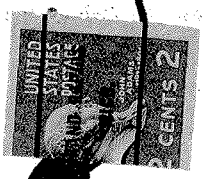

the CALVIN Forum

Catholic and Calvinist
Notes on Philosophy

Preaching the Sermon
Calvin's Method

Whither the Christian School?
Dutch Calvinist Quandary

Discourse on Sectarianism
The Turning of Words

Indian College Students
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The Spirit of Catholic and Calvinistic Philosophy

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The Contemporary Scene

CONTEMPORARY professional philosophic thought shows about the same lack of confidence and seriousness — and even self-respect — that characterized the religions of Greece and Rome at about the time of Christ. And just why the few remaining professional philosophers who still believe that philosophy is a way of life bother to attend philosophical meetings, is largely a mystery — unless it be to satisfy an idle curiosity as to just what ancient fallacy will be resurrected and done up in terminology borrowed from the latest technical farrago of this or that science. There used to be, among the professionals, something of what one might call a search for absolutes new and old. That today seems like ancient history. It has long been superseded by a flight into logical positivism, relativism, semanticism, and what not, all of which looks suspiciously like a belated attempt on the part of the philosophers to achieve recognition as scientific specialists. Time was when disappointed metaphysicians took refuge in the field of ethics for self-respect. Today, overwhelmed by the tremendous impact of the natural sciences, they have retreated to a little scientific citadel of their own, where may be found as many different ingenious systems of logic as there are systems of geometry.

During the last two or three decades the most significant serious philosophy has been written by philosophically minded scientists, theologians, and publicists. The only professionals who seem to have been concerned about producing serious philosophy have been those with a pronounced religious and semi-religious interest. Of these, the most conspicuous examples are the Catholic thinkers, especially those committed to neo-Scholasticism. Somewhat less prominent are certain orthodox Anglicans, who are largely concerned with philosophy as an instrument in the service of Christian apologetics. Least prominent have been the Calvinists, who until recently have given almost no attention to the possibility of constructing a Calvinistic philosophy, apparently on the assumption that Reformed theology constituted a sufficiently adequate substitute. Recently, however, the Calvinistic system of philosophy known as the *Philosophy of the Idea of Law* seems to have gained considerable attention, especially in the Netherlands. At least it has become apparent to many, including Catholics, that no Christian thinker seriously concerned with the possibility of a respectable Christian system of thought, can dismiss this new movement as simply a translation of Reformed dogmatics into the language of philosophy. In what follows there will be an attempt to indicate briefly the spirit of this movement as contrasted with that of an older Christian movement, namely, neo-Scholasticism.

Similarities

However much the spirit of Catholic and Calvinistic philosophy may differ, their conclusions coincide to a surprising degree. Thus Catholic philosophy claims to "take reality as its guide" and to "fashion principles in accordance with the structure of the created cosmos." It speaks of a graduated order of reality and of a hierarchy of the sciences (in startling correspondence with the socalled ordered levels or *wetskringen of the Philosophy of the Idea of Law*). It seeks to prevent any science appropriate to a given level of reality from encroaching upon the laws that pertain to an altogether different level. Like our Calvinistic brethren in the Netherlands, Catholic philosophers warn against the one-sidedness of secular philosophies. Extreme idealism and rationalism cannot explain the facts of change; extreme empiricism, on the other hand, ignores the things that endure, i.e., the principles underlying the facts of change. Inasmuch as these isms are one-sided they not only fail to solve real problems but actually precipitate artificial ones. Finally, reason by itself is not self-sufficient, and to suppose that it is, always leads to abstract and empty dialectics (the Calvinistic philosophers would say antinomies). At the same time one should truly respect "rational demonstrations", since otherwise one easily lands in scientism and, in the end, scepticism.

Like the Calvinists, the Catholics hope to introduce what they call the "equilibrium of a Christian philosophy" into an unstable philosophical situation in which men are confused because lacking in faith. Naturally, they point to the *Philosophia Perennis*, a philosophy that recognizes immutable truth with its variety of temporal aspects. This, they say, is a philosophy which visualizes an eternal order, a metaphysical and moral reality which, although unchanging in essence, will exhibit varying aspects to the searching mind. This philosophy is already in

possession of permanent principles, and it need only demonstrate that it can absorb whatever is new in contemporary knowledge of fact.

We find Catholic philosophers making many sound assertions about human freedom and moral responsibility. Thus when they say that the moral law is not something foreign to man and imposed upon him from without, but that it is "the soul's own intrinsic law"; and that man, because created in the image of God, is somehow guided by God, so that he can reach true perfection only by submitting to this guidance, it requires no argument to show that almost any fideist will agree with them. Again, when they assert that man cannot choose evil qua evil inasmuch as doing so would amount to "self-annihilation of the will"; that if the will were to find itself face to face with the Absolute Good as such, it would at once recognize this as the "End of the rational will"; and that a free act must express a deliberate judgment on the part of the intellect, no Calvinist will find fault. For all this finds an echo in the familiar doctrine that God's common grace has made rare, if not impossible, man's deliberate preference for evil *per se;* and that by God's saving grace men are first enlightened, i.e., chosen, before they are free to know God and to enjoy Him forever. But, incidentally, how much of this is revealed religion and how much of it autonomous philosophy?

Differences

In common with many secular philosophers both ancient and modern, Catholic thinkers insist upon beginning with the definition of man as a rational and moral being, particularly emphasizing the autonomy of reason. Although man's intellect is by no means regarded as infallible and self-sufficient, yet they believe it to be quite capable of achieving what they call an "analogical comprehension of God" as the first Cause. Accordingly, they define philosophy as an autonomous rational investigation of the natural truths of reason. And its proper function, as they see it, includes a rational demonstration of God, freedom, immortality, and the possibility and necessity of supernatural revelation. It should and can provide the intellectual presuppositions of faith. Although autonomous, philosophy cannot, of course, demonstrate all truth; and it should, therefore, accept the aid of revelation. On the other hand, it should never lose sight of the fact that the proper method of philosophy is that of rational demonstration.

One must admit that there is something challenging and, in fact, gallant about this program. To show by means of rational demonstration that certain fundamental Christian concepts are inherent in the very process of thinking about reality, so that the content of revelation seems eminently reasonable, cannot but have a strong appeal to any one conscious of the chaotic situation in contemporary philosophy and, therefore, deeply concerned about the duty of contending for the reasonableness of the faith. And no fair-minded Protestant will deny that our Catholic co-workers are motivated by a spirit that is Christian. Unfortunately, in their attempt to show by rational demonstration the inevitability of the preambles to faith, they employ a vocabulary involving rather definite theological concepts. Also their causal argument for the existence of God breaks down upon examination. Thus when they assert that God is the first cause of the universe, the word cause seems to mean much more than it usually means, namely, a set of conditions which form the context of another set of conditions, explaining them. It is questionable, therefore, whether we can reason from cause in the usual scientific sense of the term to cause in the sense of unconditioned and absolute origination. The causal argument proves little more than that contingent beings are not self-explanatory. This may have some value in demonstrating the extent of our ignorance, but beyond that it leaves us pretty much in the air. We are told that disorder is not the rule in nature, that certain phenomena may seem disorderly because of our limited point of view, so that, given a wider context, meaningless things may appear to have a meaning after all. But this sounds more like the language of Spinoza and, paradoxically, like the argument of the Deists in their more or less superficial treatment of the problem of evil. It is hardly up to the dignity of a rational demonstration of a perfect being who exhibits to an infinite degree all that man has of goodness, reason, creativity, and will.

Perhaps the fideist (usually Protestant) is not altogether wrong when he maintains that unless in our thinking we begin with God we can hardly expect to arrive at a system of thought which is God-centered. If by a rational demonstration we mean that the evidence is so obvious—from any point of view—, or that the argument from commonly accepted premises is so conclusive, that any one in his right mind must accept it as a matter of intellectual honesty, then we must conclude that the arguments of the Catholic thinkers do not demonstrate that we have our choice between neo-Scholasticism and nothing. They do not demonstrate that if one begins with commonly observed facts and with human reason one inevitably reaches the preambles to faith, and that the content of Christian theology is the only one that will fit the preambles. What they do show—although inadvertently—is that the Christian thinker must sooner or later become involved in matters of revelation and faith, matters concerning which no philosopher on earth can ever hope to give a rational demonstration.

The Calvinistic Starting Point

The Calvinistic thinkers, on the other hand, frankly assume the point of view of the Christian faith, and their first question is this: How does the Christian view of God and the world shape up philosophically? This question is not to be confused with the question of how we can translate Reformed dogmatics into the language of philosophy. From the Calvinistic point of view philosophy is systematic thought about the entire universe in the light of its origins in the creative and redemptive acts of God. In other words, to philosophize is to be religiously engaged. Man is defined as essentially a religious being rather than merely a rational and moral being. Consequently in philosophy we must begin with the "heart" of man, with the religious core of his selfhood, which is the source of the pre-discursive religious act which precedes all philosophizing, Christian or non-Christian. The ultimate point of reference of any philosophy is found in the religious consciousness which conditions the thinking of all men. Thus the unregenerate "heart" of the secular philosopher will condition him to think in terms of an absolutized and deified aspect of the cosmos, usually the analytical, which is then made to appear as "objective autonomous reason".

Most philosophies, including the Catholic, assume that there is such a thing as an unconditioned rational function which is the same for all normal persons. Hence to philosophize is to be engaged in giving a purely logical and coherent account of our world, something to be done independently of any and all presuppositions. It is assumed that the facts are the same for everybody, that if we know a sufficiently large number of them, and that if we think clearly and logically, we must, barring all non-discursive interfering factors, ultimately agree. The Calvinist disputes this, and his point is that there is always a pre-discursive religious act which inevitably precedes all theoretical demonstrations. He holds that this is shown by the fact that the history of philosophy discloses almost endless disagreement among the philosophers, all of whom equally claim their systems to be the result of purely discursive demonstration. But the truth is, so he tells us, that reality has many levels and aspects every one of which is a theoretically possible point of vantage from which to achieve a discursive synthesis of created reality, and that this explains the various isms in the history of thought. Thus at the bottom of Hegel's Absolute Idea is the religious motive of humanism; the basis of Kant's critical idealism is an absolutized abstract form of the moral law; and post-Kantian idealism deifies the human self as a part of a super-personal, national community having its own spirit and therefore not subject to law, its spirit in fact being its law.

The "Heart" Of Man

From the point of view of Calvinism, therefore, philosophy should begin with a critical knowledge of the self or "heart" of man. By the "heart" of man is meant the soul of man, which is defined as his innermost and ultimate selfhood, as the religious core of his personal identity out of which, as Scripture says, are the issues of life. It is not to be identified with any bodily organ. It directs all his thoughts, feelings, volitions, strivings. As the source of faith it determines his position with respect to God and, consequently, the point of view from which he obtains whatever total view of things he may have. It can never be an object of scientific investigation inasmuch as it is itself the pre-discursive condition of all scientific and philosophic thinking. This corresponds to the fact that man is the only creature whom we cannot significantly describe in terms of interests, purposes, and functions purely temporal. Within the "heart" of man there is an indestructible nisus toward the state of rest in whatever is conceived to be the ground and origin of personal existence. In this man transcends time and the things of time, for in the conscious exercise of his religious function he relates temporal things to what he conceives to be the eternal; and in so doing he receives intimations of eternity. The "heart" of man exists and functions between two worlds, as it were, so that while fully participating in things temporal, it nevertheless relates them to the eternal and unseen. In the case of the Christian this takes the form of communion with God.

To the Calvinist it is simply a matter of fact that men try to relate themselves to a principle of permanence, of finality, of ultimacy, and that in this way they achieve a kind of derived eternity. St. Augustine describes this as the finding of rest in God. It is a temporal religious function common to all men. It is an activity pointing beyond itself to something posited as absolute, whether that be conceived as matter, reason, the moral law, or the true God. And because all human thinking is conditioned by the nisus toward something absolute, human beings have the capacity of living into the fulness of created reality, something impossible to animals. Hence it is that man can be said to be a creature made in the image of God. What the sciences tell us about man, therefore, never extends to his real identity, which transcends whatever may be true of him physically. Now inasmuch as his thinking is determined religiously, his experience of external reality can never be separated from the level of faith, the highest and therefore most definitive aspect of human nature.

