



the **CALVIN** **orum**

Dialectic Theology
of Niebuhr

Federal Government
and Higher Education

European Aid
Right Motives

Anabaptists
Proper Attitudes

Modern Psychology
and Christianity

Voices

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Reviews

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A YEAR**

APRIL, 1948

THE CALVIN FORUM

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EDITORIALS

Neo-Orthodoxy or Neo-Modernism?

REINHOLD NIEBUHR has made *Time*. Unquestionably he merits the honor. Measured by the standard of the amount of influence a man has upon his fellow creatures, *Time* can place his picture on its cover page without apology. He has exerted a tremendous influence upon the religious thinking of America. Like many men of influence, he fits the times with his pessimistic, tainted philosophy. He has caught the mood of the people, perhaps unconsciously, and consequently they find his conclusions congenial. His books have been widely distributed. Students hear him gladly as he visits the campuses of our schools of learning. He is the present-day American representative of a movement that was put into operation as far back as Dostoevsky and Kierkegaard and that received tremendous impetus in times of international catastrophes such as World War I and II. The theology or philosophy is, in part, conditioned by the hopelessness of human achievements.

Niebuhr has been and will continue to be both accepted and rejected. Every denominational group will be able to say something good about him and at the same time something bad. The Methodists, the Calvinists, the Roman Catholics, and others will, in turn, be able to find in him something agreeable and at the same time something repulsive.

This may seem paradoxical, but that is precisely what his system consists of. Indeed, it is based on what has been called a dialectic system. It is a seeing of paradoxes everywhere. They are for him the stimulants of constructive thinking. He finds a "yes" and a "no" everywhere. He will consequently be accepted and rejected at the same time. That is a paradox. And paradoxes are his stock in trade.

Niebuhr's neo-orthodoxy has been called the "old-time religion squeezed out through the intellectual wringer." It may be said, with perhaps just as much pertinency, that Niebuhr's new-modernism is the "new-time religion put through the intellectual wringer". At any rate, it is not at all surprising that there are men who leap to the defense of Niebuhr as an outstanding modernist, who is both a socialist and a pragmatist. On the other hand, there are orthodox leaders who will stand shoulder to shoulder with him in his emphasis upon the total sinfulness of man and upon the absolute transcendence of God. One of the keenest appraisals of the type of thinking Niebuhr represents has been penned by Dr. Van Til of Westminster Theological

Seminary. It is well worth perusing. The author comes to the conclusion that this system of thought is no neo-orthodoxy at all. He calls it the New Modernism.

It seems to the writer that one must get to the basic roots of the thinking of Niebuhr and others. It may be incidental entirely that a man has some conceptions similar to those of another. The important question is whether his thinking has been philosophically or Scripturally conditioned. It might have been far more profitable if the old orthodoxy had gone through the wringer of the Scriptures rather than through the so-called intellectual wringer. The great value of the so-called Barthian school lies in the fact that it has shaken the foundations of the modernistic and liberalistic schools of thought. It has broken the shell of conceit that has closed many a modern thinker to influences beyond that of his own gray matter.

Give a satisfactory answer to the question, What is your conception of God's Word? If it be favorable, then every Christian owes you a respectful hearing.

H. S.

The Pattern of American Education

PRESIDENT TRUMAN some time ago appointed a committee of very capable men to prepare a report on the educational prospects in America and to make recommendations for improvement. The report is now practically completed. Five little volumes on The Goals, The Equalization and Expansion, The Organization, The Staffing and Financing of Higher Education have already appeared. There is still a sixth volume in the process of preparation. Enough has been published to give a person a fairly clear picture of the direction in which we are likely to go. The report has already been severely criticized at the North Central Association meeting held in Chicago in mid-March. It has also been and is being ably defended.

The pattern is quite simple. The object is to make it possible for every young American to receive an education at least through the junior college, which is consistently called the Community College. The vast majority of the American school-going young people complete their formal education upon graduation from high school. The President's commission would have this general educational pattern

be carried two years farther. This would tend to raise the educational level of our country appreciably. It is further recommended that we plan an education of two types, one terminating a two-year general liberal arts course for the vast majority of our young people; the other, a specialized university professional course for a smaller but more gifted group.

The cost of such a program is admittedly staggering. The duty of paying the bill is frankly placed upon the Federal Government. This will be in addition to what the local agencies are now doing and are expected to continue to do. Private or church-related institutions are expected to pay their own bills, and the suggestion is made that drives be made by them for funds similar to the Community Chest drives in various cities.

As one might well expect, there were protests against the decision that "Federal funds for current expenses and capital outlay be appropriated for use in publicly controlled institutions of higher learning only".

The report strikes the reader as a tremendous plan toward federal regimentation, even though it may not have been so intended by the authors. The recommendations are likely to be accepted. I presume that the colleges will have to fall in line or suffer from pernicious anemia for the want of sufficient food that can only be received from the hands of the Government Treasury. If the people cannot, or refuse to do a job that must needs be done, the Federal agencies will do it. We must meet the requirements of freedom, and on time, or we shall lose it. History has demonstrated that time and again. It is doing so now.

H. S.

Separation of Church and State

THIS matter has been agitated for many, many years, but it surges sharply to the surface especially in days when dollars and cents are involved. Just a few weeks ago a manifesto was sent into the world by "Protestants and other Americans United". I am in agreement with the general spirit of the manifesto. However, it occurred to me that it is becoming high time that the various church organizations, and perhaps state groups too, should re-think this matter. Just what is meant by separation of church and state? The present agitation seems to be occasioned by the fact that the Roman Catholic Church has succeeded in getting some federal or state financial aid in its educational program and is still trying to get additional assistance from this source. Some such aid, I am informed, has been given under certain conditions to the Christian schools in the Netherlands for many years.

The arguments are familiar. The government is not fair to the religious convictions of parents who feel that their God requires that they train their children in a definite, God-centered system of thinking. And, again, the government is, by such a parental or ecclesiastical program of education, released from the cost of educating such children. The Supreme Court has correctly interpreted such governmental support as a matter of using federal funds for the support of a definite, religious conviction.

On the other hand, a recent decision by the United States Supreme Court has decreed that no religious teaching of any sort can take place in a public school. This would seem to give the right-of-way to secularism or, perhaps, even to atheism. The step from leaving God out of one's training to leaving Him entirely out of one's thinking and living is an exceedingly short one. No genuine Christian will stand to one side and see the development of a generation of secularists when his own children are to be numbered among them. Something had to be done. Either with or without government aid people and churches have begun schools where their children can be taught as they see God wills it. But these people have not been entirely free of government aid or interference. Fire laws, health laws, educational laws, and perhaps others, are making the private or church schools ever conscious that they are not free in any real sense. Perhaps they ought not to be. Perhaps in this ever increasing social and economic complexity it is utterly impossible. It seems that it would be wise to re-think this entire problem and the decisions taken so that the maximum of freedom can be accorded to those who have deep religious conviction and so that they may not be required to submit their children to what clearly seems to them to be contrary to their deepest religious obligations. Perhaps the present American system is the best in the kind of world in which we live. But as long as we do not have a system that *de facto* offers to all people the freedom of religious convictions as vouchsafed to them by the constitution, we must face the problem and diligently look for a solution. The principle of separation of church and state will in itself very definitely favor the unchurched and the anti-Christian cause in Education.

H. S.

Helping Europe

WE assumed the burden of financing our allies during World War II, after we had written off the books the debts which they owed us as the result of World War I. The great national debt which we incurred as a consequence is a constant threat to our economic security. Must we endanger our economy still further by sinking additional billions in Europe and Asia, as the Marshall plan proposes, at a time when

we should be girding ourselves for another conflict, which many think is inevitable?

There is not much doubt that Western Europe, and much of Asia also, lies prostrate as the result of the war. The stricken peoples of these areas, we are told, must be helped to their feet, must be rid of the fear, of the despair that grips them, must be put to constructive work, be helped back to constructive economic and political activity. The Marshall plan would make this possible by supplying the countries of Western Europe with the funds they need to get their economies back in working order. Continued aid under the plan would be contingent upon earnest attempts of the peoples of these countries to help themselves. Senator Vandenberg's proposals to implement this plan stress the necessity of basing our continued help upon surveys, the results of which prove that the needy countries are using every resource to help themselves. His proposals do not call for continued, blind giving as some seem to think, but for carefully considered giving, dependent upon appropriations to be made by Congress, if the countries to be assisted are actually working to help themselves.

Our motive in the desire to carry out this plan is no doubt humanitarian, for we know the suffering of millions is almost beyond endurance. We are inclined to do this also because of the realization that rebuilding after a war may be as much a matter of concerted effort as is the waging of war itself. But our purpose is, in rather large part, a matter of renewing the strength of certain countries in order to bolster them against dissension from within and, which seems even more apparent, in order to enable them to withstand aggression from without.

One views the action involved in the execution of the Marshall plan with mixed feelings. Such a plan is necessary and praiseworthy in so far as it means cooperation in the rebuilding of countries that are now unable to provide for themselves. It is necessary also in so far as constructive economic effort in these countries is necessary to the continued prosperity of this country and the rest of the world. It is "good business" for us if we carry out the plan strictly in accordance with the proposals of Secretary Marshall and Senator Vandenberg. It is good business only some will say, if it does not involve us in another war and thus mean that we are simply dropping additional billions in the international morass into which we should never have entered.

This last argument is, however, unrealistic today. It is impossible to keep out of international relations unless we are satisfied to be overwhelmed by them. The Vandenberg Bill should be adopted without further delay. Our policy must be active, not passive. It must be constructive and not merely defensive or offensive in view of the possibility of another war. The emphasis in the execution of

this plan should be, as Senator Vandenberg undoubtedly intends, to do something for the helpless peoples of the world, in order that they, and we with them, can cooperate in rebuilding what has been destroyed. The emphasis should be, Christians would agree, upon economic and political cooperation to tap all the resources of this earth and to use them for the unique development of the several peoples upon it, and for the furthering of mutual assistance between them. The primary emphasis should not be upon preparation for war, not upon activity "against" some power or powers! If our aim is largely negative the results will certainly be negative and eventually destructive.

H. J. R.

Maintaining Economic Equilibrium

WHAT happens in the prostrate countries of the world is of great concern to us. The balance in our own economy is a very delicate one. The equilibrium is maintained by forces within this country not only but also by forces in the rest of the world. Our exports to Europe have contributed greatly to the present wave of prosperity. A sudden decline in these exports would cut production in this country. We are, therefore, rather selfishly interested in the continuation of European buying from this country.

Europeans are, it stands to reason, greatly interested in what happens to the delicate balance of our industrial order. Help from this country is dependent upon continued prosperity here. That we are also concerned is evident from the voices that have been raised against the expenditure necessary to carry out the Marshall plan. Many leaders fear that these expenditures will simply lead to an increase in our already topheavy national debt. That our economic health is not all that it might be is indicated by the activity on our stock and commodity exchanges. We have already had an unhealthy measure of inflation and are now hanging in the balance between further inflation and slow or possibly more rapid deflation.

Rapidly falling prices bring depression and poverty; rapidly rising prices bring hardship also. A survey of the Family Service Agencies of the country has proved very conclusively that increasing prices have caused a general increase in case loads. Reports of county and state welfare agencies indicate the same trend. People cannot afford to buy when prices are too high just as they find it almost impossible to buy when prices are low. In either case they just do not have enough money.

That we live in a sensitive economy has been proved by what has happened during the last few weeks. The reaction in the stock and commodity markets has been accompanied by a general decrease in buying. In certain lines supply has already caught up with demand. The threat of in-

flation has been temporarily, if not completely dispelled. Further increases in prices of goods and services seem unwarranted now, and further demands for wage increases should be carefully considered in terms of the cost of living.

The backlog of savings and the present purchasing power of this country seems adequate to permit continued buying if rising prices can be checked. It is not only conceivable but possible that unusual prosperity may continue for the next few years. Such continued prosperity is dependent, however, not only upon the free action of economic forces within this country but upon wise political conduct here and abroad. The party in power in this country for the next few years will have to work for a nice balance of economic forces and will have to do so by achieving political and economic cooperation not only at home but also between the nations.

H. J. R.

1948 —

A Significant Year

CONGRESS has been in session for weeks already during this crucial year of 1948. If the bill which Senator Vanden Berg introduced in the senate passes, one significant bit of legislation will finally have been adopted. Apart from this, however, the record of our government has not been very promising. The political jockeying which has already characterized an administration in which the President is a Democrat and the majority party Republican is so far little more than a repetition of what has happened in similar situations in the past. Important legislation is in the hopper but discussion of it seems too frequently to be directed at the sounding board of political public opinion than at a very careful consideration of the merits of the issues.

Consideration of legislation to assure civil rights to all of our citizens has provoked one of the most

bitter sectional disputes in our history. So far the net result has been the threatened defection of the solid South from the Democratic party, the loss of prestige by President Truman in this section of the country, and the election of the Republicans at the dissension among the Democrats. Political maneuvering rather than a sober discussion of such legislation as is involved in the anti-poll tax and anti-lynching bills has been the order of the day in Congress. As a result these ticklish bits of legislation will be squeezed of all the political profit they can bring to the two parties in this election year, and then pigeon-holed. There is far more involved in this legislation than saving or breaking the "Solid South." If that were all it would seem to be high time to be rid of such an anachronism as a South that votes the same way decade after decade. No, we must frankly face the issue of equality of political opportunity in this supposedly most democratic country. We must soberly face all the implications of giving the negroes in the southern states the rights implied in these bills. We are not doing that now.

