



the **CALVIN** **orum**

Easter Blessings
A Contrast

New Testament
In Modern English

Teacher Education
Complex Problem

Liberty of Conscience
and the Government

A Chaplain Speaks
An Indictment

The Near East
First Impressions

World Voices

Of Books

THE CALVIN FORUM

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EDITORIALS

Good Friday — Easter

THE blessings of Easter come only to those who have tarried in faith at the cross of Calvary and have fathomed something of the blessed mystery of crucifixion.

Adherents of a modern Christless, humanistic "Christianity" see no connection between the Hill of Skulls and the empty tomb in Joseph's garden. When they would celebrate Lent and Easter, what can they do? What do they do? Some of them would suppress Good Friday completely and make of Easter the festival of the perennial conquest of life over death. Others see in this historic three-day cycle of redemptive events nought but the symbolical expression in the form of a religious story or "myth" of the indestructibility of the human spirit. And then there are those, with an equally Christless Christianity, who see in the Man of Sorrows on Calvary only a great martyr ready to die for his convictions. They laud him to the skies and hold him up to mankind as a great example of endurance, of indomitable perseverance, of fearlessness and moral courage in the face of death. But neither have these sensed the miracle of Calvary, and it is not surprising that also they are at a loss what to make of Easter morning. At any rate, they repudiate the miraculous, for in the words of Goethe, which he placed upon the lips of Faust in response to the resurrection hymn by the chorus of angels: "I hear your message, but I have not faith; and Miracle is fond Faith's favorite child!" At best these moralistic idealists would see in the Easter story an expression of the human spirit reaching out in its unconquerable moral greatness, believing in itself and its own possibilities.

When Easter 1946 dawns, there will again be many to fall back upon the lilies as symbols of life in nature without grasping the mystery and glory of this climactic festival in the Christian calendar. Ladies in Easter finery will be "thrilled" by beautiful messages of "Christian" ministers who see no deeper meaning in the resurrection story of the Gospel record than the perennial return of life in nature, the conquest of Spring over Winter, the re-emergence of life from death, to which some vague belief in human immortality can readily be attached.

The natural man does not understand the deep things of God that transpired on Calvary and in the Garden. They have denied the counsel of God

and see no realization of His eternal purpose of redemption in the great events of the Gospels. For them there is no vertical line cutting the horizontal. In reality there is for them no incarnation, no atonement, no divine redemption, and no resurrection of Christ. They deck themselves with the beautiful terms derived from the majestic truths of the Christian Faith, but it is soon discovered that on their lips these are but empty, bloated words.

Not these, who deny the sinfulness of sin and move but on the horizontal plane of earthly endeavor and human aspiration, know Calvary or fathom even remotely the mystery of Easter. Man reaching up to the divine can see no meaning in the atoning death and the glorious resurrection of one that is greater than himself—other than himself—yet like himself. Autosoterism must distort Calvary and deny the empty tomb. The Christ of John Masefield can only say: "O brother Man, I come; hate me not always." But the divine Christ of the Scriptures exclaims with heavenly majesty: "Then said I, Lo, I come (in the roll of the book it is written of me) to do Thy will, O my God!"

The Christian believer, who grasps the implications of this word of his Lord, has the key to the mystery, both of Good Friday and of Easter morning, and likewise understands their inseparable connection. On Good Friday he anticipates Easter, and on Easter morning all the glory of the resurrection story is but the culmination of the counsel of divine redemption which reached its deepest depths and greatest heights on Calvary.

For him on Easter morning all the pitiable out-reachings of human morality, all the preachments of the indestructible spirituality of the human person, all the symbolical "myths" of the conquest of life over death, and all the man-made vagaries of a glorious universal and natural immortality are swept away like cobwebs. He has seen the Son of God dying on Calvary with the triumphant words of the fulfilment of the divine purpose of redemption, "It is finished!", upon His lips. And he it is who sees the Son of God come forth as Conqueror over death and the grave on the morning of the resurrection.

He sees not man—but the divine Christ.

He sees not human effort—but divine omnipotent saving grace.

He does not indulge in glorifying the nobility of natural, sinful man, but falls down before the feet of the one unique and solitary God-man, who alone could say and did say: "I am He that liveth, that

liveth and was dead. And behold I am alive for evermore. And I have the keys of Hades and of death!"

C. B.

A Few Chips

☆ It is heartening to witness the widespread manifestation of Christian charity on the part of American Christians toward those in need in European lands. The word charity has regrettably deteriorated in its connotation, but we may say that in these manifestations of recent Christian love it has recovered its original beautiful meaning. Christian sacrificial, sharing love for those in need! How beautiful it can be! May the channels of this Christian charity be kept open as long as there is need. Our highly favored nation is in a position, but also has the disposition, in its own way to carry a large load of the alleviation of the needs of the starving nations. May UNNRA save the potential starving millions of Europe and Asia. God bless Herbert Hoover and all who carry on in his tradition. And may especially those who name themselves after Christ and who in His name have already exhibited the spirit of true Christian liberality, continue to do so. The channels, whether personal or ecclesiastical, are not an important consideration. Just so the spirit of true Christian charity becomes manifest! Let the love of the brethren continue, and may it continue in a very tangible way!

☆ As suggested by our correspondent, Dr. Hoogstra, on another page of this issue, the prospect of an Ecumenical Reformed Synod may become an actuality in the course of this year. The three Reformed bodies which have shown a real interest in such an ecumenical Reformed Synod and have pleaded the cause for some time, are now taking steps which may lead to the convening of their delegates in what may prove to become the first Ecumenical Reformed Synod of modern times. There are many questions that could be asked, to which no answer can be given. There are many difficulties to be overcome, as any person close to this venture can know, if he has his feet not in the clouds but on the ground of solid reality. But it is no less true that only they who have faith will overcome obstacles, and that only they who have a vision can realize the things that are not yet but that may be. Many of the questions that may properly be asked on this subject and that clamor for an answer cannot very well be answered by any group except the prospective ecumenical synod itself. No one has authority to speak for such a body at this time. But that there is need of such a Synod in these days when the whole world is becoming one and the lines of geographical demarcation are increasingly becoming more faint, of that there can be no question. And that it is the church groups which are genuinely Reformed that have every reason to get together and to foster this ecumenicity, on that

score there can be no great difference of opinion either—at least not among those who love the Reformed Faith and the Reformed tradition and who believe that the hope for the future lies in the challenge which that Reformed Faith, as a living faith for today, presents.

☆ Perhaps there are a few questions that naturally arise in the mind of those who are interested in this undertaking, questions which it does not require any authority to answer. Someone asks: Why only these three Reformed bodies? And the natural answer is: These only have had this project under discussion and on their program for some years. Besides, these three Reformed bodies, found in the three continents where the Reformed Church of Dutch antecedents has found a foothold, have most in common doctrinally, historically, and even to some extent linguistically. If other bodies are to join in the future, as well they may, some will have to make a beginning, and it would appear opportune that those who do should have as much in common as possible. Another one may ask skeptically: What can such a Synod accomplish? What authority will it have? Will the constituent bodies surrender their autonomy to this "higher," ecumenical synod? This is, from the nature of the case, a very serious question and those who are skeptically inclined, could easily persuade others that an ecumenical synod is only a vain dream, which, even if it would become real, could achieve nothing. It is, of course, clear that the nature of such a proposed ecumenical synod, even when it should become established, would not be that of an appellate body with final jurisdiction over matters brought before it by the constituent church groups. Its range of proper interests such an ecumenical synod would find in matters of joint importance in the realm of doctrine, of testimony, and of a constructive attack upon the larger task: The effectiveness of such labors would not depend upon making them binding upon the constituent bodies, as the effectiveness of the higher judicatories in a Reformed Church does depend upon the binding character of its decisions. There are a great many more questions that might be asked and, no doubt, will be asked before such a venture as this will get under way. The 1946 assembly, if it eventuates, can only lay the groundwork and deal with some of these more important preliminary issues. Meanwhile, for the success of the venture it would appear to be desirable that all delegates be able to understand—if not to speak—both the English and the Holland languages.

☆ In one of our February editorial chips we commented on a remarkable statement made by Dr. Robert Shuler of Los Angeles, who in his militantly anti-Modernist monthly, *The Methodist Challenge*, wrote a glowing tribute to the potency of Calvin-

ism in present-day American Fundamentalism. As one who himself is a Methodist and an Arminian, he spoke of the torch of Calvinism being carried by many of the present-day independent fundamentalist churches (like the Moody Church in Chicago and the Open Door in Los Angeles), as well as by the leaders in the Youth for Christ movement—not by Arminians but by Calvinists. It was quite clear that this was an admission reluctantly made by the writer. In fact, he said so in so many words: "It does not please me to say it, but it is true that, in the main, those who are Calvinists have that torch today and are carrying it forward!" We were amazed at this remarkable testimony coming from such a source. Since it is common for both the Modernists to the left and many Fundamentalists to the right to lambast Calvinism, it seemed remarkable that such credit was given to Calvinism in the actual religious scene of American Fundamentalism today. We made no comment on this remarkable tribute but passed it on to our readers for just what it was—a remarkable tribute. Meanwhile one or two readers have called our attention to the fact that, in their judgment, readers might conclude that we concurred in all the statements made in that tribute, as, for instance, that about Moody Church and the Youth for Christ Movement. We have too much respect for the intelligence of our readers to believe that they would make such an inference from the statement quoted. But if our confidence was misplaced on this score, we are glad to state explicitly that we know full well that the Moody Church in Chicago, the Church of the Open Door in Los Angeles and the leadership of the Youth for Christ Movement are prevailingly Arminian and not Calvinistic. Our readers have not been left in the dark on this score, so far as we are concerned, as may be seen from our comment on the Arminianism of the Youth for Christ Movement and of Hyman Appelman, who is undoubtedly one of the foremost evangelists on the American scene today. (See *THE CALVIN FORUM*, Feb., 1945, p. 133; and Nov. 1945, p. 62.) Whatever Dr. Shuler may have meant precisely with his remarkable tribute, there need be no doubt about whether the editor of *THE CALVIN FORUM* knows and deplores the prevailingly Arminian position of American Fundamentalism in general and of the leadership of the Youth for Christ Movement. As for the remarkable tribute which Dr. Shuler, despite his own Methodist-Arminian predilections, paid to the influence of "Calvinism" in American Fundamentalism today, perhaps he is willing to

make his own explanation. We shall be glad to receive it and give it the prominence it may deserve.

☆ One of the lamentable weaknesses of our day is lack of clarity in thinking on religious subjects. There is a strange idea abroad that precision of thinking, accuracy of terminology are all-important in the realm of technology, of science, of medicine, of law, but that in the realm of religion and theology the fuzzier the thinking the more acceptable it is. Emotionalism makes for fuzzy thinking, and many people believe that the essence of religion is an emotional state. This lack of clarity of thought is quite general in the American religious atmosphere in which we as Calvinists move. It is stimulated by a certain amount of religious pragmatism, which holds that truth is not a matter of correspondence with reality but of workability. If it gets "results," we need not be too concerned about the norms and standards of truth!

The emphasis on clear doctrinal thinking has ever marked the Reformed Churches that prized their spiritual heritage. The struggle against heresy in every form has made the membership of these churches keen in precision of formulation. Provided this is integrated in a living experience and linked to an active, wholesome mode of Christian life and conduct, this is all to the good. Modernism has greatly contributed to hazy and distorted thinking in religious matters. In addition to its indifference toward the great historic doctrines of the Christian Faith, much of modernist thinking is intentionally vague, ambiguous, and marked by equivocation, for the simple reason that most of its writers resort to the expedient of pouring a new content into old terms and are following the avowed tactics of not wishing to waken sleeping dogs. All this, together with other factors, makes for vagueness, lack of clear thinking, want of religious intelligence.

Returning service men of sound Calvinistic churches, the chaplains but also many of the "laymen," have repeatedly given expression to their surprise at the dearth, even among "religious" people, not only of correct, factual knowledge of Scripture, but also of clear thinking in matters religious. One begins to realize in the face of such conditions what a great spiritual boon they possess who enjoy doctrinal preaching, catechetical instruction, and the benefits of intelligent discussion on religious subjects in the home, the Bible class, and the church society.