Reason a Servant Of the "Heart"

True critical philosophy, therefore, will begin with self-knowledge. Now the history of philosophy

shows self-knowledge to be invariably correlated with knowledge of God. In the case of the secular philosophies God may be conceived as absolute Idea, autonomous Will, Matter, Force, and what not. Inasmuch as the self naturally exhibits a nisus toward its conceived origin, it can be known only in terms of a relation to this origin. For this reason the secular thinker may try to understand human life in terms of the rational, the volitional, the material, etc. And all such attempts at understanding are clearly conditioned by a pre-discursive religious act. Philosophic thought, therefore, instead of beginning with reason, actually begins with an act of faith. To the Calvinist reason is a servant of the "heart", just as to the evolutionist it is a means to the end of survival, to Schopenhauer, a servant of Will, and to the Pragmatist, a tool for problem solving. Secular philosophers who claim reason as their final court of appeal fail to see that the logical (analytical) level of existence is but one aspect of created reality, and that human reason, being a creature of God, can never itself function as the absolute referent in human thinking.

The "heart" of man constitutes a realm of existence within which the fact of sin has brought about a religious antithesis. Inasmuch as the beginnings of all philosophic thought are determined there, the result must be the existence of two opposed kinds of philosophy, namely, that which takes for its final referent an absolutized part of created reality, such as reason, will, or nature, and that which takes for its final referent and primary reality the true God who has revealed Himself in Christ. Both kinds may be said to be philosophies of cosmic law, since both begin with an *a priori* pre-discursive religious consciousness of meanings and origins. And whether Christian or non-Christian, this ultimate consciousness transcends every event, thing, and meaning, being itself the very origin of the meaning, being itself the very origin of the meaning of things and events.

Doctrine Of Ordered Levels

According to the *Philosophy of the Idea of Law*, created reality is ordered in accordance with the laws of a number of cosmic levels or aspects, the highest of which is that of religious faith. Although each level has its own peculiar function and meaning, it cannot be wholly abstracted from any of the others. Thus an act on the level of thought (the analytical) has non-logical analogies, i.e., it evidently involves such things as sensation, feeling, emotion, physiological processes, and so on. Besides, it has so-called "anticipations", that is to say, one may legitimately speak of moral, aesthetic, historical, linguistic, and religious reason. Now the religious function brings discursive thought to a focus upon the mutual relation, the fundamental unity, and the common origin of all these levels of reality. Furthermore, the specific function of a higher (later) level may govern that of a lower (earlier) level as when, for example, reason is said to control feeling. In that case feeling is said to be "developed in the sphere of reason". The supreme level of created reality being that of the nisus of the "heart" toward its Origin, in other words, the striving of the creature toward the Creator, there is inherent in all levels the possibility of "development in the sphere of faith." This is, of course, more clearly seen in the case of, say, the physical and the geometrical. Nevertheless, all levels of created reality may be said to share in the nisus toward unity with their Origin by way of the transcendental religious function of the "heart" of man. All this is involved in the doctrine that when man, the head and glory of creation, forfeited the original state of righteousness which he had in unity with the Creator, he took with him in his descent that part of creation which in and through him was directed toward the praise of God.

Is This Genuine Philosophy?

What is the probable reaction of Catholic and secular thinkers to a position of this kind? Simply that it does not play the philosophical game, which is to recognize the primacy of reason and to construct a coherent system of concepts which shall give meaning to a world recognized as a common world in the experience of all men. In other words, the *Philosophy of the Idea of Law* is just not philosophy. Evidently at this point secular and Calvinistic thinkers can only agree to disagree, since they are evidently discussing different worlds. And the Calvinist will continue in the conviction that the secular "philosophical game" is in reality the worship of an idol.

DISPLACED PERSON

This child is one of the disenchanted
Knowing too well a field once planted
Need not know harvest, a sudden turn
Of events may make a hillside burn,
Lay low a forest or race of men
(Survivors can always start again).
Towns well built by years of labor
Need only the ire of some near neighbor
To fall in heaps of rubble and such.
The ones left living don't need much—
Only a garment, a broken crust,
A new home built on faith and trust.
We take our life for commonplace.
Have we no corner for this lost race?

Marie J. Post.

Calvin's Sermons--- Their Structure and Style

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IN ITS preaching as well as in many other respects the Reformation meant a return to the position and practice of the ancient church. Led by Luther the Reformers reverted to the homily as the standard form of sermonic discourse. Compared with accepted scholastic preaching it was expository rather than topical, free-flowing rather than structurally straitjacketed, always analytic but seldom synthetic, dealing in plain statement rather than logical subtlety, and more conversationally direct than formally precise.

The Running Comment

Calvin is no exception. His sermons are simple homilies, and in that respect they are of a wholly different fabric than his systematic writings such as the *Institutes*. He usually preached on consecutive passages, going through an entire book in a series of sermons, with texts averaging six verses in length when in the Old Testament and two or three verses when in the New Testament. He treated his text phrase by phrase, or verse by verse, explaining and commenting as he went. The extent of his treatment of any one part of the text would depend primarily not on its abstract theological significance or on its position in the text, but on the particular spiritual needs of the congregation. He did not feel it necessary to tailor the sermon to patterns of systematic theology or to the proportions of the text, but rather to the specific situation to which he spoke.

Insofar as the sermons of Calvin have structure at all, it is the structure of the text. The sermon has no organization which falls into a neat outline or scheme. There is no clearly defined connection between the parts of the sermon, related to one thematic idea. Obviously Calvin never included outlining as one distinct step in sermon preparation. His sermon conforms to no studiously predetermined order. It has no theme, and not even in most cases any discernible unity of thought.

There is little synthesis in the sermon, and when such does appear it is almost invariably in the form of a summary in the introduction or the conclusion. Often a summary of the previous sermon is given in the introduction. When there is a summary in the conclusion it is often contained in the call to prayer. The introduction is never calculated to serve the purposes prescribed by ordinary rhetoric, that is to gain attention or to make the listener receptive to the main thought. It is simply the beginning of the sermon. Watier says that for Calvin it is not so much a porch as a threshold. And although it is usually short, it is sometimes as much as one third of the sermon! So little is its function a carefully prescribed one.

The Master Homilist

This does not mean, of course, that Calvin's sermons lack orderly development or logical coherence. Calvin could not but be systematic in his thought and presentation. He would not be himself if he did not reason cogently and argue convincingly. The sermons are no less logical in their development than the *Institutes*. He systematically goes from the lesser to the greater and from the known to the unknown. A correct syllogism is always implicit to the progress of his thought.

It is a noteworthy thing that such a master of logic and rhetoric as Calvin should have deliberately preached without the logical synthesis and the rhetorical precision which he could so easily have supplied. His dogmatic writings show how close-knit and highly synthetic can be his treatment of a concept or a theme. His correspondence shows him to be a master of the adroit and the subtle when the occasion warrants. The preachers of the early church may have been in most cases unable to use anything but the homily. But Calvin knew intimately all the artistry of the scholastic sermon, and had as well the ample equipment of his matchless classical education. It was not by default, but by deliberate intent that he used the simple homily in his pulpit. There is only one explanation for it. It is his profound conviction that the task of the preacher is nothing more than to set forth the Word of God, to make it unmistakably plain, to sound its call to conversion, to present its admonishments, and to cast its light upon life's pathway. In the pulpit he is always the pastor, and never more than the pastor.

The successful use of the homily requires an extraordinary mastery of Scripture, for the sermon does not rely on logical subtlety or rhetorical devices for its effect. That Calvin had such a mastery of Scripture, and that he preached through most of the

Bible is well-known. It is noteworthy, however, that he was by no means alone in this. Bullinger for instance preached nearly through the Bible in the first ten years of his ministry, preaching an average of once per day. No doubt there are sound reasons for a sermonic method which is more synthetic and which makes better use of the principles of rhetoric, but this should not blind us to the fact that there are few preachers in our time who could use the style of the homily effectively, even if they were to try. Synthetic structure and rhetorical device are often more of a crutch than a tool, more of a substitute for the mastery of Scripture than a useful servant to it.

The Preacher Stoops

This leads us to a consideration of the style of Calvin's sermons. As has already been indicated the style is simple and lucid. The preacher of Geneva is delightfully plain. He is often naive, in the best sense of that much-abused word. In reading his sermons one can easily imagine him watching closely the intent faces of his hearers, and not leaving a point until it has become clear to them. He frequently develops a point and then goes back to rework it in a new way, evidently prompted to do so by responses in the delicate rapport he maintains with his audience. No carefully phrased, highly polished manuscript deters him from these sensitive reactions.

Calvin avoids the use of academic, technical terms in his preaching, and when it is necessary to use them they are carefully explained. He also to a surprising extent avoids the use of abstract words. One who knows him only from the *Institutes* might reasonably expect his style to be somewhat colorless in the pulpit. On the contrary there is a liberal use of picturesque, graphic terms. He is concrete more often than not. He employs fetching illustrations, taken from life's pedestrian way. Some of his sermons, such as certain ones on Job and on the Psalms, contain beautiful word pictures. Few preachers excel him in depicting the beauty and majesty of God's creation. Those who caricature Calvin as a person cold and intellectualistic have not felt the passion of these passages.

Down To Earth

In this connection I can do no better than to refer to Doumergue, who on the four hundredth anniversary of Calvin's birth stood in Calvin's own pulpit and spoke on the things which had been uttered from it. He called attention to an astonishing number of proverbs, several in a sermon, such as: "without wings they want to take the moon in their teeth." "Sicknesses come by horse and go away on foot." The greedy "would drink the sea and the fishes." He told how Calvin used the vernacular of the country and the city people alike, words heavy with the smells and the tastes and the sights of everyday life, and how his sermons make plain that he was observant of the minutest things in the pursuits and habits of his people. Calvin has Moses object to going up Mt. Sinai by saying, "It's alright for me to go and break my legs, climbing up there!" Instead of saying, "It's bad" Calvin said, "It makes the hair stand on one's head." Instead of "I blame" —"I spit in his face." Instead of "perverse human nature"—"Each one would scratch out his neighbor's eyes if there were not some restraints." Or: "Such people deserve to have God tear off their ears, and completely ruin them." And in another vein he speaks of God as "alluring us . . . sweet to us," like a father saying "I will give you a lovely hat; I will buy you a pretty dress." (These quotations are dependent on Nixon, *John Calvin—Expository Preacher,* pp. 39-43.) Hundreds of similar citations could be given. Calvin meant to be listened to—and he was! He was popular in the precise sense of that ambiguous word.

At the same time it must be well understood that Calvin chose similes and metaphors not to adorn but to teach. His style is never merely ornamentative, but is always devised for purposes of communication. Even when he is the most sublime and poetic it is not for mere effect. Calvin had no use for rhetorical glitter in itself. As an instrument of the Spirit of God all of the preacher's resources must be submitted to His service.

The Warp And Woof

Calvin's sermons are not exegetical discourses. They are not dogmatic essays. His preaching is all of one piece. He does not offer "doctrinal" sermons and "practical" sermons. This duality is for him a completely false one. He sees no such set of alternatives. He didn't preach "morning" sermons and "evening" sermons. There are no "expository" and "applicatory" parts to the sermon. Exposition is the warp and woof of application, and application is the very habiliment of exposition. Furthermore, Geneva knew no such thing as "catechism preaching". Never was the sermon in any way conceptual or dogmatic in its orientation and structure. Did that mean a neglect of doctrine in preaching? Of course not! Each verse of Scripture was placed in the context of the whole Bible. So powerful was the principle of *analogia fidei,* and so thorough the mastery of Scripture that Calvin and his fellow Reformers could not help but preach doctrine when they set forth the meaning of the Scripture. Perhaps the oft-heard discussions about the various types of sermons are a reflection of the inadequacy of preachers to handle the Word of God in expository discourse in such a way that every sermon is both doctrinal and

practical, both Scriptural and theological, at once expository and applicatory. Calvin gives no comfort to his followers who find disparity and tension between various kinds of sermons. He is the exemplar of preaching with moral and spiritual reality remarkably consistent and sustained.

[*In a third and final article the writer will deal with the theological emphases of Calvin's preaching.*]

Can the Dutch Calvinists Save the Christian School?

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The Question

DOES the above question sound alarming to you? Isn't the Christian school well established in the Netherlands? More than eighty per cent of Dutch children attend other schools than state schools. And every school which meets state requirements academically is subsidized by the state. Christian schools enjoy equality with public or state schools in salaries, equipment, etc.

Yes, outwardly the Christian school is flourishing in the Netherlands. Many competent and consecrated Christian men and women are giving their lives to the cause. Some excellent literature on educational subjects is appearing too.

And still, in spite of all the encouraging observations that might be made, the question above this article is pertinent. Why? The answer lies largely in the direction of the main thrust of my article in the March and April issues of this journal.

The Kees Boeke school is not the Christian answer to the educational dilemma, but it represents a challenge to Christian thinking in this area. Christian educators abroad realize that every attempt at distinctiveness in Christian education has somehow bogged down in nineteenth century intellectualism.

