is statistically supported by citing the figures of the Kinsey Report on the *Sexual Behaviour of the Human Male*. However the danger today is not only from the side of excessive individualism but also from the side of collectivism as we find it expressed in the Nazi and Communistic ideal.

In his positive approach to the problem of sexual ethics in marriage and in the family the author wants to be realistic in the good sense—not in making experience the norm. He would consider the ethics of marriage from the three-fold aspect of creation, sin and grace. Consequently, he seeks to determine what is the meaning (*zin*) of marriage and the

family according to the revelation of God. The Bible does not start with nature as a given, but introduces us to creation, and at the outset every dualism of nature and grace is eliminated. Revelation teaches us that marriage is a divine institution in its entire structure and purpose. Man is not a rational animal in the Aristotelian sense; in fact, he is not an animal at all, although he has a sexual life in common with animals. "Alles is by hem op byzondere wyze gekwalificeerd, ook zyn sexueel bestaan . . . Als Freud religie als sublimering van de sexualiteit of de erotiek ziet, is dat een volledige miskenning van het eigenlyke der religie, een omkeren van de van God gestelde orde, waarbij niet de sexualiteit maar de religie het wezenlyke van het mens-zyn uitmaakt" (p. 57). The real meaning of matrimony is the fulfillment and perfection of life. The author calls upon Dr. Dooyeweerd in the *Wysbegeerte der Wetsidee* to support the thesis that the love-fellowship of man and woman is the essential structure of marriage as a monogamous, indissoluble creation principle (p. 68). But upon this basis there follows the purpose of the procreation of the race which is expressed in the command: "Be fruitful and multiply and replenish the earth." The author rejects the Roman Catholic ethics of marriage which sees in the propagation of the race the primary purpose of matrimony. For marriage is a personal relationship and as such meaningful apart from the successful propagation of the race. A personal relation is always in itself meaningful apart from results for society. Here the sphere sovereignty of Calvinism also comes into play, as Dooyeweerd points out in his treatment of the same problem (Cf. *op. cit.*, Vol. III, p. 268ff.) For the essential purposive function of matrimony must be maintained apart from that of the family. If this is not so, a marriage without a family would have no right of existence and the marriage partners could separate, but the law of God expressly forbids this. However, the author immediately goes on to say that propagation of the race is the purposive function of the family; it constitutes the acceptance of a responsible calling under God. This last thought brings us to the idea of office and covenantal responsibility. The essence of human marriage and family lies not in man but in God's purpose; it must all become a service of the Covenant Jehovah. The love-life of man and wife as well as the fellowship between parents and children must find its highest goal in the service of God.

Next the author considers his subject as affected by sin. He rejects the modern idea of the essentially tragic nature of love and the inevitability of suffering in marriage. All suffering and imperfection must be ascribed to sin. Through sin man became alienated from God but also from his fellow-man. There arose the feeling of shame which is a characteristically human reaction. Animals have no shame. Sin has brought about separation and discord also in marriage and the family. We may not deny the heinousness of sin in this field by designating it as a disease. There may be a pathological character to some sexual excess, but nevertheless the element of personal responsibility may not be denied.

The grace of God in marriage and the family is not a "donum superadditum" but it saves and restores. This

grace is revealed in Christ who is the great *Restaurator* of all things. In Him we become new creatures, also in the marriage relationship. Freud's great mistake was that he did not see the fundamental difference between the legalistic caricature of the Christian ethic and the truly Christian ethics, in which the Gospel of God's grace in Christ, not the legal code, is paramount. For where the Spirit of the Lord is, there is liberty. The author here quotes the Swiss authority on sex, Theodor Bovet: "Die Geschlechtsfrage ist gelöst, wenn Christus der Mittelpunkt unseres Gefühlslebens wird" (Cf. *Not und Liebe in der Ehe*, 1949, p. 29).

The remainder of the book deals with preparation for marriage, marriage choice, the unmarried state, the marriage contract, man and woman in marriage, fidelity in marriage, the forming of the family and relationships in the family. In every one of these chapters the author presents a sane and sanctified solution to the many problems besetting men and women in the modern world. By way of illustration I want to refer briefly to a few of the positions of the author presented in the chapter on preparation for matrimony.