C. B.

The Revised Standard Version of the New Testament — A Criticism

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“THE Most Important Publication of 1946!” These are the words which appear on the jacket of the Revised Standard Version of the New Testament. Well, the year 1946 has just begun. Whether the estimate which the publishers place on their book be correct, the future will tell. We are making no prediction at this time. One thing is true: at present this book is, without a doubt, the most widely discussed new publication. The publishers—as you have guessed—are Thomas Nelson and Sons, New York. The price is \$2.00. There is also a booklet entitled *An Introduction to the Revised Standard Version of the New Testament*. This booklet is being dispersed gratis. It is hoped that in addition to the present \$2.00 cloth-bound edition there will be a leather-bound edition by June of this year, and that the entire Bible—Old Testament as well as New—will be ready for publication in the year 1950.

The book which we are discussing is the work of a committee appointed in 1929 by The International Council of Religious Education. Among the nine members who worked on this new version are such men as Prof. E. J. Goodspeed of the University of Chicago, Prof. F. C. Grant of Union Theological Seminary, and Prof. J. Moffatt (also of Union) who died in 1944.

Commendable Features

This New Version has many commendable features. It appears in a most satisfactory format. The type is clear; the page just the right size; the paragraphing on the whole, logical. Archaic expressions, found even in the American Standard Version, have been removed. The English is idiomatic. The Granville Sharp rule with respect to the definite article has at last received recognition, so that II Peter 1:1 and Titus 2:13 now teach the deity of Christ. There is a wholesome recognition of the Semitic style-characteristics of the N. T. original, so that KAI is not always rendered AND; moreover, for the same reason, expressions like “man of lawlessness” are more consistently rendered “lawless person.” A more earnest attempt has been made to do justice to the tenses of finite verbs. Real im-

provements in translation occur in abundance on every page. It is not necessary to give examples. Get a copy and judge for yourself. Progress in the various phases of N. T. research during the past half century has been such that a new version was felt to be highly desirable.

As to Style and Word Order

In several important respects this new translation is not an improvement. There is, first of all, the failure to reproduce the general style of the original. The translators tell us that it was their purpose “that the Bible should be translated into language that is euphonious, readable . . . the language of twentieth-century English,” pp. 57, 68, of the Introduction. They inform us that it was at times necessary to persuade Paul and his New Testament colleagues “to descend from the stately heights of oriental imagery and walk in the crowded valleys of the practical Western world,” p. 68. They also found it “expedient to break up and simplify the involved sentences of such a writer as Paul . . .,” p. 28. One of the nine translators—we refer to Prof. E. J. Goodspeed—even informs us that one of the guiding principles in translation should be that the thought of the original writer be expressed in “English so natural and easy that the reader will forget he is reading a translation and be led on and on by the sheer ease of the English style.” (*Problems of New Testament Translation*, p. 2.)

We deem this procedure to be an error. We know a man by his style. Anyone who reads the first chapter of Paul's Epistle to the Ephesians either in the original or in the American Standard Version will be impressed by the animated style of the apostle. Paul's sentences are vibrant with life. They throb with emotion. The most profound and glorious thoughts are ever crowding one another. While one idea is touched upon, another, equally rich and penetrating, is already pressing forward for recognition. Hence, the sentences are long, as one can easily see by reading Ephesians 1:3-14 in the Greek or in the American Standard Version.

The new translation does away with all this. Six independent sentences take the place of one. Paul has been westernized and modernized. Dependent

clauses have been eliminated, and modifiers no longer modify anything. The real Paul is no more!

We are in entire agreement with a recent criticism of Goodspeed's just-quoted principle. Says M. Smith in *Journal of Biblical Literature*, Dec. 1945, p. 501: "But were the first readers of St. Paul 'led on by the sheer ease' of his Greek style?"

Of course, those lengthy sentences of Paul are difficult to comprehend. If one will take the trouble to consult the new Dutch version given in *Korte Verklaring der Heilige Schrift met Nieuwe Vertaling*, and turn to the same passage—Eph. 1:3-14—he will notice that here, too, Paul's one sentence seems to have been broken up into six sentences. At least, there are six capital letters; also six periods. A second look, however, will immediately reveal the vast difference between the two renderings. In the Dutch version the modifiers continue to modify; the dependent clauses found in the original are retained in the translation. In other words, the style is left intact. Paul remains Paul!

Another and closely related manifestation of this unfaithfulness to the original has to do with the word-order or sentence-structure of the original. We are not pleading for an awkward, word-for-word translation. However, when the original departs from the normal Greek word-order and assigns to a certain concept or phrase a place of prominence, that place of prominence, if at all possible, should also be reflected in the word-order of the translation. After all, it is not *man* but *God* who is speaking to us in his Word! It is the *Holy Spirit* who is saying certain things to the churches! Is it not clear that the abnormal word-order of the first clause of John 3:16 emphasizes the glory and intensity of God's love? Is it not apparent that the abnormal word-order of the second clause—a different type of abnormal word-order—stresses the uniqueness of the sacrifice? A true and faithful translation will reflect all this as far as it is able to do so. Weymouth is on the right track when he translates the first clause as follows:

"For so greatly did God love the world . . ." See also the Dutch version (both the old and the new) for the entire verse. And after all, is it not true that English, too, departs from the normal word-order again and again in order to emphasize a certain word or phrase? Read any Shakespearian play and convince yourself! There is nothing "awkward" or "ponderous" about such a style. The translators should have more earnestly endeavored to retain the flavor of the original!

Other Serious Weaknesses

Then, there are other points of criticism which we wish to mention.

The *Introduction* criticizes the versions of 1881 and 1901 for their tendency to use the definite arti-

cle wherever it is used in Greek, p. 54. To a certain extent we agree with this criticism. However, this omission of the article in the translation can easily be carried too far. After all, there is another side to the story. At times the article—also in the *Koine*—has the force of a demonstrative. Take Luke 18:8 as an example. Here the American Standard, in a note, informs the reader that the original has the definite article. The new version omits any reference to the article, and—as we see it—obscures the meaning of the question immeasurably. According to the new version, Christ wonders whether He will find faith—in any form—upon the earth, at His coming. A much better rendering would have been:

"Nevertheless, when the Son of man comes, will He find that faith on the earth?" Clearly, the reference is to the kind of faith of which Jesus has just spoken; see verses 1-8a.

Similarly, the new version fails to inform the reader that two different words for "love" are found in the story of Peter's restoration, John 21. The reason given for this omission will not satisfy many. (See the *Introduction*.) Words often have a general meaning so that they can be substituted for their synonyms. But apart from this general meaning, there is also the specific meaning which distinguishes them from their synonyms. The very fact that in the touching story of John 21 the Savior uses one word, whereas Simon twice answers the question by using another word for love, until finally the Lord condescends to Simon's word, would seem to indicate that it is the specific and not the general meaning that is emphasized here. At least, the new version should have played fair with the reader by telling him in a note that the original uses two different words. Now, that note, which occurs in the American Standard Version, is omitted in the Revised Standard. This, again, is a loss. A mere reference to the papyri cannot justify this procedure.

The new version also omits the note which in the American Standard Version is found in connection with Acts 9:7; cf. Acts 22:9. To be sure, there is a difficulty here. (See A. T. Robertson, *Word Pictures*, Vol. III, p. 117.) It is at least possible that Robertson's explanation is correct: The men who were with Paul "heard the sound, 9:7, but did not understand the words, 22:9." But we are not chiefly interested in this distinction. What we are definitely interested in is this: the original is not identical in both places: in the first, 9:7, AKOUO is used with the genitive; in the last, 22:9, it is used with the accusative. That fact, at least, should have been stated or else the note of the American Standard Version should have been retained. As the new version now has it, Luke in Acts 9:7 flatly contradicts Paul in 22:9.

The deity of Christ, expressed so beautifully in Romans 9:5, has been obscured by the new version. The translators have placed a period after the word

Christ. This is followed by a doxology: "God who is over all be blessed forever. Amen." The unwarranted character of this maneuver has been exposed so often that it is entirely unnecessary to repeat the arguments here.

We cannot understand why the exact flavor of Greek questions has not been preserved in this new version. Here was a chance for a real improvement on the older versions. Thus, Matt. 26:22 should have been rendered: "Surely, not I?" just as Dr. Grosheide renders it: "Ik toch niet?"

When the translators tell us (*Introduction*, p. 31) that it is not the Old Testament but rather the Apocrypha which constitute the background of the New Testament, and that there is reason to believe that Wisdom 9:1, 2 strongly influenced the *theology* (not merely the form of expression!) of John, they are revealing *their* particular brand of theology. What these men think about the doctrine of inspiration is also evident from their individual writings. See, e.g., F. C. Grant—one of the nine translators—*The Earliest Gospel*, p. 266. He tells us that Mark obscured the message by substituting a theological idea for the primary and central element in Jesus' own teaching. Men who are of that opinion will not hesitate to simplify Paul and to make him descend from his stately heights.

In Conclusion

Grateful for the many fine elements and numerous improvements which are to be found on every page of this new version, we, nevertheless, hope that a better one will be published some day. We do not hope that the Christian Reformed Church will ever officially recommend the Revised Standard Version for use in the churches. Let us keep the American Standard until an *all-around* better version appears. Meanwhile we hope that all ministers and students of theology will buy "the most important publication of 1946," and subject it to a fair and candid examination. Much can be learned from it.

In conclusion, as we see it, the work of translating the New Testament anew should be undertaken by men who have at least the following qualifications:

- (1) They should know their languages: Greek, Hebrew, Aramaic, Syriac, English.
- (2) They should be able to exercise sane judgment with respect to problems of textual criticism.
- (3) They should be firmly determined to produce a translation that will faithfully reflect the original.
- (4) They should believe in the infallibility of the Bible (i.e., the autographa).

The Problem of Teacher Training

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AS IN the days during and immediately following World War I, the schools of our nation are handicapped by a serious teacher shortage. For the past few years the number of teachers graduating from our teacher training institutions is less than half that during the years preceding the war. According to the 1946 teacher placement survey just released by the National Institutional Teacher Placement Association, this critical teacher shortage is likely to continue for at least two more years. The report indicates that for the elementary grades the situation will become still more acute in the next year or two than it is at present.

The inevitable effect of this state of affairs is a lowering of standards for teachers. Several thousand teachers are now teaching on emergency certificates. This has in turn resulted in a decrease of public respect for the teaching profession.

Causes of Present Teacher Shortage

There are several reasons for this shortage. Most of our younger men in the teaching profession vol-

unteered for or were drafted into military service. The same held true for those young men still in school who in normal times would prepare for a teaching career. Not only were the ranks of teachers depleted because of an exodus of young men. Many of the women engaged in teaching responded to the patriotic appeals of the Wacs, the Waves, the Spars, and the U. S. Cadet Nurse Corps. The glamour of direct participation in one of these organized branches of service also captivated a large number of girls still preparing for a career.

The numerous opportunities for securing tempting positions in the offices and factories engaged in the war effort resulted in a further drain on the teaching profession. The attractive salaries and wages awaiting those entering industry compared very favorably with the average salary schedule for teachers. This fact accompanied by the emotional appeal of "doing one's bit" in promoting the war effort lured many a girl away from teaching.

Historical Perspective Needed

While the teacher shortage is critical at present it must not be viewed too seriously. Teacher sup-

ply and demand fluctuate greatly from time to time. It is only a little more than a decade ago that there was an oversupply of teachers of sufficient magnitude to warrant detailed consideration of the problem in the National Survey of Teacher Education. The whole problem of teacher supply and demand must be studied in relation to the history of teacher education in this country. It is only in the perspective of such a historical survey that the problem can be viewed properly.

Training of Elementary Teachers

The training of teachers is a relatively young movement in this country; it is only approximately one hundred years old. In the early decades of the nineteenth century, professional training of teachers was all but non-existent. Short-term teacher institutes, reading circles, and short teacher training courses in academies provided whatever training for teachers was available at that time. The rise and rapid development of state public school systems greatly increased the demand for trained teachers. To meet this demand public normal schools were established, Massachusetts under the leadership of Horace Mann launching the first of these in 1839 at Lexington. Throughout the nineteenth century the standard of instruction in these normal schools was very low. In the early days of the movement students were admitted upon graduation from the eighth grade. A study of fifty-one normal schools made as late as 1905 reported that only 22 per cent of the normal schools included in the study required high school graduation for entrance. Small wonder that Nicholas Murray Butler characterized the normal schools as "academies or high schools with a slight infusion of pedagogic instruction." The course of study was in most instances very meagre, consisting of one or two years of training in (1) review of the "common school subjects," (2) teaching methods in these branches, (3) the art of school government, and (4) practice in teaching in a model school. Where the course of study was expanded, the expansion was in the field of pedagogical methods rather than in that of broad cultural general education. Such in brief is a characterization of the type of professional training given to the elementary teacher well into the twentieth century.