We are not getting very far in our discussion of tariff legislation, something which may be highly necessary if we are to support a reviving Europe with real economic coöperation. We cannot, apparently, arrive at a decision with reference to a reduction of taxes, highly necessary, some insist, to the further development of a dynamic economy, dangerous, others maintain, because it may make it more difficult for us to pay our national debt. We are fiddling with the idea of universal military training but have not been able to make up our minds about the matter. We are worried about what may happen if the present industrial boom should burst, but there is little that we are doing about the possibility. This is a great year in American history. But every day is important, not only the day of the presidential election.

H. J. R.



On Detesting Anabaptists

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THE Belgic Confession, one of the Creeds of Churches of Dutch extraction, has had a serene time of it. Written in 1559⁽¹⁾ and published in 1561, it has, except for the first six years, (which were stormy enough) come down to us quite unchallenged—except for the 36th Article, to which the heading *De Magistratu* had been given.⁽²⁾ This Article has been attacked, apologized for, amended, repudiated, mutilated, by practically every group that feels itself amenable to it.

A Dubious Passage

Although new and useful light on this controverted passage is now available, this paper does not intend to revive the debates that have raged about the incriminated "twenty-one words". We wish to call attention to another section of the same 36th Article, the last paragraph. We do so because we have a growing impression that we either confess thoughtlessly when we confess what it contains (and that is bad), or else we are in error when we do so (and that is worse). As the text now goes we feel that it contains error.

We said "as the text now goes". For the passage has been altered, several times. And each time it was altered it was made less acceptable, it seems. Our greatest demur is therefore against the latest version. The difficulty to a large extent disappears as we approach the text as it originally stood, as Guido de Brès, that man of whom the world was not worthy, himself wrote it. The present discussion will therefore move from the present text, to an earlier text, to the earliest text.

One of the Churches adhering to the Belgic Confession, the Christian Reformed Church, expects every minister and member to confess that since God has instituted civil government among men therefore "we detest the Anabaptists and other seditious people, and in general all those who reject the higher powers and magistrates and would subvert justice, introduce community of goods, and confound that decency and good order which God has established among men". It is with this passage that we quarrel.

¹ Schaff is in error when he says (Creeds, III, p. 383), that the Confession was "composed . . . in 1561". It was ready for the press in 1559, and would have been printed then had it not been for a frown from Geneva.

² The late and lamented Prof. Kromminga, because of Pre-millennial leanings, also called in question a clause in Article 37.

Difficulty number one. Is it right to detest people, whole groups of people, *in casu* the Anabaptists? My conscience tells me that I must not do so. Some of the theological tenets commonly held by them I can and do consider off-color and these I can detest, or at least something like that. But I find I do not detest Anabaptists. In fact, I love them. Upon occasion some of them worship with us and then I discover in them brethren in Christ. At such a time fear comes into my heart lest they read the creedal material in the book our ushers have handed them, and their eye fall on the last paragraph of Article 36 of the Belgic Confession, and hearts that quicken to the same truth I love be grieved as they read that their kind is detested at this place. Once again, some of their theological peculiarities I reject, although I am reminded that the one really serious error associated with the term Anabaptist has by them been long since repudiated (and was never embraced by a goodly number of them), that concerning the mode of the Incarnation.

More Generous Appraisal

I feel that Adrian Van Haemstede, who was a contemporary of the first generation of Anabaptists, pastor of the Refugee Church in London, had a much better appraisal of the Anabaptists than did his contemporaries who detested them. He said they were weaker brethren in Christ. A fresh-from-Geneva *pur sang*, des Gallars, called Van Haemstede a Castellionist⁽³⁾ for this, and the freckle-faced Adrian was deposed from the ministry for his mildness; but I would want to stand with those who thought of the Anabaptists as weaker brethren in Christ rather than detestable creatures. We do well to reflect that the glorified Christ praised the Church of Ephesus for hating the *deeds* of the Nicolaitans, and the Church of Pergamos for hating their *doctrine*. Anabaptists in general, whether of our generation or of an earlier, I am unable to detest. Such men as that kindly Christian gentleman, Christiaan Sepp, one of Holland's finest Church historians, himself properly included in the category Anabaptist, I can only love—not to make mention of a goodly number of others who are still with us.

³ Castellionist was the favorite Genevan appellation for such as wanted to give to heretics equal civil standing before the law, so making them tolerable in the State.

Textual criticism to the rescue. Who is the author of the phrase "detest the Anabaptists"? Not Guido de Brès. Although the Anabaptists were his *bête noire*, and he disagreed roundly with them, yet he was ever kind and deeply considerate of them⁽⁴⁾. It seems that the responsibility for detesting Anabaptists rather than their doctrines goes to Theodore Beza, Calvin's colleague and successor at Geneva, for the version "lately put out by Domino Beza", the version to which the Synod of Dordt seems to have been partial, is the first to speak this way. The Latin minutes of this Synod⁽⁵⁾ give us the following text: "*Quemobrem Anabaptistas aliosque homines seditiosos detestamur atque in universum omnes eos qui supremas Dominationes et Magistratus reiiciunt*"—of which the Psalter-hymnal version is a faithful translation.

But prior to 1580, the date seemingly of the Bezan version, the text had been: "*Et sur ceci nous detestons l'erreur des Anabaptistes et autres mutins et en general de tous ceux qui veulent rejeter, et suiv.*" (Therefore we detest the error of the Anabaptists, etc.)

Now I feel somewhat better already. If I am permitted to go back to the pre-Bezan text I need not detest people, only their errors. And we may say in passing that this is not the only point at which a comparison of texts of the Confession brings to one's lips the expression "The older is better"⁽⁶⁾.

A Necessary Distinction

But our troubles are not over even then. It is historically erroneous to talk about Anabaptists without distinction. There were Anabaptists and Anabaptists. But our Confession lumps them all together, calls them all *mutins* (seditious people)—for they are introduced as a specific variety of a larger species of people who "want to reject authority, etc.". This is, as was said, historically untenable and therefore unjust. The Anabaptists who "*veulent rejeter les autorités, etc.*" were but the lunatic fringe of the movement. None were more outspoken in their denunciation of the excesses of Munster, for example, than were the bulk of those who are properly indicated by the term Anabaptist. Menno Simons—and he was the outstanding leader of the Anabaptists—condemned the revolutionary Jan van Leyden in words of one syllable and in print, long before, generations before,

⁽⁴⁾ Some of our standard reference works say that de Brès clamored for the liquidation of the Anabaptists. In this they err.

⁽⁵⁾ A copy dated 1620, and therefore a year older than the standard Dutch text, is in the library of the University of Michigan.

⁽⁶⁾ In fairness to the many revisers it should be said that the original was unknown to them and unknowable. For centuries it was thought that every last copy had been destroyed by the Inquisition. Late in the previous century an exemplar of the original showed up, however. And now we have a second exemplar.

the Synod of Dordt approved the formula whereby he and all his kind were to be detested.

Menno was not revolutionary. His people were not. In fact, if some must be called *mutins* in the decade in which the Confession was written, that distinction goes to those who were just then recommending that we detest the Anabaptists! It speaks volumes that when the public preachings, the *Hagepreeken*, were in full swing (a sort of permission having been wrung from the Regent, Margaret of Parma) and the Calvinists were going armed to these meetings, at that moment the Anabaptists in the vicinity ceased holding similar meetings because of the seditious character these other meetings were assuming! After 1566 at least the term *mutin* was more appropriately applicable to the *subjects* of this detesting than to the *objects*.

Calvin already realized that as early as 1545 it was improper to lump all Anabaptists together. When he set himself to write against them he first of all broke them up into two camps, the mild and the furious, and then he drew up two tracts, one for each variety.⁽⁷⁾

Textual criticism to the rescue again. This time it is not the fault of Beza but rather of his students and followers, the men who felt the need of revising de Brès' work, in 1566, that we stumble. For de Brès had written merely: "*Et sur cecy nous detestons tous ceux qui veulent, etc.*" (Therefore we detest all those who, etc.) with no reference by name at all to the Anabaptists! I have no difficulty with a confession that asked me to feel reproachful toward people who want to reject the civil authority, etc.: my difficulty is that I cannot make myself to say that the Anabaptists as a whole were that kind of people. And so if one may go back to the earliest version he will have gone a long way toward making the Creed at this point also a suitable vehicle for expressing Bible-fed conviction.

Community of Goods Detestable?

We said "a long way." For we have a final stricture. We are not convinced that it is proper to detest all those who "would introduce community of goods"; we cannot even detest their ideology as such. As an economic pattern for society the kind these people proposed has as much Biblical warrant as has any other pattern. There is nothing vicious about holding goods in common. He who wants to find a proof text for the institution of private ownership may find one, a not too pertinent one⁽⁸⁾, in the eighth commandment; and he who seeks Biblical warrant for communal ownership may have his Scripture in Acts 4. If communal holding is detestable, then our Lord and His dis-

⁽⁷⁾ They appear, in the original French, in *Corpus Reformationum*, Vol. 34, col. 53-142 and 145-248.

⁽⁸⁾ For it fails to indicate as to who is the rightful owner, the individual or society; and this is precisely the point at issue.

ciples got distressingly close to making themselves detestable, for they had a common wallet. I fail to see how those who lived in the medieval monastery were carrying on in a way detestable. The Brethren of the Common Life, to whom we Protestants owe more than we usually recognize, practiced community of goods, and were the opposite of detestable. Our Mennonite settlements that practice communal ownership do not appear detestable.

Communism, as an economic pattern, is not satanic; and capitalism, its opposite I suppose, is not angelic. Communism can take on detestable concomitants—but so can capitalism! In either case there will be enough to rebuke. And we who are frequently so slow to let the Word of God rebuke our economic tradition ought not to be so quick to detest a rival pattern.

The Church and Economic Injustice

Communism as it is known in Russia these days has, no doubt, certain sinister concomitants. They derive not so much from the economic ideology of communism as from the fact that the rival system was so long coddled and protected by a church that had lost its vision in the matter, and so deserved the trouncing which it got. Any church that defends or even fails to attack the flagrant injustices that exist in the ancestral order is courting a similar rebuke. And the rise of communism in our day, or in any day, is not to be thought of apart from the conditions that attended its birth. A church that tells wronged and abused peasants that they had better put up with intolerable injustices, and that in the name of religion, ought not to be surprised when presently someone declares that "religion is the opiate of the people".

No one saw this more plainly than did John Calvin. Said he, and he said it in his tract against the Anabaptists: "they make a similar confusion (as that *re* monogamous marriage, L.V.) in regard to possessions, saying that the communion of the saints consists in no one calling anything his own . . . It is true that at first glance they make a pretty good showing, when they score the avarice of those who call themselves Christians, especially when one sees each one so engrossed in acquiring that the majority are comparable to swirling whirlpools or to famished beasts. No doubt the Lord permits this and as it were loosens Satan's leash so as to incite such turbulent spirits who try to make possessions free for all booty, because He wants to punish the ingratitude of those who abuse these possessions, and that includes almost everybody. One sees how small and great are these days like a hungry furnace with mad desire to amass and gather to themselves. One sees how they who are well fixed crowd it all down their own throats or keep their hearts closed to pity for their poorer

brethren so as to assist in their need by giving what is under their hands. We refuse to listen to divine admonition; therefore there is good reason why the devil should incite these firebrands of hell so as to increase the disorder which we fail to correct as God has commanded."⁹⁾

Christian Stewardship

Our earliest Protestants did not so glibly endorse and detest. Certainly they did not give the go sign to man's acquisitive instinct. They saw mighty problems and duties here, problems and duties about which our present Anabaptist-detesting generation is so lamentably silent. May we quote, in translation supplied by us, from the first forbidden publication in the Netherlands, the "*Summa der Godliker Schrifturen*", a volume first printed about 1520 and immediately translated into all the languages of Europe? It did incalculably much to further the cause of the Reformation from the Mediterranean to the Baltic. Here are some representative passages: "He who is rich and lives of his interest must realize first of all that he may not use his possessions as he pleases, for he is but a custodian of them and no more. God has not given it to you to spend it in dissipation, in pretentious building or extravagant dress (*verbrassen, vertimmeren, of vercleeden*) . . . for it belongs to the poor as much as to you . . . The Rich Man in the parable was condemned for misusing what was his own. Therefore let everyone take care, for what we spend so freely we steal from the poor . . . They who live in luxury and excess are no Christians for they take this away from the poor . . . God has given them riches not to play the big-shot with them (*niet omdat si daermede sullen hoveren ende heeren sijn*) but that they might help the poor therewith, for example, help a poor girl so that she can get married . . . young people so that they can learn a trade." We who belong to a generation that thinks that the moral problems connected with ownership are ended just as soon as the property is legally in our name (according to the Bible they are just about to begin at that point), we who detest so readily those who are inclined toward an economics that would attempt to correct some of the evils attending the present order. We do well to listen to such words of wisdom. The writer of the *Summa* had evidently done some personal work in this matter as well; and then he speaks of people who count all the dogs they have to feed, all the falcons they have to keep, all the horses, and the servants and maids, as necessary expenditure (*noodruft*) and he adds "This is altogether thievery before God for they rob or withhold from the poor that which is theirs by right."

