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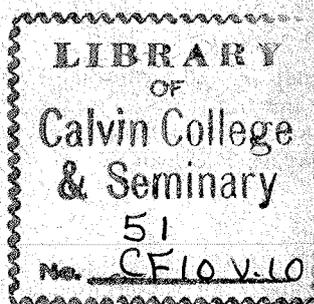
Moral Margins
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EDITORIALS

Dewey Bites Back

IN MID-AUGUST the director of the new Teachers' School in Buenos Aires addressed 25,000 teachers who were on threat of dismissal forced to listen to him. He shouted into many rebellious ears, "The pernicious influence of John Dewey—must be eradicated from Argentina's schools. The progressive school must be replaced by the traditional school." This is just another voice added to the crescendo of opposition that has bitterly attacked "progressive education." Pres. Hutchins of the University of Chicago has been recognized as one of the outstanding leaders of the anti-Dewey movement. However, he has the company of a growing group of teachers, editors, and parents. The Deweyites have begun to take notice of this opposition.

The Progressive Education Association felt incumbent upon themselves to change the name of the association based on Dewey's doctrines. Since last spring it has been called the American Education Fellowship. It has been asserted that there was a shrinking membership, coupled with the antics of its lunatic fringe, that called for a change of name.

Eighty-four year old Dewey in Fortune of the month of August labels the opposition as "historical illiterates," but proceeds to admit that our educational ideals and practices have gone off-center. Says he, "Some of us agree that the present system (if it may be called a system) is so lacking in unity of aim, material, and method as to be something of a patchwork. We agree that we are uncertain as to where we are going and where we want to go, and why we are doing what we do."

There will be confusion on this score until we agree as to the essential nature of the pupil who is the subject of education and as to the adjustments that he must make to the whole of life which is the object of education. The sovereign God has a place and a function for every creature in this world. Education must help the pupil to come to his own as a product of God's creation and providence. If this fundamental problem is settled, the day of educational vagaries will have become history. H. S.

Newspaper Monopoly

SINCE the days of Teddy Roosevelt, and even before that time, we have been terribly and justifiably afraid of the various forms in which a few men would attempt to corner the wealth of the nation. Legislative bodies have made all sorts of rules and regulations to curb this evil.

However, we have with little ado permitted powerful combines that controls the thinking of the nation. The experience in Germany clearly demonstrates what the control of the press can do to a nation. It can poison the minds of a nation's citizenry. It can make them fanatics. It can make them surrender the last vestige of freedom. It can make them slaves to the vagaries of a single distorted mind.

This control of a nation's thinking is infinitely worse than the control of a nation's wealth. And yet there is very little done about this monopolization in America. Recently in Chicago 6,000 union workers threatened to tie up the Illinois Central Railway unless approximately 60 Japanese-American track laborers were dismissed. Investigation seems to reveal the fact that it was the result of agitation on the part of the powerful Hearts papers, which have done so much to fan the flames of race hatred on the Pacific coast. The members of the union were perhaps little aware of the forces that made them threaten to tie up the sadly needed transportation facilities in a time of war. One wonders how much the newspaper combines may be held responsible for the thriving condition of the race demon, which is a matter of deepest concern to every thinking Christian.

Powerful newspaper combines can make or break a president, can determine the ideologies of its reading public, can more than offset the combined effort of all the preachers of America, and can run this country of ours through its reading public. It would seem that it is high time that we begin to take seriously this threat to freedom of thought. If we let the newspaper combines grow, we are surrendering the spirit of free thinking. It seems that in the interest of democracy and Christianity in the not-too-distant future monopoly in the field of newspapers will call for regulation.

H. S.

The Outstanding Radio Racket

THERE are few things more detestable than wearing the cloak of religion and shouting pious phrases for the money that there is in it. The commercialization of religion is a practice that is almost as old as religion itself. But in times of prosperity, when money is easily obtained, it tends to become a veritable racket.

This thought struck me forcibly when I was informed that radio listeners last year contributed

a sum of \$200,000,000 in response to appeals in the name of religion. That is a tremendous sum. It is equivalent to sixty per cent of the total amount given annually for the support of all protestant church activities, local and general, according to the latest reports. Undoubtedly, much of this money goes into the support of worth-while programs or commendable church activity. But the sentiments expressed by VARIETY under the characteristic headline, "Church Big Biz for Radio." I fear, are uncomfortably true for religious radio broadcasters. The sentiments are these: that altogether too large a percentage of these contributions goes into the private pockets of individual, irresponsible exhorters, free lance evangelists, independent peddlers of spiritual nostrums, and hawkers of the wares of Christ. They have no responsible body back of them. They are never called upon to make reports, and they submit to no audits. It is reported that one of these radio exhorters has been receiving an estimated intake of \$15,000 per week. This is highly conjectural, but nevertheless close to the truth. Last December, the Christian Century made this striking comment: "These racketeers are the radio counterparts of the fly-by-night, store-front 'missions,' from which they differ as a wholesale or jobber's business does from retail, the goods distributed by both being the same shoddy stuff. It is regrettable that no way has as yet been devised of protecting the public from their exploitation without submitting the promulgation of religion to censure, which would be even more odious and more damaging to religion than they are. Meanwhile, when the pirates of the ether ask you to pray, pray; when they ask you for money, watch." No respectable utility would care to have its facilities used for the purpose of hoodwinking the public it serves. It is not surprising at all that the entire question of the advisability of permitting the use of the radio for religious broadcasts has been raised time and again. Except religion set its house in order, it may be denied the use of the waves of ether to carry its message of salvation.

H. S.

The Disintegration of Christian Sensitiveness

"A MIGHTY spiritual process has been active during the past 75 years. Like other great movements, that process has come silently—so silently that its results have been achieved before the plain man was even aware of what was taking place. Nevertheless despite all superficial continuity, a remarkable change has come about within the last 75 years. The change is nothing less than the substitution of paganism for Christianity as the dominant view of life. Seventy-five years ago, Western civilization, despite inconsistencies was still predominately Christian; to day it is predominately pagan." This spake Machen twenty years ago.

A quarter of a century before Machen spoke, Bob Ingersoll toured throughout the land with his lecture on The Mistakes of Moses. Christian people in those days discussed with lowered voices the presence of the blasphemous agnostic in their city and wondered at the patience of God who did not strike Ingersoll dead, when he dared the Almighty to touch him and with watch in hand gave Him five minutes to liquidate him, as he stood on the lecture platform. Those were alarming days, but not nearly as much as those a quarter of a century later. It is alarming, of course, to have a man of great oratorical ability to go throughout the land denying that there is a god. But it is reassuring that the American world looked aghast at such a spectacle. When the papers contained excerpts of his argumentation, they were hidden from the children or burned in their presence. There was a national revulsion against such propaganda. It just was not popular to be an atheist in those days. An atheist was regarded as being in league with the devil; and so he was and is, but that does not seem to disturb us today, does it?

When Machen took up the fight against the manifestations of atheism, he found himself in a different world. It was a world in which the Christians were neither shocked nor alarmed at the presence of the atheist. In fact, it was beginning to be a sign of culture, a mark of the intellectual elite. But Christian leaders fought back by exposing the danger to which America was exposed and by defending the faith of the fathers. But today we find that many of the Christian pulpits of America are occupied by individuals, who orate on the same such subject as this, Can we still believe in God? The very fact that it is argued implies that it may be questioned. That is the sad state of affairs in this country.

It is, of course, folly to take the position that atheism is a comparatively recent development. It is as old as sin. God was no longer owned as God by satan when he questioned the veracity and the motives of God. The Psalmist met the atheist on the streets of Jerusalem. He was the fool that said in his heart that there is no God. The sinful man is naturally atheistic in his tendency. These waves of ungodliness are sweeping over our land like a devastating scourge and leaving in their wake wrecks of humanity without the hope of heaven, without the comfort of an everpresent God, and without the moral stamina to live the life beautiful.

H. S.

Education on the Balances

MR. PAUL MALLON, a popular columnist, whose articles appear in papers and magazines that have a certified circulation of at least 12,000,000, has been exposing the weaknesses of our educational system with tremendous effectiveness. With a

great deal of justification, he lays the blame for the present plight of education, which is being recognized ever increasingly, at the door of the teachers' College of Columbia University. It is the National Progressive Education Association which represents the popular type of education current in this country. Mallon, unfortunately, has not taken upon himself the obligation of examining the philosophy that lies back of this form of education, but has made it exceedingly clear that if this system of training is to be measured by its fruits, it deserves to be liquidated, and that as soon as possible in the interest of democracy—and, I must add, also in the interest of Christianity.

Practically this system of education calls for the removal of all restraints. Don't insist on hard work. Don't be stern in discipline. Better yet, have no discipline at all. Don't guide and direct the child's educational tendencies. Discover them and make it easy for him to grow without any hindrances. Let there be freedom. Trust nature to take the child upward and onward toward the state of "culturedness." To flunk him means to give him an inferiority complex. To make him work is to stunt his growth. To discipline is to make him shy or, what is worse, rebellious. How strikingly in contrast all this is with the educational injunctions which sparkle like so many gems throughout the Scriptures!

What have been the obvious fruits of such a program of education? Juvenile difficulties have increased at an alarming rate. The deficiency in scholarship, as revealed by the army and navy tests, is shocking. That should have a sobering effect upon the progressive education enthusiasts. Adult delinquency is, perhaps, a fruit of this kind of education that is too easily overlooked. The disintegrating forces can be seen in the field of business where men are not too much concerned about "black markets" and other illegal transfers of commodities; in the realm of politics, where we condone without protest the reprehensible conduct of our representatives, and take the breaking of their promises as a matter of course; and in the kingdom of social living where there is no righteous indignation against cheapness, sloth, dishonesty, and immorality. That is the temper of our age, and this temper is the product of the educational forces that have been molding this generation. H. S.

The Youth Looks at the Church

LAST Spring a Youth Conference, representing many thousands of young people in the mid-west section of the United States, met in Chicago. It was apparently the purpose of this conference to do something about the alarming, increasing rate of juvenile delinquency. These young people did what many other such conferences throughout the country have done. They laid

the blame for the sickening condition squarely at the door of the adults, particularly of the parents. In accordance with this conviction they adopted ten commandments for parents, written not by God, but by a sixteen-year-old boy. They felt certain that if the parents would follow these precepts the problem of juvenile delinquency would be solved to a considerable extent.

Now it is not my purpose to discuss and to evaluate these various commandments I am interested in one of them which gives us a more or less common conception of the Church. Here it is, addressed to the parents, "Encourage Church attendance. Here the young man will find many attractions awaiting him, such as clubs, dances, parties, and at the same time he will acquire a code of morals and ethics, that are extremely vital in regard to his present and future relationship with children."

There you are—go to church because of the attractions awaiting there. What are among the attractions? Jesus Christ? Oh, no! There are clubs. What else? Spiritual exercise in the form of worship and Bible study? Once again, no, not at all. There are dances, which may give one physical and social stimulation. What else? Opportunities for genuine Christian fellowship? Again, the answer is no. But, there will be parties there. It is a striking commentary upon the conception that these young people have of the Church when there does not seem to be the slightest indication in this commandment that the Church is an institution of Christ for the promotion of very definite spiritual values. Let us not be too severe with these young people. The conception that they have of the Church is precisely the conception that any neutral observer would get, if he should go through the churches of the land. He would be impressed with the social aspect of the work. He would find there a fine group of ladies, old and young, mostly old. He would find very few real "he-men." The male element would not be impressive, either in numbers or in masculinity. The investigator would not be impressed with the church's vitality. He might well ask, "What warrants the existence of such an institution?" H. S.

Psychoneurosis and Education

THE Surgeon-general's office has announced that approximately 30,000 are discharged from the military services each month for physical disability. Of these, forty per cent are classified as P-NS. It is reported that of the casualties returning from over-seas duty, one out of every five—that is, twenty per cent—are labelled P-NS. What is a P-NS? He is a psychoneurotic. It is nothing to be particularly alarmed about. It may make no discernible difference in ordinary civilian life. In fact, the subject himself and his nearest relatives are usually surprised to learn that he has

something wrong with him that sounds as bad as psychoneurosis. It is a word that indicates a weakness that may manifest itself in a person's going to pieces when nerves of steel are called for as, for instance, in the heat of battle.