Training of Secondary School Teachers

Throughout the nineteenth century the preparation of teachers for the academies and high schools was confined largely to the colleges and universities. In contrast to the narrow pedagogic training given to elementary teachers in the normal schools, the preparation of secondary school teachers in the colleges and universities was almost entirely aca-

demic. It was assumed that thorough preparation in subject matter constituted the best possible preparation for teaching. In time, partly because of the adoption of the elective system by the colleges and universities, the departmental fields increased in number and tended to become highly specialized. General education and cultural training made way for premature specialization. The pressure for professional training for secondary school teachers became stronger. In the last two decades of the nineteenth century many of the colleges and universities had introduced chairs of pedagogy or didactics. In many schools this work was assigned to faculty members poorly equipped to teach these courses with the result that the work was of an inferior quality and aroused considerable opposition and criticism. President Eliot voiced this criticism in the following words: "The faculty [of Harvard] in common with most teachers in England and the United States, feel but slight interest or confidence in what is ordinarily called pedagogy." Notwithstanding such hostile attitudes, the trend toward greater professional training in colleges continued to make headway.

Twentieth Century Developments

Concurrent with the changes just described another important development took place, one which greatly influenced the training of teachers in both the normal schools and institutions of higher learning. This was the rapid growth and development of the high schools. Our country had launched upon the unique experiment of providing free public secondary education for all who desired it. In many states the compulsory education age was raised to sixteen or eighteen years. The resulting rapid increase in secondary school enrollment, together with the numerous modifications in the curriculum of the high schools, affected the teacher training programs in both the normal schools and the colleges and universities.

Since the latter could no longer train the horde of teachers needed for the high schools, the normal schools assumed part of the burden of training these teachers. Since World War I our normal schools have undergone great changes. Most of them now demand a high school diploma for admission and offer a four-year course leading to a bachelor's degree. Our normal schools have become teachers' colleges and colleges of education, training high school teachers for the multifarious branches taught in our secondary schools as well as elementary teachers. A few are even offering courses leading to a master's degree.

The tremendous growth of the high schools also forced the colleges and universities to make a decision. They could either continue to educate their students in terms of the traditional college curricu-

lum with no regard for professional training thereby surrendering the function of teacher training to other institutions or they could modify their curriculum so as to include the professional courses which the legislatures of most states had made a pre-requisite for a teaching certificate. Since almost half of their graduates entered upon teaching, the colleges have chosen, in many instances reluctantly, the latter alternative.

At this point attention should be called to at least two results of these developments. In the first place, in their efforts to supply a sufficient number of teachers for our rapidly expanding school system, teacher training institutions have sacrificed quality for quantity with the result that, on the average, the American teacher has not attained a high academic status. Secondly, the expansion of teacher training has led to unpleasant controversies and disagreements between normal schools and colleges. The liberal arts departments in the colleges have been critical of the normal schools, teachers' colleges, and schools of education and their graduates, while the latter accuse the former of living in an ivory tower and lacking a grasp of public education. The recent report of the Harvard Committee, *General Education In a Free Society*, touching upon this disagreement, comments as follows, "But the consequences have been grave, not only the misunderstanding already noted but loss of any continuing interchange whereby each group might inform and influence the other. This report is, in some sense, only an attempt to bridge, so far as possible at this date and by such means, this dividing canyon."

An Appraisal

This brief review of teacher training in our country reveals a complex if not confused situation. Experimentation and change have characterized our teacher training. No clearly conceived overall pattern of teacher education has as yet emerged. The normal schools and teacher colleges have stressed methodology and technique at the expense of academic training. Altogether too frequently this methodology and technique concerned itself with specific devices and approaches rather than with broad principles of method growing out of a fundamental philosophy of education. Colleges, on the other hand, have tended to be solicitous about specialized departmental subject-matter fields to the exclusion of professional training. Neither the teachers' colleges nor the liberal arts colleges have worked out an adequate broad basic program of general education as a basis for teacher training. Throughout one detects the absence of a fundamental unifying principle, the lack of an inclusive basic philosophy. The pragmatic sanctions of change, adjustment, and compromise characterize the present program.

In the light of these conclusions it is small wonder that teaching is not highly respected by the general public. Because it is not highly respected, it is the poorest paid of all the professions. Because it is so poorly paid, comparatively few of the better qualified students devote themselves to it. The words of the old English schoolmaster Mulcaster,

Our calling creeps low and hath pain for
companion,
Still thrust to the wall though still con-
fessed good,

are still applicable to the teaching profession today. As long as the present situation continues, rapid teacher turnover and the fluctuation of teacher supply and demand referred to earlier in this article will remain.

Situation in Our Christian Schools

Our free Christian school movement has not remained unaffected by this trend of affairs. Being part of the American educational scene the Christian schools have felt the impact of the forces and influences affecting the teaching profession generally. In our schools also, teacher turn-over has been too high. We too are faced with a current teacher shortage of serious dimensions, aggravated by the fact that the number of Christian schools has been rapidly increasing in recent years. Too many of our teachers lack adequate training. These facts are indicative of a serious problem demanding solution.

To solve this problem is not an easy task. However, the first step toward a solution is a realistic awareness of its existence and urgency. All of us—school boards, teachers, professors, ministers, and our school constituencies—should honestly face its seriousness and consider steps toward its solution.

Suggested Improvements

A few suggestions as to the immediate steps to be taken may be offered. Mindful of the Biblical injunction that "a laborer is worthy of his hire," we should devise ways and means to augment our school finances so that higher salaries can be paid to our teachers. While there is some improvement in this respect, we should not relax our efforts in this direction until the teaching salaries in our schools are at least on a par generally with those in the public schools. This, of course, implies that the standards for teacher training for our schools should not be a whit lower than those for the public schools.

Steps should be taken to insure better tenure for our teachers. If reports can be taken at face value, teachers occasionally have been dismissed in the past on rather flimsy grounds without an adequate hearing. The policy of annual appointments is not

conducive to permanency of tenure. Why should a teacher after he has proven himself capable and worthy not be given an indefinite appointment? While noble beginnings have been made toward the establishment of a teachers' pension and retirement fund, our efforts should be directed toward its strengthening and improvement.

Such measures should serve as an incentive to attract capable and gifted young people to the teaching profession and will go far to increase the respect of our constituency for the Christian teacher. However important they may be—and what follows should not be construed as minimizing their importance—our problem basically is a spiritual one involving a scale of values.

What is needed above all is not that young people be attracted toward teaching in our Christian schools because of material considerations but that they be challenged and inspired by the spiritual ideals and values for which our schools stand. Our leaders should constantly place before our young people the challenge of Christian service in our schools. We as supporters of the Christian school by setting an example of sacrifice in providing ample funds for the support of our schools can do much to encourage our leaders in holding up this challenge. Without such an example of heroic sacrifice on the part of not a few, but of all but a few of our constituency, the challenge will go largely unheeded.

The Government and Liberty of Conscience

John Weidenaar

Minister Fuller Ave. Chr. Ref. Church
Grand Rapids, Mich.

IN THE absolute sense only Jesus Christ while on earth possessed liberty of conscience. He alone could say, "Which of you convicteth me of sin?" (John 8:46a.) He alone prayed in perfection, "My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt." (Matthew 26:39b.) True liberty of conscience belongs only to him who is wholly free from sin and in perfect submission to the will of God both in worship and in service. Liberty of conscience is freedom within law.

Strictly speaking, only they possess liberty of conscience, and that only in principle, who have been justified by God because they have been freed from condemnation through Jesus Christ (Romans 8:33-35), and who have been sanctified by the Holy Spirit so that the conscience has been cleansed from dead works to serve the living God. (Hebrews 9:14.)

There is a sense in which everyone does possess liberty of conscience. It then refers to a man's prerogative to think his own thoughts or to hold an inner belief. No coercion can change this and no power can destroy it. Think of the martyrs who preserved their consciences inviolate while burning at the stake. Consider the champions of liberty and the devotees of science, who retained their inner beliefs though their voices were silenced and their lives forfeited.

* * *

What is meant in this article is liberty of conscience as an inherent right of the individual be-

cause of the fact that man was made in the image of God. The government does not confer it but must recognize and guarantee it by constitutional provision and legal enactment. Liberty of conscience means more, therefore, than a man's right to think his own thoughts or to hold an inner belief. Freedom of thought and belief is truncated unless it also include freedom of speech, of the press, of action, of assembly, and of organization. It involves all of these within the proper limits of law. This elaboration of the idea of liberty of conscience is in accord with the Scriptural teaching of the dual nature of man as possessing both body and soul so that the inner life seeks and demands outer expression. *Cultus internus* calls for *cultus externus*.

Because liberty involves law, it follows that liberty of conscience has limitations. The nature of these limits is determined first by the character of the sphere in which liberty of conscience is operative and next by the number and character of the other spheres in which it is also operative. In the Church, for example, a person's liberty of conscience is defined and delimited by the confession, church order, and liturgy which the Church adheres to and under the authority of which a person is providentially born and properly subjected to as a minor or voluntarily subscribes to as an adult. Liberty of conscience in the Church can therefore never justify doctrinal indifferentism. But we are now concerned with liberty of conscience as it should be acknowledged by the government.

In order to specify the duty of the civil government with respect to liberty of conscience, we must consider the nature of authority in general and the character of governmental authority in particular. The Triune God alone possesses absolute sovereignty by which we mean that every one is answerable to God and that God is answerable to no one but to Himself. Paul teaches in Romans 13:1 that there is no power but of God and the powers that be are ordained of God. It has pleased God, however, to mediate His authority through the agency of men ordained by Him and who exercise this authority under Him. Accordingly, we must stress the fact that governmental authority is first of all *derivative* in character since it is 'of God.'

Next, governmental authority may be called *sin-conditioned*. This does not imply that there was no governmental authority before sin came. To the contrary, governmental authority is original in the sense that it was given at creation by virtue of divine appointment. God ordained Adam to be the head of creation under God,—see Genesis 2 and Romans 5. It may be assumed that this authority conferred upon Adam would have functioned normally and organically had not sin come into the world. The acknowledged economic priority of God the Father in the Divine Trinity and the creation of man in the *imago Dei* renders reasonable and necessary the position that even apart from sin there would have been authority and government in the world of men upon earth. By so much more the need of authority and government is accentuated and pronounced because of the rebellious and divisive character of sin. The paternal and patriarchic authority wielded by Adam after sin came, even though it was augmented by the striving of God's Spirit with man, proved to be inadequate and served to demonstrate the rebellious and divisive and consequent mortal character of sin which culminated in the Deluge. After the Deluge, God instituted governmental authority and made it operative within the framework of man's depravity,—see Genesis 8:22, and note in particular the amazing parallel between the ordinances of Genesis 9 and those given at creation. The one great difference to be observed in the midst of the similarity is the fact that God's ordinances are now sin-conditioned.

Since divine authority is mediated not only through the government but also through other spheres such as Church, Society, Family, and Individual, it follows from this *distributive* mediation that civil authority is limited by the operation of authority within these other legitimate spheres. It also follows that a certain *priority* must be ceded to civil authority inasmuch as it is both temporally and logically prior and also wider in scope than all other authority spheres. According to Genesis 9, civil authority embraces all men while Church authority is only operative over those in the Church, Family authority over those in the family, *et cetera*.

Governmental authority is for the protection and preservation of this life (see Genesis 9 and the use of the term God and not Jehovah); is a terror to the evil and for praise to the good (Romans 13); is in order that we may lead a tranquil and quiet life (I Timothy 2); and for vengeance on evildoers and for praise to them that do well (I Peter 2). Hence, it follows that this authority is *external* in character. The fact that in Genesis 9 this sin-conditioned civil government was added to the previously existing inner constraint of the Spirit of God, clearly suggests that civil authority stresses outer conduct rather than inner attitude, and that it is concerned only with this temporal life, and interested in the preservation of law and order among men.

* * *

The separation of Church and State, insofar as it is an acknowledgment of the distributive character of the mediation of divine authority, contributed largely to the development of liberty of conscience. It must not be overlooked, however, that the break-up of the Roman Catholic Church at the Reformation, whereby the conception of the one visible Church was successfully challenged, also contributed mightily to the growth of liberty of conscience. Maintaining that the Church has the right and duty to hold to its confession, church order, and liturgy; it follows that in the one visible Church, the individual church member would be compelled to assent upon penalty of being excluded from the one Church of Christ in case of dissent. The conception of the one visible Church was therefore just as much to blame for lack of liberty of conscience as was the union of Church and State. Accordingly, we hold that denominationalism—or better, the pluriformity of the Church—is essential to liberty of conscience.