New Lines

In a recent address Prof. S. U. Zuidema of the Free University of Amsterdam challenged Dutch Calvinists to a fresh approach to the problems of our day. He warned against hero worship by looking to leadership from great men of the past. They made their contribution in their day and we can still profit from their work. But leadership for today requires new insight.

He also cautioned that principles formulated in past days are not absolute norms for all time. Only the Word of the Lord abides. Even creeds must have their day. Some, he warned, would make of the Three Forms of Unity the Three Forms of Eternity.

We need a fresh approach to contemporary problems. We must shun traditionalism. We must adhere only to revealed truth. Even history itself is no help to us unless it is viewed in the light of God's revelation.

As I read the report of Prof. Zuidema's address, I recalled evidences I had observed in the Netherlands of Dutch Calvinism settled down in a fixed form. It is difficult to extricate it from the groove and set it free for action in keeping with contemporary life. But all praise to the leadership among our Calvinistic brethren abroad. Voices such as that of Prof. Zuidema are heard frequently. And the leadership is not confining itself to warnings but is constructively paving new paths.

The Beginning

It is a century ago that Dutch Calvinists launched the Christian school movement. Education of youth in state schools was increasingly coming under influence of theological liberalism. Religion based on revelation was being excluded. A mere ethical culture remained. And the schools being operated by the state, were beyond the reach of the sons of the Reformation. Under leadership of men of vision, as Groen van Prinsterer, Dutch Calvinists set out to save education for the application of the gospel of Christ.

Kind Of School

What kind of schools did they get?

In the first place, they continued the nineteenth century idea of school. This idea was not an issue to them.

It should be noted here that when we speak of the nineteenth century concept of school, we are not saying that it is entirely a creation of this century. It had its antecedents in earlier schools and in ideas of educational reformers prior to this time. But as a school for the youth of the nation it is a nineteenth century product.

It was thought that a school is a place where children assemble to be instructed in the necessary knowledge and skills that they may develop into literate men and women. Literacy is a flexible term. First it meant being able to read, write, and do essential figuring. As demands upon life increased, literacy came to include more, such as knowledge of geography, history, and later the natural sciences, etc.

When, especially in the urban areas, more than elementary schooling was required for industrial jobs, a certain amount of preparatory instruction was introduced. Examinations for admission to higher levels of instruction and later for selection of applicants to jobs became a goal of instruction on lower levels.

The school was graded according to standards that seemed to be demanded of it. Subject matter was lumped into chunks of logical content to be mastered for examination purposes in a given time. A grade was defined in terms of a year's work. Should a pupil fail in a subject, he could not go along with a group to the next grade, and remained until he mastered the essentials, or—dropped out.

Teachers had the "know-how" not only of subject matter, but of skill in presentation. Training schools (kweek scholen) were established to equip teachers with the necessary formula for presentation of subject matter.

Result

The resistance generated inside of learners to such arbitrary coercion and regimentation of their lives was thought to be quite natural. It went to prove the need for forming their lives for them. Complete ignorance on the part of educators of the nature and potency of human emotions, and the significance of the unconscious accounts for their lack of understanding.

This nineteenth century idea of a school, as we said, was not an issue with the Calvinistic fathers. They emphasized that the child must be reared in the fear of the Lord. They also recognized the parental responsibility in this matter. Hence, they must have schools founded on the Bible. That these schools may be reputable academically, instruction must match the best in public or state schools. In the struggle for equalization, Christian schools were required to meet academic standards set by the state and by the schools on higher levels.

For fifty years leaders in Christian education have sought to give the Christian school a distinctively Christian character. Noble efforts could be cited. Much praise goes to the consecrated men and women for this arduous task.

And what is the result? Kees Boeke is doing something about nineteenth century intellectualism which violates the most basic values of human life. Our good friends are still talking, writing, and discussing. And when one visits the schools, what does one see? Yes, some slight modifications here and there to indicate that there is some thought given to the whole child in relation to his total environment.

But essentially we observe the nineteenth century school. The Montessori schools, private neutral schools, and experimental schools constitute exceptions in one form or another. The Christian schools stand completely in this tradition. Thorough? Yes, but at what great expense to personal values, not to speak of religious values!

What are the schools being told by the spoken word and in the literature by the frontier thinkers among Calvinist educators today? There are those who, like Prof. Zuidema, recognize that we need a fresh approach to problems in every generation or at least every century.

For one thing they are saying that instruction and the rearing of youth (onderwijs en opvoeding) are not the same. If we use our word "education" to mean bringing up, as I think we should, we would say instruction and education are not synonymous. The slogan in Dutch has been *"door onderwijs tot opvoeding"*—by means of instruction educate. While instruction remains one of the major tasks of the school by virtue of the medium it affords for education, as a concept it needs qualification.

We must return to the scriptural view of man. Historical movements such as the faculty psychology, Thomistic dualism of the validity of knowledge, the association school of psychology, Kantian idealism, Herbartian formalism, ethical culture, and the like have all combined to distort the picture concerning man and his education. Philosophy cannot help us, for it needs a return to the Scriptures to clear its own house. And theology? While it can help us get back to some basic facts concerning man, we need to be enlightened from the Scriptures itself to get a fresh perspective.

The need for return to the Scriptures is forced upon us especially in view of the developments in psychotherapy. It is amazing what this field has disclosed concerning sources of personal problems. Though the picture is overdrawn and onesided, we recognize that the analyst confronts us with astounding evidence of the threat to mental health presented by our nineteenth century standardized schooling. What is our answer to the analyst, psychotherapist, and mental hygienist who explain human behavior out of the libido, ego, and superego? They are closer to a scriptural account of man than any psychology has been. Some of their analyses are distressingly accurate and effective. I say, distressingly, for the very structure of this psychology refutes the nature of man as unfolded for us in the Scriptures.

Hence, back to the Bible for a fresh review of the nature of man. Let us ask ourselves some very fundamental questions in order to ascertain where

we have gone wrong, if anywhere, so say our Dutch educators. Bavinck performed yeoman's service when he in his *Paedagogische Beginselen* (Principles of Pedagogy) disclosed the dangers of Enlightenment education. He went to the Bible for norms and objectives in education. But he did not escape the faculty psychology in his account of the nature of man. And Dutch schools have changed little since Bavinck's day.

Our Dutch Calvinistic educators are saying more. They recognize that the state examination system has bound them to tradition. Formal, oral, and written examinations set the standard for teaching efficiency. That teacher is apt to be rated the highest who has the largest percentage of successful students at the final examination. What effect he has had upon their persons and especially upon the poor youngsters who dropped along the way is of secondary or even of tertiary importance. How can the scriptural concept of rearing the child ever be realized under these conditions?

Many Christian teachers would like to "talk back" to the minister of education in the Dutch Cabinet. Many Christian teachers in secondary schools would like to say a thing or two to the universities. Many elementary teachers would like to call the attention of secondary schools to the ill effect their demands have upon elementary education.

And so it goes. There is much being said, but little being done under the circumstances.

Religious Conditions

I spoke to Christian teachers and Christian school principals who are alarmed by the religious level of the Christian schools. On the whole the teaching personnel in the Christian schools is an intelligent and professionally competent group of men and women. After visiting several schools this was evident to me. But the religious zeal, not so in evidence to the casual observer, is seriously questioned by several with whom I conversed. Why should a movement that began with such religious fervor and grew to such proportions settle down in a religious complacency that takes the most basic things for granted?

The battle for the soundness and vitality of the faith must be fought in every generation, it seems. As soon as a new generation settles down in the heritage of the former, decay sets in. This has been the story of the Christian Church throughout the ages. But history seems to teach us so little.

And We?

Yes, what are we doing? We owe the Christian school idea to the immigrants who participated in the struggle for "free" schools in the Netherlands. It was real religious fervor that established our schools. Though we do not receive state subsidy for the maintenance of our schools, we look upon them as very much a part of American life.

Our parents too took over the nineteenth century school and tried to give it a Reformed slant. To this day we have not made up our minds as to what really makes our school distinctive. It did not occur to our parents, nor has it seriously occurred to us, whether the nineteenth century school can be justified in the Christian educational structure of thought.

Before we even raised the question, the reform movement of modern social humanism began to affect our schools. Our teachers studied at American colleges and universities and brought "new" ideas into the schools. Or they reacted so violently to the new idea of freedom that they became even more fixed in their former ideas. Where are we, and what are we doing?

Among our constituency are those who are disgusted with the lack of efficiency in our schools. Children can't read as well, spell as well, figure as well, etc., "as could I when I was at school", so we are told. When one interrogates these complainers, one generally finds that they are defending the rigidly standardized school of their younger days. "Then kids flunked, but now—well, they just pass them on and then—they even arrive in college."

But this kind of talk gets us nowhere. On the whole our Dutch Calvinists are much more intelligent about the criticism of their schools. They go to the root of the matter. On what ground can we justify the school in our Christian thinking, they ask. Not on nineteenth century grounds. Not on the grounds of current social humanism, though it may be given a religious zeal as does Kees Boeke.

Let us ask this question, too, genuinely and sincerely. We need an answer to save our schools.

Our Problem

The very existence of our Christian schools is at stake. The question above this article is pertinent with reference to Dutch Christian schools. But no less for our schools.

Outwardly Christian education flourishes, both in the Netherlands and among us. We are grateful for the work God has wrought among us and through us.

And Christian schools have made a very noticeable contribution to the church and the Kingdom of Christ on earth. To a large degree, the vigor of the Reformed faith and the strength of our churches we owe, from a human point of view, to the work of our schools, both lower and higher. Men and women who have come from these schools have entered various walks of life in the Netherlands. Among us too we see former pupils and students of our schools in professional and business positions. The

faithful have a great opportunity to witness to the work of God's spirit in their lives and to hold before their fellow workers the cross of Christ.

But the schools begun in religious fervor in the Netherlands are bogged down in academic intellectualism and in a state system of supervision. A complacency has come over them which threatens inner decay. Fifty years of attempted reform has hardly made a change of any significance. Cries for reform are becoming more vocal.

Among us our schools are bogging down in American economic prosperity. Teachers' salaries are an exception. We thank God for better buildings, more adequate equipment, and—we are getting our own textbooks. We are carrying on our educational program in a more extensive way, on a larger scale. But many really seem to think that we have about arrived. Not at all. We are in danger of stagnation, which is soil for decay.

Neither in the Netherlands, nor here, have we defined clearly the place of the school in the educational structure according to the Bible. What should the school be like to carry out the divine mandate given the parents? To answer this question we need a fresh approach from the Scriptures to the nature of man. Our terminology and concepts of the past are inadequate. We need to meet new problems in a new way.

Conclusion

May God save our schools in the Netherlands and among us. Let us pray for a new vision equal to the complex issues of our day.

Trusting in God's favor upon us, let us carry on, but with a will to reform. We should be able to get together on scriptural grounds as to what the school is to be like. We do not have the answer now. If and when we arrive at a more satisfactory answer, let us as a Reformed constituency set ourselves to educational reform with the religious fervor that characterized our founding fathers.

Humanly speaking, only such efforts can save the Christian school in the Netherlands and in America.

As to Being Sectarian

Leonard Verduin
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IT HAS been said of late that the most difficult problem the Christian Church has to face is to think correctly the relation of the Church, with its society of redeemed men, to the society of men as such. The history of the Church is to large extent the story of two tendencies, to identify the Church with the society in which it lies and to divorce the two.

Apostolic and sub-apostolic Christianity seems to have avoided both extremes quite successfully; it knew that it was not of the world, and it knew that it was in the world. The Epistle to Diognetus throws an interesting light upon this. Coming, according to modern scholarship, out of the middle of the second century it says of the Christians: "They live in their own towns and villages, but then as sojourners; they take part in all things as citizens, but have to experience the lot of outsiders; every fatherland is to them a foreign land, and every foreign land a fatherland."

A New Era

In the hapless days of Pope Sylvester (or, happy days; all depends on the side you take in the argument) and of Constantine the Great, sub-apostolic Christianity comes to an end and a new epoch begins. Now begins a new formula. From now on the society of the redeemed and the society of men as such will be one.

This has been called "The Fall of the Church". And it is in opposition to this "Fall" that the medieval "sects" take their origin. It is significant that the Waldensians, for example, whether rightly or wrongly, dated their movement from this "Fall of the Church".

Seen in this historic light the aloofness of the "sects" need not surprise us. They came up as a protest against continuity of our two societies. Need it surprise us that aloofness, an over-emphasis of discontinuity, should characterize them? Present day Fundamentalism's essentially sectarian aloofness is understandable (we didn't say justifiable) when we recall that Fundamentalism came up as a protest against Liberalism's identification of the society of the redeemed with the society of men *überhaupt*. This tug of war cannot be resolved, be it said here, by urging both sides to pull harder.