⁹⁾ Cf. *Corpus Reformatorum*, Vol. 34, col. 214f. This passage goes a long way to refute the erroneous construction of the school of Max Weber and Tawney. For a good refutation see Hyma, *Christianity, Capitalism and Communism*.

Need for Self-Examination

What this early Protestant leader called theft from the poor is a sin scored in no ambiguous terms in the Bible. The Old Testament prophets spoke eloquently against it. Jesus denounced it often. He fashioned at least one parable for the purpose. Have we who so easily detest those who would introduce community of goods pondered these things? Have we preached them? Are we sure that we have detested, as the Bible detests it, all irresponsible holding of goods? More pertinently still, have we pointed out that in the international picture God's law concerning possessions is no less pertinent? Have we pointed out that rich nations have a mighty responsibility over against suffering and want? Have we spoken out against wanton destruction of what hungry human beings are wailing for? If we do these things we will have little time to detest indiscriminately all those who would introduce community of goods, *their* version of the solution to a problem staggeringly large. It may not be our version. But let us at least welcome their awareness of a problem that cries for solution if this old world is not to have a world war in each generation. We may not like their solution. That is our privilege. I too am not so sure that it would work. But that

is not the point in this paper. We wanted to know whether all who would introduce community of goods are detestable.

And if it be true—as it is—that you do not know a person until you have watched him when he is with his children, then it might be well to listen to these people as they taught their little ones. They cease being detestable when we do that. For these are good things to teach a child:

“Gottes Wort Wār Nit so Schwār
War Nur Der Aigen Nutz Nit Wār”

which could be translated:

“To keep God's Word were easier to do
If selfish interest didn't sway us so”.

If this is the philosophy Article 36 is thinking of when it calls us to detest I can only say let's have more of this detestable commodity. Also these lines from a Hutterite (a variety of Anabaptist) nursery rhyme:

“unity” and “community” (“ain” and “gmain”) are clean words and they serve to build the Lord's house; but “my own”, “your own” and “his own” (“Aigen, mein, dein, sein”) are unclean words and they tear the Lord's house.¹⁰⁾

¹⁰⁾ These quotations have been supplied by Dr. Franklin H. Littell of the University of Michigan. They are from recently published source materials dealing with Anabaptist origins.

The Psychology of Sin

W. Stanford Reid
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WHILE the author of this article does not claim in any way to be an expert psychologist, quite recently he has come into contact with some of the teachings of behaviorism. He has by this means been brought face to face with the conflict between materialistic psychology and the Christian view of man's spiritual nature. In thinking of this problem it was made necessary that behavioristic facts should be separated from the behaviorists' interpretations of the facts. When by this process of sifting, fact and fiction had been identified, the question then arose as to the possibilities of fitting the facts into the Christian metaphysic. The present article is a slight attempt to relate some of the *facts* of psychology to the Christian doctrine of sin.

To any Christian modern psychology as taught in the schools is the most difficult field of study with which one has to cope. For this there are two reasons. In the first place modern psychology attempts to understand and explain man in his essential being. Then to accomplish this, most psychologists commence with a purely materialistic, mechanistic philosophy adopting the attitude that

man's every act can be explained on the basis of nerve impulses. At the same time this general school of psychology claims to be very scientific: completely empirical and impartial. The result is one of the subtlest attacks ever made upon Christianity. There is a basic denial of the existence of God, the human soul and thus of righteousness or sin. Mechanical nerve reactions become man's god, for they alone determine any action which he takes.

Such an approach to human psychology of course brings the whole of Christianity into doubt. If the materialistic psychologist is right, then it would seem to be quite clear that the Scriptures are definitely wrong. The doctrines of man's sin, depravity, regeneration and sanctification must go, for such things do not exist. The Christian faith, however, does not depend upon the strength of a syllogism. It finds its source in the work of the Holy Spirit within the heart. Therefore, it cannot be destroyed by any number of so-called “scientific” disproofs. On the basis of the Word of God it must reject a materialistic psychology. At the same time the Christian must not ignore the actual discoveries

made by the psychologist. By the providence of God the non-Christian scientist has made many discoveries, although his interpretation of them may be wrong. Consequently, as Dr. Bavinck pointed out in his *Bijbelsche en Religieuze Psychologie*, the Christian should endeavor to show that the only satisfactory explanation of the facts can be found in Christian teaching. The psychological facts, as all others, must be re-interpreted in the light of God's self-revelation to man.

* * *

What would seem to be one of the basic problems in psychology today is sin. To the psychologist with his materialistic approach, sin is of course no problem. He simply ignores or denies it. Sin does not exist, so why bother about it? But has he the right so blithely to deny sin's existence? Do the facts which he has been able to discover concerning man disprove the Christian doctrine; or does his reason for rejecting the Christian teaching lie primarily in his materialistic presuppositions? If it is upon the latter that his views are grounded it would appear that he is guilty of unsound reasoning. He himself commences with an act of faith, to which he denies the Christian any right. He claims that he is purely empirical, but actually builds his house upon the shifting sands of a materialistic metaphysics. The result is a materialistic interpretation of the ascertainable facts, which in turn leads to purely materialistic conclusions. He must admit that his whole scientific structure is fundamentally conditioned by his philosophy. Since this is the case, should not the Christian, holding to the true interpretation of reality, endeavor to interpret the ascertained facts on the basis of Christianity, thus coming to a true psychology of sin?

When we turn to a study of modern behavioristic psychology, we find that all man's actions are traced back to physical stimuli, whether external or internal. Thus all men are fundamentally the same psychologically. At the same time we do know that one person's reaction to a certain stimulus is different from that of another. How is this to be explained? What determines our own particular pattern of reactions? Are men born with any inherent or native leaning to some particular reaction pattern?

Considerable research has been devoted to this point. Rather than adopting Locke's rationalistic assumption that man is born with a mind like a piece of blank paper, the modern psychologist deals with the matter in an experimental manner. Psychological experiments, however, when applied to a day old infant can never be entirely successful or satisfactory. Thus some of the claims made regarding results can be taken *cum grano salis*. At the same time it would seem that experimental psychology has discovered in even the youngest chil-

dren certain innate reaction patterns such as love, fear, rage, hunger and pain. These, however, are by no means developed, or integrated. Compared to physical reactions to stimuli, the emotional reactions are indeed somewhat coördinated, but not to any great extent. The new-born child is essentially a bundle of un-integrated psychological reactions.

Because of this elemental condition of the child, the psychologist looks almost entirely to environment for an explanation of human behavior. He holds that the continual repetition of one stimulus resulting in a certain reaction tends to develop an almost purely automatic stimulus-reaction arc. These arcs, however, do not remain simple and unrelated to others. Instead there grows up a complex pattern of them with the result that by virtue of the environment in which one lives, one follows a certain determined pattern of action and behaviour. Environment thus becomes virtually everything. Sin disappears, for every action is entirely a matter of the surroundings in which we live. Harry Elmer Barnes expresses it in his usual blunt manner when he says: "We now recognize that every human thought or act is strictly determined by a long process of antecedents, including our physico-chemical nature, our biological heredity, our endocrinal and metabolic processes, and our personal experiences in human association from the time of parturition to the moment of the particular act or thought. There is not the slightest iota of choice allowed to any individual in any act or thought from birth to the grave." (*The History and Prospects of the Social Sciences*, New York, 1925, p. xv). This Zeus-like statement from the Barnes Olympus expresses the modern point of view fairly accurately. Our personalities depend entirely upon the environment in which we exist.

* * *

Such a position, it would seem, is impossible for a Christian. While there may be facts which can be known by both Christian and non-Christian, there is a violent conflict between starting-points and methods of interpretation. Barnes and the modern psychologist commence with an unprovable universal negative: "There is no God." The Christian, on the other hand, begins with the assurance that there is a God who is completely self-conscious, and who is also the Creator, the Upholder (Dutch, *de onderhouder*) and also the Redeemer from sin. Moreover, he must hold that only upon the Christian presuppositions can the true facts receive their proper interpretation. Therefore, taking some of these psychological facts already mentioned, let us see how they fit into the Christian doctrine of sin.

When we come to study the Christian teaching regarding sin, we must first of all see something of

man's original condition. This is best explained by Genesis 1:26 where we are told that man was made in God's image. Bavinck in explaining this (*op. cit.*, p. 87) states that "from the beginning man was a portrait which bore a real likeness of God, [and] that it belonged to his nature to be a picture of God." Man was thus created with true knowledge, righteousness and holiness, by this means being enabled to fulfill his duties as God's prophet, priest and king of creation. Because he bore the divine image, man loved God with all his heart, all his strength and all his mind. He had perfect love towards Him who was the Creator. Consequently he readily and gladly met all the obligations involved in his position in creation.

This love of God, arising out of man's true knowledge of God and his original righteousness, exercised also what might be called a negative influence. There was no fear or lust inherently in the heart of Adam. He knew the goodness of God, and knowing it he had no reason for distrust. Nothing would harm him and all that was necessary for him would be his. This meant perfect confidence which brought forth perfect obedience. Man, therefore, could truly and fully glorify and enjoy God. For this reason man can be said to have possessed a fully integrated personality. As Bavinck points out, there was conflict neither within nor without man. Adam's personality was completely harmonious within itself, because it was in the image of God. Paradise was not only around man, it was also within him. "In paradise," says Abraham Kuyper, "man's nature was whole, intact; everything about him was holy." (*Work of the Holy Spirit*, p. 35.)

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It was to this perfect and holy creature that the tempter came with his suggestions of sin. He insinuated to the woman that God had not told the truth because He was jealous of man, His creature. At the same time he promised that by disobedience man would become equal to God. In this way he struck at the very root of man's whole existence—his love and his duty to God. Sad to say man listened. Satan stirred up man's pride which "bore as its fruit, desire; the desire of the flesh: the woman saw that the fruit was good to eat; the desire of the eyes: she saw that it was a satisfaction to the eyes; the pride of life: she saw that it was a fruit desirable to make one wise." (Bavinck, *op. cit.*, p. 96.) The result was that she ate and gave to her husband who likewise ate. In this way man sinned against God because through doubt of God's veracity, he no longer loved nor honored God as Creator and Sustainer. The integrating principle of man's personality was destroyed. Disintegration of personality was the result; and thus when sin came, man died.

The first consequence of man's fall came in the form of a radical change in his attitude towards God. By sin man denied that God was God. He now "worshipped the creature rather than the creator," and in so doing rejected God's claims as creator and upholder of all, to sovereignty over all. Moreover, by his disobedience he denied that he was made in God's image, for he now refused to think analogically to God's thought. Instead he tore himself out of God's hands, setting himself up as an autonomous being in a self-existent world. No longer was he to think God's thoughts after Him in interpreting the world. Instead he now planned to work out the "true" interpretation on the basis of his own thought and experience. Man became his own god whom he was to serve and honor. This whole change brought disaster upon man, changing his original condition. No longer did he possess true knowledge, righteousness and holiness. No longer was he the trusting, loving creature of God. Instead he was the proud but shamefaced and fearful man who fled from his Creator's presence. A radical change had taken place in man. He had disobeyed and died. He had sought deity, but had found only sin and death.

This death was what might be called a judicial, and therefore a natural consequence of sin. It is a law of God's creation that denial of Him brings destruction. As soon as man fell this death took possession of man's soul. While man did not die physically at that instant, he yet died spiritually for he lost his true knowledge, righteousness and holiness. Speaking psychologically he lost the integrating principle of his personality. Gone was the love of God and the service of God which had made him a completely harmonious being. Instead the dominating motif of his life became the love and service of self. He now worshipped the creature rather than the creator. This in turn led to other consequences. Not only did man die spiritually; he was henceforth to wrestle with nature for his very physical existence. Because of man's sin, God cursed the ground that it would not produce without great labor. But at the same time the effect of sin was such that it destroyed man's ability to understand and follow God's physical laws of the universe. The result was that physical death followed hard upon spiritual death. Deprived of the right to the Tree of Life man was cast forth from God's presence to suffer in both body and soul the consequences of his disobedience.

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This sinful condition of Adam was in turn passed on to his descendants, by God's judicial decree. Thus the sinful bias of man was transmitted to the whole race. It became a matter of hereditary defilement which we can only partially understand. But that it is there is quite certain both from the

teachings of Scripture and from the knowledge which we have of man. All are born in sin. Adam's guilt is imputed to them and they are actually infected with physical and psychological consequences of the first transgression.