Civil government is exclusively charged with the preservation and protection of this temporal life. Since the civil government embraces within its scope Catholics, Protestants, Jews, and unbelievers generally, and is not charged with the preaching of the Gospel (which belongs to the sphere of the Church), the civil government must be *neutral officially* in the matter of religious convictions, neither propagating nor opposing the one view or the other. But because the operation of liberty of conscience might conceivably be employed in defense of practices inconsistent with good morality and might thus endanger the life of the State, it follows that the civil government must have some standard by which it can define good order and morality. This standard is furnished by 'natural law' as set forth in Romans 1:14-16. This 'natural law' of Romans 1 is more fully detailed in the decalogue. Bearing in mind the external character of governmental authority, we may speak of the external use of the decalogue as the norm for the government's conception of good order and morality. The original

and essential unity between 'natural law' and the decalogue is confirmed by the fact that we find in all civil governments in their *corpus* definite traces and clear indications of external agreement with the provisions of the decalogue. In a democracy especially, the civil government is more or less responsive to the will and sentiment of the people in its determination of what is proper and decent. It is therefore incumbent upon the Church in particular, and the other spheres of authority such as Society, Family, and Individual in general, to do all in their power and in agreement with their respective duties and limitations to 'let their light shine' not through legal enactment but through moral influence upon the tone and shading of public opinion.

* * *

In the light of the preceding we may outline the duty of the civil government as follows: Broadly speaking, in respect to the first table of the law, the civil government must recognize and acknowledge liberty of conscience. With reference to the second table of the law, the civil government must provide for good order, morality, and decency by an external interpretation and enforcement of the commandments of the second table. In greater detail we should specify as follows: Civil government must insure religious freedom. This is necessary because religion is profitable also for this life. In doing so, the government must not seek to determine which religion must be espoused by its citizenry; nor must it specify how God must be worshipped. This latter determination belongs to the sphere of the Church. The Church never coerces physically; its function is to proclaim the will of God and to persuade men. The name of God must not be profaned. Government is concerned with this because it is an institution of God. Moreover, the profanation of the name of God would render impossible or ineffective the highly necessary and important recourse to the use of the oath. The Lord's day or some one day in seven must be set aside and provision must be made whereby the people can rest in order that they may have opportunity to observe their religious duties. Government must recognize the authority of the Church (es), Society, Family, and Individual. When the Church (es) seek to interfere unlawfully by attempting to set up a State religion, it is the duty of the government to resist and, if need arise, by the use of the

sword. When parents neglect to educate their children, government must insist upon their duty to do so and enforce this duty. This may require taking certain neglected children under its tutelage for the time being; but the proper procedure is to refer the education to the parents as their obligation. When the employer or laborer fails to recognize his duty, the government may have to interfere to maintain the rights and duties of both. The government serves as an arbiter, as a court of appeal, but never as a substitute for either. The government must maintain the honorable character of marriage and must be guided by the moral consciousness of the governed. Private property must be maintained. Freedom of speech and the press must be provided but not to the extent of allowing false witness and slander to prevail. Capital punishment must be enforced. Apart from any recourse to statistics, it is reasonable to believe that since God ordained it for the maintenance of justice and for the preservation of human society, it serves this purpose admirably. As a corollary to the preceding, it follows that governments may be called to engage in war. Nations as well as individuals may menace the life of mankind. The government has the right and duty to collect taxes.

In agreement with article 36 of the Belgic Confession of Faith adopted by the Reformed Churches at the Synod of Dort held in 1618-19, we believe that a creedal statement should specify three things: first, the *origin* of the government; next, the *office* of the governors; and third, the *obedience* of the governed. In the light of what we have adduced, we hold that the *office* of the governors can be stated as follows:

The office of the Civil Rulers is: First, to have regard unto and watch for the welfare of the Civil State. Second, to recognize and protect the sovereignty of the Church(es) in the worship of God, of Society in the right to labor and assemble, of the Parents in the care and nurture of their children, wards, and dependents; and of the Individual in his freedom of conscience, person, and possessions. Third, to serve by way of exception as an emergency arbiter but never as a substitute when these are in open conflict with each other, and when any one of them jeopardizes the external morality, good order, and safety of the citizenry.



We Assume Too Much

Marinus Goote
Recent Army Chaplain

TWO years overseas duty as a chaplain included assignments to units in India, Burma, and China. Such a short stay in the Orient hardly qualifies one to write authoritatively on foreign affairs! Visiting the East thus, however, does instill a deeper appreciation of the various vexing problems ever present. The Western Christian makes ready comparisons with his religion as he witnesses the religious exercises and observes the indigenous religion in action in the lives of the people. The Hindus, Mohammedans, and Buddhists live out their respective convictions. Observations lead to reflections and conclusions. Among other musings we wonder how Christian we as a nation really are. Do we assume too much?

Both India and China present a variety of contrasts. There is extreme poverty among so many and abundance for so few. Thousands of the inhabitants merely exist as they frantically hurry about their daily tasks while others seem to move about in luxury and complete indifference. Here is unsurpassed beauty in nature and as it comes to expression in some of the temples for worship. However, here is also that sordid and mean ugliness in many areas of human habitation.

Although the average individual seems little concerned with his religion, except at stated times, which is also characteristically American, it is true that the outlook upon life and living itself in the Orient are religiously conditioned. Our men were definitely impressed by their attitude of indifference toward the wellbeing of an individual soul. After all, death is regarded as merely the termination of a rather intolerable existence—a fortuitous release. Man is only a drop in the ocean of existence, we are told. And so with easy American frankness the peoples of these lands are classified as heathen. The average American soldier unquestioningly assumes that he by contrast is Christian.

I am not primarily interested just now whether that classification is true or false. Moreover, it was decidedly heartening to come into contact with consecrated Christians in India and China. We were reminded of Paul's statement in Ephesians: Now therefore, ye are no more strangers and foreigners but fellow citizens with the saints, and of the household of God.

I am, however, deeply concerned with the assumption of the average American soldier. He assumes too much when he calls himself a Christian. The religion of too many men, as it comes to expression in action, demands examination. Many as-

sume they are "Christian" simply because they are not "heathen." We too reflect our beliefs by our actions. And an examination of the sum-total quality of our actions, apart from our specific task in the armed forces, leaves us as Americans hardly in a position where we can call ourselves Christian. At least the content of the name has certainly been diluted.

When the "religious preference" of the men in the service indicated a high percentage of Catholic and Protestant Christians, while sincere religious devotion presented another less colored picture, there was something wrong.

When according to the records the larger percentage of the personnel of a given unit were Protestants, while at the same time in belief and practice a much smaller number were Protestants indeed, then something was radically wrong.

When the much publicized "foxhole" religion seemed to be indicative of a needed revival in things spiritual, while subsequent inconsistency in Christian practice presents another story, then it becomes imperative to reexamine the character of our Christianity. Are we essentially Christian or non-Christian in our national life? Our non-Christian morality must mean something.

The tragic situation comes home when we realize that the attitudes and actions of the average soldier in the service reflect the attitudes and actions of those at home. Attitudes toward life, home, sex, and religion are basically the same within the service as without. Everywhere the standard for action has become, "Get what you can but don't get caught." There are evidences of this in every sphere of human endeavor. There is no objective norm or standard. God's law is not taken into consideration. The approach is pragmatism in the raw. It is less than the criterion for action among the heathen since it is more brutal. This ego-expedient approach has no room for God or gods since it is so essentially selfish. It surely is not Christian. And yet how many live by it!

Men have turned away from God and enthroned man. The creature has displaced the Creator. Again history has written in large letters for all to see that the "intrinsically good" man, needing only education, was not as good as some so optimistically assumed. We were told that there is no need for rebirth. No place for a Divine Savior. And yet on every hand the "brute" in man came to fuller expression. In politics, in business, and in social relationships a non-Christian morality predominates

while we continue to call ourselves Christian. No wonder so many of the service men assumed they were Christian simply because they were not as the heathen.

Today we Americans are in the tragic position of appearing Christian while in reality being on the whole non-Christian. We play a fine role in this tragedy. Our actions speak more loudly than our words. It is high time for decision. We have too long "forgotten the name of our God or unto an idol our hands spread abroad." In God's providence this sin has again been uncovered at the cost of much suffering and pain.

There are two courses open. On the one hand there is the way of return to the living God by repentance. In that way we will be able to bear honorably the name Christian, for thus only is the Man of Galilee truly acknowledged as the Lord Jesus Christ.

In the present postwar period our God-centered "world and life view" has an unlimited sphere for witnessing. The leaven of the true Reformation spirit must permeate the loaf of our American life. Thank God for those who have a program of action which honors Him and recognizes His Sovereignty in all of life. What an opportunity this land presents to consecrated believers! What an opportunity for Calvinism! How united will Evangelical action become?

If there is no return there will only be a continuation along the road of brutal self-expression. Merely recognizing the brutality of sin does not constitute a return. In almost every sphere of human activity we see more than enough of the selfish expression of the criterion "get what you can get." Too long we have assumed too much.

We as a people perish because of lack of knowledge of Him.

As To Being Religious

FROM the beginning of time, man has been found in all the various gradations between barbarity and highly-developed civilization.

But one thing has remained unchanged. He has continued to be a desperately earnestly, exclusively religious creature. Should we say that this is his one redeeming feature? Many a preacher mouths a vast deal of nonsense about God's faith in man's religious instincts. Brochures are written and speeches are made about Religious Power, Religious Education, Religious Surveys, Religious News and many more of the same ilk, all on the assumption that hope is to be found in the religious instinct of man.

The opposite is true. Man's religious instinct is the greatest snare in his life. Following that powerful instinct he gives his heart's loyalty to any one

of a million things. Ask a man for an honest answer to the question, "What would you want to keep if you had to lose everything else?" or "What will you be leaning on the day that Death comes tapping at your door?" and his answer, if it were honest might be, "Myself," "My position in the community," "My Family," "My consistently moral life," or perhaps nothing more than a vague, "Oh, I don't know, I guess everything will come out all right"—however vague and unsatisfactory, that answer is that man's religion. Every man has some kind of answer to those and kindred questions. And there is no time in history when more eager and yearning, but withal confused answers were given to such questions as is the case today. Man has always been religious, especially in times of stress. And today, with virtually everything in a state of unrest, with the dread of unheard-of scientific powers gleaming on every horizon, man is more religious than ever.

How does the Bible react to all that religiosity? We see the impact of Bible Truth upon that phenomenon in the year 53 A.D. in the city that claimed, with all show of rightness, the title of "Queen of the Glory that was Greece." Paul of Tarsus was a lover of truth and he might have found occasion to stop often to ponder the sage proverbs etched upon the marble facades of temples and schools. He loved beauty and his fingers may have run lovingly along the graceful contours of famous sculptures, or in the geometric precision of a fluted pillar. He was an admirer of athletics and he may have stood in admiration as a marathon runner practiced in the arena.

But none of these things caught his most avid attention. He stood, one day, lost in reverie, before a single altar bearing an inscription that at one stroke thrust the foundation from under the vaunted Hellenic civilization, "To the unknown god."

If Paul were as convinced as some moderns of the idea that faith is the essence of religion, he would have found no fault with Athens. There was faith enough to have overflowed into despair. If he had thought that religion were man's redeeming feature, he'd have been well-satisfied with Athens. There was religion enough and to spare. If he assumed that education could solve the world's problems, what more could he wish? The schools crowded upon one another in Athens. If he had stood with most moderns in the belief that faith in God is sufficient for salvation, he would have seen in that altar a very hopeful symptom. It was an indication that the gropings of Plato and others toward the belief that there must be one Supreme Being, were bearing fruit.

There is only one reason why Paul could reasonably have made the attempt to arise on Mars Hill and expose the empty vanity of man's blind groping religions. It was because he believed that faith is vain unless it be faith in the One Only True Ob-

ject of faith—education is nonsense unless it brings knowledge of the True God—religion is a thing of Satanic force unless it be rooted in the crucified and risen Savior sent from Heaven—faith in God means nothing unless it be surrendered faith in the God revealed in Jesus of Nazareth. Those who talk today about faith in God and ignore Jesus might as

well be Mohammedans. God apart from Jesus Christ is a Being as non-existent as Allah or Bhakti.

We are not saved from sin by accepting the Christian Religion—let all religious scholastics take heed!—we are redeemed by personal surrender of life and will to Jesus of Nazareth, the Son of God!

—ALA BANDON

From Our Correspondents

THE REFORMED CHURCHES IN THE NETHERLANDS

Dordrecht, Holland,
February 22, 1946.