A pertinent case was called to my attention recently. One of our battleships was being attacked from the air. Two boys were assigned to the duty of supplying a gunner with sufficient ammunition of the proper kind. In the heat of the battle the two boys lost their nerve. The gunner was unable to do his duty because there was no ammunition available to him. After the battle the two boys were found under the deck, hiding themselves in a dark corner and clutching each other in mortal fear. They were psychoneurotics. Such young men are properly rejected because they are likely to be liabilities just when no one should be a liability. The armed forces cannot take chances on the individuals that are unable to play their part in a battle because of nervous instability. Such victims, for some reason or other, are not able to discipline themselves to the duties of actual combat. Some might call this condition over-anxiety, a form of hysteria, or just plain "jitters." This seems to be particularly an American ailment. A competent authority reports that not a man has been dis-

charged from the Russian army for this reason. Why is this?

Dr. Lund of Temple University has some very pertinent remarks to make about this condition. Says he, "The child suffers from our current undisciplined leadership. He is not prepared to meet life or to meet reality. Most of all, he is emotionally immature. Our present system retards emotional maturity by prolonging childish habits of self-indulgence, of following impulse, or of being governed by the pleasure-pain principle to the exclusion of the reality principle. Hence we are confronted with a striking inability to assume responsibility, to do a real job, to accept life's burdens. This may have much to do with the rise in delinquency and with the high rejection rate from the armed service on mental and emotional grounds." (Mallon in G. R. Herald, 4-21-44). Dr. Lund further claims that the training that our boys in the armed forces had as children and as young men have had much to do with the high percentage of psychoneurotics who have been rejected by the army. Of course, it is ridiculous to take the position that all the cases are due to improper training. There are dozens of other possible causes. But the fact remains that our American home and school training system is not calculated to train men to function properly under adverse conditions. H. S.

Planning for Freedom

Dr. H. J. Ryskamp

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EVERYWHERE in this troubled world men are longing for peace. Wherever they are, whether at home or separated from those whom they love and scattered to the far corners of the earth, they yearn for much the same thing, something they would find it difficult to define, and something which they might describe in a hundred different ways, but which they have all learned to designate as freedom.

Hitler has informed the German people that if they lose the war they will lose their freedom for a thousand years to come. We, on the other hand, are fighting the evil intentions and the millions of soldiers of this same Hitler and his fellow dictators to safeguard the freedom we now enjoy. The political party now in power in this country claims to have increased the freedom of the masses. The party of the opposition, however, insists that the restrictions on the freedom of action of all classes during the war, and especially the controls placed upon business to increase the freedom of laborers, is indicative of a trend which, if continued, will lead to dictatorship here. While one group of leaders constantly reminds the public of the threat of government infringements upon individual free-

dom, another group refers us to the constant threat of monopoly and to the dangers of unemployment and its consequence, if proper controls are not maintained. For some the burden of high taxes and the fear of higher taxes to come causes the worry that their long treasured freedom of action may go, for others the possible return of low wages and a low standard of living is the spectre that haunts them and awakens their fear of the loss of newly won freedoms.

Confusion as to the Meaning of Freedom

I may consider myself as free as the birds of the air, as free as the eagle soaring majestically over head as I sun myself on the sands at the shore of an inland lake. Another may consider himself most free when, unhindered by his fellows, he acquires houses and barns, lands and other forms of wealth for himself. Still another may consider himself free when he loses himself in the pleasures of the crowd, or when he drowns himself in the monetary pleasures of indulgence. Just as the careworn individual's impression that the soaring eagle

is freer than he, is likely to be false, the other states of mind just described are not true but false expressions of freedom. They represent attempts at escape from reality or of guarding oneself against it.

Men yearn and fight for freedom from oppression, from persecution, from want, from fear. They are constantly seeking to get away from this or that. On the other hand they are always striving to get and to hold something else. This attempt to get and to possess something in order to be free generally proves as futile as the effort to escape. Freedom implies a way of living not an escape, it suggests something to be exercised, to be used rather than something to be held or to be put away for safekeeping.

When freedom is the issue or the goal in a political contest or in a world war much the same kind of confusion exists as to just what it is that men are striving for, or should be fighting for. How otherwise can men give their lives for forms of government or for economic orders as different and as contradictory as those represented on the opposing fronts in the present world conflict?

Discussion, Individualism, Security

It is pretty generally recognized that the exercise of freedom in modern society involves the recognition of the dignity and the worth of the individual, and the safeguarding of the right of free and frank discussion. How can there be freedom within a nation unless each individual has the right to give expression to his opinions? This was, very obviously, not true of the totalitarian states in the period before the war, and, of course, is not true today. Men dare not oppose or contradict those in authority either by word or deed. Nor do individual men count. It is that intangible, metaphysical something called the state that counts, and that only.

We in this country regard the ends of life for which individuals strive, individually and collectively, to be the great values of life. And we regard the state as one of the agencies of man in the striving for and securing of these values. It is a means not the end. That a well ordered national life is a condition for the exercise of individual freedom must, however, be admitted. A strong government, even if arbitrary, may vouchsafe to men more freedom than they could enjoy under the chaos or anarchy that the absence of strong government permits. That is undoubtedly the reason why, strange as this may seem to us, men in Europe will fight for the support of the governments they have. Freedom without order has little meaning.

Many of our business men believe that our present government restrictions are arbitrary, confining, deadening, destructive. In a measure, they are right. Freedom does mean the absence of arbi-

trary, wilfull restraints, restraints that repress rather than bring order into our social life. But emphasis on the removal of restraints, where necessary, is not enough. Removal of restraint without direction from within and without toward individual and collective achievement is but an invitation to renewed oppression, bitterness, and confusion.

Freedom does, as labor leaders suggest, involve a measure of security. This must be acknowledged, contrary to the tendency of some constantly to remind the laborers of today that our pioneers did not think of security but of activity and adventure. The pioneer did want security. He wanted it so much that he was willing to endanger his life to get and to hold a piece of forest land or prairie as his protection against the uncertainties of life. The laborer's desire for a modicum of security in a great modern city where he has little more than the rooms he lives in, is not unlike the pioneer's desire for a garden from which he can at least eke out his existence. But the exercise of freedom means far more than the enjoyment of security. Mere security may be deadening. For those whose lives are too secure existence is like the lush condition of a tropical garden in which every kind of weed finds root. The weeds of the garden, and the evil in the life of him who has what he considers security, crowd out the good plants and the good deeds.

Government and Social Action

Pioneers on the prairie as well as miners in the gold diggings soon learn that they must have some social control in order that they may go their own ways. Men crowded together by the thousands in factories and living together by the hundreds of thousands and millions in crowded cities soon learn that freedom of individual action is impossible without planning. The more intricate their lives become the more such planning becomes necessary. Nevertheless just as such planning is first instituted to permit individuals to work together effectively, so it must always be checked to achieve just that end. It is merely a means to an end but like means in almost every other case, the means in the case of planning threatens to become the end. If this happens it would mean the death of freedom.

As we have already implied the exercise of freedom requires not only individual activity but also participation in the activities of others. As God's creation is one so the human order is one. No one does or can live unto himself and realize the capacity God has given him. Human freedom means individual action but also social participation. This is as true of groups and of nations as it is of individuals. The difficulties in the way of such group action may seem almost impossible to overcome, nevertheless that is the way which God's guiding hand in history points out to us.

Dependence, Submission and Obedience

How greatly men value their independence! Only when it is denied them do they realize how great a value it really is. And yet how many realize that real self expression is compounded of a deep sense of dependence as well as of the thrill and the assertion of independence. Alone on a raft on the limitless ocean, or face to face with the hard realities of life, man begins to realize that he must accept life for what it is. The person who in his extremity on the battle front or on the broad expanse of the open sea calls upon his God should know that his prayer is more than the pulling of the right switch, the repeating of the correct shibboleth. It is the Christian's vital breath, his very life. Prayer as Jesus taught us so beautifully in the Lord's prayer requires that we always acknowledge God as our Father, that we earnestly pray that His name be hallowed, His will be done, that we acknowledge our dependence by asking Him for all that we need, that we ask Him for pardon and for guidance, and that in all that we do, every moment of our lives, we acknowledge Him as our King. It is only through such an admission of dependence, through such an act of submission that men can realize their real condition, assert their real selves, and be free.

James Montgomery, writing more than a half century ago, was merely repeating this truth when he wrote, "Where justice reigns, 'tis freedom to obey." The laws which control our existence, and upon the observance of which our freedom depends are God's laws, and they are just. Freedom, in the first instance, means obedience to those laws. Psychologists grant that to live contentedly and to feel free we must develop objective attitudes, must have goals and ideals outside of ourselves, and in a spirit of humility, as well as self assertion, must seek to attain them. The Christian knows that he must accept, must trust, and must obey in order to live and to be free. As Francis of Assisi is reputed to have said: "The greatest things in this world have come about through voluntary obedience."

Recognizing the Divine Order in Human Events

The exercise of real freedom will mean that man will search diligently to know the laws of life. Where the rules for our individual and collective conduct are not stipulated and are not clearly discernible men must be willing to acquire the perspective of all of history to gain more specific

knowledge concerning God's will. God's laws, His prescriptions as to how men should regulate their affairs are outlined in a general way in Scripture. To determine just how these laws must be applied today we must observe how God has apparently approved, reproved, and corrected in the past.

In spite of our desire to keep things as we want them or to change them to suit our selfish purposes, events will shape their course as God would have them. Our efforts cannot thwart the achievement of His purposes; they may, however, destroy us and frustrate our evil intentions. Great, fundamental changes in our political and social life are taking place. Man must be able to recognize them. He must listen for the voice of the Almighty above the din, or within what may seem to be little else than noise and conflict. And when he distinguishes that voice he must heed it.

In his insistence on freedom man too frequently ignores the motives behind the individual's actions or the ends which the individual may be seeking. He is inclined to believe that conflict of motives and of goals will somehow result in the greatest good of the greatest number. That has been the modern philosophy. Consequently the individual's motives are not too carefully examined and his ends not very seriously questioned. This encourages a neutral, if not a negative attitude toward the deeper issues of life, an attitude that does not consider real ends, is even impatient of them. When men's striving for immediate satisfaction does not result in the apparent good of society it is not strange, therefore, that men, as in Germany, Italy, and Russia, accept any authority that promises greater order, security, or whatever it may be that they want at the moment. Ultimate ends or deals, they have been led to believe have no significance any way, or will somehow be attained in the process.

Recognizing that there is a final goal, that there is a real will in life men should realize that to live their lives freely and fully it is not a return to individual action that is important, but the spirit that motivates that action, and not the action itself but what it is intended to achieve. Similarly men must see that it is not the social planning, the techniques they set up, that counts but the philosophy, the spirit back of this planning.

Where individual thinking and activity, together with all the social action that is necessary, are based upon an acknowledgement of a will higher than that of the individual or the state, upon a willingness to recognize that will in the stirring of events, in the rumblings that mark the changes in the social order, and upon a desire to direct human events in harmony with that will, men will work toward the achievement of greater freedom.



The Value of a Calvinistic Training in a Disillusioned World

Louis Berkhof

President Emeritus of Calvin Seminary

INTRODUCTION

WE ARE living in a time when the faith of many is shaken, and when the ideals they cherished prove to be a mere mirage. It is now the second time within the life of a single generation that a great section of the religious world stands utterly disillusioned. Many of us still have a lively memory of the shot of Serajevo that was heard throughout the world, and that was immediately followed by successive declarations of war. A terrible struggle ensued, in which millions lost their lives and many of the nations of the world became utterly exhausted. The abject pessimism that followed found expression in Oswald Spengler's work on the decline of western civilization. He evidently felt the truth of what Adolph Keller says in one of his works: "The war meant not only the defeat of an army. It was the defeat of a spirit; it dramatized the limits of man's possibilities." *Religion and Revolution*, p. 39. We may add to this, that it not only undermined a civilization but carried within it the seeds of a religious disillusionment,—the destruction of a faith. And this is of fundamental significance in view of the fact that religion is the *most* fundamental thing in the life of man.