Analyzing The Term

With this by way of introduction let us talk, a bit more responsibly, about "As to Being Sectarian".

The terms "sect" and "sectary" and "sectarian" have a history, a history that follows the same

general lines we traced above. The "Fall of the Church" did something to these words.

"Sect" is from *sequi* (to follow); it is not, as is often supposed, from *sectare* (to cut). A sectary is a "follower", a person who has made a choice between the various and several directions, *Richtungen,* that were open to him. In the pre-Constantinian period, as throughout in classical antiquity, the word "sect" does not imply approval or disapproval concerning the direction followed. That is the important thing to remember about the prelapsarian use of the term "sect".

In this epoch "sect" was the latin equivalent of the Greek *hairesin.* And, properly enough. For *hairesin* is from *hairein* meaning "to choose". One weighs various possibilities open to him and then decides which it shall be; and as he does so he is being a "heretic". Again, be it noted, nothing is implied as to the propriety of his choice. For example, when Paul asserted that he was a strict adherent of the *hairesin* of the Pharisees he says nothing, and his hearers heard nothing, as to the relative value of the various *isms* of which Pharisaism was one. And when he asserts that "heresies" are desirable (I Cor. 11:19) he is not talking about the desirability of unorthodoxy; he is talking about the desirability of choice-making, it makes those who are approved stand out.

To conclude this dry as dust word study, both "sect" and "heresy" are in the early period, prior to the "Fall of the Church", colorless words that indicate simply the fact of choice or direction; nothing is implied in them as to the properness of the ism in question.

Regimentation Of Religion

The "Fall of the Church" was, like the Fall of man, a pretty radical something. After it things will never be the same again. Not an item in the repertoire of the Church was unaffected. Church discipline now gets mixed up with the sword, for example. The idea of faith is tailored to fit the new situation. If the totality of a cultural group is said now to "believe" what further point is there to confessing?

The concept of "sect" and "heresy" also undergo a complete revision. From the date of the Sylvester-Constantine coalition these terms begin to connote *deviation from standard.* Essentially it is now out of order to choose. Stay in the parade unthinkingly, unchoosingly, and you are a good citizen of the Empire-Church. Voluntary association, joining, is of the essence of "heresy". The medieval church was usually very elastic as to doctrine; it was as adamant against the exercise of personal choice. To give but one example. When in the awful century of the Black Death the Flagellantes came up with their voluntary association in their peculiar expiatory techniques it was not their theology that drew the church's artillery fire, unorthodox though it was. No indeed, it was the idea of a society within society that made the church say anathema. Rebaptism (it was practiced by deviating "sects" all through the Middle Ages) was bad because it created a society not identifiable with Society; and this is precisely the reason the Anabaptists, who are in a significant way an elongation of the pre-Reformation protest, assailed infant baptism (it was not a different conception as to the accessibility of infant life to redeeming activity). Conventicles were by definition bad, being non-public meetings where a group of joiners met for religious activities. In all these instances, and one could lengthen the list, the strictures put by the church upon the "sectary" was that here was a refusal to identify the society of the redeemed with the society of men as such.

It was unfortunate that in the Reformation medievalism as it expressed itself in the identification of the two societies was not overcome. None of the Reformers succeeded, although at the outset they all seemed to want to try to undo the mischief inherent in the "Fall of the Church". Everywhere *Landeskirchen* came out of the Reformation, attempts to do in the several fragments into which the Empire had fallen what the medieval church had assayed to do for the totality. Multiple establishment takes the place of the earlier unilateral variety.

The only exception to this was the Anabaptist movement. It only of all the Reformation parties refused to listen to the siren solicitation of establishment. Only in its thoughts is the "Fall of the Church" assailed consistently (Beza, for example, speaks of the Sylvester-Constantine coalition as a great and good thing, a red-letter day in the history of the Church). Only in their tradition is the medieval error of resorting to coercion in the things of the faith successfully overcome. It has therefore been very well said that the Anabaptist movement was epoch-making. The free church, the non-use of coercion, the non-identification of the society of the redeemed with society *überhaupt,* the rediscovery of the supra-national church, etc., etc.—all of them things which we, especially in America, have come to look upon as matters of course—are items for which we owe lasting gratitude to a movement that in the sixteenth century fell heir to all the accumulated opprobrium which the centuries had heaped upon the "sectarian".

Freedom Of Religion

America's earliest experience was with establishment, the medieval pattern applied to little fractional groups along the Atlantic seaboard. All the

liabilities of that system were at once in evidence. Coercion and civil discrimination against nonconformists took its toll in the society of the colonies. Is it not significant that the all time low in church membership, some five percent of the adult population, occurred at the end of the century and a half of experiment with medieval formulae as to the relation of the society of the redeemed to the society of men as such?

Then something new was tried. In the First Amendment to our Constitution establishment was made illegal once and for all. Now coercion, now civil discrimination against men for their faith or lack of it, were rendered obsolete. To what extent all this was the fruit of Anabaptist cross-pollenization is a question of history that need not detain us here; it is undeniable that the extent was not slight.

With the stroke of men's pens a climate was produced wherein the church had a chance to taste what things might have been like if the church had not "fallen". By definition the word "sect" and "sectarian" in their medieval connotation were condemned to the scrapheap. Why keep terms that had been used to label dissidents when by definition no consonance is envisioned? What further use is there for terms marking him who deviates when by statute there can be no consensus?

The American experiment thus far has worked. No sooner was the "Fall of the Church" overcome in America but church membership began again to climb. Little by little, but steadily, it went up until today it stands at an all time high, very nearly sixty percent! True enough, the reader will want to inject the remark that much of this adherence to the church means nothing at all in terms of the real values of Christianity. We would agree. And with much fervor. But it is certainly also undeniable that this high figure at least means that open hostility to the church is not predominant in America today. Which is already quite something when we compare this with the situation in those lands where the "fall of the church" has been allowed to stand unchallenged. In a country such as Italy, where medievalism has never been overcome basically, not more than ten percent of the adult population goes to Mass on Easter Sunday—this by Catholic census! In Germany, where the *Landeskirche* pattern has never been significantly challenged, the percentage of church membership stands at about twelve percent. Most significant of all, it is in those areas where medievalism in this matter carries down unchallenged to date that communism with its hostility toward the church is gaining by leaps and bounds. Men who are identified with the "society of the redeemed" without their choice and against their wishes grow bitter.

That Word Again

Perhaps the reader will think that we are quite well satisfied with things as they stand in America. There is a great deal to be thankful for. And we say without much hesitation that if Christianity loses out in our country it will not be because we have here a church that is a society within society rather than one that identifies the two; rather would it be that here the church has in a moment of maximum opportunity committed treason against Him whose she is.

But there is one aspect of the picture in America today about which we are not at all serene. It is the fact that the word "sect" and "sectary" are again coming into use. Anyone who reads what is being said and done about religion in the schools for example will soon hear these words, and in their hateful medieval connotation, fly about his ears. Areas are accessible for "religion" which are not, of course not, for "sectarianism". Usually the deponent sayeth not what he meaneth by these terms. It is well, for him. For he would soon be saying quite un-American things.

Frankly the incidence of the use of these terms in responsible context has us worried. Have we perhaps even as we repudiated establishment in word proceeded to establishment nevertheless, establishment for a religiosity of a very low but common denominator? Is this religiously tinted humanism already now enjoying the status of establishment? So that they who find it impossible to go along with it deserve to be called "sectarian people". Have we come around to that medieval use of the word whereby disapproval for the ism in question is intended? If so, and we fear this is the case, then they who bandy this term of opprobrium about are engaging in un-American activity, are repudiating what is essential to the American formula, and, are returning to the Middle Ages!

* * *

Is This American?

Who can remain altogether composed when he reads from the pen of John Dewey (in his book *"A Common Faith"*—a very un-American title be it said!) that "Historic Christianity is committed to the distinction of sheep and goats, the saved and the lost" (that is, the distinction between the society of the redeemed and society with no strings attached) and then to read that unless this distinction be dropped our American democratic ideal will be impossible of achievement?

Am I odd if my blood pressure goes up when I read in Howard Thurman's contribution to the Inter-Seminary Series (Vol II, p. 98) "One of the things that weakens the positive stand of the church with reference to the position of inequality of men in fascism is the curious social result of the doctrine

of salvation. The very categories of 'the saved' and 'the sinners' load the scales on the side of inequality in intrinsic worth. For whatever reasons, whether by election or by self-surrender, a man comes into the 'fold' he at once is seen by himself as being in a basic category of superiority. This is a psychological fact—there is a desert and a sea that separates him from his fellows who do not 'belong'. There is just a step between this and the straight practice of the doctrine of superiority due to the fact of special grouping of racial origin. If I am saved by grace it is without merit ultimately on my part, . . . Unless that state is for all and enjoyed by all potentially there is no fundamental difference between the spiritual arrogance arising from my state of grace and the spiritual arrogance arising from the incident of race."? This is miles removed from the conviction of the founding fathers who did not feel that the differentiation of "the saved" and the "not yet saved" had any untoward social implications; it is un-American for Thurman to say that a man's conviction concerning sheep and goats is fascistic in its tendency!

I have read these same things, in another language, that of Nazi-Germany. And the fact does not add to my peace of mind. We translate from the *Völkische Beobachter*: "The entire people constitute not an extraneous interest (Auszenbezirk) but the real interest of the church . . . Fellowship of the entire people the church must be, not a fellowship by itself in separate organization. Care for its separate fellowship has at times diverted the church's interest from its real divine assignment; it restricts it to this day in these things."

The Reactions of Indian College Students to a "Religious" Address

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I MUST confess I was somewhat nonplussed when the three students from Government College, affiliated with Punjab University, presented their request: "Sir, we would like you to address our Political Science Club on the topic: *The Influence of Religion on Politics.*" Had I selected such an all comprehensive topic myself I would have been on a par with the college student who chose as topic for a short speech: *God, Man and the Universe: Past, Present and Future.* Knowing that my audience would consist of Hindu and Sikh students and professors, with perhaps not one Christian in my audience, I accepted the invitation with some misgivings. They knew they were making their request to a Christian missionary and could expect only a Christian emphasis on such a topic.

I shall not go into details of my twenty-five minute address, except as it bears on the discussion which followed, when after forty-five minutes of questions and answers and statements of their beliefs, they reluctantly called an end to the meeting. Briefly, after defining "religion", and emphasizing that if we could not at least agree that there is a God over us, who rules our destiny, to whom we owe obedience, service and honor we might just as well not waste time on our topic; if we thought of "politics" as essentially the Indian Congress party, or as contests to gain seats in legislature, or as political trickery, instead of including both political science and political ethics in "politics", we were also merely beating the air, for while such politics needs religion, religion can scarcely ever get near to such "politics" to influence it; we then tried to enumerate some of the good (and bad) influences religion has had and can have on politics.

I had no textbooks on political science for consultation in preparing my address, and wrote entirely as I myself reacted to the topic. American students of political science will therefore find much that is deficient in my approach. I presented "religion" as the parent of politics, the first "government" being the family with father as priest; the religion of Israel tremendously influencing other nations through the Ten Commandments; the debt politics owed to the Golden Rule and the Sermon on the Mount as enunciated by Jesus Christ; and the debt American politics owed to the Pilgrim Fathers and the Christian statesmen writing the Constitution, used as model for the Indian Constitution, all these were emphasized. The influence of religion as the "salt of the earth" factor, keeping politics from decaying in its own corruption; religion as the "ever-burning light" enlightening the great political leaders of the world—Washington, Lincoln, Gandhi—; religion as the divine food of the masses instead of the "opiate", giving the common man faith in God and in himself and in his neighbor and even in his politicians—all these were mentioned to emphasize that without religion politics has no meaning, and the stream of politics becomes an impure, stinking, stagnant drain instead of a river of life. "Man shall not live by bread alone", said Christ, and this is especially true in the realm of politics.

I had not anticipated there would be such a pessimistic and agnostic reaction on the part of the students and faculty.

To the proposition that all authority ultimately is vested in God and that He in turn delegates authority to rulers, their answer was about as follows: "Politics is in a state of rottenness. There is corruption in Government in India. If God has delegated authority to our officials, why doesn't He do something about it?"

"Behold the pernicious influence religion had on politics in 1947", said one student. "In 1947 we Hindus and Sikhs were killing off the Muslems, and the Muslems were killing off the Sikhs and Hindus. We each believed we were pleasing God by doing this. How can that be?"

"Look into your own hearts and reflect on your true motives in 1947", I replied. "Did you even for a moment think: 'Now I am pleasing God' or were you just paying off old grudges? Do not blame all the evil of your own evil hearts on God. God was not pleased by such conduct, religion was in no way influencing politics in such acts, except as religion became a slogan to justify sin."