Dear Dr. Bouma:

IN the midst of all the commotion connected with moving I sit down to write this letter. As you know, I am leaving Dordrecht for Groningen. I felt I should accept this call, not because of any desire to leave Dordt, but because the work at Groningen appears to be even more urgent and necessary. I believe Groningen is the largest of all the Reformed Churches in the Netherlands and in this place the controversy connected with the Schilder issue was so violent, that this church was simply split in two. Together with Kampen and Enschede, Groningen is outstanding in the Schilder schism.

From the nature of the case, it is hence all-important that there be a full quota of ministers in this large church. That is the sole reason for my change. Please do not think that I relish living in the midst of controversy. As far as that is concerned, I am envious of you people with your peaceful church life in America! By all means be on your guard lest you develop a similar situation. It is simply terrible.

We are doing all in our power to stop the schism and, if possible, even to heal the breach. With this in view a special synod was called to meet in January and February of this year, which would take up all matters of complaint and appeal. As I informed you in an earlier letter, also I was delegated by our Provincial Synod to this General Synod. This Synod is now in session. Let me give you some details.

The General Synod

The man who was elected President (Moderator) is an elderly minister, the Rev. Duursema, known as belonging to the doctrinal A-group, the president of the Board of Trustees of the Theological School at Kampen. Four committees were appointed. One for all appeals bearing upon doctrinal matters. Another for cases of appeal bearing upon constitutional matters. To a third all documents bearing upon the restoration of unity are entrusted. And a fourth for miscellaneous matters. I was assigned to the third committee and was made its clerk (reporter). This means that one must shoulder the lion's share of the work.

Our Committee has made far-reaching proposals to the Synod. First of all, in the light of some 55 communications we came to the conclusion that a conference must be held with the so-called liberated churches. And likewise, that such a conference should be held with the Christian Reformed Church, which, as you know, is the group which refused to join the union between the Secession Church of 1834 with the "Doleantie" movement of 1886, which union was effected in 1892.

Perhaps you ask, why have a conference with both of these groups at the same time? Because the issues raised by both groups concerns the covenant of grace. The basis for this colloquy will be the Word of God and our commonly recognized doctrinal standards known as the Three Forms of Unity. It is

our sincere hope that, seeing our Synod explicitly requests this conference, these two other bodies will not refuse this extended hand.

Proposed Revision

I must add that a rather radical decision was made at the suggestion of both our Committee (No. 3) and of Committee No. 1, to the effect that the much disputed formula of 1905 will be exchanged for another. It constantly appears that certain terms used in this 1905 formula are a source of misunderstanding. If such misunderstandings can be removed by a totally new formulation, is it not our duty to do so? Drafting a new formulation is, of course, not to be construed as relinquishing any of the truths professed on an earlier occasion. On the contrary, it is the desire of Synod to give an even clearer expression to such truths. Synod was not at once ready to pass such a resolution. It took much discussion. But the decision has been reached.

This new formulation is now being drafted. We trust that for many burdened hearts still in the church it will serve to show them clearly that there is no occasion to leave, and that they will be ready and eager to resume the work of building up the Church. It will serve to relieve the tension. Moreover, we expect that many of those who have left the Church will return once they read this new formulation. In my next letter I hope to give you this new formulation, which has not yet been completed and adopted. I can say, however, that it will express the same idea as that adopted in 1905, but with greater emphasis upon the human responsibility of every covenant member—a matter not at issue in 1905. Also the matter of the relation between election and covenant will come to expression.

The Present Situation

Prayerfully we are in hopes that this may lead to blessed results. We regret, of course, that Dr. Schilder without so much as awaiting the outcome of this Synod, proceeded to found a new Theological School, as if return is completely excluded. But I can give all my correspondents who mentioned this matter the assurance that the Reformed Churches are doing all that is possible and legitimate to attain reconciliation and unity without sacrifice of the truth. I am pleased to note that many of you in America take a lively interest in what happens in our churches. If it should please the Lord to give us unity with the "liberated" and with the Christian Reformed Church, we could then also proceed to make contact with others loyal to the Reformed Faith for instance in the old national church, de Nederlandsche Hervormde Kerk.

There are many other difficult matters before Synod, as our missions in the (Dutch) East Indies; the spiritual care of imprisoned Quislings or Dutch Nazi sympathizers. The spiritual care of the army also calls for new measures. I can say that, despite difficult problems, a fine spirit of fraternal unity prevails. We feel that many prayers ascend in our behalf, and would bespeak also your prayerful intercession for our churches. It is a regrettable situation when those who profess the name of Christ are divided and waste their energies in controversy.

Our ravaged land, which also in a moral and spiritual sense has suffered so deeply, challenges us to be strong and united as Calvinists.

The same Calvinism which formerly was the cradle of our national freedom, the pit and marrow of our former national glory, also now offers the only hope for the future of our greatly afflicted nation. May you in the United States never become blind to the immeasurable value of Calvinism. The great nation to which you belong will lose its vitality unless you champion the call of Calvinism, i.e., the full and precious message of God for the whole of human life!

I bid you good-bye. This is my last letter from the city of Dort, the city so famous in our church history. Sincere greetings.

Yours as ever,

PIETER PRINS.

P. S. My new address will be: Mesdagplein 2, Groningen.

FROM EGYPT AND PALESTINE

113 Sharia El-Kasr El-Aini,
The American University at Cairo,
Cairo, Egypt,

February 28, 1946.

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

Dear Editor:

SINCE this is my first attempt as the Cairo correspondent for THE CALVIN FORUM, let me say simply and quickly that it is a pleasure to share with its readers such information and insights concerning religious and political events in the Near East as may be helpful and interesting. At a time like this Cairo, as the citadel of Moslem strength and as the chief center of the strongest state in the new Arab League, is undoubtedly the pulse of the entire Near East.

Visiting Missionaries

Many missionaries and several mission board officials have been passing through Cairo during the last few weeks on their way to and from various countries in this part of the world. The Gripsholm, which docked at Alexandria on January 27, carried missionary personnel and their families to the number of almost eighty. Since transportation difficulties continue in this area, many were stranded in Cairo for several weeks before discovering a way of reaching their posts. Some were headed as far south as Rhodesia, and others were attempting to secure facilities for travel west to Nigeria and the Gold Coast. It was interesting to note that about one-third of this group belonged to the so-called "faith-mission" groups. Among mission officials who passed through Cairo was Dr. Glora Wysmer, secretary of the committee on work among Moslems of the Foreign Missions' Conference of North America. Miss Wysmer had returned from a study trip of Moslem missions in the Near East. Dr. Leroy Dodds, secretary for India of the Foreign Board of Missions, Presbyterian, U.S.A., spent several days in Cairo en route from India. Although missionaries are beginning to return to this part of the world and new recruits are arriving on the field, there continues a pressing need for new personnel in almost every station in Moslem countries. This is especially true in Iran and Iraq.

On February 3 Dr. E. Stanley Jones, who found it necessary to stop over for a few days in Cairo on his way to India, preached a sermon at the evening service at the American church. His sermon constituted a fervent plea for a world government based on the federal pattern of the United States. He drew his analogies and exposition for the most part from American history. He spoke to a capacity audience which contained many Egyptians.

Political Disorder

Recent events in Cairo have again demonstrated the possibility of sudden crisis and change in Egyptian politics. On the

Sunday preceding the King's birthday rioting students from Cairo's Fuad El Awal University attempted to enter the city's main district in order to stage demonstrations to compel the government to take stronger action in the negotiation for treaty revision with the British government. There was also, no doubt, a considerable effort on the part of the opposition parties to create trouble for the government in power. The police were in readiness to quell any such student action, and when a large group endeavored to cross one of the Nile's large bridges, the armed guards beat back the students with clubs. In the fracas a few students in their haste to escape jumped over the bridge into the river. One student was killed, and a small group, taking their dead comrade with them, locked themselves in the medical building on the university grounds from where they were ultimately dislodged by the police. The Nokrsky cabinet was compelled to resign, supposedly because of its strong-armed methods with the students, but perhaps more likely because the premier had failed to consult with his colleagues of the cabinet in handling the situation. When they failed to support him, he was forced to resign. The new premier, Ismail Sidky Pasha, is expected to pursue a more vigorous policy. For a few days during this difficulty Cairo newspapers were forbidden to publish information concerning student riots. From the balcony of our room we could view several large groups of students marching down the street below and shouting, "down with the premier", "away with England", "we want the Sudan". On February 21 a general strike was planned for what was strangely designated as "Evacuation Day" on which the public, led by student groups, expected to demonstrate their demands for English withdrawal from Egypt and the Suez. About twelve-thirty a huge crowd began to form in the madan near the American University. The entire group began to surge in the general area of some English barracks located directly across from the university when several British lorries appeared from the opposite direction. Rumor has it that the soldiers in the lorries had already been stoned farther back so that upon seeing the crowd, they became excited, and not being willing to risk the fury of the crowd, they drove directly into it. Many were injured, and several were killed. This so angered the crowd that they set fire to the wooden fence around the barracks and attacked several other lorries that innocently drove toward the barracks from other directions. The British fired several rounds into the air and a few into the crowds whereupon Egyptian police and soldiers belatedly appeared. During this time the British cathedral nearby was entered and given over to mob action as were also several other places where British soldiers were known to frequent. Although several foreign schools were attacked, the American University was untouched. Since much of the mob violence took place directly in front of its gates (across from the British barracks), several faculty members and their wives viewed the entire assault from the roof. Further, because of the proximity of the university to the scene of action, there were rumors throughout the city that it too had suffered during the violence. When interpreting these occurrences of violence and mob action in Egypt, it must be remembered that they are partly the result of a sensitive nationalism which is imbuing even the masses who are probably ignorant of the larger significance of national and international events and partly the result of national party politics in which groups maneuver by creating trouble. A few piasters or a pound well placed is often sufficient to create a mob with the desired leadership. Once started, violence is taken up by street ruffians and some of Cairo's many homeless waifs who attack anything indiscriminately.

The Jews in Palestine

Travelers from Palestine report a continuously tense situation in that country. Some of these affirm that the majority of European Jews who have settled there are most unhappy. It is also said that the few Christian Jews among them are being persecuted by their more orthodox neighbors. However, the Jewish problem in Palestine is not at all religious. It is Jewish agitation for a Jewish state—political Zionism—that

causes troubles. Actually there are a considerable number of Jewish communities in Palestine which do not even have a synagogue. It hardly needs to be emphasized that to the Moslem world Palestine has become a symbol of the way in which Western nations are going to deal with the countries in the Near East.

Educational News

Sheikh Mustafa Abdel Razek, newly appointed Rector of Al Azhar University, largest and oldest center of Moslem learning in the world, is said to be a pronounced liberal in religious outlook. This is the first time that such leadership has taken hold in this citadel of conservative Islam. Since he owes his position to royal appointment and parliamentary consent, it goes without saying that he may not last. His appointment is significant in estimating the future possibilities for Islam, since it indicates the direction of the king's wishes, parliamentary acceptance, and at least the tolerance of the sheiks of the Al Azhar. It must be remembered that his example is more potent than his authority.

Within the next few months the American University plans to hold a series of four lectures under the general topic of "Peace and the World's Religions". A leading representative of each of the four outstanding religious groups—Islam, Roman Catholicism, Judaism, and Protestant Christianity—will present a lecture in which practical considerations and contributions by each religious community to world peace will be discussed and explored. It is considered that the problem of world peace is so acute that every human agency ought to be mobilized for it. The immediate aim is to stimulate a consciousness of the practical responsibility that each member of a religious faith bears toward the improvement of conditions making for peace. Dr. John S. Badeau, president of the American University, will speak for Protestant Christianity. Sheikh Mustafa Abdel Razek, rector of Al Azhar University, will represent the Moslem community. Naum Effendi, chief rabbi of the Jewish community, will voice the contributions that should be made by Jewish orthodox fellowships. And Father de Bonneville, Jesuit Father Superior of the College de Sainte Famille, will set forth Catholic aims for world peace.

Your correspondent sends cordial greetings from Cairo.

Sincerely yours,
EGBERT LUBBERS.

BOSTON LETTER

Boston, Massachusetts,
February 18, 1946.

Dear Dr. Bouma and FORUM Readers:

I HAVE been thinking a good deal about a statement made recently from one of the leading Presbyterian pulpits here in New England. The minister called attention to the fact that in the main not much religion is taught in the Christian home and none in the public school, hence the "only alternative" to the spiritual neglect of our children is to teach them in the church on Sunday. I do not doubt but that most of the congregation thought the same way about it. Such a conclusion has come to be taken for granted in most American churches.