The result is that man today is as sinful, if not more than was Adam after his fall. All men are born into this world without true knowledge. They neither recognize God as Lord and Creator, nor do they see their responsibility to obey God. As Calvin points out, when men attempt to worship God, they only bow down before a "figment of their own brains." (*Institutes* I, iv, 1.) This inclination is furthered by man's loss of original righteousness and holiness. The natural man not only does not know of, he does not care for the things of God. His nature is corrupt and evil so that the true love of God and the desire to serve Him no longer exist. Man is born into this world with no desire either to glorify or enjoy God. The holiness of God repels and antagonizes man, so that, like Adam, his desire is to flee from the face of his Creator.

* * *

Yet at the same time we do not mean to say that man ceases to be man. He is still human for God in His mercy restrains the power of sin so that man's mind is not destroyed. Man, on the other hand, has lost true co-ordination and integration of personality. In the whole of his life, he is disorganized even though he may be highly trained and developed from a worldly point of view. Not truly understanding his place in the world, he is literally "at loose ends." He does not know that he should be God's prophet, priest and king, whose chief end is "to glorify and enjoy" God. He fails to realize that he can mean something only in a Theistic environment. Therefore, he seeks for a principle of interpretation of reality in the world itself, in this way attempting to co-ordinate and integrate his personality on the basis of a time and space conditioned universe.

The consequence of this psychological condition of man is that while he retains certain basic native psychological patterns, they lack their proper orientation. Man, for instance, is still capable of love, but no longer is love directed towards God. It is now bestowed upon man, the old love for God having disappeared. But what is more, man has new native patterns induced by sin. He has fear. It is no accident that Scripture teaches this to be one of the first reactions of the sinner, and that psychologists have found it to be one of the most elemental reactions of a child. Sin brings fear, and if allowed to go the limit, frequently brings insanity. In other cases, as in that of Cain, it brings murder. Thus man's loss of his proper integrating principle leads straight from love of self to insanity and murder. The natural man has this native tendency now

which, were it not countered by Grace, would bring absolute chaos. These are the consequences of sin, and sin, speaking psychologically, is the consequence of man's losing the true integrating principle of his whole existence: the worship and service of God.

This all totals up to complete corruption. Such a psychological state cannot be limited to one or other phase of man's life. It affects the whole of his existence. Every act which he performs now has an evil background. As Reformed theology has always maintained, man is totally depraved. This in turn has its physical effects. Love of the things of this world, fear, uncontrolled emotions play havoc with the human body; and the result is physical as well as psychological disintegration. The wages of sin are sure death not only spiritually but also physically. Man has forgotten or denied God, the true focal point of his life; and the result is that man's existence falls to pieces, death ruling over all.

Such a view as this also brings home to us the fact of man's total inability. The Arminian tendency to claim that man in or of himself can seek God is psychologically absurd. The whole orientation of man's personality is away from God. Therefore he will not seek Him for he has no inclination to do so. Yet man realizes that in his life he needs a principle of integration. Therefore he seeks for it in the world, but with a complete lack of success. From the days of Cain, through Thales, Socrates, Buddha, Confucius, Plotinus, Descartes, Hegel down to Dewey, Hitler and Harry Elmer Barnes, men have had the same objective. Find a principle of integration and all will be well! In this search man has swung back and forward as a pendulum between the worship of natural forces and natural law on one side, and the worship of society or of a man on the other. But in doing this he has failed lamentably, for he will not turn to the true principle which would integrate his life: the love and service of the Tri-une God. Polytheists, monotheists, Buddhists, Shintoists, idealists, mechanists, atheists *ad infinitum* are basically all the same. They seek their object of worship, their principle of integration within this world. But as the world itself is created in time with change apparently dominating it, a stable principle of integration can never be discovered. On his own admission man should give up the quest in despair. At the same time sin dominates the world both in man and in phenomena. Consequently man by looking at this temporal universe cannot see God. He should but through worldly wisdom he can never come to the point where he turns in humble confident faith to the Tri-une God who is blessed forever.

* * *

For this reason, if men are to re-acquire true integration of viewpoint, it must be by re-creation

in true knowledge, righteousness and holiness. This can come only by virtue of sovereign, divine grace. It is not in man to earn or to attain in any way to true integration of existence. It is only through the God-man, Jesus Christ, that we are "born again" with a proper viewpoint and integrating principle. Through the Covenant of Grace, He has removed from His people the curse of God against sinners. With this redemption He has also purchased for His people eternal life worked in them through the Holy Spirit. As a result of this gift of spiritual life they are brought to see their wrong orientation, and are thereby brought infallibly to obey the call to return to their true focal point: the Tri-Une God revealed in Jesus Christ. Thus by the sovereign and covenant grace of God, Christ is made unto His elect wisdom, righteousness and sanctification. By grace man is once again brought back to his true life-center: the love and service of the Tri-Une God: Creator, Sustainer and Redeemer.

From the time of regeneration, therefore, the consistent Christian possesses an entirely different point of view from that of the non-Christian. He now looks at all things *sub specie aeternitatis*. He sees the world and everything in it as the result of the creative, sustaining and redemptive work of God. Henceforth his actions in life are to be conformed to this fact, and he will seek to glorify and enjoy God in all that he does. With heart and soul

he is to serve and love God. This means that instead of seeking to find a principle of integration in the universe, he is to seek by means of his new principle of integration to understand the universe, until every thought is brought into subjection to Christ. This is the great objective set before the Christian, although, despite great spiritual battles, in this life he never can attain to it fully. Only when he passes into the presence of Christ will he be freed entirely from the power of sin. From that time on, he will be able to go forward perfectly loving and serving his God. Then he will regain, yes more than regain, forever the complete integration with which man was originally created.

From the foregoing, it is hoped, some slight indication has been made to show how the ascertainable facts of psychology can be interpreted in accordance with Christian doctrine. Yet even more important we should see that Christianity is actually the only hope of restoring sanity to a sin-crazed world. It is the one means by which man's life can be given true integration, integration which alone can bring peace among men. Let us pray, therefore, that our great God, Himself, will so enable those who are Christians to make this integrating principle the dominant principle in their own lives, that they may bring all thought, all philosophy, all science into subjection to Him who is the true object of all creation's glorification and enjoyment.

My Prayer

Lord, give me grace when youthful fancy paints
 Tomorrow's rainbows set in cloudless skies
 And, I bewitched by tinsel things
 As spot-light fame, the flattery of man
 And all such things as charm the weak-kneed soul;
 Give me an eye to pierce the hollow sham
 And deeply feel that life not lived for Thee
 Is empty of real worth.
 Lord, give me grace contentedly to fill
 A niche, however small, wherein I fit
 To serve Thee and Thy cause.
 Lord, give me grace.

Lord, give me grace when in the strength of years
 Sometimes the stress of life too strenuous seems
 And tempted I'd give way to indolence and crave
 A life of comfort and of ease;
 Then give me grace to grit my teeth
 And carry on in spite of everything
 In self-forgetting service of Thy cause.
 Lord, give me grace to see the things of Thee
 As ever bigger than myself.
 Lord, give me grace.

Lord, give me grace when in declining years
 My usefulness has past its zenith sunk,
 And I by holding on stand in the way
 Of that which bigger is than I.
 Lord, give me grace to leave to someone else
 A task I can no longer do as in my former days
 Lord, give me grace to step aside and yield
 To younger strength and firmer hands
 The work in which my life was spent.
 Give me this grace, O Lord, in sunset days
 Lord, give me grace.

(Rev.) A. J. Rus

The Manikin-Maker

or "Where is the Power of Christian Ethics"

A SKILLFUL maker of manikins made a manikin that was his masterpiece. It had strong, jointed legs. Its face wore the expression of human intelligence and its eyes were very lifelike. But, like all manikins, it was filled with sawdust. As it lay upon the dusty floor of the workshop, the artisan looked at his masterpiece and its perfection struck him so forcibly that he felt certain that the manikin ought to be able to get up and walk. And so he commanded it to walk. But it just lay there, its glass eyes gazing off into space. He threatened it with dire and immediate destruction if it did not forthwith arise and walk, but still nothing happened. The man fixed his manikin's eyes upon himself and slowly walked by it to show how it was done and again repeated the command, but the manikin remained unmoved.

Then the manikin-maker attached an elaborate set of wires to the manikin's arms and legs and it became a puppet and by pulling the wires, the manikin walked very realistically. But everything depended upon the wires and the man's power behind them. If the connections corroded or the wires broke, the manikin was as helpless as ever.

Finally, the artisan took the sawdust out of the manikin and stepped into its body himself. Then the manikin truly walked, and yet it was not the manikin that walked. It was his maker who walked in him.

* * * * *

My parable illustrates three types of ethics.

First is the ethics of the humanist who is tremendously impressed by the seeming powers of man to

regulate his own life satisfactorily. He thinks if man is commanded, he will obey. If threatening is needed, very well, but, in any case it must be merely psychological—a means of enforcing the command, that's all. Perhaps a perfect example, like the life of Jesus—although that of Saint Francis or Confucius or of Gandhi will do as well—would serve as an incentive. But the humanist forgets the sawdust in the manikin, he is too optimistic about the powers of human nature.

Second is the ethics of the Arminian. He knows that without God's help, man cannot obey but with a certain amount of Divine assistance, man can do it very well indeed! He works out an elaborate system of spiritual exercises by which the connection between the willing heart of man and the power of God is built up and anyone who will exercise himself in that direction can receive the power to live unto perfection. The Arminian places too much confidence on the wires. If this type of ethics were true, everything would depend, finally, upon the effectiveness of the man-made connections with the power of God. If the mood and willingness are strong, the ethical life is strong. If calamity or the corroding cares of life are present, the effectiveness of wire-pulling ethics soon becomes apparent.

And so, we look at the ethics of Scripture, so inadequately represented by any mere parable, "I live, yet not I, but Christ liveth in me . . . and if Christ be in you, the body is dead because of sin but the spirit is life because of righteousness" . . . Gal. 2:20—Rom. 8:10.

ALA BANDON.

The Voice of our Readers

582 Peebles St.
Pittsburgh 21, Pa.

Dr. Clarence Bouma, Editor,
THE CALVIN FORUM.

Dear Sir:

I HAD not intended to renew my subscription to your paper and so did nothing about the matter. I understood that it would stop automatically. However, it has kept coming and I have kept reading it. Not only have I received great good from it but it has brought a number of things to my attention that I would never have known otherwise. Also, it has given me great encouragement to see revelations of a STURDY body of Christians. I am in contact with many weak Christians. My own denomination leaves me unenthusiastic. Your cousins who are contemplating union with us, I suspect, will decide not to dilute their sturdy Dutch communion with our rather frail body (in leadership particularly—all good friends).

I am not a Calvinist; but I dare not even think of the abandonment of Calvinism by those of you who have a true Calvinistic belief. Calvinism has done so much for the world and the Church and it produces that "sturdiness" I have mentioned. I want to have my Calvinism and eat it, I guess. But I would cry out in horror if I thought Calvinism were to disappear. I have abundant evidence of "Election" in my own experience and I do not know how to dissect that away from Calvinism. However, I glory in you Christians of Dutch ancestry although I do not think I would be able to go along with you half a year. I must add you and your paper to my prayers.

I fear this is the garrulousness of an old man. (I am seventy and retired, but watching for and seizing every chance to preach. This is no bald hint, for Michigan is a bit beyond my circuit!) Please excuse it, remembering that it is admiration for you and your work that has stimulated it.

I am enclosing a check for a small part of the value received

through your kindly continuing to send the paper. Perhaps I should at this time renew my subscription for next year, but I am making no arrangements very far in advance any more.

Yours truly,

GUY D. WALLACE.

P. S. I must add that I have done some modest writing, and I admire your high literary standards.

RFD #1, Clay Center, Kansas.
March 20, 1948.

Dr. Clarence Bouma, Editor,
THE CALVIN FORUM,
Grand Rapids, Michigan.

Dear Dr. Bouma:

THANK you very much for the favorable publicity given my publications, including the magazine *Blue Banner Faith and Life*, in the current issue of THE CALVIN FORUM. I appreciate this assistance greatly.

The item as published in the FORUM gave my address as "Clayton Center, Kansas". This is incorrect, as it should be "Clay Center". There is a "Clayton, Kansas", so there is some danger of letters going astray. If not too much trouble you might be willing to publish my correct address.

Also I regret to say that the book you mentioned, namely, *The Scottish Covenanters*, is entirely out of print and no copies are available. However, this material is appearing in serial form in *Blue Banner Faith and Life* so anyone interested in it can get it by subscribing to the magazine.

THE CALVIN FORUM is an interesting and informative paper. I particularly enjoyed and profited by "Perspectives for Reformed Advance" by the Rev. Harry R. Boer, in the January issue. He hit the nail exactly on the head in his analysis of "Reformed Fundamentalism" . . . the tendency to regard the so-called "Five Points of Calvinism" as all of Calvinism that matters. American Calvinists of Dutch descent are not the only ones that fall into that way of thinking. It is even more characteristic of those *not* of Dutch descent. And there are quite a few well-meaning people who tend to equate the doctrine of predestination alone with Calvinism.