"What is religion? To me it is the same as morality. If we will define religion as morality I can concede that it can influence politics." This opinion of one of the group of sixty present was disputed by another who said: "Religion is but a fabrication. It is but an idea of a God which leaders guess up so that the common people will remain in subjection."

"When we as common citizens do well, it is the President and the leaders who get the credit", opined one pessimistic student with a grin. "When things go wrong, it is the common herd who gets the blame. So it is with your view of religion. All that is good in politics is to be credited to religion. All that is evil is to be laid at the door of the sinful heart of man. You state God is the source of authority. Then He must bear some of the blame of bad government."

"When two and a quarter billion people live on this earth, and two billion of them are desperately poor, how can you say there is a God over us, who rules our destiny. Why doesn't He do something about all the poverty in India?" objected another.

"Doctor, from your address I gather that you believe in the absolute Sovereignty of God", said still another student. "Do you believe that leaves open a way for the free will of man? Is man responsible? You say he is. How can this be?"

"There are many things done by our sinful selves that we like to blame onto God", I replied. "God did not create man in poverty as we see man today in many places. A vast amount of man's misery is due to man's own choice, and to man's inhumanity to man. All men must someday give account to God for the way they have treated their brethren, politicians included."

"It would seem you believe in the absolute depravity of man", countered another, to which I replied that I did so believe.

"Look into your own hearts", I counselled. "When I sin or when you do an evil, if we will be fair, if we will look at our hearts, we must admit we did the evil, not because a God was back of us, compelling us to do the evil, but because we loved the evil act and deliberately chose it. We cannot blame God for the evil in our own hearts."

At no place in the discussion was any allusion made by the students to their own religions—Hinduism or Sikhism—as offering an answer to the problems of the day. The student class has in many cases left the religion of their fathers, and chosen nothing in its place. One of the leaders in the group, a professor, summed up the audience's viewpoint by stating: "I am an agnostic, and so are many others in my country. I do not say there is no God; I do not affirm there is a God. I merely state I do not know, there may be, there may not be. Therefore I am very sad, for you stated that such a one as I can do no good for the politics of my country. I am a moral man. I live cleanly, do what I think is the right thing. Yet you state that non-religion leads to corruption, and you would close the door to any good I might try to do."

"Man cannot get rid of the conviction that there is a God", I replied. "It is deeply ingrained in the human heart. Even the atheist, so called, is better than his profession of no-faith, for he has many hidden beliefs that unconsciously mould his life and actions. Therefore also you, because you have not closed the door, by allowing for the loophole that there may be a God, have unconsciously sided with those working for righteousness and good. If you really believed there is no God, it would show in a complete indifference to good government and indifference to the welfare of your fellow men. I do not expect in this hour to convince you, of many different faiths, to believe as I do that only in Jesus Christ is there a real answer to these problems. He only is the Way, The Truth and The Life. Nevertheless, each one of you, by being true to the religious convictions you do have, can make more of an impact for good on the politics of your country than you can by approaching its problems with a denial of God."

The leader brought the meeting to a close with a story.

"No one can really make another change his religious views", he stated. "I am reminded of a story concerning the great Muslem Emperor Aurangzeb, who often compelled his subjects to change their faith. One day he sent his army to a Sikh village to compel the two hundred Sikh heads of families there to renounce their Sikh faith and become Muslems. The army entered the city and lined up the Sikhs, and then demanded that they become Mohammedans. The Sikhs hesitated. Then

into the village walked their old patriarch, who on hearing of the demand said: "That will be alright. Take us to the Emperor."

They were marched to the Emperor, who was very pleased and said he would walk with them to the mosque, where they would all recite: "There is no God but Allah; Mohammed is the prophet of Allah", and thus they would all become good Muslems.

As they walked the patriarch seemed sad and worried.

"Why are you worried, father? Why are you sad?", asked the Emperor.

"Do we not receive a reward for becoming Mohammedans?", asked the Sikh patriarch.

"Yes, each man will receive one hundred rupees", replied Aurangzeb.

As they walked the old man still seemed sad.

"Are you not happy that you are each going to receive one hundred rupees for becoming Muslems"? asked the Emperor.

"Oh, it's alright", said the old man. "But the last time we were converted you gave us each two hundred rupees."

With this somewhat pessimistic note the meeting closed.

I present the above as a picture of what the modern missionary is up against in his contacts in the Orient, contacts much like Paul had at Athens on Mars Hill. There is some genuine seeking after truth, much pessimism whether truth can be found, still much superstition, some scoffing, and a few who say: "We will hear thee again concerning this matter."

From Our Correspondents

HUNGARIAN LETTER

Dear Dr. Bouma:

IT IS the week after Easter and a rainy day; an ideal opportunity to write a "Letter." Good for us. We may write, whenever we please. The only thing that usually hampers us is a preoccupation with unpostponable immediate tasks. In Hungary it must be something else. My once flourishing correspondence is down to zero. Occasionally a letter pleading for material aid reaches my desk from unknown persons, but all of my friends keep consistently silent. If it were not for some papers, which thus far kept coming regularly, I would not know a thing about the Church in Hungary. Luckily a careful perusal of these papers yields a picture which cannot be far from the actual situation.

The first general observation is that the much heralded postwar "revival" did not measure up in results to all the expectations attached to it. That in itself is no news. The sovereign Lord grants favors according to His own will and wisdom and not according to human expectations. Yet the results are deemed as insufficient in matters touching the very life of the Church.

The transition from a Church very substantially subsidized by the state to a Church supported by its own members is regarded as behind schedule. Back salaries of ministers and other unmet obligations are said to be piling up on the shoulders of many congregations. Whether this is caused by a lack of interest in the welfare of the church or by a general impoverishment of its membership or by an atmosphere which looks askance at giving to the church,—is the real question. A lifelong knowledge of the attachment which the Magyar Reformed believer harbors for his church makes me say that the first one of the above three presuppositions is the least likely cause of the regrettable situation. The place of Christian giving in a socialized society is a problem worth studying. Without the ability and the fearless freedom to give, all the written constitutions guaranteeing religious freedom become meaningless window-dressings.

Another source of official disappointment is the field of religious education. When the whole extensive school system of the Church was nationalized and the religious instruction of the youth was made facultative, hopes were running high that parental piety and congregational care would more than make up for a compulsory religious instruction in the nation's schools. These hopes did not materialize. There are not enough pupils and students to keep all religious instructors employed. To form a class, not only the pupils of the classes in a given school, but often of several schools have to be brought together. Again the question is how much of the blame is to be placed on parental or congregational laxity or on the intimidating, discouraging influence of a basically anti-religious air in public life. Again I venture to say that it is not the Magyar as I know him to willfully neglect the religious training of his child. But whatever the reason, the fact remains that the future of the Church is threatened in its youth.

A third source of official dismay is the way in which the revival affected the unity of the congregations. What I would call "Corinthianism" raised its head in many congregations, seriously threatening the more than four hundred year old historical unity of the Church in Hungary. That unity required some sacrifices at times. Innovations, importations, temporary delineations from the official, historical stand of the Church were not jumped upon as quickly and definitely as one might have wished, but it was not altogether just the consequence of indifference or of worshipping unity for its own sake. The Church simply took time to digest things congenial to its historical self and to let other things run their course and prove themselves uncongenial. With this patient attitude both the unity and the real Reformed character of the Church were maintained throughout the centuries. And it was a mighty good feeling to find the same church throughout the length and breadth of the land. Besides, this solid rock-like oneness of the Reformed Church was the mainstay of the whole Protestant cause in that Hungary in which a militant Roman Catholicism formed a 3:1 majority and which was ruled by the most zealously Roman Catholic dynasty of the ages, the House of Hapsburg. According to me it would be a saddening by-product of a much prayed-for revival if that unity were broken. It would be tragic to see internal dissent, "Corinthianism," accomplish what the whole might of the once mighty House of Hapsburg was not able to accomplish. The root of the threatening trouble seems to be in the fact that under the slogan of "ecumenism" and under the all-unifying dictates of the times such elements have been brought into the Church to which "evangelism" was the sole goal, instead of a par excellence

"Reformed Evangelism." My feeling is that the centripetal forces of the Church will prevail over the presently disturbing centrifugal forces.

The data for the aforegoing informations I have drawn from last fall's official report of the Presiding Bishop of the Church in Hungary. It was a candid, honest report, noticeably free from much of the regime propagandizing elements of previous reports. It pictured the Church in Hungary for what we all can easily believe it to be: a hard pressed, exposed Church, struggling for survival, yet bent on bearing testimony to the Lord Jesus Christ.

In contrast to this picture, which we believe to be the true one, there is another picture in which the Church in Hungary is made to appear on the international scene. It is a bragging church, often defiant in tone. It claims to be ahead of all other Protestant Churches in information on the real trend of events. It is patting its own shoulders for having discovered the secret of how to live and like life in a "socialized society." It is sending prophetic messages to other churches and to organizations of churches. Its representatives are running up and down in Europe on both sides of the "iron curtain," attending "peace conferences." This "Church in Hungary" we do not like. We hold it to be a fake. According to our information it is limited to a very thin higher layer. But by the nature of things in present day Hungary this noisy clique wields tremendous power. It enjoys the favor of the regime. It monopolizes the press and the news service of the Church. It sets the tone and tempo at official church gatherings. It all but murdered the democratic spirit and processes of the Church. It is a dictatorship, it is a state supported tyranny over the Church. For whatever considerations, under whatever duress, it lent the once largest Reformed Church in the world, the revered Magyar branch of Calvinism, over to the machinations of the Cominform. The task assigned to it seems to be to allay distrust toward Communism on the part of Western Protestantism, and thereby to make easier an armed run-down of the West by Russia.

Temporarily this may appear to be a profitable policy on the part of those few who lend themselves to it and are hard at work to identify the whole Church with their own stand. Yet it is self-deceiving and extremely dangerous. It is self-deceiving because of what had been said of the true state of the Church in the so-called "socialized society." Those undermining influences are not bound to diminish, but to grow to greater dimensions, bringing the future of the church under a question mark. Then it is dangerous from two points of view. First, a servile attitude toward the purposes of Moskwa may bring the Church in Hungary into disrepute with the rest of the Protestant World. Second, in the event of a change it may give the Roman Catholic majority a welcome pretense for pushing the Reformed Church and Protestantism at large out of the nation's official life, by reducing it to the status of leprous sect, which at the time of a national crisis turned against the nation's best interests.

To unveil and to disown *this* "Church in Hungary" and to keep that other, that struggling, that true Church of which we spoke in the first part of our Letter in the prayers of Evangelical Christendom and in the favor of Western statesmanship seems to be our God-allotted historical task at this juncture of events. It is a hard task, a sacrificial task. But we trust that the same Lord who placed it on our conscience will take care of all the risks and dangers which the carrying out of this task involves.

Your friend in Christ and that of the readers of THE FORUM all over globe,

Perth Amboy, N. J. CHARLES VINCZE.

Book Reviews

A GOOD OLD BOOK

TRIED BY FIRE: *Expositions of the First Epistle of Peter, by F. B. Meyer. Baker Book House, Grand Rapids, Mich., 1950. 218 pages. $2.50.*

THIS book is of a rather ancient vintage. It is a reprint of a publication that probably first appeared prior to the turn of the century. No date is given of its first-time publication. This is disconcerting to all lovers of good books—and this is a good book—and nettling to those who desire to know the days of an author and whether he is among the living or the dead. Perhaps such omissions have something to do with sales-technique—yet intelligent book buyers are hardly unaware that ninety-nine percent of the good books are old ones. First Peter itself is no recent publication. Since the book was photoprinted, its old type makes it a good guess that its first printing was an event of the past century.

I belabor this point of age. Although by itself it does not constitute proof, it does create circumstantial evidence that it is a good book. Our age is not given to the production of good commentaries and expositions of biblical books. Of the productions that do appear, most are of inferior quality, and few can compare favorably with the spirit and style of this book. The number of good writers were never legion. Yet in times a bit earlier than our own, especially among the English and the Scotch, religious writers who had something worth saying, and who in addition knew how to say it, were more numerous than they are today.

Few contemporary conservative religious writers can match the charm and grace of this book. Too often they indulge in the illusion that beauty of literary style, as beauty in worship, is a sure sign of religious liberalism. Under the comfort of this sloth inducing illusion, Christian truth is frequently presented in crude and clumsy literary garments that do no honor to the truth and unnecessarily increase the offence of Christ by offending the reader with literary sensibilities.