If this is indeed the "only alternative", then American Christianity is in a sorry plight, for the Sunday Schools are much more poorly attended than they were ten years ago, and comparatively few of either the younger or older generation attend church regularly. Young people's societies quite generally tend to be forum discussions representing personal opinion rather than teaching programs designed to inculcate the revealed truth of the Word. And too many churches are lacking in sound doctrine, as we well know. The so-called "only alternative" is therefore inadequate. If we adopt it as the only solution we are still on a sinking boat, albeit the boat does not sink quite so fast as it otherwise would.

For some years now I have been a member of the Committee on Christian Education of the General Assembly of the Ortho-

dox Presbyterian Church. Our Committee takes a different attitude. It is interested in teaching our youth in the Church on Sunday and has given time and money to develop a program of instruction for the Sabbath schools of the denomination. But its vision is not limited to this work. Just because Christian homes have largely given up instruction in religion does not necessarily mean that this state of things must continue, and we are doing what we can to recapture this lost function for the homes of God's people. It will be a long, hard battle if we are in even a small measure successful, but would we be any whit justified in canceling *this* alternative just because it is difficult of achievement?

Then there is the matter of our public schools and the fact that God and His Christ have no place in the instruction offered. Are we to dismiss the possibility of giving our boys and girls a formal education which will enable them to recognize the correct relationship between God and the created universe? Our Committee answers in the negative. We are determined to foster a Christian School program, even though many of our churches are small and the means of their people limited.

And what shall we say of the possibility of instruction by the pastor on days other than Sunday? We want to stress an adequate catechetical program in every church and to take every advantage of opportunities to teach children during the week, in the public schools or out of them, according as the state allows.

We have a long way to go. In fact, we have only begun, as it were. But we have the vision and a determination to follow it through to the glory of the Triune God. We cannot be satisfied to say that there is but the one alternative, that of providing Sabbath instruction in the church.

FORUM readers from Christian Reformed churches and other similar bodies are quite familiar with a total program which emphasizes the various alternatives I have suggested, and will perhaps wonder at stress being given them in a FORUM column. Is there any purpose in calling these things to the attention of those who already forward such a program? If we are unconcerned that the larger American denominations of Reformed heritage should come to the conclusion that there is but the "one alternative", then there is no purpose. But if we are deeply troubled at this state of affairs and with the help of God would do something about it, then there is every reason why it should be brought to our attention.

Can we be content to foster acceptable programs of Christian education in our own churches and be oblivious to the fact that other bodies of believers have lowered the flag, given up the struggle on three out of four of the battlefields, and fight a losing battle on the fourth? I think we have a responsibility. We can discharge that responsibility in two ways. First, we must demonstrate the fact that what to so many seems impossible *can* be done. Nor dare we rest satisfied unless it is done so well that it will be a challenge to others. This means, for instance, maintaining Christian Schools which will compare favorably in every way with public schools. Secondly, we must do everything possible to bring our solution to the attention of others and convince them of the absolute need for a similar program. It will take a campaign of major proportions to be effective, but under God we have no other choice.

Brethren, think on these things.

Sincerely in Christ,
BURTON L. GODDARD.

ECUMENICITY—1946

WILL dreams come true? Dr. H. Beets during a visit to the Netherlands in 1922 presented to the Dutch churches the ideal of an ecumenical synod. In 1924 Dr. H. H. Kuyper spoke in a similar vein to the Reformed Churches of South Africa. These churches in turn delegated one of its ministers to the Dutch Synod of 1927 as a good-will messenger of closer affiliation. In 1930 the South African Churches called on the Reformed Churches of the Netherlands

and the Christian Reformed Church of America to devise ways and means for the effectuation of an ecumenical synod. Depression as a ghostly spectre stalked its success. In 1937, however, when the ghost was driven away by increasing prosperity, Dr. G. Ch. Aalders addressed a communication to the churches involved to put forth efforts at this time to convene an ecumenical synod. In 1939 the Christian Reformed Church delegated the brethren the Rev. I. Van Dellen and Dr. H. Beets with authority to make final plans subject to synodical approval. The South African Churches likewise delegated Prof. S. du Toit and the Rev. Mr. Snyman. This time the lowering clouds of World War II drove the delegates to their returning steamers and nothing definite could be accomplished. When peace seemed to be in the offing the committee of the Christian Reformed Church informed the Synods of 1944 and 1945 of the work accomplished and the direction in which its committee was moving, and also asked the Synod of 1945 to approve of what had been done and to authorize it to continue along these lines. This approval and authorization was obtained. What the committee seeks this June is final adoption of the plans made.

Before divulging these plans it may be stated in passing that our leaders who already a few decades ago envisaged an ecumenical synod felt that what we call "church correspondence" was inadequate to the needs of the churches of today.

Proposed Ecumenical Synod

This is the dream we hope will come true. If plans do not miscarry because of travelling conditions and a new international tension, and if the Synod of the Christian Reformed Church gives final approval to the work done, then that Synod will convene an ecumenical synod in August, 1946. This synod will be held in Grand Rapids, Michigan, and will be comprised of the three churches thus far involved: The Reformed Churches of the Netherlands, The Reformed Church of South Africa, and the Christian Reformed Church of America. This synod then will be a foundational or preparatory synod. The agenda recommended and culled from past synodical approvals will cover doctrinal, ecclesiastical, testimonial, and "actional" questions. (No one ever saw the word "actional" in a dictionary, but it may express the idea of Reformed action in the modern world.) This synod will have to make its own investigations as to authority and relation to national synods.

The Reformed Churches of the Netherlands have delegated Dr. G. Ch. Aalders, Dr. G. C. Berkouwer, Dr. J. Hoek, and the brethren elders W. Hessels and J. Hartsinker. The South African Churches have delegated as *primi* delegates Dr. J. D. du Toit, Dr. J. S. De Klerk and elder Prof. Dr. H. G. Stoker. Our synod will be recommended to appoint ten delegates, viz., two theological professors, four ministers of the gospel, and four elders.

Just what can be accomplished? Nobody knows. No human being can make an infallible blueprint of the future. Scriptural principles of more effective unity must guide us and with God's beneficent providence we can look for corporate achievements. Let us mention some anticipations.

1. *Internal Growth.* We all feel the need of witnessing for Christ. We may not, however, swing to the opposite extreme and forget about our own growth. To say complacently that we have the truth, only we must propagate it, is a dangerous oversimplification. The truth we hold sacred must be stated and clarified for our own benefit in this chaotic world.

2. *Testimony.* At the same time we do welcome the increasing cry of *many*: tell others! We are debtors to the world. Each denomination owes it to the entire church to state the truth in Christ Jesus so that all Christians may know with all the saints the knowledge that surpasses all knowledge.

3. *Reformed Action.* We can not unite with modernistic organizations such as the World Council of Churches. Neither can we afford to cast our lot with fundamentalism. Personally we believe that there is a real danger in this direction. If we do we will become impotent as far as being a Reformed voice is concerned. The Reformed of the world must have joint action and become vocal on issues confronting Christendom.

4. *Missions.* One can see great possibilities for the work of Christian missions. Questions pertaining to the principles and methods of missions can be discussed. This will make for more effective work in the Church's golden hour and opportunity—modern missions.

5. *Fellowship.* If this synod is convened we shall become acquainted with our spiritual brethren face to face. Instead of names these men will become living personalities to us, fellow soldiers of the cross. The churches will be stirred anew with the blessed tie that binds our hearts in Christian love. In loving Reformed leaders we shall continue in loving Reformed theology. Of course, we then can dispense with "church correspondence".

Calvinistic Conference

The Calvinistic Action Committee is watching with great expectation the developments of an ecumenical synod. When Synod decides to convene such a synod the C. A. C. intends to arrange for a Calvinistic Conference in which no doubt the foreign delegates will play a prominent rôle.

The C. A. C. wishes it to be understood that this conference will be entirely independent of any ecumenical synod. It is only benefitting by the propitious circumstances that delegates can be had who otherwise would not be obtainable. Besides, it will give the proposed conference an international flavor, something very becoming of an international faith—Calvinism.

What will the program be? This I do not know. The committee, Dr. C. Bouma and Dr. H. Meeter, will inform the public later on.

Since we have become a Calvinistic Action Committee, a committee that will be engaged in the production and translation of Calvinistic literature, a conference of this type can be conducive in establishing "proper connections". It can, perhaps, lay a foundation for an international Calvinistic Action Committee. Besides addresses, a banquet, a session could be devoted to the question: How can we strengthen Calvinism throughout the world?

The beauty of a conference entirely independent of a synod is that all true Calvinists can co-operate in common purposes without the necessary ecclesiastical barriers to be observed in the convening of synods.

As a personal wish I sincerely hope that our reading public will remember this cause in their prayers. I am happy to believe there are many who share the conviction with the C. A. C. that the God-centered full-orbed Christian life is the only hope in this self-centered and consequently greedy world.

JACOB T. HOOGSTRA.



Book Reviews

HUMANISM AND CHRISTIANITY

THE FLOWER OF GRASS. By *Emile Cammaerts*. Harper & Brothers Publishers, New York and London. "Foreword" and 176 pages. \$2.00.

The Flower of Grass is a spiritual autobiography. Camille Cammaerts is a poet, essayist and historian who, since 1933, has occupied the Chair of Belgian Studies at the University of London. One must learn of his accomplishments, however, from outside sources, for only those of his circumstances get into the book which best illustrate the Grace of God abounding in his life. Wystan Auden, the "English" poet who some time ago was naturalized an American citizen, and who like Cammaerts has come by way of various forms of humanism to acknowledge the truth of revealed Christianity, rightly says in his interesting "Foreword" to the book that "it is not so much an autobiography as a paragraph in the biography of the Divine Grace."

If the faith which the author proclaims is that of Christianity as interpreted by and embodied in the Catholic Church, Protestant Christians will be little the less interested in it. Cammaerts' message is, not merely that humanism is not enough, but that humanism is the actual cause of modern man's predicament. And if humanism is what at bottom is wrong with the modern world, if what is wrong with modern man is that in the freedom which God gave him to choose, he sinned in choosing to place man and not God in the center of the world, then the fundamental conflict of our time is between Christianity and humanism and not, in this important matter, between Catholicism and Protestantism. Accordingly, it is arresting and very good to hear the Catholic Cammaerts say, after having tried to use and rest in the ideals and systems of secular modernity: "Christ is God and Man or He is nothing. The spiritual value of the Gospel depends on the Incarnation and the Resurrection, and both Incarnation and Resurrection are dependent on the doctrine of the Redemption, which itself implies the fall of man and original sin."

Cammaerts' book is not just another discussion of humanism and Christianity. It is important because his whole concern is to show as specifically and concretely as possible what it means to say that the substitution of the authority of man for the authority of God is the actual cause of the failure of civilization. The argument is persuasive and affecting because it is closely connected with the personal experience of the author. In its simple and quietly eloquent way the book enforces upon you the conviction that the sin of humanism has heaped up such an aggregate of individual and collective guilt that, short of remorse, repentance, and amendment, disastrous consequences must ensue.

In the development of his argument, the author is greatly concerned with the sentimental attachment to nature, with the worship of nature and of God in nature, which was so prominent a note in the romanticism of the eighteenth and nineteenth centuries. He had himself been steeped in the influence of Rousseau: his mother called this philosopher "the Master" and used the *Emile* as "a bedside book." The worship of nature may not seem a particularly active temptation in our time and country, but the fact is that Rousseauism, or for the matter of that, Wordsworthianism, was one thoroughgoing form which the belief in the goodness of nature and the natural man took at that time. Cammaerts' discriminating account of this "heresy" is historically illuminating, and compels one to re-examine one's own estimate or "use" of nature.

In his Chapter, "Truth, Beauty and Goodness," Cammaerts makes the point that this trio of abstract values was evolved by modern man, because it better suited the modern spirit, to supplant the four virtues of Aristotle, Wisdom, Justice, Temperance, and Fortitude, and the three theological virtues which Augustine quoted from St. Paul. However, "the idea that man should be truthful, care for beautiful things, and lead a good life rests on the conviction that these precepts depend on some supernatural authority." Truth, Beauty, and Goodness are values which progressively become more abstract, meaningless, and subject to individual interpretation as they become farther and farther removed from residues of Christian thought. To liberal writers they become in time a screen behind which to hide "their attachment to moral principles without incurring the suspicion of being religiously inclined."