Here the question of sex education is broached. The problem of the erotic feeling and its relation to play is discussed. Freud's pan-sexualism is overthrown. Homosexuality is abnormal. It is not congenital in most cases (Cf. Kinsey report). The author, as theologian, cites as his authority, for this part of the discussion, a Christian psychiatrist, Dr. F. J. Tolsma: *Homosexualiteit en homoërotiek*, 1948. Most homosexuals maintain that they are a normal variant in sex behavior. This is denied by Dr. Tolsma. The homosexual is a disintegrated personality. Homosexuality is an unnatural evil. So-called "homosexual-love" is sterile. It is directed toward self-gratification whereby one's fellowman is degraded to an instrument of lust. This it has in common with sinful forms of hetero-sexuality; but according to Romans 1:26, 27 it is also contra-nature, which makes it more degraded than prostitution. All creativity is wanting here. This "love" serves neither the propagation of the race nor the fulfillment of life between man and woman. It is irrational and irresponsible, says Dr. Tolsma. And Dr. Brillenburg-Wurth adds that it is a coarse defilement of the holy, God-given order of life for the relationship of the sexes. It is a typical phenomenon of a decadent culture.

The author goes on to ask whether it is true that this evil is a dark fate which is inescapable for its victims, so that they are no longer ethically responsible or juridically punishable. By no means! For man is not determined by his physical constitution. He is spiritual-moral being, and therefore responsible and under the law of God. This does not deny the possibility of certain pathological cases which for the common good must be shut up in an institution. The author is ready to grant that some of us have a heavier battle with the sex urge (Trieb) than do others, but that does not mean that any are exempt from the law of God.

After this excursion into the realm of the pathological the author returns to the normal. He maintains, Freud and the moderns to the contrary notwithstanding, that the law of God requires that all extra-marital sexual relations are to be avoided and considered censurable. True love for our adolescents will not be satisfied with kind understanding but resolutely refuses to excuse what is wrong and will not rest in the things that can be corrected. The natural man accepts the theory that sex is a not-to-be-denied impulse, that it is an imperious master to which one is enslaved. And although some may assert that ninety-five percent of the young

people are guilty of onanism, and eighty percent have sexual relations before marriage, and fifty percent of the married carry on illicit relations, and though every one is saying that a life of sexual purity is impossible, we dare to say that it is, by the grace of God, possible for the saints. His commandments are not grievous (I John 5). This is the language of faith. With Christ, the author contends, in simple obedience of faith, we need not be defeatists in the struggle against sexual sin. But victory is not achieved without struggle.

Another subject that is treated from the Christian point of view is that of masturbation. Sanctified common sense again prevails. Dr. Brillenburg-Wurth warns us against the view of modern sexuologists who suggest that onanism is normal and in no sense deleterious. He cites medical men and psychiatrists like Profs. Carp and Kunkel to substantiate his contention that there are both physical and psychical risks involved. It leads to self-depreciation, enervation, lack of will power; and the normal relation to the other sex is obstructed. A pathological introversion results. Morally, however, masturbation must be condemned also. The author approaches the problem from the purposive function of the sexual urge and the erotic longing. According to the ordinance of God in creation, these are to be sought in the fellowship of love between male and female, a love in which one gives himself to the other. In the perversion of masturbation the physical is isolated and separated from the higher, spiritual love-communion. The self is shut up to self; there is no giving of one's self. This is immoral. This sin is usually practiced because of an inferiority feeling; but it is a vicious circle, for the person becomes more a-social than he was before. In certain pathological cases the author (following the position of H. Van Oyen in his *Castratie van Protestantisch-Ethisch Standpunt Beschouwd*, 1948) thinks it justifiable to apply the extreme remedy of castration for which he points to the words of Christ (Matt. 5:29-30), but he opposes the right of government to apply this remedy without discrimination to sex perverts. In all dubious cases segregation is to be preferred over castration. In passing, I might say in this connection that the author is opposed to sterilization by the government. Ethically we have no power over our bodies to make them ineffective procreatively on eugenic grounds.

Although there is much more that might be mentioned concerning the instructive content of this book, the reviewer must desist and make an end! A book of this nature makes one conscious of the poverty of Calvinistic scholarship in the English speaking world. We are very happy to acclaim this major work of Dr. Brillenburg-Wurth as a valuable contribution in the field of theological ethics. The work is both Biblical and scholarly, a rare combination, since most systems of ethics, even those reputedly Christian, promptly leave the basis of special revelation and measure all things by experience and the autonomous mind of man.

This reviewer is especially pleased to recommend this Calvinistic work on ethics for the individual since it gives us the guidance we need. This clear Biblical teaching on sex and its related sociological problems ought to be considered required reading for all students in Christian colleges throughout the land. But since these cannot read the Dutch language a treatise in the English from the Calvinistic viewpoint becomes a desideratum.

HENRY R. VAN TIL
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THE SPIRITUAL VALUES OF THE OLD TESTAMENT

THE CHRISTIAN'S USE OF THE OLD TESTAMENT. By Basil F. C. Atkinson. Chicago and Toronto. Inter-Varsity Christian Fellowship, 1952.