Tried By Fire glows with warm spirituality and conveys its warming spirit through a literary vehicle befitting its message. This book believes that "all things should be done decently and in good order" applies not only to the rule of elders but also to the expression of the Church's religious spokesmen. The author is no Calvinist, but he nonetheless believes that the Lordship of Christ holds sway in the realm of language! Here is gracious style, well-turned sentences, picturesque language, rich but economical word-usage, language brought under tribute for service to the biblical message. Spiritual fervor and literary grace are compounded to produce a book which is a joy to read. Read as a model, it will influence the writing and preaching of those who read. Its charm and simple expression are proof that writings simple enough to be read by a high school boy, need not look as though it were written by one.

This is neither a critical nor an exhaustive commentary. But it is a sound well-written running exposition of First Peter. It is the kind of stimulating Bible explanation that will delight the layman who loves his Bible. I recommend it no less for reading by Christian ministers. Its style, if studied, will improve their own; its spiritual warmth will kindle a desire to preach a series of sermons on First Peter—an epistle so relevant for our troubled times.

A bit of caution to the unwary. The author is not Reformed in his conception of election, believes Christ preached to the dead between Good Friday and Easter, that wine has only medicinal value, and is Arminian and Premillenarian. I mention, but do not belabor these points, for they are not belabored in the book. The pages that are theologically off-color are few. The ratio of good to bad, therefore, is that of 218 pages against a few—a ratio better than that of most religious books.

With these qualifications, it is a good book, bringing the soul close to God—a book which I would be proud to have written today.

JAMES DAANE.

NEW TESTAMENT COMMENTARIES—REPRINTS

COMMENTARIES ON THE EPISTLE OF PAUL TO THE ROMANS AND THE EPISTLE TO THE EPHESIANS, *by Dr. Chares Hodge. Republished by the Eerdmans Publishing Co., Grand Rapids, Michigan, 1950. $5.00 and $4.00 respectively.*

THE value of some books, like old wine, increases with age. These two commentaries by the old Princeton scholar, Dr. C. Hodge, stand in evidence that keen Biblical scholarship united with the God honoring truth of Inspiration never completely ages into disuse. Even though a century intervenes between the first appearance and this republication, the modern student will want these books for active use. The Eerdmans Publishing firm deserves our commendation for making Hodge's commentaries again available to the American public.

The author achieved the coveted ideal of expressing difficult matters in simple language, thus reaching the mind and heart of the average man. The author was a scholar of high rank, and so one looks for critical studies, in the light of his times. In this the reader is not disappointed. However, the critical apparatus, the comparative studies never disguise the real message of Paul to the Christian church. The average reader, without a knowledge of the original languages, can and should use these commentaries with profit. The dispassionate restraint of the scholar together with the passion of a believing heart combine into instructive and inspired reading.

Romans and Ephesians deal with two basic relationships which the believer sustains to Christ. Hodge leads his readers into a clearer understanding of Paul's meaning as to the forensic and mystical relationship of Christ to the believer. Concerning imputation, the key to the forensic idea, he says, "This doctrine merely teaches, that in virtue of the union, representative and natural, between Adam and his posterity, his sin is the ground of their condemnation, that is, of their subjection to penal evils; and that in virtue of the union between Christ and his people, his righteousness is the ground of their justification". Romans, p. 178. Basic to everything is the elective decree of God and the covenant of redemption. "There is a federal union with Christ which is antecedent to all actual union, and is the source of it. God gave a people to his Son in the covenant of redemption. Those included in that covenant, and because they are included in it—in other words, because they are in Christ as their head and representative—receive in time the gift of the Holy Spirit and all other benefits of redemption." Ephesians, p. 31. A thorough understanding of such concepts will obviate falling into the errors of Arminianism with its unconscious and unintended exaltation of the sinner and its consequent depreciation of Sovereign grace. Equally true is the fact that our understanding in faith of such a relationship between the forensic and mystical elements of the Christian faith will keep us from equating the Self-existent and Self-determinative God of eternity with his revelational activity as is done in much neo-orthodoxy. A prayerful study of these commentaries will give us old weapons newly polished to carry on our warfare for the truth of the Reformed faith.

The arrangement of these studies is convenient. Before each section there is a short analysis introductory to the commentary. Here the nerve center of Paul's argument is laid bare. Then follows a commentary on each verse. Without tiring and lengthy quotations Dr. Hodge gives divergent opinions with a summary of the arguments used for substantiation. These are coupled with his own creative insights into the inspired text. In the work on Romans the commentary is followed by a section entitled "Doctrine". With numbered propositions Dr. Hodge distills the doctrine from the commented passage. This crystallization of thought proves immeasurably helpful to the reader. Then follows a section with the caption "Remarks". Here the practical insights of the author are succinctly stated. This arrangement is not found in the work on Ephesians, though the material is present as woven into the text of the commentary.

The commentaries of Hodge ought to find an active place in the library of every student who loves the Word of God.

ALEXANDER C. DE JONG.

A NEW COMMENTARY ON LEVITICUS

HET BOEK LEVITICUS, *W. H. Gispen, Kampen, J. H. Kok, 1950. 401 pp.*

THIS is the second volume in the series of commentaries on the Old Testament, published under the name *Commentaar op het Oude Testament* under the general supervision of G. Ch. Aalders, W. H. Gispen and J. Ridderbos. One cannot praise too highly the devotion to the cause of Christ which underlies an undertaking such as this. It will be remembered that the famous Keil and Delitzsch series of commentaries was a similar labor of love. Both Keil and Delitzsch labored long and arduously in the preparation of their remarkable commentaries. And how God has used those works to bring blessing to His Church!

The preparation of a commentary is no easy task. And particularly is this true if one is seeking to expound an Old Testament book. The author must have first of all a deep devotion to Jesus Christ and to His truth. If he does not have this, he will fail in understanding the sacred Volume. In addition he must possess a capable knowledge of the Hebrew language and of some of its cognates. If he does not have this knowledge he will flounder hopelessly. Some of the so-called "devotional" commentaries are practically useless, because they are not based upon sound scholarship. A third requisite for the author of a commentary is a knowledge of the relevant literature. These are of couse not the only requisites for the author of a commentary, but without these three, one will not get very far.

The editors of the present series have evidently set themselves a very high goal. The first commentary to appear in this series (that of Dr. Aalders on Ecclesiastes) was a first rate piece of work. And this present volume is fully its equal. It possesses all those characteristics which are necessary to the good commentary. In the first place the author's true Christian faith appears on every page. There is manifest in the whole tone of the work, as well as in the individual statements, an evident desire to glorify God by sincerely seeking to understand His Holy Word. Underlying the whole book is a basic Christian position. Hence, this commentary is first of all one written from the Christian point of view.

In a capable Introduction several important matters are dealt with. Among these we may note a useful outline of the contents of the book, an illuminating discussion of chapters 1-7 and of the sacrifices mentioned in these chapters, and also a helpful treatment of the so-called "Law of Holiness." This last section has impressed the present writer particularly. Dr. Gispen has made a thorough study of the subject, and considers the contemporary relevant literature, coming to the conclusion that chapters 17-26 are an integral part of the book of Leviticus, and that the term "Law of Holiness," in the sense

used by Klostermann and those who have followed in his lead, is really inaccurate. The Introduction closes with a fairly comprehensive bibliography which attests the author's wide reading.

The commentary proper takes up the book of Leviticus verse by verse. The grammatical difficulties of the Hebrew text are discussed and variant readings of the versions are also presented and evaluated. Throughout the author holds to a high estimate of the Hebrew text and is unwilling to emend it whenever he encounters difficulty. This feature is very praiseworthy indeed. More and more it is becoming apparent that the Massoretic text of our Bibles is extremely trustworthy. Furthermore, it is becoming recognized that difficulties in the text are not necessarily corruptions which call for change. Dr. Gispen shows good common sense in his handling of textual criticism, and we can only say that we are in hearty agreement with his procedure.

In the discussion of the interpretation of the text, the author is very fair. He brings in the views of different scholars and interpreters, ancient and modern, and evaluates their positions carefully. The author's reading is very wide and adequate, and it is a pleasure to note that he is at home in the literatures of so many different nationalities. Furthermore, there is quite a bit of useful illustration brought in from the cuneiform texts and from the tablets of Ras Schamra.

Every minister of the Gospel who can read Dutch should purchase this volume. For that matter the educated layman could also make good use of the book. We have found it very helpful first to read a verse of Leviticus in the Hebrew and immediately thereafter to read Dr. Gispen's comments. In fact we would recommend this procedure to every serious student of the Bible. Ministerial students will discover that such a course of action will greatly increase their ability to read Hebrew. And with the illuminating comments of this volume, they will also find that they are really being initiated into an understanding of this wondrous book of God's Word. We look forward eagerly to the appearance of further volumes in this series. It is a matter for thanksgiving to God that such a splendid set of commentaries is now making its appearance.

EDWARD J. YOUNG.

CALVINISM AND PHILOSOPHY

ETUDES CALVINISTES, *by A. Lecerf. Published at Neuchatel and Paris, 1948, 152 pp.*

THIS volume of Calvinistic Studies by the late Prof. A. Lecerf has fourteen chapters on different religious, historical and philosophical topics. We have taken the trouble to read a few, and to make some study of the one on Protestantism and Philosophy, because this essay is of special interest in our days.

Prof. Lecerf rejects the Thomistic views of nature and grace, and also the idea that natural reason is the guide in our basic theoretical thinking. He believes that total depravity is "extensive," but not "intensive." Natural man has been left some natural light and, therefore, he has some glimmerings ("lueurs") of the truth. In pagan philosophy there are satanic and divine elements. The satanic elements are due to the fact that natural man does not know and love the fundamental and primary principles. Even if he starts from the positive element of "sense intuition," and not from "universal doubt," will he be able to give us a system that the Christian with some slight changes can accept? A Christian should start with the intuition of faith, and this faith must have a biblical content, and Christ, the Redeemer, as its center. Not man, but the Word of God must be the measure of all things. Through common grace the philosophy of unbelievers may yield some secondary principles then, but the primary ones come from faith. We must follow Paul who said, By faith we understand, and Anselm who said that understanding is the result of faith, *fides quaerens intellectum.*

We find it significant that Lecerf agrees with Anselm and with Augustine after his second conversion when he said, *Tides iter Veritatis*, faith is the road to truth. Apparently he does not agree with Augustine after his first conversion when he was of the opinion that the *philosophers of the Platonic kind* could be accepted *paucis mutatis*, that is, with a few changes. (Epistles, 118, Dioscoro) Lecerf then did not believe that Plato and his followers were right as far as they went, but did not go far enough. Lecerf insists that Christian faith possesses the "fundamental and primary certitades" which make for a Christian philosophy, and that Christians can, therefore, only borrow certain secondary truths which are the gifts of God's common grace.

Professor Lecerf does not distinguish sufficiently between pre-theoretical or religious truths; primary philosophical principles which are derived from the Scriptures by reasoning, and secondary principles which are derived from nature and history and should be fitted into the frame of the primary ones. He believes, however, that faith has not only a religious meaning, but has significance for philosophy when it considers God "under the aspect of the Supreme explication of reality." In other words, he seems to believe that there are certain primary philosophical principles which should be derived from the Bible. The Bible may not be a handbook for philosophy, but it has then, according to Lecerf, great value for certain, if not for all, primary philosophical principles. Faith has, in other words, also a philosophical content. And the Scriptures contain not only theological and moral truths, but also truths that have meaning for science, and art, and practical life. It is comforting to read such sentiments in the posthumous work of a great French Calvinist.

H. J. VAN ANDEL.

CALVINISM AND ART

CALVINISME EN KUNST IN DE HUIDIGE TIJD, *by Dr. W. J. C. Buitendijk. Lecture given at the Pentecostal Conference of the Association for Christian Literature in Holland, in May, 1948. Printed in Ontmoeting, Christian Literary and Cultural Monthly of May, 1949, published by Bosch en Keuning, Baarn, Netherlands.*

THOUGH the subject of this review is only a lecture we deem its contents of so much value for some of our readers that we do not hesitate to summarize the ideas of the author. There is so little of this material printed that any positive contribution to a Christian theory of art should be welcome even to all who are interested in a Christian Philosophy.

The author points out that there are three outstanding doctrines of Calvinism which must have a determined effect on all our thinking, and therefore, also on our Theory of Art. There are the doctrines of Creation, of Predestination, and of the Covenant. The first one leads us to assume that there are laws which every artist must obey, not only for his religious and moral life, but specifically for his artistic products. The second one means that the gift of art is limited, and graded by the sovereign election of God. The third one points to the obligations the artist has to others, believers as well as unbelievers.

There has been division in the ranks of the Dutch Calvinists as to the moral and artistic rights of Christian authors. The field of activity has been limited by the notion that art was all work, and no play; that an artist had to obey laws, and that there was no personal liberty. The lecturer thinks that this is not in harmony with the "Song of Wisdom," Proverbs 8, where Christ is pictured as the Master Workman, the Architect, the Artist, playing before the face of his Father (cf. new translation of Proverbs 8:30), and with the "Song of Creation" (Psalm 104) where God is represented as playing with the fishes of the sea, and with the ships of the ocean; and with Gen. 2:19, where God is described as taking pleasure in Adam's poetical labor of giving names to all the animals of creation.