The question naturally arises, Why did that war, which could hardly be called a religious war, have such a far-reaching influence on the religious life of so-called Christian nations? The answer to this is found in the fact that a great part of the religious world did not remain true to the principles of the Reformation, but preferred to follow those of the Renaissance with its emphasis on the autonomy of man and its tendency to exalt human culture at the expense of religion. This fact is made very prominent in the recent work of Reinhold Niebuhr on *The Nature and Destiny of Man*; and is also stressed in such works as *The Church Against the World* by Richard Niebuhr, Wilhelm Pauck, and Francis P. Miller, and Hugh Stenvenson Tigner's *Our Prodigal Son Culture*. Under the influence of the humanistic principles of the Renaissance it was considered unworthy of man to rely on the voice of authority, whether it be the authority of the Church, speaking through the Pope, or the voice of God as it speaks to us through the Bible.

Shift from God to Man

The spirit of this movement manifested itself in various forms, in all of which the emphasis was shifted from God to man. The special revelation of God was relegated to the background, and man became the source, the standard, and even the goal of history. Both religion and theology became ego-centric rather than theo-centric. It found striking expression in various periods: in that of the French Encyclopedists, in that of the Enlightenment, and in that of German Idealism. The idea of the divine revelation was not entirely discarded at once, but was often wedded with other concepts, which gave greater prominence to man and human discovery, and in these alliances revelation generally came off second best. Kant still spoke of revelation and reason, but in his *Religion Within the Limits of Pure Reason* it is not divine revelation but human reason that is on the throne. Schleiermacher combined the idea of revelation with that of the religious consciousness, but in the last analysis made human experience the decisive factor. And Ritschl sought to harmonize the proclamation of Jesus respecting the Kingdom of God with the culture of his day with the inevitable result that culture soon began to dictate to religion. In the work already referred to Miller says that in our country there has been a strong attempt to wed our national culture and American Protestantism, and concludes: "A process which began with a culture molded by religious faith has ended with a religious faith molded by a national culture." p. 102.

Thus the center was shifted from God to man. Man became the source and norm of religious truth, and at last also the goal of all human endeavors. He developed a sense of self-confidence and self-sufficiency. His marvelous discoveries and advancements in the field of the natural sciences engendered within his heart a false estimate of his own greatness and power and even divinity. He began to think of himself as the master of the universe, and the ruler of its destinies. Henley sang in his *Invictus*:

"It matters not how straight the gate
How charged with punishment the scroll,
I am the master of my fate
I am the captain of my soul."

From Christianity to Culture

The religious forces of the world were not immune to this spirit. The more they made it their aim to render the Christian religion acceptable to the cultured classes by following the lode-star of the popular philosophies and by taking orders from human culture, the more their religion became man-centered and the masses were estranged from the Church. Not the glory of God, but the happiness of man was regarded as the chief end of life. Intoxicated with a sense of their own worth and power, their own goodness and virtue, religious people began to feel themselves, not only in tune with the Infinite, but even continuous with God.

They exchanged the other-worldly religion demanded by the Bible for a religion bounded by this time-space world, and made the salvation of man a matter of the present life. In their overweening confidence they considered themselves quite equal to the enormous task of establishing the Kingdom of God here and now, utterly oblivious of its essentially eschatological character. With a heroism born of self-deception they sought to scale the heights, to improve the world morally and religiously by preaching the social gospel, the gospel of the general Fatherhood of God, and of the universal brotherhood of men. In their estimation they were building well, were approaching the ideal with rapid strides, and already caught visions of the millennium just around the corner. And then came the war, blasting the house of their hopes.

Great was the bewilderment, and terrible the disillusionment. Self-confidence yielded to distrust of human reason. Some of the leading men again sought the support of authority by joining the Roman Catholic Church; others sought strength for their faltering spirits in a return to the orthodox Protestant fold; and still others in their despair even committed suicide. Since that time there has been considerable retrenchment on the part of some. Old positions were yielded, and others, considered to be more defensible, were suggested. The necessity of returning to the basis of an authoritative revelation of God was clearly acknowledged by some, though this did not always involve a recognition of the Bible as the infallible Word of God. This does not mean, however, that Modernism on the whole changed fundamentally. After the first shock of the holocaust was over and most of the ruins were cleared away, it soon began to rebuild, at first diffidently, and then with greater boldness, on the old foundation and according to the approved method. Only those changes were brought on in the superstructure which the past debacle seemed to necessitate. In many cases even the lessons of the world-catastrophe were soon forgotten. Man still continued to feel himself very much the master of things, and this conviction found its boldest expression in present day religious Humanism.

The inevitable result is that the present war simply adds to the confusion and the disillusionments of the previous war. This is already evident, and will become still more apparent when men begin to reflect on the horrors of the present. Religiously, our graduates will have to face a disillusioned world.

Confused About God

Let us briefly consider some of the favorite ideas of the modern men, which are apt to leave him utterly confused, when at last this wholesale slaughter ceases and the war-clouds are lifted; and at the same time suggest some reasons why the Calvinist, who by faith accepts the teachings of God's Word, need not share that confusion.

Practically all heresies are rooted in a wrong conception of God. History repeatedly proved the truth of this statement. It will cause no surprise therefore, if we start at this point. In reading the works of modern theologians one is repeatedly reminded of the words of Paul respecting those who are not acquainted with God's special revelation, the effect that they seek God, "if haply they might feel after Him and find Him." Having forsaken the sure foundation of the Word of God, liberal scholars are groping about in their attempts to find God and to describe His being. Some, it is true, are frankly agnostic as to His existence, and regard the term "God" merely as a symbolic designation of some material or spiritual force or power; but others believe in the existence of God, though their conception falls far short of the Scriptural representation of Him. Some of their erroneous conceptions deserve special mention.

Only a Near and Dear God?

There is first of all the popular, widespread, and one-sided emphasis on the immanence of God, which involves the denial of His transcendence, and is often stressed to the point of Pantheism. It tends to obscure the distinction between God and the world and to make man continuous with God. This makes it entirely proper to speak of the divinity of man and the humanity of God. The latter is regarded as the soul of the universe, operative in all its processes. He is shut up in the world, and does not stand in sovereign majesty above it. Even His Personality is doubtful, so that the question may be raised, whether He is not inferior to man.

There is also the unbalanced view of God as love, nothing but love, which loses sight of the fact that He is also holy and righteous. The common notion is that He loves all men as His dear children with a love which is at least saving in purpose. He surrounds them with the tokens of His love, and gave the highest manifestation of this love and sympathy in the life of Jesus Christ, in order to awaken a

responsive love in their hearts. His one comprehensive purpose is to bring all His erring children home. In this line of thought there is no place for the idea of the wrath of God. Ritschl deemed it necessary to call particular attention to the fact that God never was angry with the sinner, and is not angry with him now. The thought of an angry God had no place in his system. The only manifestation of the wrath of God of which he could think lies in the possible annihilation of those who remain obdurate in their impenitence.

God the Servant of Men?

There is still another idea that deserves mention, an idea that came to expression especially during the mighty struggle to make the world safe for democracy. In keeping with the general antipathy to all autocratic rulers, it was considered necessary to dethrone the traditional God of the great Christian Confessions. There was a boldly expressed tendency to substitute for the sovereign Ruler of the universe, whose very word was law, and whose commandments could not be transgressed with impunity, a democratic God who is the servant of all men, and is therefore under obligation to them. Such a God could be called to account by men, and would naturally incur their displeasure, if He did not satisfy their desires. We are told by some who are in a position to know that one of the reasons why the Nazis are bent on breaking with the God of Scripture, lies in the fact that He did not help the Germans in the previous war.

Is it any wonder that the prevalence of such ideas respecting God should now lead to bewildering questions? Can the hatreds, the brutality, the bestiality, and the devilish ingenuity in inventing new weapons and methods of torture, be regarded as manifestations of the immanent God? Why does not the God of love put an end to this wanton destruction: to the slaughter of millions upon millions, to the sufferings and agonies of innocent women and children, in many cases dying the slow death of starvation; to the incarceration and the refined or brutal torture of many who are guilty of no special crimes; and to the persecution and martyrdom of those who truly serve Him? Is He perhaps powerless to check the raging of the nations or is His love mere sham, so that He is after all quite indifferent to the sufferings of His dear children? Does He not realize that He is the servant of all, and as such in duty bound to stretch forth His mighty arm for the protection and deliverance of those to whom He owes allegiance?

Thank God that, though the war also presents difficult problems to the Calvinist, he need not share this confusion and disillusionment. He stands firm in the conviction that God is the sovereign Ruler of the universe; and that, while He is present in every part of His creation, He is not in any

sense identical with it, but is also exalted in infinite majesty far above all His creatures. The man of Reformed persuasion recognizes God as the absolute Lord of all, who worketh all things after the counsel of His will, and who doeth with the hosts of heaven and the inhabitants of the earth according to His good pleasure, and owes man no account of His doings. He gladly joins in the confession that God is love, but at once adds to it that this God of love is also just and holy, and often reveals Himself as a consuming fire. He is mindful of the fact that God is angry with the sinner every day, and that the wickedness of man may rise to such heights that it becomes necessary for Him to pour out the vials of His wrath upon the world. And in such times as these He stands in awe before a just and holy God, and bows down before Him with a penitent and contrite heart.

Disillusioned with Respect to Man

But there are also erroneous views that cause widespread disillusionment at the present time, and in some cases lead to the assertion that Christianity has failed. I am thinking first of all of the self-esteem and the self-confidence of the modern men. Socrates found the proper starting point for his ethical teachings in the dictum: "Know thyself." And it has been one of the greatest defects of men's pursuit of knowledge, that so many of them lost sight of this important principle. This deficiency and neglect led to disappointments in the past, and is bound to lead to disillusionments in the future. The modern man has long had an exaggerated idea of his own goodness, and in the comparatively recent past became intoxicated with the notion of his supremacy in the world.

The Exultation of Man

Ever since the days of Rousseau there was a widespread belief in the *inherent* goodness of man. This flattering doctrine of the natural goodness of man proved to be very popular, and in the minds of the masses soon displaced the so-called pessimistic views of that other great Genevan, John Calvin, who conceived of man as totally depraved and as utterly unable to do any spiritual good, apart from the saving grace of God. It made headway even in many of the Churches, so that so-called respectable people objected to being called sinners, and the preachers lost the necessary courage to apply that designation to their parishioners. That notion is still very popular, though some liberal scholars have already begun to sound a different note as the result of the previous war and its aftermath. Miller says: "Rousseau's doctrine of man is the curse of the age in which we live. It has become as we are now witnessing? How is it possible that

a curse, because it has been accepted as true, whereas it is palpably untrue." *The Church Against the World*, p. 110.

Something should be added to this. Under the influence of modern discoveries, and of the rapid and marvelous development of the natural sciences, man developed a superiority complex. He came to the discovery that he does not need God as much as he once thought he did, and began to feel himself very much the lord of the universe. In lordly fashion he speeds swiftly along the highways and through the lanes of the seas, he flies over the mountains and traverses the deeps of the oceans. By his untiring energy he raised the standard of living, adding to its conveniences and increasing its luxuries; and he is still following the gleam to ever greater heights. He is conquering one disease after another, and even now performs miracles of surgery. The result of it all is that he prays less, and in times of trouble looks to science rather than to God. He is smugly self-complacent, and in his self-sufficiency feels able to meet any and all emergencies.