In a challenging discussion of "Medievalism and Humanism" Cammaerts accurately summarizes the secular result of the humanistic experiment: "The prevailing idea was that the Kingdom of God occupied on the map of human knowledge and wisdom the same place as *terra incognita* on the map of the world, and that, as the space allowed for undiscovered lands became more and more restricted by fresh discoveries, this imaginary world would find its place among the relics of an ignorant past." That description is devastatingly true to fact, and it makes one attend to the author's description of the Medieval "experiment." He describes it well, and is not blind to its failures. But of these failures as compared with the failures of humanism, he emphasizes this truth: "... there is a radical difference between a sound doctrine which is either misinterpreted or exploited by man's sinfulness, and an unsound doctrine which leads to disaster through its very unsoundness."

So in successive chapters, further entitled "The Limits of Freedom," "Liberalism and Christianity," "The Impact of Pain," and "Under God," the author presses the point that nothing is enough without the love of God. The love of nature, the love of self, the love of family, of society, of freedom, of democracy, of security are not ends, though they are that on the assumptions of humanism. These are not the ends, the goal. They are only means to the end. The end is God.

It is in his review of modern wars that the author's thoroughgoing delineation is most telling. Fixing the responsibility for the conflict on one of the belligerents, punishing its leaders, and signing treaties (which have no spiritual authority because they are not really signed "in His Name") are the artificial and fruitless remedies which humanism can attempt. "Such a remedy, however, cannot cure the disease because those who use it refuse to recognize the fundamental cause: human sin." For that cause, Cammaerts gives this remedy:

"I shall be reproached for denouncing evil without providing an appropriate remedy. I answer that Christianity is the only remedy. I shall be told that the conversion of the world is scarcely practical politics. I shall nevertheless answer that this and this alone is the solution. Of its rightness I have no doubt whatever; of its practicability, to any large extent in the near future, I have very serious doubts. But unless we establish a distinction between what is practicable and what is true, we shall never be able to think straight . . . We are bound therefore, as Christians, to struggle on over-against overwhelming obstacles . . . to go on praying and striving in the midst of the agony, until the time comes when all this praying and striving brings down upon us the Grace of God."

HENRY ZYLSTRA.

A CRITIQUE OF MODERN EDUCATION

THE UNIVERSITY AND THE MODERN WORLD. By Arnold S. Nash. The Macmillan Company, New York. 312 pages. \$2.50.

THIS is, in my estimation, one of the most significant books written in the field of education for a long time. What it has to say in the field of university education applies to elementary and secondary education as well. It is an essay on the philosophy of education. The book is a "must" in the library of every one having the cause of Christian education at heart. Though it was written about two years ago, it is all the more valuable today because of the recent developments in the field of education.

The author is (or was) chaplain to the Student Christian Movement and Honorary Lecturer in the Department of Political Economy in the University of Toronto. He appears to be an adherent of the Barthian system of religious thinking. These facts may explain his interest in a God-centered education, and the spirit and method in which this book is written.

Mr. Nash introduces us to the problem by calling attention to the fact that the prevailing spirit among the university students is "to escape" and that the university professors are in general characterized by "purposelessness." "What is being questioned is whether any values of any kind are worth seeking rather than faith in a society which, like individuals within it, fails to practice what it preaches." (p. 8.) This is true because the world which colors the universities and which in turn is colored by the universities recognizes no moral values. Hence professors are appointed for no other reason than that they have degrees and can produce or reproduce, and the universities glory in no other quality than that of quantity production. The largest faculty, the greatest number of students, and the greatest number of courses constitute the criteria by which a school is judged. This is typically American.

There are in modern education two idols before whom education bows. The one is the final authority of science and the other is the absolute freedom of the individual. Both of these gods are viewed from the point of view of the "dogma" of liberalism. "According to liberalism man is fundamentally good and his inherent goodness is indicated in his increasing capacity, by using his intelligence, to solve all the problems that come his way. Such is the basis of the liberal belief in progress—the dogma that man, like the world itself, is slowly getting better . . ." (p. 30.) This basic humanism is back of the liberal education of today. This judgment cannot be successfully denied.

The spirit of modern education which Nash prefers to call "scientific individualism" is traced not back to the Renaissance but to the Protestant Reformation. Here the author calls attention to the relationship between modern educational development and the Protestant principles of the rejection of traditional authority, the discrediting of the human mind in the field of abstractions, and the dignity of human labor. Whether the argument is conclusive or not, the fact remains that it is not difficult at all to see the operation of these principles in the development of both science and individualism.

There are, however, at least three vulnerable contentions anent the rise of science, which account for the downfall of this "scientific individualism" in the field of education. The assumption that science is presuppositionless has been discredited. The assumption that science functions completely independent of philosophy fails to hold water. Finally, it can be no longer maintained that reason can serve as a neutral arbiter between contending opinions.

The Nazi ideology is regarded as a protest against the spirit of education as revealed in democracies. Nash is convinced that the Nazis were fundamentally right in their opposition to the current education in America and England, but that their cure or remedy was worse than the disease. The communistic plan of education suffers the same fate at the hand of the author. Here are his conclusions;

"You (the Nazi and the Communist) are both right, when you attack the chaos of *Weltanschauung*, but your alternative of a totalitarian straight-jacket for knowledge is infinitely worse.

"You are both right when you reject the liberal view that knowledge can be sought for its own sake but that need not and does not mean that therefore knowledge must be ceaselessly coördinated so as to buttress a particular regime whether it be that of Stalin or Hitler.

"You are both right in dismissing the liberal rationalists' claim that knowledge is without presuppositions but to identify the true presuppositions with the contents of a dictator's head is no better.

"Finally, you are both wrong, and profoundly wrong, when having seen through the liberal's pretensions you claim absolute truth and finality for your own."

Chapter six is devoted to the proposition that one should attempt to correlate the growth and formulation of knowledge with its social background. That is called "The sociology of knowledge." The author in this discussion shows clearly that human knowledge is "conditioned" and must be judged in the light of the "conditioning" factors. He is, of course, correct. So is his conclusion, to wit, that all human knowledge will then be revealed as limited and relative. And he is not unwilling to label such limitations as "sin." This conclusion leads to the suggestion found in the last chapter that the unifying thought must be discovered in the Judaic-Christian tradition which has a source beyond all civilizations because it outlasted them. The argument may be a bit precarious, but it leads the author to the recommendation of a Christian education. He calls upon the teachers in higher educational institutions to unify the educational efforts around a transcendent and absolute fact, to wit, God. This is not the work of theologians, we are told, but of the Christian scholars in the so-called secular subjects. In the days gone by Christians have divorced Christian thinking from every field of human interest, as if it were a thing unto itself, and developed the idea of business for business' sake, society for society's sake, art for art's sake, and so on, so that God was divorced from the field of human development and instead of becoming a unifying factor, became an embarrassment in their hands or rather in their minds.

This book should be read and reread by every Christian educator. It is a leader among the thought-provoking books in the field of education. I am entirely in agreement with the evaluation of Reinhold Niebuhr, to wit, "It is characterized by solid learning, diligent scholarship, and a wise comprehension of all the facets of the issue."

H. S.

FREUD: AN APPRECIATION

FREUD: MASTER AND FRIEND. By Hans Sachs. Cambridge, Mass. Harvard University Press, 1945. 195 pages.

THE author of this little book is one of Freud's early disciples remaining one of the inner circle until the very end—a period of some thirty years. Others might forsake the Master—Alfred Adler, upon whom Freud once purposed bestowing the prophetic mantle, but who broke with the master on his alleged over-emphasis on sex, substituting for it the so-called analytical psychology with its magnification of the inferiority and superiority complex; Carl Jung, considered by Freud himself after Adler the most promising of all the disciples, but who like Adler accused Freud of making too much of sex, deviating instead into the most amazing mythological speculations; Otto Rank, who after standing high in Freud's esteem wandered off into a land where all neurotic symptoms are traced back to the birth trauma; Stekel and others whose defection never so rankled as did that of the first three. But desert the master who would, Hans Sachs remained loyal year in year out. Not only was the man loyal, in this book he is

quite self-effacing as well. Surely, this is evident from the following passages:

"Calling this book my autobiography does not imply that I will steal into the limelight . . . I did not like the idea of joining the rank of those dwarfs who boast of their friendship with a giant—a friendship that often progresses in intimacy when the giant is dead. Then one day (it really happened in one day) I looked around and became aware that of those who formed his intimate circle of disciples and had enjoyed the opportunity to live for many years near enough to his place of residence for permanent personal contact, there were few survivors. I saw my responsibility and accepted it.

"Speaking in the first person I wish to appear rather as a faithful recorder than as an actor who played his part on the scene; I do not intend to go out of the way to tell about my own doings and opinions. This will be easy since the shadow cast by his personality is so much longer than my own, it covers it almost entirely and makes it invisible."

Finally, we have this quite remarkable confession, the making of which, we can well believe the author, cost him no little wounded self-love, namely:

"I have reason to think that Freud did not find in me some of those qualities he valued most highly. In the bond between us something was missing—that something that leads to spontaneous intimacy between characters of similar type and tone. I am not speaking here of the difference in our intellectual level, nor of the gulf that separates the genius from ordinary minds. I was aware of that all the time, but I took it for granted, as a necessary part of the relation between the master and the eternal disciple. But these special qualifications, which I did not possess, he found in others who were cast like me in the role of disciples: in Ferenczi and Abraham and certainly in Rank . . . He never spoke to me about these things . . . but I have little doubt of the place he assigned me."

On reading this book, though, one learns to admire some traits of Freud. One hardly learns to love him, but one definitely does acquire a certain affection for the author.

Of the books on Freud, the man, which I have read, this is by all odds, it seems to me, the finest. The author does not write objectively. He admits that for him this is impossible. But there is no fulsome adulation. The writer is honest and forthright. The surprising thing is that a man for whom our English language is a foreign tongue should write such an excellent English style. How he does it I do not know, but even the idioms are our own.

In a book of less than two hundred pages one doubts the author's judgment in devoting a whole chapter of more than a score of pages to the Vienna of Freud's day. True, Freud spent all but four or five years of a long life in the Austrian capital, but Sachs himself says:

"The allegation that Vienna has put her stamp of origin on Freud's work is a hollow pretense."

And again:

"Not that he ever felt close to Vienna or Vienna close to him."

But if this is true then why the chapter? However, whether required or not, taken by itself it is interesting enough.

The final chapter is moving. It describes the last meeting, known to be final by both, between master and disciple. It is sad. Doubly sad because it purely pagan. Doubly moving because all emotion is suppressed. There is only a certain fine, but for the reader at least, painfully frigid stoic reticence.

As one would expect from the Harvard University Press, paper, presswork, binding, all leave nothing to be desired.

J. BROENE.

CHRISTIAN CIVILIZATION

John Baillie: WHAT IS CHRISTIAN CIVILIZATION? Scribner's, New York, 1945. Pp. 59. Price \$1.00.

HERE is a sixty-page book, in three chapters, on the problem which Sir Ernest Barker called "perhaps the profoundest in history"—how Christians are to think of the relation of the spiritual community of believers to that larger, general human community within which it lives. If sixty pages seem to be too little to deal usefully with so large

a problem let the reader take note that these are unusually good pages.

Of the three chapters the first deals with "a survey of the historical relation of Christianity and civilization", the second, with "the Christian attitude towards contemporary civilization", and the third with "the future of the West".

Apostolic Christianity seems to have had a pretty sane view of its relation toward contemporary civilization; the Master's formula was quite faithfully followed, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's'. But soon came the 'fall of the Church', that era that is ending in our times, in which Christianity became an aspect of general society. At once a reactionary philosophy began to clamor for detachment of the Church from society: and so Anabaptism (the very name is ancient) was born, the central idea of which has ever been detachment. Tertullian said, in this vein, "I own no duty to forum, battle-field or senate-house: I stay awake for no official employment: I take possession of no platform: I take notice of no councils: I avoid the voting-booths: I wear out no magistrate's bench: I trouble no courts of justice: I perform no military service: I govern nobody: I have seceded from the populace".

During this Constantinian era voluntary adherence to Christianity made way for coerced conforming: *quicunque vult* was forgotten and *compelle intrare* became the keynote. No doubt mere society affected the Church more than the Church it.

In his second chapter Professor Baillie treats with due severity the Liberal construction whereby the Church and the society in which it exists are made one and the same thing. Diffused Christianity may easily be a liability, for in it men are inoculated willy-nilly with a mild form of Christianity so that they are made immune against the great infection. On the other hand, Baillie has little sympathy for theology of detachment, and he shows that this theology of detachment has invariably brought with it a Pharisaism that not only reeks but is socially sterile.