THIS small (130 pages) book, written by an Under-Librarian of the University of Cambridge is called "A Doctrinal and Devotional Introduction to the Old Testament." In it the author deals with the relationship of the Old to the New Testament and defends the canonicity and spiritual value of the Old Testament for the New Testament believer.

An excellent feature of the book is that the author makes perfectly plain at the beginning what his position is. In an Introduction that precedes the five chapters of the body of the work, he states his convictions concerning the inspiration and authority of the Old Testament. Anyone who refuses to accept that the "simple believing approach" to the Bible which the author maintains "cannot be omitted without the loss of most of what the Bible has to teach us" (p.16) will not accept the rest of Dr. Atkinson's thesis either. This is an honest and excellent feature in any book or study. Instead of leading the reader through a thousand labyrinthine paths of hypothesis and supposition, finally to come out to a kind of conclusive position is simply not being straight-forward. No one can write or speak without having a prior conviction, and it is refreshing to find it stated at the outset.

This small book is not intended to be anything like an exhaustive treatment of an admittedly large subject. "It has been written to act as a pointer. Its purpose can be accomplished only if the reader will go through it, Bible in hand, looking up and studying the references given with their contexts . . . making his own interpretations with the guidance and illumination of the Holy Spirit" (p.99). The book abounds with such Scripture citations and these, plus the wholesome believing orthodox approach, makes the book an excellent guide for study. The author, unabashed, avows his faith in the essential Trinity of the Godhead. He accepts the covenantal approach of God to man. He insists on the antithesis that exists between the "seed of the woman" and the "seed of the serpent" in all ages and groups of men (cf. pp.27-28).

There are occasional statements opposite which one might wish to set an interrogation-point, but not because they are necessarily untrue, but rather because they involve a moot question of exegesis upon which there is not unanimity even among orthodox evangelical scholars.

ARNOLD BRINK
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AMERICA UNLIMITED

THE COURSE OF EMPIRE. By Bernard De Voto. Boston: Houghton, Mifflin, 1952. 647 pages. \$6.00.

THE BIG CHANGE. By Frederick Lewis Allen. New York: Harper and Brothers, 1952. 308 pages. \$3.50.

IN 1492 the "High Admiral of the Ocean Sea" sailed into the sunset and mystery. Somewhere ahead lay the fabulous wealth of the Indies, and the bells of gold sounded faintly over the eerie waters. He found no jewelled cities. De Soto went far into the Kansas plains and saw only the stupendous arch of the earth, the burning sun, and the vast sea of grass closing over his men as they marched. But there was never gold. In 1805 Lewis and Clark were mired beside the

Pacific, drenched with fog and mist. There was neither gold nor a Northwest Passage. But there was incalculable wealth, and though Spanish, French, and Indian blood and bone had uncovered it, the greatest windfall of history was to be American.

The Course of Empire is an epic story. Beyond the sunset lay a big land; behind the sandy shores, along the rolling Mississippi, and beyond the tortuous mountains lay treasure untold. Dover to Land's End was a jaunt compared to the trek from Hudson's Bay to the Rio Grande. The land was full of savage men, and ruled by a violent climate. The iron men who conquered it appear in the high adventures of the book. They thirsted, froze, and hungered, were desperately wounded but did not cower. The explorers had an imperial bravery and reckless courage to which DeVoto's literary skill does justice.

The iron men are unforgettable, above common. Take the case of Colter. The Blackfeet stripped him naked; then sent their best sprinters after him over six miles of cactus till the blood poured from his nose. He killed the only pursuer in sight, hid in a muddy river while the braves hunted him. At night he swam downstream, and then, stark naked, struck overland for seven days. The Coureurs de Bois and the Voyageurs faced sudden death from poisonous arrows, shot white rapids, lived on frozen fish, and waded thigh-deep in muddy water. Supervising them were the explorers and administrators, canny, high-hearted, reckless men. Behind them all were the European Chancellories spinning a tortuous web of greed and chicane.

That the land belonged to somebody seems to have occurred to nobody. Iroquois, Shawnees, Sioux, Mandans, masters of woodlore and handicrafts, ingenious in war and torture were successively decimated. The Spaniards slaughtered them with the esprit de corp of a bullfight; the French cheated them mercilessly; and the English elbowed them out. They were despoiled, murdered, driven back, and eliminated. The master race had arrived. It took many years to unlearn their technique.