Dr. Henry Van Til's article in the current issue is also splendid. The aversion to doctrine which has corrupted . . . more or less . . . all Churches in this country makes it extremely difficult for pastors to instruct their people faithfully in the truths of the Word of God. Many people think the most that can be expected is that the occasional preaching of doctrine should be tolerated. And of course those who need doctrine the worst are the most impatient of it, and least able to assimilate it.

With best wishes, very sincerely yours,

JOHANNES G. VOS.

1368 South Corona
Denver 10, Colorado
March 6, 1948

Dr. Clarence Bouma, Editor
THE CALVIN FORUM
Calvin College and Seminary
Grand Rapids 6, Michigan.

Dear Dr. Bouma:

CONGRATULATIONS upon presenting the masterful article by W. Stanford Reid, "Vacuum Packed Christianity", in the January issue of the FORUM. It expresses thoughts that we have had for some time. We were happy to find them so clearly and logically stated.

This article was called to our attention by an elder of our church. Since that time several other friends have read it and expressed equal enthusiasm about it.

We hope that articles such as this may set a pattern of thinking in our church generally, and that the suggestion will be followed of having our synods or similar bodies make up statements of thought which are critically needed today just as when our forefathers wrote the *Canons of Dort* and the *Heidelberg Catechism* three hundred years ago. Can we look to Calvin Seminary to take the lead in this?

Will you transmit our appreciation to the author, or give us his address so that we may do so?

Sincerely yours,

P. BONNEMA.

From Our Correspondents

CONDITIONS IN THE NETHERLANDS

Groningen, Netherlands,
March 2, 1948.

Dear Prof. Bouma and Other Members of the FORUM Family:

IT is more than time I turn to my typewriter to tell you about life out here. Let me begin with national affairs. Alas, I cannot bring you rosy reports on this score. The ration allowed us on various articles has again been reduced, so that we are not going forward but rather backward. This is because we have been impoverished by the war and because dollars loaned from your country are almost exhausted. To be sure we work as hard as we can and we do not go on strike nor commit follies of that kind, but our loss and depletion was so great that we cannot catch up.

The Indonesian Situation

In addition to this the Indonesian affair costs us a pretty penny, so that what little we earn is used up. Perhaps you say: Why not withdraw from Indonesia? But such a judgment only betrays ignorance. I must confess that I have the definite impression that you people in the States have a completely distorted picture of the Indonesian question. The opinion seems to be prevalent among you that the Netherlands simply wishes to restore the old colonial order. Nothing is further from the truth. Our real task and objective is to stop the banditry and plunder of the population in the East

Indies. The persons responsible for this are a minority group strongly tinged with communistic views and leanings.

America and other nations should not for a moment support the Indonesian Republic. That can only serve to give a foothold there to Russia. This in short is my view of the matter. I confess I am no statesman, but I am a Dutchman who has his eyes and ears wide open and has kept in touch with things for some years. There are no people in the Indies who rejoice more to see the Dutch army coming than those who have been under the yoke of the Republic. Our troops are not troops of oppression but of liberation. Please keep this fact in mind and do not allow yourself, dear reader, to be led astray by propaganda. Day after day I receive first-hand reports from fine Christian soldiers and officers who are at work there and who tell us in great detail just what the situation is. I wish the UNO would keep busy with affairs in Greece and in China and in Czecho-slovakia! [This letter, as the reader will note, was written before the recent *coup d'etat* in Prague.—EDITOR.] Those are more important affairs. The UNO should keep its hands out of the affairs of the Netherlands and stop straining the gnats (which do not even exist as yet!) and at the same time swallowing camels!

But I must not continue this subject. However, I could not refrain from a forthright statement on this matter. Fortunately I can now boast of having a first-hand impression of sentiment on this score in America as a result of my recent

visit among you. Hence I can say that I know pretty well how many among you, also among Christians, view this matter. And so I could not refrain from setting this sentiment straight. Sorry to say our government at present is still in the hands of a combination of Socialists and Roman Catholics. As a result no strong action is taken, seeing the desire is real not to displease the "Red" crowd. If we had had a government of the parties to the Right, matters would surely have taken another course.

To my regret I must say that the present government has not very many favorable accomplishments to its credit. One thing must be said in its favor, viz., it has succeeded in maintaining industrial peace. But it must at once be added that the large Christian organizations of labor and of management have made an important contribution toward this end. All this proves the great value of having organizations which are founded upon a sound basis of Christian principle. How experience has recently taught us to appreciate this. I can strongly recommend this Dutch example to all of our friends. This is not being presumptuous. It is only prompted by gratitude for what we owe to such leaders as Kuyper and Talma as well as others for their consistent and faithful application of Christian principles to the solution of social problems.

Dutch Church Life

But let me turn to church matters now. In the large state church known as the "Hervormde Kerk" there is a powerful movement on foot to get rid of the spineless uncertainty as to what really is the truth which the Church professes. A new constitution has been drafted, which is now being discussed in the lower ecclesiastical assemblies. We on our part hope sincerely that this reform will be carried through consistently and that no official standing will henceforth be allowed the errors of modernism. The toleration of such errors in the "Hervormde" Church was precisely the cause for the founding during the previous century of the body to which I am privileged to minister, viz., the Reformed Churches (Gereformeerde Kerken). If with the blessing of God this reform movement in the state church should prove successful, the time would also have come to start negotiations between that body and ours and to put forth efforts in the direction of re-union. This would be the realization of the ardent wish of many. However, that time has not yet come. Nevertheless all things are possible with God, also a favorable answer to the prayer for restoration. In these days of increasing unbelief and bold aggression on the part of the forces of the Anti-Christ, it is all-important that all who are spiritually one in the faith in the Christ of the Scriptures shall also strive to attain to organizational union, or at least to ecclesiastical co-operation and federation.

I am sorry to say we have not yet succeeded in coming to reunion with the brethren who followed Dr. Schilder. In fact, at present there has arisen in this group a serious clash of opinion on the question whether they should not break with the Reformed people in other spheres of Christian action as well as in the church. Should the isolation which has been begun in the church not be carried through in the sphere of Christian political, social, and educational organization as well? With some of them there is a determined effort to isolate themselves completely by a break all along the line. But there is great difference of opinion on this score within the Seceded Churches. One part believes in "separation" all along the line. But another, quite sizable, group will have nothing of such isolation, desires to maintain the ties that still bind the Reformed together, hoping in this way ultimately to restore the lost unity also in the sphere of the Church. You can well understand that we of the Reformed Churches stand aside and watch this development with keen interest. We fear that there will be no unanimity in the group and that this will lead to new division. It is deeply to be regretted that our forces as Reformed people are thus divided and weakened, and all this is achieved with a pious appeal to Almighty God! We may

well ask: Where in all this bitterness among brethren is there evidence of love and fear of God?

The Mission Synod of Eindhoven

Our own Churches ("de Gereformeerde Kerken") have just passed through a fine experience. I am referring to the Synod on Missions which has just completed its sessions at Eindhoven, the city of the large Philips factories. This Synod was called to pass upon some very serious and delicate mission matters. The issue was this. What is to be the relation between the churches which are the fruit of our mission activity in the Indies and our Churches in the mother country as far as future mission activity is concerned? Must we keep on mothering these churches, or should these younger churches stand on their own feet, carrying responsibility for the further christianization of their people while our churches at home aid them with money, man-power, and other means? There was much tension and feelings had run rather high on these issues in recent months. But in God's marvelous goodness all the brethren, both those from our own country and those from the Indies, have come to a complete understanding and found a united solution of the problem. The procedure agreed upon is that henceforth the leadership of all missionary endeavor will rest with the younger churches of Indonesia and that our churches will aid them in the accomplishment of their task. This means that we will humbly retire to the background, will recognize their altered position and their greater degree of independence, and that we shall do this gladly and not grudgingly.

We are justified in seeing the guidance of the Holy Spirit in this happy course of events. Complete unanimity and co-operation was achieved between all who had come to Synod with mingled emotions. All of us are deeply stirred, amazed, and grateful by this outcome. We feel this is also evidence of the fact that our God has not deserted our Churches. The brethren of the Schilder-group repeatedly make such unkind charges that Christ and His Spirit are no more operative in our churches, that we have become an apostate church, and other such terrible things, but now that we are privileged so clearly to witness the operation of the Holy Spirit, this may serve to set these brethren to thinking and to hesitate making such terrible charges. God grant that this may be the case, and that they may feel ashamed and decide to return!

From this recent Synod it is evident there is a live interest in missions matters in our churches, more than ever before I would almost say. The year 1948 will go down in history as an historic year for the development of the cause of missions among us.

Canadian Emigration

Another subject of live discussion in our Churches is that of emigration. For various reasons many people are eager to go either to Canada or to the United States. Thousands are making application for such emigration. No doubt among them there are those who are filled with fear for the threat of Russia constantly pushing farther west in Europe. The question might be raised whether this is a legitimate motive. Is it justifiable to seek to leave the country and find a home elsewhere merely because of this threat of Russia, which at least in our country is still only a possibility? Others desire to leave because there is not sufficient land for the rising generation among the farm population. This is a more solid motive. I believe that we as preachers should not emigrate, first of all because the flock entrusted to our care needs us here more than ever before, but also because there is not as great a need among you for ministers just now. All of which does not mean that it might not be advisable to make use of the services of some of our Dutch ministers for the time being in Canada.

But now, my dear friends, I must close. There is much work to be done besides writing letters to you. In fact, the work in our complicated life in Holland often just piles up. My sincere greetings to all of you, especially to those of you whom

I was privileged to meet last summer. I commend all of you to the gracious care of our Heavenly Father in whatever experiences we may be called to face.

Wholly yours,

H. W. Mesdagplein 2,
Groningen.

PIETER PRINS.

BRITAIN AND IRELAND

15 College Sq., East,
Belfast,
North Ireland,
12th Feb., 1948.

Dear Dr. Bouma:

I commence this news-letter by referring to

Divorce in Britain

In past years we have looked to America as a land of comparatively easy and plentiful divorce. Perhaps we felt a little smug about our own record. The recent war, however, has changed all that. British divorces are soaring. Here are a few official figures:

Decrees Nisi	
1940	7,293
1941	6,499
1942	8,885
1943	11,107
1944	14,829
1945	16,000 (Approximately)

During the war years Britain's divorce figure more than doubled, and for a small country like this the above figures are exceedingly high. Our divorce courts are very busy. Here, then, is a sad indication of the moral and spiritual tone of modern Britain. We have prided ourselves on our defence of the coast, but have forgotten to defend the hearth. Socialism is no great friend to family life; and in socialist Britain the family is in danger. If our family life is not preserved prosperity will not be regained.

Gambling in Britain

At a time when Britain is in serious financial difficulty, millions of pounds are squandered by gamblers. In Eire gambling has been smiled on by the State for a long time. The Irish Sweepstake alone brings in millions of pounds. Now it seems that Britain is to set up a State lottery to the tune of £1,000,000,000! The gambling fever is a curse on our nation. Calvinists in Britain need to raise their voices against this menace to our security. It is not enough that we read about the evils of gambling in our own religious periodicals and occasionally refer to them in the pulpit. We must educate our young people and children against gambling. But even that is not sufficient. We must attack the menace in every possible way. Pious utterances at General Assemblies do not affect the thousands of men and women who have the gambling craze. On this score the Modernist Churches over here are putting us to shame. The Methodist Church in England and Ireland is carrying on a definite and methodical warfare on gambling. It is high time we all took up the cudgels, and especially on the printed page, exposed the evils of gambling.

Wealthy Shepherds

The Church at Jerusalem was not wealthy, though rich spiritually. The Church of England is wealthy in the higher circles, though spiritually she is in sore need of a tonic. Modernistic Dr. Barnes and Romanistic Dr. Fisher are representative of two deplorable (and not over-friendly) elements in that officially Calvinistic church.

It is well known that the average curate or rector is not over-rich. But what about the archbishops and bishops? The Archbishop of Canterbury (Dr. S. F. Fisher) receives £15,000 per year, the Archbishop of York (Dr. C. F. Garbett) receives £4,500 per year. Forty-one regular bishops receive between them over £135,727; and that does not include some 40 suf-

fragan bishops and some 21 assistant bishops, besides deans and provosts of cathedral churches. Poor rectors and affluent bishops! Is it any wonder that some socialists have referred bitterly to the Church of England as "the Conservative party at prayers?" How far removed this churchianity and pompous hierocracy is from the principles of the early Christians!

Eire Elections

As I write, the final results of the Eire general election have been announced. The Government party, led by Mr. De Valera, won 66 seats. The five opposing parties won between them 76 seats. Mr. DeValera has, therefore, lost his working majority in the "Dail", and unless the 10 independents form an agreement with him, he will probably "go to the country" again in the Summer.

Mr. Eamon De Valera is a remarkable man. He is 65 years of age. Son of a Spanish artist and an Irishwoman (Catherine Coll) he was born in New York. He received his education in Charleville and at Blackrock College, graduating B.A., B.Sc. During the Irish rising in Easter week 1916 he took part as a commandant, and was later sentenced to death. He was reprieved under Amnesty, and later re-imprisoned. Finally he escaped from Lincoln gaol in 1919. He was president of Sinn Fein from 1917-1926. He became President of the Irish Free State from 1919-1922 and from 1932-37. When the state of Eire was constituted he became Premier, and was re-elected in 1943 and 1944. Altogether he has held office for about 19 years.