Man is not only *homo faber* (working man) but also *homo ludens* (playing man).

The Christian artist has also been retarded by the puritanic notion that certain areas of human experience may not be depicted, not even for grownups, and that order and harmony mean that he should be sober, restrained, realistic, but not romantic, enthusiastic, emotional, expressive, as modern art is. Calvin wants the artist to follow nature and to avoid fantastic forms, according to Wencelius. The nineteenth century Calvinists were in favor of classical art, or, at best of the "puritanic" Dutch painting of Rembrandt and Vermeer and other realists. Christian art, however, has gone through several periods: Early Christian, Byzantine, Romanesque, Gothic, Baroque, and "Puritanic." And the Bible teaches that the whole earth belongs to the Lord, and that a Christian is called to liberty, which, however, does not mean that there should not be any pedagogical restrictions for children and young people.

Finally, the lecturer points to an analysis of the structure of art by a German philosopher, Oscar Walzel, who suggests that we must distinguish between *Gehalt*, *Gestalt*, and *Stoff*, that is, between Spirit or Value, Form, and Content. The spiritual values are not only of a religious and moral nature, but also cultural, and temperamental and personal. As to form, an artist ought to be left free, but he ought to choose the contemporary style, or start something new, though he should not go to excesses. As to material, the artist should have the same liberty as the classical authors, but he should not play with fire. Every style and every area of life have their peculiar dangers for him. Moreover, there is the danger of artistic pride on account of which he may become a lawless optimist, or an utter pessimist.

Though we agree with most of what Dr. Buitendyk has to say we think he does our older Dutch Calvinistic leaders an injustice by believing that they ruled out play. Dr. Kuyper's work on Common Grace, e.g., has the term *Spel* in the index and discusses Proverbs 8:30. As to a Calvinistic style it cannot be denied that the early Dutch Calvinists created their own in painting (realism with a romantic touch), in architecture (low Dutch Gothic and Dutch Renaissance), and in music (the eight part polyphonic and the monophonic music of Sweelinck), but this does not mean that there is a specific Calvinistic technique which every Calvinist is bound to follow. Every style has its beauty and its abuse. Why should a Christian be a classicist, or a realist, or a moderate romanticist even? Style is a matter of temperament, and a matter of historical development. And here holds: All is yours, but you are Christ's.

As to moral limitations we were surprised to find that the lecturer did not quote Ephesians 5:12. Are there not immoral practices which should not even be mentioned in novels, and are there not moral problems which should not be discussed in art? It is one thing to discuss them in scientific works, but another to make them attractive in fiction, painting, and sculpture.

As to Walzel's distinction of Spirit, Form and Content this comes close to Calvin's distinction of Structure, Action or Distribution, and Purpose or Individuation, which he ascribed to the work of the three Divine Persons in the cosmos. Calvin is probably the first one to point out that in the study of nature and history as a whole (or, philosophy), the Christian should not forget that besides Structure and Function, there is Purpose, Value, Individuality. Calvin believes in cosmic purpose, not only in religion, but also in every day life, and, therefore, in philosophy, and in art. Walzel's formula seems to be an excellent contribution, even if it did not mean as much for him as it does for us. But why should we go to humanists like Walzel in Germany, and Whitehead and others in England and America, for comfort when we can have it first hand from Scripture (Romans 11:36), and from Calvin's Institutes (I, chapters 5 and 13)? Must the children of the world confirm our basic categories, or should the children of the Kingdom bring light and happiness to those who always waver and doubt?

The most interesting contribution of Dr. Buitendyk is perhaps the fact that he tries to point out a trinitarian basis for a theory of art, though he is not aware of this fact, it seems. The trilogy of Oscar Walzel is a corollary to the doctrine of the Trinity, if Calvin's exegesis, confirmed by Kuyper in his Work of the Holy Spirit and by Bavinck's conception in his Dogmatics (Vol. II, chapter on the Trinity), still holds good. But also Dr. Buitendyk's own applications of three principal Calvinistic doctrines point in the direction of what Bavinck has called the central doctrine of Christianity. Though Calvin believes that all the work of creation; Salvation and Sustenance; and Sanctification and Government is the work of the Triune God, he nevertheless holds on to the idea that the Father is the Creator and Lawgiver, the Son the Savior and Architect, and the Holy Spirit the Sanctifier and Ruler. There are, then, also three relations; the Creator-creature relation, the Covenant relation to the Angel of the Covenant who is the Christ, and the Destiny relation to the Holy Spirit who appoints every one to his task, and distributes individual gifts. And from these three relations follow a great number of other ideas and principles. It will be interesting to investigate this further, but we are thankful that Dr. Buitendyk has given us so many hints in such a short space, and that he has struck the same note that Calvin strikes in his *Institutes*. This means an important step forward.

H. J. VAN ANDEL.

N. B. We discovered in S. Ridderbos, The Philosophy of Culture of Dr. A. Kuyper, that the grand leader of modern Dutch Calvinism also distinguished between *subject, form* and *spirit*, and was of the opinion that though the structure of a work of art may be in itself neutral, the subject and spirit certainly will show the artist's religious, moral, and philosophical principles. Cf. *Common Grace in Science and Art*, p. 89ff. and *Pro Rege*, Vol. III, p. 557. These Kuyperian ideas may have been borrowed from Walzel, but may also have been original.

H. J. V. A.

CONTENDING EARNESTLY FOR THE FAITH

WHAT IS CHRISTIANITY? *by J. Gresham Machen. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1951. 317 pages. $3.00.*

"BLESSED are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them" (Rev. 14:13). These memorable words of John on Patmos came to mind while I was reading the notable addresses of the late Professor of New Testament in Westminster Theological Seminary. One might well designate this volume as a saint's heritage. Apart from the scholarship and saintliness of the author one is struck again and again by the attitude of allegiance to the Christ and to his cause and kingdom. Here is a warrior who has put on the whole armour of God, one who has studied the wiles of the devil and is not ignorant of his devices. In this latest volume of collected addresses we meet the warrior fighting the good fight of faith, contending earnestly for the faith once delivered to the saints.

The opening chapter sets the pace. It gives the title to the book. Around its central theme much of the material is woven. That theme simply is this: Christianity is based upon a set of historical facts that stay put—that is the beauty of dealing with facts—facts which were summarized by an early missionary of the cross to the Gentiles in these inimitable words, "Christ died for our sins according to the Scriptures; He was buried; He rose again the third day according to the Scriptures." To hold with the modern religious liberal that doctrine "is the necessarily changing expression of religious experience or religious life" involves the most bottomless skepticism, according to the author. (p. 20)

However, to guard against misunderstanding of his position, Dr. Machen hastens to add that "without that distinctive Christian life there could be no Christianity then, as without that life there can be no Christianity now". (idem) But doctrine precedes life. Dr. Machen is convinced that the early missionaries preached the gospel which is not primarily exhortation to be good or to do good, nor a program for self-improvement or slum-clearance, but a piece of news, the good news of what God has done for our salvation in Jesus Christ. This doctrine (fact plus interpretation) concerning Christ is a matter of revelation. It does not rest on human experience but comes from without, from above, into our world of space and time. It is supernatural. The factual, historical, doctrinal character of Christianity is maintained throughout the book, i.e., it is one of the dominant notes in every lecture. For example, in "The Christian View of Missions" (p. 153) we read, "The early Christian Church was radically doctrinal." Again, "A Gospel independent of history is simply a contradiction in terms," in the chapter on "History and Faith" (p. 171).

* * *

Secondly, Dr. Machen emphasizes the fact that the truth is controversial and that preaching must be such. For him the truth was not relative but eternal, hence he believed in ascertaining and defending the truth. He was wont to do this candidly but courteously. This courtesy extended to men of the most varied theological stripe. He did not engage in name-calling and when he was reviled he reviled not again. His enemies tried to "psycho-analyze" him and to find cause why a man should militate against error and heresy—they called him the "troubler of Israel", thereby revealing their own basic skepticism concerning the truth. They no longer understood the temper of a man who would contend earnestly for the faith.

As an example of this candid though courteous treatment of theological opponents let us take Machen's review of Dr. Fosdick's book, *The Modern Use of the Bible*, the only book review reproduced in this volume. Here the consistent and thoroughgoing criticism of the modern, pagan mind comes to clear expression. First it is pointed out that Dr. Fosdick uses the evolutionary approach separating the abiding experiences from the mental categories in which they find expression. What astonishes Dr. Machen is the fact that an author who extols the historical approach exhibits so little understanding of the historical point of view, e.g., "in his ignoring of Jesus' theism and His teaching about rewards and punishments. But it appears most crassly of all, perhaps in his complete failure to recognize the factual or dispensational basis of all the New Testament teaching" (p. 189). Again, "at no point then does Dr. Fosdick's hostility to the Christian religion appear more clearly than in his assertion of the divinity of Christ. 'Let us,' he urges his readers, 'say it abruptly *it is not so much the humanity of Jesus that makes him imitable as it is his divinity*' (italics of Dr. Fosdick). There we have Modernism in a nutshell—the misleading use of Christian terminology, the blatancy of human pride, the breakdown of the distinction between God and man, the degradation of Jesus and the obliteration of the very idea of God" (p 194). In fact, our author finds that "Dr. Fosdick's whole teaching, in marked contrast to that of Jesus—even the reduced Jesus to whom he appeals—is passionately antitheistic. He has a 'live cosmos', but has given up the living God" (p 195).

What really grieved Dr. Machen most of all is the fact that although Dr. Fosdick holds vast sections of Scripture to be directly untrue, yet, "He does not indeed make the matter always perfectly clear to the unsophisticated reader, and his failure to do so is from the ethical point of view one of the most disappointing features of the book." Dr. Machen full well realizes that the exponents of naturalistic Modernism will be able to point to many expressions, torn from their context, in which Christian terminology is used. This to him "involves a certain carelessness of plain straightforwardness of speech, which would be thoroughly abhorrent to any one who appreciated the Christian point of view. The truth is that the similarity between Dr. Fosdick and the Christian religion is largely verbal; both in thought and in feeling (so far as the latter can be revealed by words) the divergence, despite undoubted influences of Christianity upon Dr. Fosdick in certain spheres, is profound" (p 199). May I suggest that if there are readers unacquainted with this basic contention of Dr. Machen that they consult his classic exposition on the differences between Christianity and Liberalism by reading the book by that title.

No wonder that the man who wrote such candid reviews was like John Calvin, his great spiritual ancestor, heartily hated by those whom he opposed. For this doughty defender of the faith not only pointed out doctrinal defection but called attention to the ethical indifference involved in such deviation from sound doctrine. There is much for us to learn here. Dr. Machen was not a palliator. He does not erase the basic stricture with unguentary avowals that there is nevertheless much here to please and to instruct. He did not advocate "The Modern Use of the Bible" because it was not totally bad, but because it was basically wrong he rejects it.

* * *

A very interesting section of the book deals with "Westminster Theological Seminary: Its Purpose and Plan" (p 224). The curriculum of the seminary is treated summarily and the historical *raison d'etre* of Westminster is clearly enunciated. Two short addresses to graduating classes of 1931 and 1934, respectively, follow under the titles: "Consolations in the Midst of Battle", and, "Servants of God or Servants of Men". Both exhibit the heroic faith of the author as well as his humble walk with God.

"Does Fundamentalism Obstruct Social Progress?", was originally written for and published in "Survey Graphic" (June 1924). Just before the famous Scopes trial on evolution in Tennessee the "New York Times" invited Dr. Machen to state the case against evolution. He wrote under the title: "What Fundamentalism Stands for Now". Both of these titles indicate that Machen like Calvin before him was not one to quibble about terms. Although he did not wish to have his position defined as "Fundamentalism", since for him the historic, orthodox position is indeed much richer and sounder, nevertheless, he was not ashamed to stand on the side of Fundamentalism in its great controversy with modern Liberalism; he was not ashamed of identifying himself with Bryan and the creationists at the Scopes trial.

* * *

Another dominant theme of this book—to mention no more—is that of liberty and its connection with Christianity. "Christianity and Liberty" is the title of a chapter that appeared in *FORUM* magazine, March 1931. The battle for true human freedom has been lost, contends the author, because the "liberal" church has sacrificed the realm of fact to science, and has given up the *supernatural*. The Kantian retreat from the phenomenal to the noumenal in order to salvage something from an omnipotent science is not the solution. "No, the battle between naturalism and supernaturalism, between mechanism and liberty, has to be fought out sooner or later; and I do not believe that there is any advantage in letting the enemy choose the ground upon which it shall be fought. The strongest defense of the Christian religion is the outer defense: a reduced and inconsistent Christianity is weak; our real safety lies in the exultant supernaturalism of God's Word" (p 270).