De Voto has the poetic imagination, the shining word that enhances fact with poetry. The great scenes are greatly described. The Spaniards move through a landscape like that of the moon and then come upon "the smaller arroyos that are heartbreakingly beautiful with their explosive opulence of trees and flowers." As Lewis and Clark proceed "the bluffs are innumerable repeated — pyramidal, truncated, domed, writhen with erosion, some steep and gullied like the ruffles of a child's dress. . . ."

The book is intended for the general reader. The bibliography, however, attests the far-ranging research that validates it. The footnotes, precise and dull, are innocuously put in the back of the book. Sometimes the historian's passion for exact detail clutters the story. We could have had less of the minor details of the fur trade or the eccentricities of the Assiniboin Indians. Sometimes the geopolitical theorizing becomes heavy, and although it could be argued that we should know how wrong the geographers were, it seems to me the fact need not have been so fully and implacably demonstrated.

For De Voto this vast action is not economically determined. Although man and society are limited by soil, climate, and resources, "Men are masters of their societies; society's will is free." Mankind is not wholly a product of the natural process. De Voto recognizes spiritual motivation; even the Indians make war because they enjoy it. The

Iroquois poured hot coals on a living scalped man because they relished it, not for purposes of trade. History is but geography and men. There is no Maker behind the iron men, the converging frontiers, the rise and fall of empires. De Voto's concern with cause and effect stops with man and nature.

Mr. Allen's fascinating book, *The Big Change* shows what this interaction of man and nature has achieved in the last fifty years, which Allen views as a period of "adjustment of capitalism to democratic ends." The book is an illuminating comment upon what happened to the American windfall. The story is told with verve, humor, and insight. Its impeccable accuracy is clothed in an informal, flexible style.

Well, what happened? In 1900, the iron men were still with us, having become capitalists of the old order. Mr. Carnegie made \$23,000,000 in 1903 (\$60,000,000 today); his workmen averaged about \$500 (\$1,500 today). The robber barons built million dollar mansions, gave hundred thousand dollar parties, and lived like nabobs. The poor shivered in their garrets, starved, and worked sixty hours a week. The government felt business was none of its business; the poor were left to rot. In 1900, the course of empire benefited ten percent of our families.

But there was a big change! In 1950, the largest legitimate income in the country was \$164,300 after taxes, and the average workman made \$60 a week (double the 1900 average). Over half of America's families made over \$3,000 a year. Americans used basically the same food, clothes, tobacco, and cars. They rode the same trains, saw the same sports, and read the same magazines. The gap had indeed narrowed.

Allen argues that it had narrowed because of the revival of the American conscience and because of the fabulous efficiency of mass production. After the depression, especially, Americans felt that unfortunate Americans anywhere were the concern of other Americans everywhere, that this sentiment should be activated through the government, and implemented by mass production. The overwhelming majority of Americans agreed to share the wealth. Consequently, laissez faire capitalism is as dead as the dodo, and the country has moved past socialism to a managerial economy of big business which seeks better living for all. The course of empire has moved into the open hands of the people.

These books are good reading, informative, picturesque, stimulating; yet they leave the Christian reader in a blank mood. Where is our God in this gigantic drama? The Puritans sought Him before ought else; the eighteenth century at least paid Him respect; the nineteenth century was concerned about Him; but these leading literary historians write as if He were dead. They explain and prophesy history without a reference to Him. If they truthfully represent American sentiment, then, however, strong we may be, this cataclysmic unwritten symbol may be the hand-writing on the wall as we move toward Armageddon.

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DE PERSOON VAN CHRISTUS. By G. C. Berhouwer. *Kampen, The Netherlands: J. H. Kok, 1952. 334 pages. 8.90 florins.*

THIS is one of a series of dogmatical studies written by the present incumbent of the Chair of Dogmatics in the Free University of Amsterdam. If a person opens this volume with the expectation that it will offer little else than a comparatively dry rehearsal of old controversies regarding the person of Christ, he is in for a very pleasant surprise. The author has succeeded admirably in showing that the attempts of the Christian church to formulate correctly and to maintain solicitously the truth revealed in Scripture regarding the Savior who is true God and true man, were nothing less than attempts to safeguard Christianity itself. On the one hand he makes us feel the pulse beat of vital religion which animated the ecumenical councils of the early centuries and on the other hand he makes clear how right down to the present day it is precisely their views concerning the person of Christ which cause men to part company with respect to the most fundamental issues of life. And all through the volume one meets time and again with a fine blend of Biblical theology and dogmatics. Instead of seeking to justify dogmatic formulas or philosophical grounds, the author repeatedly tries to make clear how the faith of the church expressed in its dogmas is based on God's self-revelation in Scripture. In short this volume is a fine example of true scholarship in complete submission to the absolute authority of the Word of God.

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