And even this is not all. In religious circles men have been speaking for some time rather freely of the divinity of man. This is simply the corollary of the popular, but misleading, doctrine of the immanence of God in man, which has its fountain-head, not in the Word of God, but in the Hegelian philosophy of identity. In the depths of his being man feels himself one with God. He is not conscious of that immense distance which separates him from that God who stands in majestic holiness far above all His creatures. Instead of being keenly aware of that distance of which Otto speaks in *Das Heilige*, he is conscious of standing on terms of the greatest familiarity with God. To him Jesus Christ is only the outstanding example of the divine man. Swinburne sings:

"Thou and I and he are not gods made man for a span,
For God, if a God there be, is the substance of men which
is man."

The Theory of Good Men and the Fact of War

Should it surprise anyone that man, filled with such thoughts, should be confused at the present time? Can you not imagine that questions such as the following will naturally arise? If man is *inherently* good, how can we account for such terrible outbursts of hatred, selfishness, and revengefulness these good men are now flying at each other's throats, and even find delight in the most cruel tortures? Are these wholesale slaughters really an expression of the divine in man, or do they give more evidence of his bestiality? How is it possible that these good men are now with gusto changing the fruits of their scientific discoveries and of their wonderful inventions into implements of destruction? And where is now the boastful "master of things"? Why does he not stretch forth his mighty arm to stop this carnage. And why does he not in

his wisdom point out and pave the way to a lasting peace among men and nations? Can it be that he over-estimated himself, that things have gotten beyond his control, and that he must now admit his dependence on some higher power? These are but some of the perplexing questions that are being asked.

Now, of course, it may be said again that the Calvinist too has his problems in connection with this war, and this cannot be denied. He places himself on a higher level than those who claim—as some do—that God had nothing to do with the outbreak of this war, and to that extent rule out the providential government of God. Back of the folly of man, and of the tumult of nations, he sees the hand of his God. To him the mighty struggle of the present is but a part of the realization of the divine plan of the ages, including that of calling out of the nations a people for His name. He knows that even the wrath of the nations is a mighty weapon in the hand of God for the fulfilment of His purpose. Yet there are many problems connected with this war which he cannot solve, and many questions for which he does not have a ready answer, such as the question of the exact part which the war plays in the redemptive work of God, the question of communal responsibility, and the problem of the sufferings of the righteous along with those of the wicked. But at the same time many of the problems to which we referred are not his problems.

Taught by the Word of God and by the sad experiences of life, he has a different conception of man. He does not believe in the inherent goodness of man, but considers him as a sinner prone to all manner of evil. While he does not share the Barthian view that the image of God in man is entirely obliterated, he knows that what remains of it does not justify the expectation that the natural man will, as a matter of course, do what is good and right, much less that he will do this, both in his personal and in his social life, from the motive of love to God, in obedience to the divine will, and to the glory of God. Instead of expecting this, he is ever mindful of the words of Paul: "There is none righteous . . . there is none that doeth good . . . Their throat is an open sepulchre; with their tongues they have used deceit: the poison of asps is under their lips . . . Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." Rom. 3:11-18. This Scriptural view is clearly corroborated by history and experience, puts us on our guard against all superficial optimism, and spares us many disillusionments.

The Calvinist's View of Man and the War

And if the Calvinist does not subscribe to the doctrine of the innate goodness of man, much less does

he accept the teachings of modern monistic philosophy as to the essential divinity of man. This teaching is entirely foreign to the Word of God. The Bible nowhere teaches the divinity of man, nor does the moral and spiritual conduct of man give any evidence of it. Man never was divine in the sense in which many have ascribed divinity to him, though he was in a measure God-like in the state of integrity, as created in the image of God. And even of that God-likeness little is now left that has a determining influence on the moral and religious life of man. It is only by the renewing grace of God that the spiritual image of God is in principle restored in man, and that men become, in the words of Peter "partakers of the divine nature," that is, of that truth and holiness, and love that is wrought in their hearts by the indwelling Spirit of God. And since we do not believe in the divinity of man, we are immune to the keen disappointments of many of our fellow-men.

Neither has the Calvinist any faith in the ability of man to set the world right. He readily grants that, due to the common grace of God, man has been capable of wonderful achievements in the natural sphere: in bridling the forces of nature, in

combatting disease, in adding to the productiveness of man, and in increasing the conveniences and pleasures of life. But all this contains no proof whatsoever of his ability to improve the race morally and religiously, the very thing that is absolutely essential to the establishment of better relations between individuals and nations, and of a new order based on righteousness and crowned with peace. It has been pointed out repeatedly that the moral development of the race did not keep pace with its material advancement. Man's utter failure at this point is brought home to him by the war. Many stand aghast at this, but not they who know that man is spiritually impotent by nature. They know that this is perfectly natural in view of the fact that man in his pride has forgotten God, and in his material prosperity has lost sight of the higher interests of life. With Jeremiah they say: "They have rejected Jehovah; and what manner of wisdom is in them?" Jer. 8:9.

(EDITOR'S NOTE: This address was prepared for the Commencement of Calvin College and Seminary. It was the day of the invasion in France. The oration was not delivered because the exercises were changed, and charged with the spirit of prayer fitting the occasion. We are happy that we can hereby present this timely and thought-provoking address to the readers of THE CALVIN FORUM. This is the first instalment. The second part will appear in the next issue.)

Personality Disorders and a Calvinistic Approach

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ALMOST from the beginning human beings have been struggling with matters of conduct, with relationships between humans and between God and human beings. The human race has also, since early in history, recognized in one way or another the need for standards of living and rules of conduct, a responsibility to, a dependence upon, a fear of many "superior" beings or a supreme being. It has felt a sense of guilt, has devised means of punishment and has feared a place of divine punishment. It has been comforted by a belief in a state of divine approval and heavenly reward. Although all groups of society of the past have recognized that it is common to the average individual to suffer imperfections or tendencies to do evil, to depart from the then current and accepted moral standards, they have also recognized that for some reason there were those who were quite different in their departure from such standards—different not only in conduct, but also in manner of thinking, emotional expression, human interests, and personal responsibilities. Some of these individuals were thought to be in the hands of an evil spirit or a wrathful God, and thus became objects of ridicule, ostracism, stoning, and death dealing methods. Others,

because of supposedly seer-like insight, were thought to be enjoying peculiar divine approval and inspiration or selection. In the earlier years of history, only a select few recognized the essential sinfulness of all human beings and their relationship to an Almighty God, and even this select few did not recognize that there were some of their fellows who suffered what we now call mental illness or the less desirable term "insanity." Because of the belief in an as yet incompletely revealed God, and because of superstition and only a small degree of general enlightenment, such cases of mental illness were misunderstood. In fact, for the next thousands of years, with only occasional intervals of partial enlightenment, mental illness remained the object of ignorance, intolerance, cruelty, inhuman treatment, religious superstition; and even in all of these years it was for the religiously merciful to tender the little kindness actually shown. So from the beginning, religion and mental illness have been related.

History of Treatment of the Mental Illness

It should be mentioned that there were moments in history when it seemed as if some light would

be thrown on the problem of mental illness. There was Hippocrates, the "father of medicine," who about 400 B. C. stated that the "sacred disease appeared no more divine than any other disease" and undoubtedly had a natural cause. Plato in 380 B. C. felt that it was the duty of the relatives of the insane to assume responsibility for their care. Greek and Roman culture used baths, books, games, music, diets, drugs, and occupational interests in the treatment of some of the mentally ill; and if we refer to Scripture, we have the healing of the "legion" possessed man who lived in the tombs, who when healed sat at the feet of Jesus "in his right mind" (Luke 8:35); and we can read of Nebuchadnezzar who "lifted mine eyes unto heaven, and mine understanding returned to me" (Dan. 4:34). And in more recent years, namely the latter part of the 18th century and the 19th century, there were such pioneers as Pinel, Tuke, and Dorothea Lynde Dix, all of whom instituted much needed reforms and merciful consideration in the larger institutions.

But in general, it was not until the 20th century that mental illness was taken out of the hands of the ignorant and was released of superstition and religious misunderstanding and social ridicule and became the object of scientific study. It was the late Sigmund Freud who, with his study of mental illness and dream analysis, actually provoked a new approach to the whole problem. His idea that our personality development and its expression are intimately associated with and revolve about and evolve out of certain instinctive or sexual urges, certainly startled the clergy, the public, and even psychologists and psychiatrists. How well I remember, when attending catechism as a youngster, that we were warned against the ideas of Freud, then called "Frood." Certainly his ideas brought the problems of personality as they existed in the criminal and mentally ill so much into the light of scientific investigation that a whole new concept of the development or normal personality has been formulated. I do not regard this article as a place to discuss Freud's ideas pro and con. They have been the subject of debate for a generation by many interested and shocked groups of society. I believe we can say without danger of contradiction, that they were a part of ultra modern philosophy of life in which man is the center of thought, an evolutionary product, rather than a part of a God-centered world in which man is a created individual. And certainly, if there were natural ties between the understanding and care of mental illness and religion, then on the surface at least Freud's ideas would seemingly dissolve forever this relationship. But we shall see later that he has actually brought religion and personality problems much closer together.

The Influence of Freud

Certainly, it was not apparently the intention of

Freud or the psychoanalytic school which grew out of his ideas to overlook such mental illnesses or disturbances of personality as those that accompanied and developed out of Senility (old age), Arteriosclerosis (Hardening of the Arteries), Syphilis, Alcoholism, and other brain diseases which cause a destruction of brain tissue and thought capacity. But Freud's theories helped us to realize that even in the above disorders there was a large psychological element—that much of the abnormal behavior of such mentally sick individuals was related to the latent disturbances in the personality. And certainly his ideas helped us to better understand those mental and behavior disorders in which examination could reveal nothing suggestive of structural or physical disease. I am thinking of those so called functional diseases known as: first, Schizophrenia, Dementia Praecox, a chronic change in personality of an emotional and affective character which accounts for almost one-half of the population in our state hospitals, and second, Manic Depressive Psychoses, in which there are extreme variations in mood and general activity, and third, the Psychoneuroses which consist of minor and major emotional disturbances as hysteria, melancholia, extreme anxiety, etc., and last but by no means least, the cases of so called Psychopathic personality in which the individual is seemingly by nature unable to adjust to accepted standard practices, moral codes, and habits of living.

It has gradually appeared that in all of these ailments the common denominator was the problem of conflict, that the individual for one reason or another cannot meet the problems of real life, attempts an escape into a state of frenzy and excitement, into a state of withdrawal from all responsibility and outside interests or a state restricted by fantastic thoughts and "unreal" sensations—all leading to behavior so unconventional or maladjusted as to need institutionalization in a state hospital or incarceration in a penal institution.

Heredity and Physical Condition

Certainly it has been demonstrated that heredity plays a part in the formulation of personality and its ability to adjust. I recall one of my teachers using the expression "One can't make a silk purse out of a sow's ear," and so it is true that some families seem almost hopelessly predestined to all sorts of social maladjustment, borderline behavior, slum living, criminality and mental maladjustment. Other families, perhaps less glaringly maladjusted and less subject to law because of elevated social standing, are tainted with alcoholism, divorce, gambling, clandestine habits, neurotic, and "fadistic" living. One can hardly hope to so purify the germ plasm through eugenics that we will be rid of all misfit potentialities.

Further, it has been demonstrated that there are maternal conditions which can so influence pre-natal development that the newly born infant is less well fitted for life itself. And no one would deny that malnutrition, acute and chronic illness, improper hygiene, all play a part in limiting or hindering the development of healthy personality and robust and rugged resistance to ordinary if not extraordinary vicissitudes of life.

Further, we recognize that there are certain periods in life that may prove at least difficult for even average personalities as for instance pregnancy, menopause, involution, domestic, and financial hardships, extended illness and extreme environment as for instance exists today in war-torn countries.

But even in all of the above, we can think of some personalities who plow through all sorts of hardships without breaking down and others who fail at the least obstacle.

Much of what we have discussed above cannot be altered, and I want to be concerned with that part of personality and its development and the possible sources of conflict which we can govern and alter, guide and direct, and improve, so that it cannot only face successfully minimal or average, but also exceptional circumstances.

The Psychologists and Psychiatrists Take Over

Here, I believe, is where Psychiatry and psychology, in fact many other related sciences, and religion must again meet.