Mr. De Valera does not disguise his hatred of Britain, though in his own interests he can see fit to trade with her. Nor does he hide his great devotion to the Roman Catholic Church. His efforts to enforce his rule over Protestant Northern Ireland have been frequent and unfruitful. Although the butt of much ridicule, he is in reality an astute politician. That he has the backing of the Roman Catholic Church in Eire seems evident.

Science and Religion

That is the title of a new quarterly review of current literature and thought under the able editorship of Dr. Robert E. D. Clark, a brilliant young Cambridge scientist. I have read with pleasure and profit the first two issues of this much needed quarterly. "Science and Religion" has already met with a warm reception. This publication is selling on book-stalls in Britain, and we trust that it will obtain a very wide circulation. It is published by The Paternoster Press, Ludgate House, Fleet St., London E.C. 4. (\$1.50 post free per annum.)

Dr. Clark has recently issued a pamphlet entitled "The Atomic Bomb: What of the Future?" (48 pp., 2nd Ed. Revised and enlarged—Paternoster Press). The first seven chapters deal accurately and lucidly with the story behind "nuclear fission," and envisage the scientific developments that may follow as and if this discovery is applied to modern life. In the closing chapters the writer comments frankly on "Politics and the Bomb" and "Some Moral Considerations." He concludes by presenting Christ to the reader. A Calvinist might not concur with every phrase used in the booklet, yet he cannot help but profit from the reading of it. This is no sensational publication, but a sane, scientific, reverent, cogent and useful statement.

With greetings from your brethren in the British Isles,
Yours in His Service,

FRED S. LEAHY.

THE REFORMED FAITH IN THE NEW HEBRIDES AND NEW ZEALAND

Teachers' Training Institute,
Tangoa, South Santo,
New Hebrides,
January 17, 1948.

Dear Dr. Bouma:

AS often as I receive the ever-welcome copy of THE CALVIN FORUM you and your paper are appreciatively remembered. I have every reason to be grateful for the contacts which incalculably enriched my Christian life and

my evangelical knowledge. But the care of these island churches has become very nearly my whole thought-world, and I am glad that it should be so.

For the benefit of your readers perhaps I should explain that I am an ordained minister of the Presbyterian Church of New Zealand laboring on its mission field in the New Hebrides. Before entering upon my present field of labor, I was doing the work of a missionary on the island of Tongoa. Kindly do not confuse Tongoa and Tangoa, both of them islands in the New Hebrides group. Tongoa is in the central New Hebrides, about 120 miles south of Tangoa, and is a much larger island. We labored for a period of six years in Tongoa and were sorry to terminate these labors, but are happy in the knowledge that the native Christian community has assumed most of the responsibility for its own internal order and development. By the 1946 Synod we were appointed to succeed our esteemed Colleague, the Rev. John Gillan, as Principal of the Mission's Teachers' Training Institute which is situated at Tangoa, South Santo, Northern New Hebrides. The island is quite small and park-like and for fifty years past has been well-known as the seat of the Training Institute for native teachers and pastors.

It is a rewarding sphere and we are grateful for the opportunities this work provides of seeking to secure a ministerial training of the Reformed order in the emergent native church. You may be interested in the Statement of Objectives of our Teachers' Training Institute, as it seems to me a homely illustration of the applicability of Reformed doctrinal and social standards to an emergent Native Church.

Objectives of the Teachers' Training Institute

The Teachers' Training Institute, now in its second half century, can no longer be looked upon as a novelty in the ecclesiastical framework of the New Hebrides Church. It has been served with conspicuous devotion by a series of able men to whose faithfulness two generations of native leaders will bear testimony. According to an official statement the function of the Institute in relation to the present situation in the New Hebrides may be stated in the following objectives:

1. DOCTRINALLY it stands for:—
 - a. The centrality, for all teaching, both in theory and in practice, of the Holy Scriptures as the authentic and fully inspired Word of God.
 - b. The fact of man's sin and guilt which bring him under the judgment of God.
 - c. Redemption only through faith in the atoning death of Jesus Christ as our Savior and Substitute.
 - d. The need for the Holy Spirit's indwelling if man is to be born again.
 - e. The necessity of our growing in grace by the Holy Spirit forming Christ in us.
2. EXPERIMENTALLY it stands for:—
 - a. The need for the conversion of each student.
 - b. The necessity of the Christian having assurance of his salvation if he is to be firmly rooted in his life in Christ.
 - c. The necessity of every student being a soul-winner.
 - d. The necessity of students being kept in touch with man's deeper need, by practical gospel work during their training.
 - e. The need for vigilance in maintaining the devotional life.
3. INTELLECTUALLY it stands for:—
 - a. The essential parity of the intellectual powers, irrespective of race or color.
 - b. The fact of an intellectual renovation wrought in the regenerate by the Holy Spirit.
 - c. The need for the submission of the mind to the Divine Word.
 - d. The necessity for every student to cultivate disciplined habits of study so that he may go on learning all his life.
4. MORALLY it stands for:—
 - a. The coördination of all man's powers of body and mind under the Headship of Christ.

- b. The spiritual obligation to honor and care for the body.
 - c. The avoidance of anything which would tend to impair or defile the Temple of the Holy Spirit.
 - d. The obligation of every Christian to consider the weaker brother.
 - e. The rule of charity in dubious matters of conduct.
5. SOCIALLY it stands for:—
 - a. A renovated social organism in which Christ will have the preëminence in all things.
 - b. A clear differentiation of the respective functions of Church and State (a matter on which native traditional culture has no historic analogy).
 - c. A teaching approach which has, as far as possible, assimilated the thought-forms of the native mind.
 - d. The preservation of the traditional native culture except insofar as it is repugnant to the Christian gospel.
 - e. The replacement of such elements as need to be eliminated by more absorbing interests.
 6. ECCLESIASTICALLY it stands for:—
 - a. An autonomous native church as the objective of our work.
 - b. The necessity of carefully educating the students to the nature of the responsibility for an indigenous church, especially by reference to the New Testament teaching thereon.
 - c. Teaching on the features of Presbyterian church government, with stress on the necessity for properly constituted church courts as the channels of administration and evangelism.
 - d. The principle that the native is the most effective evangelist to other natives, and should therefore, be the spearhead of our missionary advance.
 - e. The inclusion of native teachers on the T.T.I. staff as soon as possible.

Trekking Among the Heathen with the Gospel

In the September vacation two teams of students spent some time trekking among the heathen. Mr. Williamson took a team up into the Hog Harbour and Big Bay districts, and I had seven men for a journey among the heathen of central south Santo. For us it was a memorable time;—hard tramping in broken country with innumerable gorges and torrents, mingling with people who—in spite of their alleged heathenism—were only too ready to listen to the Gospel and show abundant kindness to us though we were strangers. Practically no contact has been made with these inland tribes since the earlier years of the late Rev. F. G. Bowie;—that is to say, for more than thirty years. Yet curiously enough the people, under the lead of some of their old men, several years ago renounced the caste system which is the distinctive feature of these heathen social groups and began to adopt semi-civilized ways such as cutting the hair and monogamous marriage. They killed out all their pigs because they blamed the pigs for spreading dysentery and decimating the population. With the pigs went the caste system, since the higher degrees in this Melanesian caste system are only accessible to those who have killed the requisite number of ritual pigs. The inland therefore resembles the scriptural picture of the house which was empty, swept and garnished and sought a suitable tenant. It would seem to be now or never for the evangelization of these inland people. Obviously this is the opportunity for the native church, as it would require a goodly number of devoted men who would go without the settled ease of a Christian village to reach the scattered and often sparse communities of bushmen.

One or two incidents stand out. In the furthest inland village we reached—Telbauro—we were talking with the old men under the stars while we tried to keep warm round a fire. One of our guides was translating. "Ask the old man if he knows about God," I said. The guide used the native word Eturu and the old man nodded. Yes, he knew about God. "Does he know about God's Son Jesus the Savior?" I then asked.

The old man thought for a while and then said something to the guide who said to me, "He says he knows about Eturu, but he never knew that Eturu had a Son."

Encouraging News from New Zealand

In New Zealand the work of the evangelical and Reformed section in the Presbyterian Church does not lack for encouragements.

After several years, during which the Church Union party has had things all its own way, it was given an overwhelming set-back by an adverse vote in the recent General Assembly. Most of the opponents of Church Union are young ministers reared in the evangelical tradition and holding firmly to the Reformed conception of the Church. My father, though now retired, rejoices in this trend in the Kirk and I too rejoice in having a younger brother just recently ordained to the ministry in New Zealand.

May your own circle of colleagues retain the dew of their spiritual youth and continue to refresh us in the outposts of Christ's Kirk.

Very sincerely yours,

J. GRAHAM MILLER.

THE STUDENTS OF CHINA

A CHRISTIAN leader on the West Coast, who just visited China, is quoted as saying, "If I could make my own choice, I would ask for a year's leave of absence to go to China to preach, especially among the students. You cannot realize the need of this field until you have seen it with your own eyes." The door in China is still open, but the situation is getting more and more tense.

The three missionaries who were murdered in Central China is a signal of the most critical time the country has faced since the war. Missionaries are being evacuated and some must leave churches which they had just begun to build up. The in-

flation has reached the point where 210,000 dollars equal one U. S. Dollar. Students have been on strike on some of the campuses. In a few universities the students have had riots among themselves; such demonstrations have been made in Canton and Shanghai.

Here on my desk lies a letter from a student telling me that during the recent strike the Christian students congregated for an evangelistic meeting at which one of our field secretaries had been invited to speak. They prayed together for their country and confessed their sins. Several were saved, and a number of the Christians consecrated themselves and a new inter-varsity chapter was thus formed. So, amid the chaos and distress, the students are ever hungry for the Truth. This is true all over China.

According to the recent statistics of the Ministry of Education in Nanking, there were 205 colleges and universities in the Fall of 1947 in China. In the last few years the China Inter-Varsity has reached nearly 80 of them, of which 64 are regular members of our organization while the others are spiritually affiliated. In Shanghai there are 36 universities and colleges, and we have reached about $\frac{3}{4}$ of this number. Thirty Bible classes in Chinese and English are being held each week in that city. There are 14 in the Province Szechuan where we have two part-time staff members. In Peking there are 13 with only one full-time field secretary. There are 14 in Canton, with no one to preach the Gospel on the campuses on the part of the Inter-Varsity.

We have an old saying in China, "The scholars are the wind, the people the grass; the grass goes where the wind blows." If we can approach the students with the salvation of Christ it will mean that we will be able to provide for China a generation of Christian leaders, not only in the churches, but also in social and political circles.

CALVIN CHAO,
General Secretary,
Chinese I. V. Chr. Fellowship.

Book Reviews

EXPERIMENT IN TOLERANCE

THE METAPHYSICAL SOCIETY. By Alan W. Brown. New York: Columbia University Press, 1947. xix and 315 pages. \$3.75.

OCASIONALLY a work growing out of prolonged and intensive scholarship is also genuinely readable. Most such books quickly return to the dust whose disturbance occasioned their being. It is melancholy to see the life blood of inferior spirits withering on the library stacks. But such books are sometimes fascinating reading; for example, Lowe's *Road to Xanadu*, Sandburg's *Lincoln*, and Stephen's *History of English Thought in the Eighteenth Century*. A book of this type is the *Metaphysical Society*. The title is forbidding, recalling solid shelves of German tomes of varying degrees of impenetrability. The society did, indeed, deal with profound problems: "The Supposed Conflict Between Efficient and Final Causation", or "Are Numbers and Geometrical Figures Real Things"; but Mr. Brown has centered his analysis upon the topics of perennial human interest such as: "The Nature and Authority of Miracle", and "The Evidence of the Miracle on the Resurrection," for the Society was primarily occupied with the current war between the Christian tradition and contemporary science. In treating the Society, Brown has succeeded in weaving together the complex pattern of English cultural life in the 1870's.

The Metaphysical Society, a lineal descendant of the pervasively influential "Apostles Club" of Cambridge, was begun by Alfred Tennyson and Sir James Knowles, talented editor

of the important *Nineteenth Century*. The Society, composed of about forty members, met nine times a year to discuss issues upon which the members were diametrically opposed. The membership included almost all the distinguished brains of England, among them Huxley, Morley, Manning, Leslie and James Stephen, Ruskin, and Sidgwick. Only a few notable names are missing: Spencer who declined because such discussion made him nervous and wakeful, Mill and Newman because they thought such discussions futile, Arnold who had a congenital distaste and incapacity for metaphysics, and Carlyle and Browning. The aim of the society in the words of Sidgwick was "not agreement, which was of course beyond hope, but a diminution of mutual misunderstanding."