Of all the contemporary threats to liberty Dr. Machen gave "monopolistic control of education by the state" priority. Not that it is new for he observes that something like it was already proposed by Plato. But the alarming thing in this age-old battle between collectivism and liberty is the fact that the

techniques of tyranny have been enormously improved. (Cf. "The Responsibility of the Church in the New Age", pp 272 ff., and, "The Necessity of the Christian Schools", pp 288 ff.).

The question of liberty cannot be disassociated from that of education. In his address to the National Union of Christian Schools at Chicago, August 1933, Dr. Machen indicates the incongruity of the position of educational experts with their "absurd overemphasis upon methodology in the sphere of education at the expense of content" (p 293).

The author finds it funny that a chemistry teacher merely studies education but that it does not occur to him that he ought to know some chemistry. The results to him are not impressive. For Dr. Machen, federal aid means federal control, which is control by a centralized and irresponsible bureaucracy. "Against this soul-killing collectivism in education, the Christian School, like the private school, stands as an emphatic protest" . . . "That is one reason why I favor the Christian School, I favor it in the interests of American liberty. But the other reason is vastly more important. I favor it, in the second place, because it is necessary to the propagation of the Christian Faith" (p 295).

For those who have labored and fought for free Christian schools for a half century or more (the Dutch immigrants of Reformed persuasion) this classic defense of Christian education is a real tonic. In fact, the entire book is exhilatory for the Bible believing Christians. I wish to recommend the reading of this book by old and young alike, the learned and the unlearned. Both the editor and the publishers are to be congratulated for their effort and courage in making these addresses available for general use. This book makes an excellent gift for all those who are engaged in any phase of Christian education. May it have wide distribution!

HENRY VAN TIL.

WHAT IS THE COVENANT?

THE SEED OF ABRAHAM, *a Biblical Study of Israel, the Church and the Jew by A. Pieters. An Expansion of the T. V. Moore Lectures at the San Francisco Theological Seminary. Wm. B. Eerdmans Pub. Co. Grand Rapids, Michigan. 161 pp. $2.50.*

AS AN able exposition of that very interesting and much disputed passage in Gal. 3:16 "to Abraham were the promises spoken and to his seed" and as a telling polemic against the Anti-covenantal Baptists and the Plura-covenantal Dispensationalists of our day, comes this excellently executed work from the pen of a fine scholar of the Word of God. Assuming that the first eleven chapters of Genesis are introductory in character, Dr. Pieters traces the Covenant development from the Call of Abraham throughout history to its present embodiment in the Christian Church. He takes pains to show that the "seed of Abraham" is not primarily physical nor racial. "God never makes any promise to any race, as a race" (p. 19) and of the twenty tribal descendants from Abraham one only, the line of Isaac, was designated the conveyor of the covenant tradition. Hence there is no brilliant destiny awaiting the Jewish people. The "seed of Abraham" is rather the Covenant People, that is, "a community of men, women and children . . . called by His name and dedicated to His service." (p. 14) It originates in the family, therefore bears a social character and entails a "social gospel." It constitutes a unit because the Christian church is but a continuation of Covenantal Israel. In support of that latter contention Pieters asserts that the N. T. writers recognized it as such, the N. T. church displays its marks and the N. T. church performs the essential service expressed in the promise "in thee shall all nations of the world be blessed."

There are some thought-provoking observations in this little work. To cite a few of them: the commonly designated "summary" of the Decalogue is more of a supplement than a summation (p. 40); the celebration of the first Lord's Supper, not Pentecost, is the birthday of the Christian church (p. 75), and the adiaphora are not to be constructed as matters of no moral significance but matters to be settled by the individual Christian conscience in its reflections upon the teachings of the Word of God (p. 118).

This reviewer is in perfect accord with the central thesis of this work and gives it hearty reaffirmation. To my mind God's covenantal dealing with His people is the heart of the historical data of the Scriptures and as Irenaeus pointed out already to the early church constitutes one of major cords of unity between Old and New Testament dispensations. There are however a few statements in Pieter's work that deserve challenge. I would challenge his assertion that although "it does belong to the divinely taught Christian ideal that there should be Christian fellowship in local churches but not that these churches should form wider federations." (pp. 101-102) Is the author contending for the Congregational form of church government? Is there no indication of wider fellowship among the early Christian churches, is not the Synod of Jerusalem (despite its peculiar character) a model of later assemblies and does not the spiritual unity of which Jesus spoke demand some external manifestation of it? In short, is there not the weight of favor in support of the Presbyterian system in the Word of God? Finally, can it be incontrovertibly maintained that although "some speak of unconditional promises (in the Bible, J. B.) there are no such promises"? Is not the promise of Christ's first coming unconditional in character? I presume that the distinction between a promise and a prediction could be made but to my mind this one at least partakes of the nature of both.

JOHN H. BRATT.

JUVENILE FICTION

SMOKE ABOVE THE LANE, *by Meindert De Jong. Illustrated by Girard Goodenow. Harpers & Brothers, Publishers, New York, 1951. 58 pages. Price $1.75.*

IT IS a book full of strongly contrasting elements and incongruous situations sympathetically and artistically delineated and addressed to children, which, altogether, place the story among humorous, juvenile fiction of quality. Note the opposites in the following scenes taken from the tale:

There is the tramp in the woods frying pancakes on a piece of tin and making coffee in a tomato can, and at a distance, a little baby skunk watching and liking the big man from afar.

Soon after, there follows the picture of a frightened bit of furry figure pressing its body close to the wooden floor of the banging, rattling freight car of the mile-long train.

Next one sees the little skunk following, pokily but perkily, the lengthy street car track along the Main Street of a Virginian town on Labor Day morning.

Then comes the fascinating scene of the baby skunk cuddled cozily in the middle of the tracks napping in the warm sunshine, thus stopping dead not only the town's only street car but also the automobiles which having arrived in the meantime, completely crowd the traffic lanes for a distance of five blocks back.

In connection with the above situation is seen the irate mayor halted in the driving of the powerful fire engine to the place of trouble, shouting commands to scoop the vermin off the street lest the ten o'clock parade be foiled, which commands were relayed by word of mouth from person to person down the five-block distance to the conductor who was nearest the obstruent.

The final scene is that of the little skunk and the team of old plow horses,—Elizabeth and Faber—,whose affinity for one another at last solves the problem of walking the little skunk out of town and into the country, calmly and happily, without throwing his dreaded protective scent.

There are, also, incongruities connoted in regard to the man, the tramp himself. Perhaps those incompatibilities seem humorous to some and not so to others. They concern the illogical relation between this person's inward and outward habiliment. Here is a man gifted with physical strength and dexterity, with ingenuity and resourcefulness, with tenderheartedness and a love for freedom,—altogether qualities of princely character—, yet, in spite of possessing these royal gifts, he is dressed in rags, and lives in filth and often in fear.

At the end of the story there is a rare and tranquil reunion of the little skunk and the big man. The event is redolent with woodsy odors, pancake smells, and coffee fragrance, with the pleasurable gain that there is to be permanent relief from the nipping cold of the northern winters.

As to the style of the story,—it is inimitable. The author creates verbal music in which the purposive repetitions of words and phrases enter like refrains.

The seventeen illustrations augment the charm of the book. The soft pencil drawings are indicative of the local color of the tale. Beautifully and sympathetically rendered, they emphasize the emotional reactions of the people, which accounts for the slight distortions in the expressive elements of the pictures.

In toto, the book is a work which is worthy of being read more than once. And though it is written for children, yet any person who enjoys a bit of literature in which the author reveals a mutual understanding between himself and the material he works with, will derive pleasure from reading it.

HELEN VAN LAAR.

IS THIS CHRISTIANITY?

THE CULTURAL CONCEPT OF CHRISTIANITY, *Arthur W. Calhoun, Eerdmans Pub. Co., Grand Rapids, 1950. 155 pp. $2.50.*

"SOCIOLOGY Can Save the Universe" would be a far more accurate title for this chilling tract on the Social Gospel. Professor Calhoun "iterates and reiterates" that all science is social science, and is confident that social science can bring in the consummation.

His approach in propounding such a thesis is, of course, thoroughly humanistic. He is most emphatic in declaring that "all science is anthropocentric and anthropomorphic" (p. 42). Nothing outside the physical universe can ever come within human ken, and there is no vantage point for knowledge outside the universe. He finds it "far more practical" to apply the term universe to all that exists, including God (p. 47), who is the "wholeness of things" (p. 25). Theologies are dispensable sets of symbols for religion, and religion is "a social attitude toward one's universe" (p. 51). Theological ideas have been developed in the course of man's struggle for existence as "the embodiments of man's collective experience. For instance, the Old Testament struggle of Jehovah against Baal was an expression in spiritual terms of the struggle of the Israelites coming from the desert, where they had been disciplined in solidarity and mutual aid, and tribal justice, against the stock of Canaan practicing a predatory, exploitative culture based on commercialistic greed and oppression. The fact that the record is couched in religious phraseology cannot obscure the fact that the conflict was at bottom over everyday material interests" (p. 84, 85, cf. p. 42).

Calhoun follows the approved practice among social gospellers of pirating Christian terminology when it suits him. He calls his pantheism theism and does not hesitate to apply the God-centered eschatological language of Scripture to the co-operative commonwealth which the sociological scientists can achieve. The history of the kingdom of God is just the history of the struggle for social justice (cf. 55). The atonement is not to be described in "a forbidding formula borrowed from the law courts and the class in mathematics." It is "an artistic and valid expression of the principle of social integration, personal identification, and collective salvation" (p. 124).

In short Calhoun shows no comprehension of, or even interest in, historic Christianity. When science "establishes rapport with the wholeness of experience" it will be "co-extensive with religion, which will be its working attitude." Since science is rapidly moving in the direction of a more organismic view, it seems bound to convert itself.

The impetus of the book is therefore not a concern as to the message of Christianity, but is Calhoun's zeal for sociology as the panacea for all ills. The attractiveness of this remedy is that it can be applied externally, with immediate results, and without waiting for the regeneration of individual members of the social organism. When football got too rough, argues Calhoun, no one suggested making the players more considerate. They simply changed the rules. What society needs today is simply a change of rules, or rather the institution of some rules. Under better rules men will be better. Not that men are particularly bad. Saints or angels couldn't do appreciably better under present rules (p. 81). Men are not malicious, just careless (p. 143). The average person means well, but he just doesn't have the opportunity to express his better impulses in this terrible social system. The problem is "how to make the pattern of society as good as is the disposition of the ordinary person" (p. 143). This can be achieved. "There are enough people competent to prepare and put over essential reorganization" of society (p. 145). But the sociologists must stand together, and people must have enough intelligence to get the planners to plan for them.

What plans would the sociologists develop? They would achieve greater and greater certainty through the use of statistics. Government would have a great statistical capital, and fortified with averages and graphs would be "participating by mathematical measurement in the divine foreknowledge and so sharing in divine providence by way of social control of life's vicissitudes" (p. 66). Control would be the key word of the new order. The economy would be controlled, marriage would be controlled, the birth-rate would be controlled, education would be controlled, and a classless society would enter the blessings of collective, planned living. This control would be in the hands of society, not the state or any class. Since the individual is just an abstraction, and society the real organism, such a society would make better individuals.

The book may serve as a reminder that even in these days of horror the illusion of the essential goodness and perfectibility of man has not been dispelled. The book is foolishness because it overlooks the basic fact about fallen human nature: its depravity. It is dangerous foolishness, for it puts society in the place of God. A totalitarianism of the community is just as fatal to the liberty of the individual as any other human totalitarianism.

Whenever ultimate reality and meaning is ascribed to the created universe one aspect is always emphasized at the expense of others. Calhoun exalts sociology at the expense of philosophy and theology, psychology at the expense of logic, and society at the expense of the individual.

Philadelphia, Pa. E. P. CLOWNEY, JR.

Announcement

Readers of THE CALVIN FORUM will be sorry to learn that our Editor-in-Chief, Dr. Clarence Bouma, has suffered a breakdown, and is unable, for the present, to carry out his editorial duties. We are sure, too, that all will join us in beseeching God for his recovery.

Those who desire to address Dr. Bouma should address him as heretofore at 1511 Seminole Rd., S.E., Grand Rapids, Michigan. It is desired that correspondence for THE CALVIN FORUM be addressed to

THE CALVIN FORUM,
Calvin Seminary,
Grand Rapids, Michigan.

THE EDITORIAL COMMITTEE.