We have passed through a generation in which there has been a failure of formal religion to guide scientific thought. It has in reality almost followed blindly or looked on as a helpless spectator. Psychologists and Psychiatrists have delved deeply into the makings of personality, have striven to outline certain fundamental as well as detailed principles to be followed in rearing children and in handling cases of maladjustment. Out of these studies have come such expressions as "over parenting," parental neglect, father and mother substitutes, father person and mother person, Oedipus and Electra complexes, sibling rivalry, insecurity, excessive dependence, frustration, sublimation, etc. Out of these studies have developed newer methods in pedagogy, new methods of correction, reformed punitive measures for criminals, all sorts of social organizations. Also a stressing of the "unfortunate" misfit or criminal, a sympathetic regard for the words "error" and "sick personality," and a total and almost sneering disregard of the word "sin" and "transgression" or "crime." We have heard much about free expression, free love, nudist camps, trial marriages, and have almost excused dissection murders as acts of innocent youth, objects of pity, and unfortunate development if misguided or misdirected human urges.

This sort of psychology and psychiatric concept has permeated our whole society. It has, I believe, led to a disregard for parental as well as organized governmental authority. It has led to a lack of respect for the wisdom of experienced elders; it has caused a perversion of our sense of values; it has over-emphasized the expression of self to such an extent that conformism for the sake of the group—true altruism—is being lost. Even voluntary charity is so puny that we now must resort to government supervised doles for the needy. We have put into practice a philosophy of survival of the fittest by advocating unlimited self-expression, and unfortunately and paradoxically we are now being enslaved by it.

No doubt, organized religion has been in error, has been too passive in its attitude, not only directly, but also in its attitude towards its fellows, the home, and school.

But now the pendulum appears to be swinging in the other direction. Is religion going to accept the challenge? Will organized religion become a leader instead of a follower?

The newspapers, that is the medium of public expression, the social worker, the psychiatrist and psychologist, yes, and the clergy are recognizing the need for a return to some old-fashioned principles of living.

The Need of a Wholesome Home Life

I was recently talking to a social worker of a large eastern state hospital. She mentioned the growing feeling of the need for a return to some old-fashioned living. She felt that our advocating of free expression for youth in contrast to the more strict parental rule of the remote past had permitted, yes, even encouraged the development of so called "psychopathic personalities"—personalities which are not conforming in either principle or practice, so as to need incarceration or institutionalization. She mentioned the need for the old-fashioned home with a wholesome family life and adequate disciplinary measures. I could hardly resist coining the slogan "Back to the parlor and the woodshed." Though she failed to mention "God" or "Christ" or religion, I felt that she had begun to see through the fallacies of the sociological teachings of the last generation and was getting back in a way to what she had been taught in the days before. I found out that she was once of the Lutheran Church (not of the conservative Missouri Synod). We agreed that modern methods of living have been in many respects anything but conducive to sound personality. We thought of the modern apartment in which "three is a crowd." There is no room for a family, no room for home life, no room for neighborly entertainment, no room for or even time for back yard debate. And the child, if there is one, is sacrificed on the altar of modern

convenience. He can hardly bring in a playmate or friend. Rather than permitted to snoop in the jam jar of the pantry or "raid" the bread box with brothers and sisters and friends around him, he is told to get out with his friend lest the apartment manager complain of the noise and dirt. He gets fifteen cents to buy a soda at the drugstore. He is sent to the street and cement playground; and this is not slum life—it's typical middle to upper class industrial home life. He has no home in which to entertain his best friend under parental chaperonage. He resorts to a rumble seat or roadhouse as the next "best" thing.

In contrast I could hardly help thinking of the opposite type of home, found in rural or more remote suburban districts. A boy in an old-fashioned home with several brothers and sisters, trained to eat "what is on the table," to help with the house work, to assist in washing the hands and faces of his younger brothers and sisters, to share the evening paper with the others, to share in a pillow fight, to build a rabbit coop out of scrap lumber in the basement, garage, or woodshed, to enjoy nature in his old clothes, even overalls, to live, to sing old folk songs and gospel hymns around a piano, and when older to enjoy the use of the parlor.

Contrast the lonely child. Money for lunch at the drug store, money for a soda after school, money for a "show" to keep him off the streets, and a ten

cent comic book or a theatre magazine for extramural "culture," a radio version of "Pistol Packin' Mamma" for a lullaby; and all he knows of nature comes from a bottle of vitamins to make his "nerves strong" and "Marzy Doats" to teach him a lesson of the farm, his source of food and clothing. In the summer he goes to camp so his parents can have a vacation. Exaggeration? It may sound like it, but it's typical of thousands of American homes. And if the boy fails in life, it's the fault of society.

Just such rearing with its lack of wholesome parental interest, over-emphasis of material things, superficial regard for morals, a movie and dance hall version of life and its values, makes good ground for the development of conflict or so little regard for standards that there is not even a normal amount of successfully solved conflict.

Such a child actually lives in an unnatural world, a world of perverted values. Life becomes a merry-go-round, or as the song puts it, "Life is just a bowl of cherries." And psychology and psychiatry have begun to recognize this fault. They have recognized the need for a home as we once knew the meaning of the word home.

(This constitutes the first part of an interesting discussion of the problem of mental maladjustment. Dr. Rooks in this instalment concludes by presenting the bearing of wholesome home life upon mental illness. The next installment begins with a presentation of the influence of the school upon personality problems.—EDITOR.)

Crime and Religion

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IN A previous article (June-July issue) two theories as the relation of religion to crime were set forth. The first of these theories, held primarily by the Dutch sociologist, Dr. W. A. Bongers, and by Walter A. Lunden, was that there is no correlation between religion and crime rates, that as the percentage of people attending church has dropped, so has the crime rate. The second was that religion is a social detriment since it serves as an incentive to crime by opposing science, by its doctrines of the forgiveness of sins, and by causing in some cases emotional instability. This latter theory is mainly defended by Maurice Parmelee and John Cuthbert Goodwin. A critique of these theories was also given.

It is our purpose in this article to present the third theory of religion-crime relationship—which maintains that religion is often a deterrent to crime—and to abstract some generalizations.

Theory No. III: Religion as a Deterrent to Crime

Despite the many attacks upon the theory that religion or church membership acts as a deterring

influence upon crime rates, there are still a large number of sociologists who maintain this view. There are also many supportive data for this theory.

The Voice of the Sociologists

Prof. E. H. Sutherland, criminologist and chairman of the Sociology Department at the University of Indiana, found that persons who have membership in churches are committed to prison slightly less than non-members and that those who attended church regularly prior to their crimes succeeded on probation or parole more frequently than those whose attendance had not been regular.¹

E. J. Gooley, one of the nation's leading authorities on probation and juvenile delinquency with years of active experience, concludes that "the most vital force in the upbuilding of the character of youth is the influence of religion." He bases this conclusion partially on an investigation of about 3,000 delinquents by the Catholic Charities Proba-

¹ Edwin H. Sutherland, *Principles of Criminology*, (London: J. B. Lippincott Co., 1939).

tion Bureau where it was found that 68 per cent of the delinquents had "fallen away from religious observances" and that "religious belief and varying degrees of fidelity to the teaching of the Church" was found in only about one-third of the delinquents examined.²

A Prison Chaplain Asserts

Eligius Weir, Catholic chaplain of the Illinois state prisons at Joliet and Stateville, lists the lack of religious instruction and the lack of training in self-control as the dominant causes of crime. The traditionally-conceived causes he classifies as contributory. "True religion is the best safeguard to any society and false or no religion is the greatest menace to any community."³

Weir also stresses the point that religion is a power for good in rehabilitating prisoners, basing this contention upon his years of work as chaplain in Illinois prisons. "Modern sociology and psychology cannot succeed in rehabilitating the prisoner by the means which they, as social sciences, have to offer. After many years of futile attempts to solve the crime problem without religion, (which was merely tolerated for years in our penal institutions), society in general and well-meaning sociologists and psychologists are now advocating it. In national and international conventions of prison officials, the necessity of religion in our penal institutions is stressed as a powerful factor for the rehabilitation of our prisoners."

Former Justice Pierce Butler, addressing the Eucharistic Congress at Chicago in June, 1926, was quoted by the press as having said: "When truths of religion constitute an integral part of one's fundamental education, when they are embedded in and form part of character, the important decisions of life are sure to be guided by them. They strengthen all in the performance of duty and constitute the most powerful restraint against evil."

A Prosecuting Attorney Testifies

Boris L. Brasol,⁴ former prosecuting attorney of the Supreme Court of St. Petersburg, Russia, treats extensively the relationship of religion to crime and decries the present-day systematic ridiculing of religion. He concludes that "whatever may be the criticism of the Christian church as an ecclesiastical institution, whatever mistakes may have been made by its dignitaries,—the fundamental fact cannot be denied that the moral philosophy of Christianity is a direct antithesis of those principles

³ Eligius Weir, *Criminology*, (St. Meinrad, Ind.: Abbey Press, 1941), p. 23.

² E. J. Cooley, *Probation and Delinquency*, (New York: T. Nelson & Sons, 1927), p. 407.

⁴ Boris L. Brasol, *Elements of Crime*, (New York: Oxford University Press, 1927).

which constitute the sinister ideology of criminality."

This polarity or antithesis of which Brasol speaks may be illustrated as in the following table:

CRIMINALITY	CHRISTIANITY
1. Egoism	1. <i>Altruism</i> —"Thou shalt love thy neighbor as thyself." Mark 12:31.
2. Vanity	2. <i>Modesty</i> —" . . . for everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke 18:14.
3. Cruelty	3. <i>Mercy</i> —"Blessed are the merciful, for they shall obtain mercy." Matt. 5:7.
4. Vengeance	4. <i>Forgiveness</i> —"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. 5:44.
5. Greed	5. <i>Disregard of Material Wealth</i> —"For what is a man profited if he shall gain the whole world and lose his own soul?" Matt. 16:26.
6. Sexual License	6. <i>Chastity</i> —" . . . let every man have his own wife, and let every woman have her own husband." I Cor. 7:2.
7. Defiance of the Social Order	7. <i>Obedience to Law</i> —"Render unto Caesar the things that are Caesar's, and to God the things that are God's." Mark 12:17.
8. Malice	8. <i>Malice Condemned</i> —"Let all bitterness and wrath and anger and clamor, and evil speaking be put away from you, with all malice, and be ye kind one to another." Eph. 4:31, 32.

Brasol contends⁵ that it is the province of religion in general and Christian faith in particular to devise for the individual a system of ethics comprising three separate fields of moral conduct:

1. The duties of the individual towards the Deity.
2. The duties of the individual towards society.
3. The duties of the individual towards himself.

But each of these, according to Brasol, incarnates the rigid principle of duty, and therefore, inevitably brings to the foreground the idea of self-restraint which, in turn, is the main counterbalance to egoistic impulses. "So long as the factor of Christianity performs this function, it must be recognized as a socio-economic power arresting the growth of criminal propensities."

Crime and Broken Homes

The deterring influence of religion on crime rates may be viewed from still another angle. Hundreds of lists of causes for crime and delinquency have been compiled and one cause which appears on practically every list without exception is that of the broken home. Religion, by conveying a Divine sanction to the fundamental sociologic factor of the family, aims at its consolidation and guards it against decomposition. G. A. Ellwood⁶ lists a lack of religion as the main reason for the present high divorce rate. Rev. Edwin T. Dahlberg of Syracuse,

⁵ *Ibid.*, p. 112.

⁶ O. A. Ellwood, *Social Problems and Sociology*, (New York: American Book Co., 1924).

N. Y., speaking in 1941 to a meeting of the National Christian Mission in Philadelphia, was quoted by the Associated Press as saying, "A wide survey of many thousands of Protestant families indicates that while there is one divorce to every six new marriages, there is only one divorce to every 98 marriages among *actively-attending Protestant church members.*" By undergirding the home, then, religion acts in this case as an indirect influence lessening the rate of crime.