But if Liberalism and diffusion lead to evaporation, and if Anabaptistic Fundamentalism implies detachment and sterility, is there no other construction? Is there not yet another integration of Christianity and civilization? Here again some very sane ideas are set forth, the general thrust of which is that civilization can be Christian in the sense that in it Christian principles prevail to an extent, out of deference as it were to the Christians present in it, so that rulers for purely political reasons conform to outward Christian patterns. Such a "Christian civilization" is a great good for which we need pray and work.

Finally our writer turns to the future, to anticipate as it were what is coming concerning Christianity and civilization. Unless, of this Baillie feels sure, Christian ideas regain something of their former hold upon our national and public life, even though merely by way of concession to a sizable minority, we shall very soon fall victim to such paganism as has disgraced some erstwhile "Christian" countries.

With rare insight—and may our Liberals take note of it—Baillie declares that unless we recapture something of the belief that made Christianity strong in days gone by, it is quite unlikely that it will be strong enough to make civilization "Christian", even in the sense in which he intends it: for in order to support Christian morals you need Christian conviction as to reality.

The best thing about Baillie's book is that throughout it is confessed that although we must strive to influence society and detachment is always wrong, yet our total or final investment is such that even if society should slough off every "Christian" color and our aims for civilization suffer complete shipwreck, then our ultimate investment would be as sure as ever! For it is everlastingly true that we are *in* the world but not *of* the world.

Read this little book by the one-time professor of theology at Auburn and Union, now of the University of Edinburgh, a Presbyterian of stature.

Ann Arbor, Mich.

LEONARD VERDUIN.

WORSHIP AND LITURGY

THE WAY OF WORSHIP. By Scott Francis Brenner. Macmillan. Pp. 200. \$2.00.

THIS book should be studied by all those interested in the study of the liturgical aspects of divine worship. That should mean every Christian. The author is a member of the Liturgical Committee of the Evangelical and Reformed Church. He is intensely interested in liturgy and feels that ecumenical Christianity could find a rallying point in what he chooses to call "The Way of Worship."

Brenner quite correctly calls attention to the poverty of the liturgy in the Christian Churches. This has been due to the fact that the consciousness of the need of God and of consequently fellowshiping with Him has all but died away. Then, too, each church has begun a strong defensive operation in which it has begun to define, codify, defend and vindicate its own particular emphasis. Again, the tendency of many Churches to stress the letter of the Word and to forget its spirit has done much to kill the importance of the liturgy. In more recent times, there has been an increased tendency to acknowledge the authority of the State. Finally, there has been the substitution of humanism, modernism or liberalism for Christianity. All these factors have conspired to rob the Church of its distinctive birth-right. Joseph Parker has put it effectively in these words, "We have lost everything—prophecy, tongues, miracles, heroisms—we have lost them all! It is just like us—fools, we ought never to have been trusted with anything! What have we left now? Nothing. Miracles gone, prophecy gone, the devil gone, God—going."

The way of recovery that is recommended is the restoration of the liturgical form and manner of worship, the recovery of the absolute Word in Christ, and the reevaluation of the Sacraments as mediators of God's 'Presence-Purpose' and more especially the Eucharist as the norm of all common worship. It may be seriously questioned whether this program will prove to be a panacea for a disintegrating church. It takes insufficient account of sin which is the master disintegrator. However, the main thrust of the argumentation deserves to be honored. Lack of a liturgical sense has done much to destroy our services and to make of them just another meeting where we can sing and listen critically to a sermon, or rather an address.

The author begins his work with a thorough study of the forms of worship in the early church. He reveals that the Church has a stabilized worship consisting of two main parts. There was the Liturgy of the Catechumens. This was derived from the Synagogue and centered around the presentation of the Word of God. The second was the Liturgy of the Faithful. This was derived from the Upper Room and centered around the Sacraments. This book is essentially a plea for the restoration of these two parts to their proper places.

In the chapter dealing with the Liturgy of the Word, there is a theological-philosophical discussion of the meaning of truth. The author presents three kinds. The first is called the truth of science, which is in the main descriptive, relative, and partial, dealing with the external, tangible side of things. Then, there is also the aesthetic or philosophical truth which tries to catch a view of the whole of things. Finally, there is the truth of Revelation which presents the presence of God from the point of view of the purpose of things. It is therefore moral and religious in character. The churches are urged to concentrate on the third type of truth which can be done if they adhere to the apostolic declaration that they are determined to preach Christ and Him crucified. In studying this matter the author concludes that the three divisions of traditional preaching are unholy. We should have five points such as may be found in the apostolic preaching: prophecy, the life of Christ, the crucifixion, the resurrection, and the call to repentance.

The preaching of the Word, so it is averred, is also liturgical, and the churches should find a rallying point here. There is much in this chapter that the leaders of the Church might well heed, but it is just because the preachers find it impossible to preach without permitting the interpretations and implications

to have determinative values that the churches have split into warring groups.

In looking for the common denominators of the conception of the sacraments, Brenner finds at least three points of agreement in the Christian churches as a whole. They are: The Sacraments are of dominical origin. They have outward signs. They are bearers of an inward grace to all worthy receivers. All churches are practically agreed that definite mysteries are associated with the administration of the Sacraments. There is the mystery of Christ's presence, His relationship to the outward signs, and the mystery of the common fellowship that binds all worthy participants into a "communion of saints". Since these are the important items of agreement, the churches might be able to find an ecumenical unity with these as points of common interest.

These are rather fundamental discussions that have not entirely, I fear, escaped the breath of dialectical theology.

There is also an excellent practical discussion on the Externals of Worship. We are just now beginning to emerge out of a period in which the externals were neglected in the interest, it was thought, of the spiritual aspects of worship. It is high time, I think, that many of the Calvinistic Churches should begin to re-think the matter of proper externals in worship. There are altogether too many buildings that pose as places of worship that cannot but be an offense to those who believe in the beauty and majesty of God. There are too many ministers who have flaunted the finer sensibilities of those who feel that the representatives of God should be appropriately attired. There are too many authorities that have paid no attention to the fact that the interior of the church, its arrangement of furniture, and many appropriate accessories can be of far-reaching aid in promoting worship. God Himself gave minute directions for the building of a temple and the placing of its accessories. Jesus Himself in the Sacrament took recourse to material things to promote genuine spirituality.

This is a valuable contribution to our literature on liturgy. We trust that it has stimulated interest in the subject. If it has done that, why not go on and read Heimsath's *The Genius of Public Worship*?

H. S.

ON SECOND CORINTHIANS

THE COMFORT OF GOD. By Harold J. Ockenga. Revell. Pp. 287. \$2.50.

THIS volume contains a series of expository addresses, with which the author has, together with his congregation, worked through the Second Epistle of St. Paul to the Corinthians.

We are living in the close (I hope) of an age in which the art of expository preaching has been neglected and well-nigh forgotten. Preachers have been selecting texts at random in the hope of finding some materials that would enable them to preach on some timely topic. It was a wearisome method. They would select a text, work on it a while, and then reject it because of its difficulty or because it would not lend itself to the purpose that they had in mind. Yet there was always at their disposal a better method, which removes most of the difficulties of text selection, which gives the congregation a more systematic acquaintance with the Bible, and which makes for a unified treatment of the Bible in a series of sermons. There is a revival of this sort of preaching. Ockenga is among the leaders in this movement.

In many ways this book could be taken as a model for expository preaching. It reveals a careful and keen analysis of the text material, an enviable ability to make appropriate applications, a clarity and ease of expression, and a rich abundance of illustrative material wisely used.

I have selected several of these sermons at random and have read them with delight. Am I right when I sense in these sermons a lack of appreciation for the doctrine of predestination which means so much to the heart of every Calvinist? Here

is one of the many revealing declarations, "Predestination is not the answer, but punishment is. No eternal irrevocable decree of God doomed these perishing ones to hell and everlasting death." (page 109.) Must punishment and predestination necessarily exclude one another? Are they contradictory terms? This one bit of criticism that I have of this otherwise so admirable book is to be regretted all the more, because it constitutes the interpretation of the statements of St. Paul who was an outstanding predestinarian. H. S.

BOOKS IN BRIEF

GREAT INTERVIEWS OF JESUS. By Clarence E. Macartney. Abingdon-Cokesbury. Pp.190. \$1.50.

Fifteen sermons with the usual Macartney-an freshness of approach and style. In them the personal word and the personal touch of Jesus are presented with an appreciation that only the child of God can have. The reactions of Jesus in the Temptations are presented under the heading, Christ's Interview with a Murderer and a Liar. His Interview with Two Dead Men is a presentation of Christ's discussion on the Mount of Transfiguration. His Interview with the Tree-Climbing Politician is self-explanatory. These are just a few illustrations picked at random indicative of the kind of material presented. The volume is recommended to every one who delights in reading a sermon.

AND WE ARE WHOLE AGAIN. By Hazen G. Werner. Abingdon-Cokesbury. Pp. 195. \$1.50.

Dr. Werner is a Methodist preacher who has devoted his life to helping people to get out of trouble. Out of his rich experience he has gathered a great deal of material. This he has reflected upon and from it this book has been born. There is no sure and miraculous way to solve the problems of others. The practice of psychology in the ministry is nothing more than the application of sympathetic and sanctified common-sense. This volume is rich in suggestions. The author is qualified for this work because "he developed in Detroit a Personal Trouble Clinic, in collaboration with a psychiatrist and a family visitor and in coöperation with the Public Health Department, the Police Department, the Medical Center, and other public agencies." The reading of this book will not make a good personal counsellor, but will enable a person to see the kind of stuff that effective counsellors are made of. The Arminian emphasis is, as one could suspect, easily discernible.

THE LARGER EVANGELISM. By John R. Mott. Abingdon-Cokesbury. Pp. 103. \$1.00.

This book consists of the five Sam P. Jones Lectures delivered at Emory University. Mott is a man born about the time that Lincoln was assassinated. Before the end of the Nineties he had already become a leading layman in missionary circles. He has for more than a half century been recognized as one of, if not the one, outstanding missionary leaders. The world was his field. This book reveals the heart of a man more than eighty years of age, whose faith in the Gospel has never failed. This little book contains his reflections on the principles, slogans, methods, and leaders in the world of missions.

WHY PRAY? By Wm. Evans. Eerdmans Publishing Co. 152 pages. \$1.50.

This is a reprint of a book written about a decade ago and constitutes a call to prayer to the youth of today. Such a book is never out of date. Prayer is the great Christian exercise around which so much uncertainty seems to rest. It is the first Christian virtue that a Christian seems to be willing to surrender. It dies so easily because prayers are seldom answered in the precise form in which the petitioner had wished. It is too often regarded as a sort of a method by which a selfish individual can pry something loose from a reluctant God. This is, of course, not praying. Read this book to discover what praying really is, why it is necessary, how it is possible, what it can do, and what some of its hindrances are.

THE BIBLE SPEAKS TO OUR DAY. By George Barclay. The Westminster Press. Pp. 93. \$1.00.

Dr. Barclay is a leading Presbyterian minister in England. He maintains that the Bible is exactly the kind of book needed for this war-stricken world in which we are struggling. In this book he has analyzed much of the thinking of our times, and has selected Bible messages and has shown how aptly they apply to our own times. His attempt is altogether successful.

THE TWO-EDGED SWORD. By Norman F. Langford. The Westminster Press. Pp. 192. \$2.00.

The author is a brilliant young minister in the United Church of Canada. In this book he offers to the reading public a series of twenty-one fresh and original sermons. The general philosophy back of them is that the Christian lives in a strange world of continuous judgment and of hope. The author discusses the tensions in which men live today, the inward life of the church and its relationship to the world, and finally the problem of resurrection. One may raise his eyes questioningly here and there, wondering what theology or philosophy may be lurking back of the thoughts presented. The book is worth reading. Its over-all note is optimistic.

OPENING THE DOOR FOR GOD. By Herman Sweet. The Westminster Press. Pp. 160. \$1.00.

I do not like the implications of the title of this work. For the rest, I wish that this volume could be placed in the hands of all discerning parents who are interested in bringing up their children in the love and fear of God. The book is filled with suggestions for meeting the obligations that rest upon the Christian parent. There are answers for the kind of questions that children are almost certain to ask. There are recommendations in the matter of the best method for home devotional training. There is wise counsel as to the proper attitude that the parents should assume toward the church and its varied program. There are many suggested prayers for children. At the end there is an excellent bibliography from which selections can be made for almost every aspect of child training. The author, however, fails to mention one of the most potent factors in the effective religious training of children, namely, the Christian School.

H. S.