Mr. Brown has treated the subject dramatically. He has many concise and vivid biographical sketches deceptively effortless in impression but grounded in thorough research. He has shown the excitement of the clash of fundamentally opposed conviction: the basic cleavage between disciples of Locke and Hume and Cardinal Newman, between scientists and churchmen, between intuitionists and empiricists. He has analyzed some of the key papers in brilliant exposition. He has made clear how the society as a stimulating forum spread its influence throughout English culture through the publication of the papers in widely read periodicals. He has, in brief, focussed the basic contentions of the day. He points out the pertinence of Cardinal Newman's statement that "when we have stated our terms and cleared our ground, all argument is generally either superfluous or fruitless", and shows

that the society disbanded because the meetings became declamations of fundamental dissidence. The members had, however, learned tolerance and compromise.

The latter part, less interesting perhaps, is an attempt by the author to relate the activity of the Society to the cultural development of western Europe. In an era of progressive irrationalism, he sees the abiding significance of the Society as a symbol of faith in the value of discourse and a free examination of fundamental issues. When discourse fails, bombs fall. Brown's solution is a relativistic faith in a pluralism of ends which has rejected the "tyranny of absolutes". His solution shows that when a man rejects the Word, he inherits a confusion of tongues.

Mr. Brown is a member of the English department of Columbia, one of the best in the country, and exceptionally strong in the Victorian Period. He spent ten years on the book, and in the introduction acknowledges the help of such distinguished scholars as Lionel Trilling, Jacques Barzun, and Emery Neff.

JOHN TIMMERMAN.

AN ANTHOLOGY OF DUTCH LITERATURE

NEDERLANDSE BLOEMLEZING. *A Dutch and Flemish Anthology of Poetry and Prose.* By Henry J. Van Andel. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948. 285 pages. \$3.50.

THERE is need of an anthology of Dutch and Flemish literature, and there has been, we judge, for a long time. The descendants of the Dutch immigration which began a hundred years ago as well as the descendants of the Hollanders who settled in New York and vicinity in the early years of our history, have been long enough in the land of their adoption to be no longer ashamed of their Dutch extraction, and sufficiently educated to realize that the culture of their forbears in the old home is something worth knowing. They have arrived at that stage of their cultural development which enables them to understand that their contribution to America should be far more substantial than the bearing of a foreign name or membership in an organization that superficially tries to preserve a foreign tradition. If they are to enrich America as well as themselves with their cultural best, they cannot do better than to cherish the best that has been thought and felt and beautifully written in the ancestral home. What we affirm of the Dutch, we also affirm of all citizens of this country that are of Flemish extraction.

Professor Van Andel has prepared an anthology that admirably fills the need of such people. The fact that it was prepared by a college professor does not mean that the anthology is meant for college students; it is, in fact, intended primarily for the public, though students can also make good use of it. The selections of poetry cover the whole field and are grouped according to types such as patriotic, didactic, religious, lyric, and narrative poetry, so that no interested reader will have any difficulty in finding what he wants. The prose, too, has been so selected and so grouped as to give specimens of all kinds of writing, the religious and the historical as well as the secular. Professor Van Andel has tried to make his anthology representative of the three currents which flow undeniably through Dutch and Flemish culture, the Catholic, the Calvinistic-Evangelical, and the Humanistic. Those who were reared in homes where Dutch was still spoken will recognize many a gem, the beauty of which they learned at mother's knee. As the author says, this anthology is the first of its kind ever published in America.

Professor Van Andel has prefaced his selections with a brief survey of the history of Dutch and Flemish literature. These six pages are unusually good. One wonders how the author could crowd so much into so small a compass. And with what spontaneity and verve he wrote that survey. We cannot help expressing the wish that he may in the near future enrich us with a book, the material for which has been crystallizing in his soul these many years and is clamoring for utterance.

JACOB G. VANDEN BOSCH.

LOVELESSNESS

BLACK BETHLEHEM. By Lettice Cooper. New York: The Macmillan Company, 1947. 324 pages. \$3.50.

WHAT is admirable in this fourth of the British Miss Lettice Cooper's novels is that it embodies an idea. This is not to say that *Black Bethlehem* is a problem novel in which "discussion" on the part of the characters is made to support a thesis. There has been plenty of such ideas in fiction lately, usually of little, limited ideas: that people ought to be kind to Jews, that Labor ought to be less strident in its demands, that Jim Crowism is still rampant among us, that veterans are irked by the housing situation, and the like. Such novels usually falter under the burden of their message. What is admirable in Miss Cooper's novel is that the idea which is central to it is not so much discussed as embodied. It is the source of life in her novel and its principle of unity.

A statement of the idea is not easy to make and should not, of course, be accepted as a substitute for the novel. One thinks of Goethe's vexation when he was asked what the idea of his *Torquato Tasso* was. He replied in effect: "Read it." Still, a reviewer must venture something, and I venture to say that the idea central to *Black Bethlehem* is that contemporary man is loveless. He wants conviction, or, better, his convictions have become values, and his values are wearing thin.

The novel embodies this idea in the lives of three people: a soldier discharged from the service, a woman in civilian war duty, and a five-year-old boy who is afraid. The story of each of these is given a third of the novel. Structurally this division into three is supported by a quotation from Auden:

Every living creature is
Woman, Man and Child.

There is also another character, John Everyman, a name as symbolical, presumably, as any name in Bunyan. He keeps hovering in the background throughout and reminds us that those three are we all really. We all really are so many appeasers compromising truth for want of conviction, and helpless to help ourselves. For our convictions have become values and our values have become nothing.

The soldier is Allan Marriott, twenty-four, wounded in the defense of a forlorn hope under gruelling fire, and back home in London now, discharged. The ache of the wound in his leg keeps shooting its twangs up into his post-war reflections. It reminds him too of Justin, his buddy killed in the cut-off, of Justin who had always talked of beginning at once after the war to treat the defeated like human beings. We wonder whether Allan will go now, as he wants to in a way, whether he will go back to the Continent now to begin treating the defeated humanely at once. He means to, but must get his bearings first. He is unhappy about his mother who seems to have found in the war an occasion for bringing herself out. She has found herself in the bluff management of relief affairs. He sees through and he hates his civilian brother's immense reputation for empire service in industry. It looks like blind activism to Allan, who responds at first to his Aunt Hilda's profounder view: "I've seen everything I believe in getting steadily weaker for thirty years—gentleness, toleration, respect for other people as human beings. We don't only fail in them now, Allan. We're losing our belief that they are the things to succeed in." Allan has the veteran's problem: he is out of the momentum, must pick up where he left off, and cannot be sure that things are worth picking up that way. He dallies in indecision, toys with sex, and acts like the tired soldier in town with a pass. He is offered a position as Public Relations Director for a big firm. However, he owes a visit to Justin's parents and we hope that he will awaken the sleeping vision of ideal service. But Justin's family does not feel the pressure of the time, and Allan joins the firm. It is not for love of money that he gets back into the old momentum; it is not for love of anything. He has no love and he is every man.

The woman is Lucy, and we get her story from the diary which she keeps during the Blitz of the battle of London. Lucy works in the Ministry of Information, means to do her part and does it too, for duty is easy to see when the enemy planes are overhead. She lives in love with a married man, Piers, whose wife will not divorce him. It seems to the personable Lucy that all this is natural and normal, though her clinging to a bit of a gift lamp is symbolical of her insecurity in what is really a loveless context. She takes Marta, a German refugee, into her home as an act of service, and Marta steals Piers from her. The head man at the Ministry bypasses his best deputy for a polished political product, and she wonders at this in time of crisis. Her friend Ann, later killed in a bombing, knows how to construe it: "All our lives are full of little Munichs. We disarm and hold conferences, and let him get away with it. . . . It's the weakness of love altogether. Not enough believing, not enough confidence." Lucy and all her friends are cut off from a life of love and move without motion.

So does little Simon, the child in this pageantry of every man. His parents are not bad parents, are average and typical and ordinary, but what holds them together cannot be called love, can be called partnership perhaps, or convenience. Hence Simon is insecure. He lies shuddering in his bed when he sees a swaying traffic light out on the street gleaming at him, evil and monstrous. He keeps running off to John Everyman at the petrol station for fellowship and love.

That is *Black Bethlehem*. Lucy reflects:

"The bones are coming through the flesh. . . . Was Bethlehem a lie after all, and is there only the jungle. . . . Is love a lost cause? No, I don't . . . believe it. There are a thousand things wrong with our civilization. I am wrong with it. I am spoilt, greedy, luxurious, an exploiter so caught in the net of exploitation that I don't even begin to know how to get out, or to want to get out, perhaps."

I do not know how others read this novel, cannot be sure that I know how Miss Cooper wants it read. But this seems to me to be realism of a thoroughgoing kind, and, defeatist as it may sound, is surely the misery that can lead to a search for the light shining in a great darkness.

HENRY ZYLSTRA.

DUTCH CONSTITUTIONAL GOVERNMENT

GOVERNMENT OF THE NETHERLANDS. By Amry Vandenbosch and Samuel J. Eldersveld. University of Kentucky: Bureau of Government Research, 1947.

THE authors of this brochure have rendered American students of Modern European Governments a signal service in making available in English a translation of the Constitution of the Netherlands and an exposition of the functioning of Dutch constitutional government. Dutch experience in and experimentation with democratic institutions and practices are not merely interesting but they are valuable propaedeutics to an understanding of democratic processes the world over. Lessons learned, for example, in such matters as efficient governmental administration, proportional representation, and compulsory voting, which has recently been discarded, are applicable outside of the Dutch state.

The bulk of this brochure is the work of Dr. Amry Vandenbosch, an internationally recognized authority on Netherlands and Indonesian political forms and policies. Dr. Samuel Eldersveld collaborated in supplying the chapter on Current Trends in the Government and Politics of the Netherlands.

The brochure is characterized by careful scholarship and painstaking attention to detail and accuracy of rendition. Accuracy of meaning in describing Dutch political institutions is not sacrificed to mere popularization, that is to say, exact translation of the Dutch names and not the American terminology is used to describe institutions having a roughly comparable American counterpart.

The chapter on Current Trends in Government appears to be an insertion rather than an integral part of the brochure. It does not show the same reliance on primary source material nor is there the same insistence upon accuracy of meaning as is displayed in the other chapters. For example, the political institution which is labelled the High Council throughout most of this study is called the Supreme Court in this chapter. Moreover, the bibliographical references of this chapter are not integrated with the general bibliography. There are also a few statements of questionable accuracy, and several minor misstatements of facts, but these do not detract from the readability and usefulness of the volume.

WILLIAM SPOELHOF.

A NEW ENGLISH QUARTERLY

SCIENCE AND RELIGION. (*A Quarterly Periodical*) Edited by Robert E. D. Clark. Volume 1, Number 1 (Autumn, 1947). The Paternoster Press, Ludgate House, Fleet Street, London, E. C. 4. \$1.50 per annum, postpaid.

THE Editor of this new magazine, Dr. Clark, has previously given ample evidence that he is an orthodox scholar.

He is well qualified to write on the problems which a Christian faces in the field of science. His book, *The Universe and God*, as well as his brochure, *Scientific Rationalism and Christian Faith*, is a real contribution to the field of knowledge.

The sub-title of this magazine is *A Review of Current Literature and Thought*. The contents are in keeping with this objective. The language is non-technical and the subject-matter is diverse enough in scope to appeal to scholars in many fields. The orthodox tone of the magazine is positive rather than negative in character. Some of the articles are digests of books related to the general field under consideration.

The magazine is definitely worth its subscription price. It presents a challenge to orthodox scholars in America. After reading the articles by Boer, Timmerman, and Reid in the January issue of the CALVIN FORUM, one must salute Dr. Clark and his co-workers for their attempt to call attention to some of the problems in the field of Science and Religion.

JOHN DE VRIES.

AMERICAN RELIGIOUS GROUPS

THEY HAVE FOUND A FAITH. By Marcus Bach. New York: Bobbs-Merrill Co., 1946. 300 pages. \$3.00.

Here is another well-written account of American religious groups, but it deals only with sects and cults. The historic denominations do not come within the author's purview. These accounts run from thirty to forty pages each and deal in turn with: Jehovah's Witnesses, The Foursquare Gospel, Spiritualism, The Oxford Group (MRA), the Kingdoms of Father Divine, The Baha'i Faith, Unity, and Psychiana. There is spice in this book. One does not fall asleep over it. The treatment is throughout "sympathetic" and, theologically speaking, uncritical. The problem presented by spiritualism (or, as it should be called, Spiritism) is left dangling in mid-air. Psychiana and Unity are not taken up in many books of this sort and one appreciates their treatment the more. The treatment is informative; much of it shows first-hand acquaintance. From the days of his boyhood the author developed an interest in sectarian groups. But the standpoint is quite disappointing. The man behind this book tells of his past in these sentences: ". . . my dad took me to a meeting of the Holy Jumpers up in Waukesha, Wisconsin . . . Why dad trotted me around to such off-the-beaten-path sects . . . I never quite figured out . . . Upon graduation I was shipped off to the Mission House College and Seminary near Sheboygan, Wisconsin. Querulous church fathers . . . relentless boredom . . . rebellion against the cold and formalistic theology. At the end of the third year I devised means to get out for good and moved into the profane environment of a state university!" He goes on to say that his interest

in contemporary faiths persisted, but that interest apparently was soon reduced to a mere spectator's interest. His philosophy of Christianity is summarized in the evaluation of the closing chapters: "All roads that lead to God are good."