Crime and Various Faiths

In concluding our discussion of the theory that religion is a deterrent to crime we will refer to several surveys made by Sheldon and Eleanor Glueck of Harvard University, who probably lead the field in criminal research today. Of the 500 criminal careers studied in one of their investigations⁷ the religious background was known in 460 cases. Of these 460 men, 39 (8.5%) attended church regularly (every Sunday) prior to their commitment to a Massachusetts' reformatory, 407 (88.5% were irregular in attendance, and 14 (3%) were not church-goers.

Of those who had attended irregularly, 206 (50.5%) had been to church within a year prior to their commitment, 201 (49.5%) had not been to church for a year or more. The Gluecks conclude that "although it is true that a large percentage of the non-criminal population are not church-goers, it may be seriously questioned whether the percentage is as great in the law-abiding as it is in the delinquent group."

The two tables below illustrate the crime rates for the various faiths in the case of the 500 men and for 500 delinquent women⁸ studied in another connection.

RELIGION	REFORMATORY GROUP	GENERAL POPULATION
Protestant	28.6%	25.2%
Catholic	66.3%	66.4%
Hebrew	3.9%	6.7%
Other	1.2%	1.7%

RELIGION	DELINQUENT GROUP	GENERAL POPULATION
Protestant	39.3%	25.2%
Catholic	58.7%	66.4%
Hebrew	2.0%	6.7%

In the case of both the men and the women, it may be noted, the Protestant group contributed appreciably more than its share to the delinquent groups while the Hebrews contributed appreciably

⁷ S. and E. Glueck, *500 Criminal Careers*, (New York: Alfred Knopf, 1930), pp. 131-132.

⁸ S. and E. Glueck, *500 Delinquent Women*, (New York: Alfred Knopf, 1934), p. 75.

less. Catholic men were represented in the reformatory practically in the same way they were found in the general population, but Catholic women who were delinquent were a significantly lower percentage than they were represented in the general population.

In conclusion we wish to abstract three principles from the above discussion. However, since conclusive data are not available, they might better be called hypotheses, or tentative generalizations.

I. Religion and Crime are not Congenial

In the first place, we conclude that religion is, to a greater or lesser degree, a deterrent to crime. In support of this conclusion we would point to the above references of the author of one of the leading textbooks in the field of criminology (Dr. E. H. Sutherland); one of the nation's leading authorities on probation and juvenile delinquency (E. J. Cooley); a Catholic chaplain with years of experience in Illinois state prisons (Eligius Weir); a former Supreme Court justice (Pierce Butler); a former prosecuting attorney of the Supreme Court of St. Petersburg, Russia, (Boris L. Brasol); and two of the leaders in the field of criminal research in this country today (Sheldon and Eleanor Glueck). Others might be cited but this is a representative group.

II. Religion is Losing Out

Secondly, we conclude that religion is less of a deterring influence today than it was formerly. There are three basic causes for this situation. In the first place, although probably of least importance, there has been for years a decline in the percentage of the population of the United States actually listed on church rolls, so that in 1943 less than half of the people are even registered with some church. It is superfluous to state that church membership and church attendance are two different things and there is every reason to believe that actual attendance lags considerably behind membership. This point is stressed in the investigations of the Gluecks cited above. A second factor, more important than the first and probably related to it in a casual manner, is the decay or degeneration of religion itself. In many instances it is no longer a vital thing and therefore cannot be expected to exert as vital an influence. Evidence abounds that religion today is being translated into what Brasol calls "agnostic formulas of disbelief."⁹ The pulpit is rapidly losing its dignity, the churches having thrown their doors open to psychologists, theosophists, political orators, occultists, social workers, exhibitionists of various kinds and teachers of choregraphy. Thus an atmosphere of commercialism and rationalistic emptiness begins to permeate the church, religion no longer being an irresistible passion, but a mere profession.

⁹ *Op. cit.*, p. 116.

A committee appointed by former President Herbert Hoover¹⁰ to survey social conditions in this country found in 1930 that family prayers, common 30 years ago, were no longer held in seven of eight homes of white American-born children. The study includes samples of rural areas, villages and cities of various sizes. Family reading of the Bible was reported by 22% of rural white children and by 10% of city children.

This whole matter is summed up by Cesare Lombroso¹¹ when he says, "Religion plays an important part in human behavior only when the religion is new, fanatical, passionately moral and highly idealistic. When religion is institutionalized, formal and highly ritualistic it becomes divorced from human behavior."

Still another factor in the lessening of the deterring influence of religion on crime is the weakening of religion because of attacks upon it from those outside the church. We are witnessing today the systematic ridiculing of religion, as materialism and rationalism ride a crest of popularity. Brasol says¹² that religion, more than any other element of social integration, has been attacked by different forces of social disintegration. "Partly owing to these efforts and, in a degree, as a result of its inner demoralization, the socionomic influence of this factor is steadily becoming less noticeable."

Religion, then is less of a deterring influence today because it has fewer members, it is degenerat-

¹⁰ *Recent Social Trends*, (New York: McGraw-Hill, 1933).

¹¹ Cesare Lombroso, *Crime, Its Causes and Remedies*, (Boston: Little, Brown and Company, 1912), p. 144.

¹² *Op. Cit.*, p. 106.

ing from within, and it is subjected to ridicule and opposition from without.

Religion

Deserves Support

A third conclusion to be drawn stems from the first two. Since religion has been shown to have a deterring effect upon crime and since this inhibiting effect is being lessened by the weakening of religion, it should be the challenge of the sociologist and criminologist and everyone concerned to undergird and support and strengthen this force for good in the community. Instead of holding the church up to constant or intermittent ridicule or of disregarding it entirely in its relation to crime, practical expediency would seem to indicate that this institution, which has been shown to have a definite salutary influence be given support by those interested in social problems in general and crime and delinquency in particular.

It is the contention of no one that religion is the only deterrent to crime, nor is it claimed that religion is a sure-fire check in all cases. It is the opinion of the writer that the ideology of religion and the ideology of criminality are absolute antitheses and as a result the more emphasis placed on the former the more of a deterring effect there will be on the latter. With the crime bill for the United States amounting to over \$15,000,000,000 in 1941, or \$41,000,000 per day, and with 1,335,526 major crimes committed in that year, including 13,242 murders, anything that will in any way act as a deterrent to crime is worthy of serious consideration and support.

The Principle of the Moral Margin

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HISTORY, I think, will support the statement that war has a degrading influence upon the morals of men. The present war already has proven to be such an influence. There is evident at present a marked trend toward loose living. We need only read our daily papers, and listen to the casual conversations of men to be convinced of this fact. The words of Jeremiah are quite applicable today: "O Jehovah . . . thou hast stricken them but they were not grieved; thou hast consumed them but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return." And let us not be led into thinking that this degrading influence is having no effect upon us of the Christian faith. In days such as these it is well for us to consider a principle of conduct that is

often forgotten. We refer to *the principle of the moral margin*. The thesis we wish to state and defend may be expressed this way: The truly Christian life is that life which in its hatred for sin and in its love to God and fellowman seeks to maintain a safe moral margin. In considering this subject let us inquire into the following three points: Its meaning; its basis; its value.

I. THE PRINCIPLE OF THE MORAL MARGIN: ITS MEANING

The Christian, the true believer, is a new creature (II Cor. 5:17). In him a radical change has taken place. He has been endowed with new life. He has been regenerated by the Spirit of God. The governing disposition of his life now moves in a Godward direction. In principle he is a new crea-

ture, righteous and holy. Actually, however, in practice, there is still much of the old. This explains why he is repeatedly exhorted in Scripture to walk in "newness of life." The Christian's moral ideal is to flee all sin, and to love God above all and his neighbor as himself. He has not yet reached that ideal, but is striving for it. He is striving for the mortification of the "old man," and the quickening of the new. Now the principle of the moral margin applies to both this negative and positive aspect of the Christian's life.

Sin to be Conquered and Avoided

Let us consider it first from the negative point of view. That is, from the point of view of conquering and avoiding sin.

In moral life the boundary line between right and wrong is not always equally well defined and established. In some cases, indeed, in many, the line of separation between right and wrong is clearly defined. Scripture gives us many such lines, which are unmistakably plain, and no one is excusable in transgressing them. In such instances there is no uncertainty as to what is right and what is wrong, and our duty is plain. And at this point it is necessary to emphasize that we must ever strive to establish these sharp moral distinctions as much as possible. We must give careful and sincere thought to the difficult questions we face, and seek to define the line of separation. We must educate the power of moral and spiritual discernment, so that with increased clearness we may be able to distinguish the right from the wrong. But, even so, there will remain many instances in which it will be impossible to define the line of separation between right and wrong; many specific cases in which the precise action demanded by the law of God is still undetermined. In such cases the boundary line is undefined and unestablished. Between the unquestionably right and the unquestionably wrong lies the questionable and the debatable. It is the "no man's land" of moral geography. On the one hand we have the unquestionably right; and on the other, the unquestionably wrong. But between the two is the marginal land which is open to debate.

By a Safe Margin, be on the Right

What now must be our conduct in those matters in which the boundary line between the right and the wrong is undefined and unestablished? In those cases in which the line of separation cannot be clearly determined? It is in such instances that we are called upon to follow the principle of the margin. Where the boundary line is indefinite the only proper conduct is to remain on the side of the right and the good by a safe margin. The Christian must "stay far enough over on the safe side." He may

not live in the "land of twilight where the noonday of right and the midnight of wrong shade off into each other." The Christian may not live in "the fog of the border territory"; in the fog of the questionable and the uncertain. He must keep away from the doubtful borders, and must live in the open country of right. The debated territory may not be the Christian's abode. He must stay from it by a safe margin.

A few illustrations may prove helpful. Take, for example, the matter of Sabbath observance. In some things relating to Sabbath observance it is difficult to draw the line. It is at times hard to differentiate between necessary and unnecessary labors. And in our day the problem is becoming more and more difficult and involved. What shall be our course of action when we face the questionable and the doubtful? According to the principle of the margin we must avoid the questionable. Or take the matter of amusements, such as theatre attendance, dancing, and card-playing, three forms of amusement against which our church has taken a definite stand. With that stand we, personally, agree. But there are those, also in the church, that "can't quite see it that way." They admit that these amusements may be open to doubt, and, to a certain extent, of a questionable nature. But they would not admit that they are definitely wrong, and thus feel at liberty to engage in them. Though not agreeing with this position, that is the only admission we now ask. The point is, "what is open to dispute is not open to indulgence. If a thing is questionable it is unquestionably wrong," by the standard of the margin (R. S. Speer, *The Marks of a Man*, p. 137). Then again, there are the petty kinds of gambling in which some Christians see no harm and take a great delight—e. g., punch board games, beano games, lotteries, etc. To say the least, these are definitely of a questionable nature. Personally, we regard them as sins against the eighth commandment. Granted only, however, that they are questionable, then by the law of the moral margin the Christian is not at liberty to take part in them. To call attention to a more up-to-date matter, consider some of the practices that have arisen out of the present Rationing Rules. We may call the OPA officials all sorts of names, but the fact remains that they are duly appointed government officials and the rules laid down by them are authoritative. As good Christian citizens we must obey them. The fact is however that even among Christians many doubtful practices are being followed; many ways are being contrived to get around the regulations of the Office of Price Administration. By the principle of the margin such doubtful practices stand condemned. If we were addressing young people, we would make mention of such matters, often associated with courtship, as flirting and petting. Questionable practices, to put it mildly. Again, by the principle of the margin, such stand condemned.

Other illustrations, and perhaps better, could readily be added but let us return to the principle

itself. The point we are making is, if a thing is questionable, it is unquestionably wrong. Where the boundary line is indefinite the only proper Christian conduct is to remain on the side of the right, the true, the good, the beautiful, by a safe margin. This being true, is it not a sad fact that Christian men and women often act on the contrary principle? They seem to take delight in the border territories. They live in the fog of the questionable and spend much of their time on the perilous edge of doubtful practices. Such conduct, however, is not truly Christian. Sincere Christians ever strive to live with a safe margin. "Christians are children of the day, who live in the open sunlight, and who are happy only when they have a comfortable margin between themselves and all that is open to doubt" (Speer, *Ibid.*, p. 137).

The Imperative of God's Will

We shall now consider the principle of the moral margin as viewed from the positive side of the Christian's life. The Christian is not only called to flee all sin, but he is also called to do the will of God. He must not only hate sin, but he must love God and his neighbor. These two aspects, the negative and the positive, are interrelated and inseparable. In other words, it is not enough to boast: I have done no harm; I have wronged no one. The question is, What good have you done? It is not enough to ask: Is a thing wrong? but, is it positively good? We need a positive morality, and may not be satisfied with merely the negative. Positive good, which may be summarized in the one virtue, love, is demanded.

How, now, does the principle of the margin apply to this aspect of the Christian's life? We may state it thus: In the practice of our love toward God and our fellowman the question is not: With how little can I get by? Not: What is the minimum I can do and still meet certain demands of the law? But: How much? How much can I do? How much can I give my Lord? How much can I serve my neighbor? In his "Reformed Ethics Notes," Dr. C. Bouma, discussing the Golden Rule, says: "In our love to our fellowman we should employ a certain measure of super-abundance. We may call this the plus-principle of Christian love" (p. 59). Dr. R. E. Speer, in his book *The Marks of a Man*, speaks of the Christian virtues as being "necessary with a bonus"; and then adds: "With reference to the *entire life* the right and the essential principle is the principle of the moral margin" (p. 130). In the exercise of all our Christian duties, summarized by Christ in the one word "love," we must follow the principle of the margin.

Again, is it not a sad truth that also here men often act on the contrary principle. That rather than ask, How much?, we ask, How little? Real Christian love, however, is self-imparting. It does

not stop to ask, "Have I done enough? Christian love, true and simple, does not follow the cold mathematical calculations of the Pharisees: So much for so much. But willingly, with joy and zeal, it imparts, communicates, to others of that which we have and are.

This principle, it may be noted, is far removed from the Roman Catholic doctrine of supererogation. According to Roman Catholicism the regenerated may not only completely satisfy all the demands of the law of God, but can do more than the law demands (cf. Hodge, *Systematic Theology*, Vol. III, p. 234). The principle of the margin is something quite different. By it we do not mean that we must satisfy all the demands of the law and then a margin beyond that. But rather, that in our striving for the moral ideal to love God above all and our neighbor as ourselves, we must follow the principle of the margin as an essential principle of Christian conduct; and having done all we are yet unprofitable servants.

II. THE PRINCIPLE OF THE MORAL MARGIN: ITS BASIS

On what do we base this principle? Is it Scriptural? The principle of the margin is truly and clearly Scriptural. We find it in the teaching of Jesus, and also in that of Paul. Consider Matthew 5:38-47, where Jesus deals with the question of retaliation and of love to enemies. The passage concludes with the words: "Ye therefore shall be perfect, as your heavenly Father is perfect." One expositor observes that it is to be lamented that men have expended much labor to show how this discourse of our Lord does not apply to present-day life, rather than labor to show its positive implications. However this may be, surely *one* of the positive practical implications is the principle of the moral margin. Not an eye for an eye, or a tooth for a tooth; not retaliation; not cold quantitative calculations—but *love*; love in the face of insults, wrongs, tyranny; love after the divine pattern; love in good measure; love with a margin!

The Principles of Love

We find the same implication in the Golden Rule. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them" (Matt. 7:12). In the exercise of our love to our fellowman we should strive to place ourselves in the stead of our neighbor and ask: What would I desire that others should do to me were I in such circumstances as these? Surely, we would not desire that in loving us others would constantly try to get by with as little as possible; we would desire love with a margin.

In Matthew 18:21, 22, Peter asks the question: "Lord how often shall my brother sin against me, and I forgive him? until seven times?" And what did Jesus answer? "I say not unto thee, Until seven

times; but Until seventy times seven." In other words, in our relation to our fellowman, the law of love stands above the cold calculations of mathematics. "Show a forgiving spirit" says Christ, "and that with a margin."

That we must follow this principle in our love to God has already been shown. And considering this principle from the negative point of view, that is, in so far as it relates to our conquering sin and avoiding the questionable, may we not base this on such passages as these: Matthew 10:24, "If any man would come after me let him deny himself and take up his cross and follow me." To tread the perilous edge is not denying self, and much less following Christ. Matthew 18:8, 9. From this passage it is clear that Jesus did not believe in taking risks. "If thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee." "If thy eye causeth thee to stumble, pluck it out." Don't risk any compromise; it is better to enter into life maimed, than to be cast into hell.

The Ethic of St. Paul

We must also make mention of two pertinent passages in the epistles of Paul, viz. Rom. 14 and I Cor. 8. In Romans 14:5b and 23 we read: "Let each man be fully assured in his own mind . . . But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." From this passage it is clear that it is sinful for a Christian to pursue a course of action concerning which there is doubt in his own mind. He is required by this Scripture to avoid the questionable. But Paul carries the principle of the margin still further in the second passage. Here also Paul is dealing with the question of eating things sacrificed to idols. He himself saw no harm in eating meat that had been offered to idols, but if others had conscientious scruples on this point he would "eat no flesh forevermore," so that he would not cause his brother to stumble. He moreover exhorts us that causing a weak brother to stumble and wounding his conscience is "sin against Christ." Paul, rather than run the risk of moral trespass, lived by the law of the margin, and exhorts us to do likewise.

That the principle of the margin is the only proper principle may also be deduced from the nature of the Christian life. The Christian is a new creature, regenerated by the Spirit of God. The governing disposition of his real self moves in a Godward direction. If this be true, is then not the principle of the moral margin the only principle that is consistent with his real nature? Surely, he condemns himself who acts on the contrary principle.

III. THE PRINCIPLE OF THE MORAL MARGIN: ITS VALUE

We have noted above that the law of the margin is Scriptural, and that it is the only principle that

is consistent with the Christian's new life. And thus we concluded that to act on a contrary principle is wrong and unchristian. We may now add a few remarks, in conclusion, as to its practical value.

Development of Christian Character

We should note, first of all, that this principle is necessary for the development of Christian character. To live in the fog and the mist of the doubtful and the questionable, or, to dwell in the atmosphere of the with-how-little-can-I-get-by, is not conducive to the development of Christian character. To live in the valley, in the haze of the uncertain, cannot but hinder Christian growth. To dilly-dally in the atmosphere of the questionable cannot but have a stupefying effect upon Christian character. He who will not quit the fog and mist of the questionable and come out into the open cannot develop a healthy, robust Christian character. And sooner or later, as the emergencies and temptations of life are met, the weakness of such a Christian will become manifest. He has no reserve of moral strength on which to draw. In other spheres of life men seek to maintain a reserve, a surplus, a margin of safety; shall we not do likewise in behalf of our soul's safety and for the development of a strong Christian character.

Promotion of Christian Service

Secondly, the principle of the moral margin promotes Christian service. He who lives on the border lines will meet all types of questions and problems. His effort and time will be so taken up with debates within himself that he will be wanting in Christian service. Dr. Speer, in his book referred to above, tells of how he at a dinner saw a capable young lawyer debating with himself how many drinks he should take. The lawyer was a moderate drinker. Each time the waiter came behind him to fill his glasses he debated with himself: "Can I take one more, or have I had enough? One more, or shall I quit?" While others were engaged in profitable conversatoins, all his strength and energies were consumed by the problem of the border. It is only the man who avoids the borders and lives with a margin that can devote his best energies to profitable service in the Kingdom of God. "Men need all their mind and strength for loving God and doing man's work in the world. They cannot afford to waste it in the needless and pitiful debates of the midlands" (Speer, *Ibid.*, p. 147).

With this we bring our consideration of the principle of the moral margin to a close. The principle itself is simple; its basis is Scripture; and its practical value is great. But its practice is difficult. May God give us grace to live by the principle of

the margin—in our hatred for sin and in our love to God and fellowman; in our attitude toward the questionable and in the performance of our duties—

thus developing and perfecting the new life in Christ, ever striving to reach that moral ideal to be perfect as He is perfect.

Americanization

Dr. G. Besselaar
Professor of Afrikaans Culture
University of Amsterdam

THE CALVIN FORUM has mentioned more frequently the ways and works of the Christian Reformed Church in America than of any other denomination. This is no doubt due to the fact that its founders, editors, and the majority of its subscribers belong to that Church. So far no complaints thereanent have been published, which makes the author of the present article bold to submit a contribution on Americanization in that Church, a subject which presents itself in other countries also, be it under more indigenous appellations.

In general the term Americanization denotes the way by which non-Americans can become Americans. Here and now it is used for the process by which Reformed Netherlanders, migrated into the United States of America during the last hundred years, singly or in groups, have become Reformed Americans in language, outlook on life, and in approach to problems peculiar to Church activities in these parts.

The Christian Reformed Church was established in the U. S. A. in 1857 by Dutch immigrants, and has ever since been reinforced by new contingents of the same stock. Americanization has of late, occasionally, been referred to in our Church papers as a form of adjustment, natural and reasonable, desirable and necessary. The process will be considered here as controlled by the laws of identity, heredity, and adaptation, decreed by the Creator and Preserver of mankind.

The Law of Identity

God gave to every conscious being at birth a personality, a character and an ego, so as to make itself heard (per-sonare means to sound through), and seen (character means an engraved mark) and to say I—no one else can take over these functions. This identity or 'own-ness' it must vindicate as God's gift, and use and cultivate to His glory. Without it mankind would present a dead monotony. Preserved and defended, enriched and sanctified, a Jacob may become Israel, a Simon Peter, a Saul Paul, and a C-3 Hollander or any other national an A-1 American.

The Law of Heredity

Mankind is made up of two billion human beings. They are not so many grains of sand, blown about haphazardly. Humanity was created and set moving according to a divine plan, in order to materialize a thought of God. It is organized in races, tribes, clans, generations, and families; in peoples, nations and tongues; in ranks and orders. These groupings, ethnologically, socially, linguistically, are each endowed with innate and traditional characteristics and types of bias, passed on in continuity from parents unto children. As a cohesive they keep together particular groups so as to perpetuate and reinforce their gregarious instincts through succeeding generations. Hence an organized mankind!

The laws of identity and heredity are not mutually exclusive. They run parallel. The group is an expanded and compound individuality; heredity constitutes its identity. What applies to individuals holds with even more force of groups of kindred souls, because personal sharp points and keen edges are, in the rub of shoulders, rubbed smooth like boulders in swift fleeting waters.

When the Chr. Ref. Church in America insists on identification of Dutch Reformed settlers with American national life, it does so for valid reasons. Dutch settlements must gradually conform to the fulness of continental American life, feeling and thought, to be saved from insular isolation, and from degenerating into rivals of Indian wigwam shows for tourists. Nor does it run counter to inherited Dutch genius. A striking parallel is offered by contemporary history. Within the last decade the islands Wieringen, Urk, and Schokland were annexed to the Netherlands mainland by draining the Zuiderzee, and the sturdy fishermen of Bunschoten and Spakenburg were turned into skilled industrialists turning dull bones into shining buttons.

The Law of Adaptation

This law is a corrective on the laws of identity and heredity. Adaptation is adjustment to environment. Men, animals and plants, not adaptable to climate and other physical traits of a new habitat, do not thrive on importation, if they survive at all.

In the case of human beings changing domicile, this conformation to new surroundings is not limited to the physical side, it bears also on the economic, social, cultural and religious aspects. It postulates elasticity in the individual and plasticity in the group, not in essentials like principles and conscience, but in accidentals like habits and customs.

Immigration is a searching test. The issue will be tragic or heroic; being an ingrafting experiment, it will enrich life or destroy it. Groups will 'take it' better than individuals, they break and absorb the shock for the partners individually, but slow down the tempo by the law of inertia.