DEW ON JORDAN. *By Harold Preece and Celia Kraft. New York: E. P. Dutton & Company, 1946. 221 pages. \$2.50.*

The bizarre elements in the religions of the small sects of America have attracted the attention and interest of many writers who themselves had no religious interest. At times these have been sociologists, then again they were magazine writers. The present book is the joint product of two such writers, husband and wife, who made it their business to live among the backwoods people of Tennessee whose religious beliefs and practices they seek to describe in this book. The value of this book lies in the vivid, first-hand account of the actual religious beliefs and practices of the mountaineers of Kentucky and Tennessee. In twenty chapters a realistic and convincing picture is drawn of groups of adherents of the least known small sects among the poor whites of the "Word of God country". Mr. and Mrs. Preece know how to write. It is all pretty primitive, the religion, the worship, and the morals of these people. And the whole of their life is shot through with religion and Bible language. On these pages the Snake Handlers, the Primitive Baptists, the Two-Seed-in-the-Spirit Predestinarians, Pentecostals, Adventists, Church of God, and Church of Christ groups are given realistic description. The entire book is realistic. At times the language is rough and sacrilegious, but it is the language of the people, not that of the authors. Those who have read *God in the Straw Pen* by John Fort will understand the spirit and atmosphere of this book. And every student of the subject who has read Elmer T. Clark's factual and informative account of *The Small Sects of America* will want to lay *Dew on Jordan* alongside of it. The former is a lecture on the subject, the latter is the subject in the form of a moving picture. This screen account of the subject is fascinating, even if it should be slightly overdrawn—which may not be the case. But this is no book for the average Sunday School library.

THE JEHOVAH'S WITNESSES. *By Herbert Hewitt Stroup. New York: Columbia University Press, 1945. 180 pages. \$2.50.*

This is not an average orthodox discussion of the errors of Russellism. It is a scholarly study by a sociologist and is based upon careful research and much personal contact with the "Witnesses". It is undoubtedly the most scholarly attempt so far made in this country to write on this sect. There is a six-page index and a bibliography. Every phase of the subject is treated. It will be of value to every student of Polemics. Being written toward the close of World War II, it is up-to-date up to that point. The weakness of this otherwise valuable book is that its author is not versed in the theological background of American orthodoxy, without which Russell and his views cannot be understood and appreciated. The author is a sociologist, and insofar as he offers a sociological study, no one can find fault with him for not going into a theological discussion of the points at issue. It may, however, well be questioned whether Stroup at times understands the views he is discussing and criticizing. An illustration of this kind may be found on p. 94, where in proof of the fact that "the believer in these moments sometimes feels himself morally equal to God" he quotes the following statements of a Witness: "I am not aware that there is any inharmony between my will and the will of God." Anyone who writes critically on such a sect as Jehovah's Witnesses ought to have some appreciation of religious and theological distinctions, even when he is a sociologist, it would appear. The author's background may possibly be gathered from the sources which he quotes when advancing an idea of his own. There are few such references, and among these are Voltaire and Machiavelli. One is also slightly disappointed that in discussing the two ethically dubious points in Russell's life, *viz.*, his false claim of ability to read New Testa-

ment Greek and his illicit relations with women as charged by his wife, the author quotes no official document or critical source of any kind, but simply refers to the little pamphlet by J. J. Ross. Here the author's critical use of authorities and sources is rather weak. But apart from these considerations this volume is invaluable for the student who wishes to go beyond the mere surface understanding of this "bold" sect.

BLACK GODS OF THE METROPOLIS. *Negro Religious Cults in the Urban North. By Arthur Huff Fauset. Philadelphia: University of Pennsylvania Press, 1944. 126 pages. \$2.00.*

Here is another scholarly study of an American cult. It is a number in the series "Publications of the Philadelphia Anthropological Society". Father Divine has been responsible for forcing the Negro religious cults upon our attention. This book can serve to bring home to us that there is something distinctive about these Negro cults, and also that Father Divine's group is not the only such group in this country. After a chapter on the emergence of the Negro cult, the author briefly takes up in order the following groups: Mt. Sinai Holy Church of America, Inc.; United House of Prayer for All People (Bishop Grace); Church of God (Black Jews); Moorish Science Temple of America; and Father Divine Peace Mission Movement. The material which the author offers on these cults is not plentiful, but much of it is source material. In Chapters VII to XI we find a critical evaluation. Although some helpful points are made, the discussion here is rather thin and disappointing. The standpoint is that of the sociologist or anthropologist. As in the case of Stroup (above) one wishes the author knew a little more about Scripture truth and the Christian religion. Much of the discussion remains on the surface. However, the source material quoted has a value of its own and will stand other interpretations than some of those given by Fauset, I believe. Those who are interested in the errors of Father Divine and would appreciate a more "religious" and a more critical evaluation of the cult he sponsors, will want to read the pamphlet of E. J. Daniels, *Father Divine, the World's Chief False Christ* (The Biblical Echo Press, Winter Garden, Fla., 1940).

A HISTORY OF UNITARIANISM: SOCINIANISM AND ITS ANTECEDENTS. *By Earl Morse Wilbur. Cambridge: Harvard University Press, 1947.*

This is a history of Unitarianism, but it has been many a month since I saw a book with as many references to Calvin and his Works as this volume has. Earl Morse Wilbur, Emeritus Professor of the Pacific Unitarian School for the Ministry at Berkeley, California, has devoted over forty years to the study of the subject of the religious-theological movement which on the European continent was known as Socinianism and later in England and the United States as Unitarianism. This book of over six hundred solid small-type pages with an inexhaustible number of foot-notes from every conceivable source—many of them in Latin, Dutch, German, and Polish—is the fruit of his research, and it is only the first volume, to be followed by a second. Calvin and Beza, Butzer and Bullinger, Melancthon and Zwingli, Gomarus and Voetius appear on these pages as well as Castellio and Servetus, Faustus and Laelius Socinus, Ochino and Crellius. If this volume with its careful historical account of Anti-Trinitarian thought in such European countries as Italy and Holland, Poland and Transylvania (Hungary), shows how widespread this error was, it shows no less clearly the widespread power and influence of Calvinism in all these countries in the 16th and 17th centuries. Professor Wilbur writes with thorough knowledge and mastery of his sources. His judgment is admirable for its historical objectivity. For the Calvinist this book has at least a twofold interest. First, it is undoubtedly the most authoritative history in the English language of that perversion of the Reformed Faith which strikes at the very heart of its doctrinal core, denying the Trinity and the Deity of Christ. Secondly, this volume probably contains the finest account of the Calvin-Servetus episode in

the English language. If there is a finer account, the reviewer would appreciate being informed. It is Chapter XII and is entitled, "The Trial and Death of Servetus". These twenty-five pages are an admirable, detailed, thoroughly fair, and carefully documented account of all that transpired between Calvin and Servetus from the moment the latter turned up on that fateful Sunday in Geneva till the day he was burned at the stake outside the walls of Calvin's city. There is perhaps no episode in the life of the much-maligned and much-misunderstood Calvin which is so distorted and misunderstood by modern scholars and readers as that in which Servetus played his tragic rôle. There is no episode that is more readily used by critics of Calvin to discredit him than this one. The best way to meet such critics is to find out whether they really know the facts. If they do not—and it is surprising how many even so-called scholarly people belong in that class—you cannot do better than refer them to this chapter on the subject. And Dr. Wilbur will, of course, not be brushed aside and discounted because of his Calvinistic bias. For Dr. Wilbur is a Unitarian, as was Michael Servetus.

CLARENCE BOUMA.

NEW BOOKS ON THE BIBLE

COMMENTARIES ON THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS. *Translated and edited by the Rev. John Owen. (New Edition.) Grand Rapids: Wm. B. Eerdmans Publishing Co., 1947. \$4.50.*

Calvin's Commentaries in English translation have been out of print for some time. They were available only in a limited number of second-hand copies which were increasingly difficult to procure. It is a tribute to the vision and the enterprising spirit of Mr. William B. Eerdmans that he has recently decided to undertake the publication of a new edition of these valuable commentaries. There is not only a new interest in things pertaining to Calvin and Calvinism in our day, but every intelligent Bible student knows that Calvin's commentaries rank high in the exegetical field and that his work on this score is ageless. Mr. Eerdmans will not be disappointed. Without assuming the rôle of a prophet, we venture to predict that this work will have a steady and thoroughly satisfactory sale. The plan to place this work on the market not as a complete set but on the instalment plan, beginning with the most valuable books of the Bible for ministerial use, is an admirable one. In this way even ministers with average salaries will be encouraged to buy the work.

To begin with the Epistle to the Romans was a happy thought. If we are well informed, such books as Isaiah, Hebrews, and others—alternating from the Old and the New Testament—are soon to follow. The main body of the commentary consists of a reprint from plates, so that the text is exactly the same as that of the English edition published by the Calvin Translation Society about a century ago. That text consists in the case of *Romans* of the English translation of Calvin's commentary as rendered by the Rev. John Owen, together with valuable foot-notes by the translator and editor. Professor Berkhof has written a suitable introduction to this first volume which serves to introduce the entire set. Every minister and serious Bible student will want to avail himself of this opportunity to have the works of this prince of commentators in his library.

HET BOEK ESTHER. *Opnieuw uit den Grondtekst Vertaald en Verklaard. Door Dr. G. Ch. Aalders. Kampen: J. H. Kok, 1947. Cloth: fl. 1.95.*

DE BOEKEN DER KONINGEN. *Opnieuw uit den Grondtekst vertaald en Verklaard. Door Dr. C. Van Gelderen. Derde deel. Kampen: J. H. Kok, 1947. Cloth: fl. 5.75.*

These are two new volumes in the Series known as *Korte Verklaring der Heilige Schrift* which the publishers began as far back as 1922, and whose completion is now in sight. There is a

separate volume for every Bible book, and in the case of some (as *Isaiah* and the present one on *Kings*) there are two or three volumes on the book. This commentary is of great value to anyone who is able to read the Dutch. These commentaries offer the results of the best scholarship of Reformed exegetes of the Netherlands. High grade material, all that we have seen of it. Professor Van Gelderen with the above volume completes his commentary on the Books of Kings. This will be the last in this series from his pen, since he died at the close of the war. Professor Aalders, who was in this country in 1946, has fathered many a volume in this series and herewith offers a brief but valuable commentary on *Esther*. In every case an Introduction precedes the new translation and the commentary. In distinction from another series of Dutch commentaries on the New Testament, this *Korte Verklaring* series does not introduce the original languages, though it need hardly be said that the authors are in every case offering the finest fruit of their careful exegetical labors based on the Hebrew and the Greek. Highly recommended to all who can read the Dutch.

PARAPHRASE VAN HET BOEK JOB. *Door Dr. J. H. Kroeze. Franeker: T. Wever, 1946. fl. 3.00.*

PARAPHRASE VAN HET EVANGELIE NAAR DE BESCHRIJVING VAN MARCUS. *Door C. Vonk. Franeker: T. Wever. fl. 2.80.*

Here are two little volumes in a new series on the various books of the Bible. They are not commentaries, though in a way they may serve that purpose. They are paraphrases of Bible books. The text of Scripture is reproduced in an entirely new rendering so as to expand each verse sufficiently to give additional light on the meaning. One might call it an expanded text, though that expansion in many parts of the book of Job, for instance, is rather sober. In the historical portions especially such a paraphrase is very helpful and very effective. Although in every case the work is done by accomplished Bible scholars, these little books are intended for everybody. Cost reasonable. Size: each of these two little volumes covers about 140 pages. There is no argument or discussion of any passage in the text, as the reader will understand. But the expanded rendering of the text in the form of a paraphrase, from the nature of the case, contains a good deal of implicit explanation.

BIZONDERE CANONIEK VAN DE BOEKEN VAN HET NIEUWE TESTAMENT. *Door Dr. S. Greijdanus. Deel 1: Historische Boeken. Kampen: J. H. Kok, 1947. pp. 334. Price: fl. 11.50.*

This is a scholarly conservative introduction to the books of the New Testament. It is hence a work in Biblical Introduction, which deals with the authorship, the time of composition, the purpose, and the contents of each one of the books of the New Testament. This particular volume deals only with the historical books, that is, the four Gospels and the Book of Acts. A second volume will take up the epistles and the Apocalypse. Preceding the discussion of the individual books the author offers about 60 pages on the Canon of the New Testament as such. Professor Greijdanus spent the greater part of his scholarly life in the New Testament chair of the Theological School of the Reformed Churches in the Netherlands located at Kampen. Recently he joined his colleague, Dr. Schilder, in his schismatic action and both of them are now on the faculty of the new Seminary of the Schilder group of Reformed Churches, also located at the historic city of Kampen. This is an excellent New Testament Introduction. It is the result of a life time of study in the field. Some of the problems that receive fuller treatment are: the original language in which Matthew's Gospel was written; the Synoptic Problem; the relation of Mark's Gospel to Matthew's; the problem of the Fourth Gospel, etc. List of sources are given very fully. Both English and German sources are quoted freely. This is a book for those who have studied Theology.

CLARENCE BOUMA.