An immigrant must identify himself with the new environment, otherwise he remains a stranger within the gates. His daily bread, intercourse with, and goodwill of, his neighbors, his future and that of his family are at stake. Apart from self-preservation and expression, even ethics urges him to make the new country his home and atmosphere. If in identity or heredity he has anything of lasting value to offer, he should diligently follow the example and precepts of St. Ruth and St. Paul, adepts in adaptation, be it in opposite directions.

Part of the process is passive. The newcomer is Americanized by climate, topography, community, and life. But he must also actively Americanize himself, consciously, intentionally. An effort is required. To become an American he must cease to be the Dutchman he was. The required sacrifice must be brought willingly. It stings to the quick and cuts into bone and marrow. It means setting on fire the wheel of birth (James 3:6). It is an amputation, almost amounting to auto-vivisection; a mortification of the old national man and the slow quickening of a new in travail.

Some call these reactions sentiment to be laughed at and ridiculed,—we hold and submit that sentiment as well as logic, both God's creation in man, are entitled to respect and sympathy. In the pursuit of the Americanization policy mellow wisdom and delicate restraint did and will secure better results than the whip of Jehu or the sarcasm of Shimei. Common grace works common sense, this mixed with a sense of humor will restore a sense of proportion and allow time to take the long view. Final transsubstantiation of Hollander into American cannot be effected in a lifetime. A Hindu, Hollander, or Hottentot, imported as an adult, will never be mistaken for a full-blooded American, he will die the national he was on arrival in spite of any letters of political naturalization. The higher the degree of culture attained in the old country, the longer complete assimilation is retarded in the new, but also the nobler will be the result. The deeper national consciousness is rooted in identity and heredity, the longer it takes to eradicate it.

Cases to the Point

Two strong cases can be adduced to prove the contention: the Britisher and the Jew. Britons are

past masters in advocating adaptation as long as it operates their way, themselves they are hardly assimilable. The report of the Englishman returning from a trip to Paris is well known: "A fair city, but too many foreigners." In hot India he insists on fried eggs and bacon for breakfast and plays golf in the boiling sun. In America, among his kith and kin, he remains a Briton. After the bombardment of London in 1940 two thousand evacuated women and children were hospitably received in the U.S.A. and Canada; on repatriation in May, 1944, the fathers complained they had to send their children to school for an extra year to learn English again; no incipient Americanization was federated. They conquered the Cape Colony in 1906, the Transvaal and Orange Free State in 1902, but the racial pot has been boiling over for a century and a half now. They are convinced of the virtue of adaptation and preach it to the Boers without practising it themselves. At it appears to be a case of diamond cuts diamond, hopes are high that in a few more centuries oil and water may blend beautifully.

The Jews have been wandering for twenty-five centuries. Physically and politically, even economically and culturally, they have acclimated, in a measure, in practically all countries,—and have remained Jews everywhere. Ethnology teaches that a nation can absorb a Jewish element, but 4½ per cent is the point of saturation. If immigration forces it up, fermentation in the national body sets in, developing into anti-Semitism.

Cases like these, to which that of the gipsy's could be added, should make us wary in laying down hard and fast rules and speak glibly of adaptation. There are two sides to it, probably more.

Narrowing down now to Americanization of Reformed Netherlanders, the immigrant should remember that he is an uninvited visitor on an expedition of self-improvement. He should have learned to swim before risking into deep water, and as a proper outfit have brought along a working knowledge of the language and history, economics and culture of the country of his own choice. If circumstances prevented him from taking these precautions, he must not blame America.

After all we should not take his case too seriously. A cold shower is very healthy for a young man, for one thing it makes him wide awake. His so-called sacrifices are really investments. He is not required to give up essentials, only to accommodate as to language and national habits and customs in various spheres of life. If agreeable, the greenhorn does not remain a liability for long; once adapted, he is adopted as an asset. The kindness of Americans to newcomers is amazing and overwhelming; as soon as they prove to be of high grade steel character and to live up to a noble pedigree of tradition, they are incorporated into the nation.

The accidentals which in terms of Americanization as defined above come in for adaptation will

finally be considered under two headings: language and conventionalities.

Making the Language Transition

The history of the process records the successive annexation and surrender of six fields: 1. The economic field—farm, workshop, office, trades and professions. The deciding motive was elementary and alimentary: the daily bread. The father and feeder of the newly arrived family had to learn English as soon as possible. It revealed to him the same need for his children. 2. The educational or training field for life—the day school, in its wake Sunday school, catechism class, Church and general youth societies; later on secondary schools.

This adaptation adapted the second generation. 3. The social and cultural sphere—social intercourse; daily press, magazines, fiction; radio, all kinds of societies, sports. Once youth has acquired English, the process was accelerated all along the line for the third generation. 4. The spiritual realm—Church worship and family devotions. The unilingual patriarchs had borne the heat and burden of the day; as Simeon's and Anna's they were gathered to their fathers. The second generation, grown up bi-lingual, had taken over the charge of rearing and equipping families, unilingual again, but on the other side.

The Church which is the mother of us all, fed the sheep and the lambs, according to their several needs and capacities; serving the heavenly food in earthen vessels, either of Dutch or American make, preaching in Dutch and English alternately, teaching youth in English.

5. The home. Dutch had become background, tradition, a genial twilight. The kerosene lamp or electric bulb shed American light on the table, either laid for dinner or sanctified into family altar. 6. Private devotions in the inner chamber. At the mercy seat the naked soul meets its Maker. The Spirit helpeth our infirmities, also the linguistic ones, whereby we cry: 'Abba, Father,' even bilingually. The publican did not indulge in mental gymnastics and oral composition, in historic grammar or aesthetic effusions. He spoke most likely in Aramaic, the colloquial language of heart and hearth (I Cor. 14) which was even used by the Man of Sorrows in His extreme agony uttering the fourth supplication on the tree of Calvary.

When Americanization had taken that last stronghold, it had run its course. The head may lodge many languages, the heart has only one. Erasmus, the classical cosmopolitan, was heard on his deathbed, already in a coma, to whisper: 'Arme God!' It was the first time after thirty-five years that he used his Dutch mother tongue. His deepest self was revealed in his extreme moment. 'Arme' endearment term, cf. 'poor' fellow.

Here a question arises. Conceding that the vernacular of the new country is indispensable for contacts with the outer world, could not the speech of the old country be retained for home life and religion? An extra language, acquired without tears at home and in church, is in itself a cultural acquisition of no mean order. The more so for an American of Dutch descent; if it is Dutch, the Anglo-Saxon half of English! the tongue of the intellectual aristocracy of Europe, and to the users of which, proportionately to population, more Nobel prizes have been awarded than to any other nationality; last but not least, the language in which Reformed doctrine and practice were promulgated with more profound scholarship and over more and wider fields than anywhere in any tongue. Should not Dutch be perpetuated, by precept and example in home and church, by Reformed Netherlanders settling in America?

History here can offer many ounces of fact, more valuable than pounds of theory. Similar attempts have been made, and made effectively, in other racial and religious American settlements by Germans, Scandinavians and Japanese; they are still continued by Mennonites, Hutterites and Dukhobors. They indeed have been productive in perpetuating ancestral language, mode of living, outlook on the world, and religion generally. They have been effective especially where the old tongue was taught in the school as a subject or, better still, was used as medium of instruction with English taught as a subject on the curriculum.

From the angles of sentiment and culture much can be adduced in favor, but educationally and nationally serious objections arise. Even historically it can be proved that the cons outweigh the pros. Putting it succinctly, we maintain that keeping up, as a stated policy, the old tongue as the exclusive language for home and church, by the side of English for the other spheres of life, four grave dangers should be considered. This policy may—cause political dualism in the individual, promote social isolation, neglect an important moral duty to the community, and lead to spiritual sterilization.

The policy will cause divided loyalty to the old country and the new, apt any day to become fatal in a world of inflammable material. It will split up the American nation into watertight racial compartments and cause social and national cleavage. Morally it is wrong, being essentially selfish and losing sight of the fact that it is the religious duty of the Reformed American to offer to America his Reformed system of religion and conception of life. To give leadership in the highest sense of the term any denomination, conscious of it and aspiring to it, must be American in language, mentality, view of life and in approach to problems. Finally, religious isolation isolates its own confessors, such isolation leads to sterilization.

Fruits of Religious Isolation

Let us look for proof across the border and the oceans.

Brahmanism in India reserved Sanskrit as the holy language of religion; Roman Catholicism made medieval Latin the close reserve for its church rites; Greek Catholicism did the same with Old Slavonic; orthodox Jewry with Hebrew.

Even English-speaking Protestantism made the mistake, be it on a minor scale. British conservatism unwittingly narrowed down the expression of religious life to the archaic idiom of the age of that dread sovereign King James. Not so the Salvation Army and many sects which address Almighty God with 'you'. Not so the Dutch in South Africa who replaced the obsolete High Dutch by the indigenous Afrikaans as true interpreter of the pulsing heart. Not so the Author of the New Testament who proclaimed it in the 'koine' form of Greek and not in the classical Greek.

No staid member of the Chr. Ref. Church calls for Billy Sunday as norm in pulpit style, he resents such unconventional eloquence. Church worship and ritual must be dignified and reverent. They require an adequate vocabulary and phraseology. The pity is that superannuated grammar and semantics were commissioned to supply them. The pity is that the youthful farm hand and budding industrialist, having acquired at school a working knowledge of correct modern English, at their church societies should have to speak and pray in the English of three centuries ago. If English-speaking Protestantism had kept pace in self-expression with the evolution of the cultured spoken language, an antiquated technical parlance would not today be the only form in which to instil the grand old truths into the young heads and hearts of English-speaking Protestants today. Non-failing treasures should be kept in bags which wax not old, but obey the law of adaptation constantly.

We reject the dualism of English for public life and Dutch for the private spheres of home and Church, but that does not exhaust the topic of making a transition in language, nor does it solve all the problems connected with it. Some people of Dutch extraction—happily only a few of them—speak vaguely of their Dutch forbears with the air of a Briton boasting of his ancestors come over with William the Conqueror (1066). On close examination it appears the forbears did not land in America in pre-historic ages nor even with Columbus. It was their father or grandfather, still alive or, if translated, very much alive in happy youth memories. A broad-minded and large-hearted Dutch American is no bragging renegade. Renegades are fanatics.

Granting that the claim of the English is unassailable, we are glad to state that it is unassailed too. We dare put in a word for Dutch as a happy

medium. Why not? New arrivals in this grand country get enough lessons in waste as it is, let not Dutch Americans advise them when emptying the baby's bath tub to throw the baby out with it.

There are many Dutch American homes whose cultured bilingual parents know, and occasionally make use between them of, Dutch, not a dialect nor Frisian. (It should be remembered that Frisian is not a dialect, but a language, at least 2000 years old.) These parents are free from the inferiority complex which makes some people blush at the fact that they or their parents were born in the Netherlands. They are even proud of it. They admire and support the sound Michigan Americans who at Holland, Mich., established a fine historic museum; they take part (or don't) in the annual tulip week when they don wooden shoes and have the streets washed.

From pride of ancestry, better still, from cultural considerations and in the interest of their children, they should decide to keep up the old country language as is done by British people the world over, by Germans, Scandinavians and other self-respecting stocks in America, not as the exclusive home language, but on certain occasions, say twice a week at home devotions; they can encourage it in other ways for reading purposes.

Who can blame them? Who will? American patriotism is not necessarily chauvinistic. Lately President Roosevelt and General Smuts met at Cairo. The newspapers published a snapshot with the caption, "Two Headstrong Dutchmen." If centuries and oceans could not efface a kinship of which both are proud, why should Dutch Americans of the first or second generation conceal the fact and try "to live it down"? We do not advocate a perfect bilingualism for the average Dutch American. Perfect bilingualism is as rare as complete amphibexterity. Intelligent and unbiased youth, gifted that way, are worth the golden key handed them by common sense parents to open up the Dutch storehouses of beauty and truth and noble intellectual enjoyment.

In case of a new influx of Reformed Netherlanders after the present world cataclysm, a sympathetic and understanding reception may facilitate their Americanization and make them a welcome addition to their denomination.

Change in Conventionalities

To a Dutch Reformed immigrant established habits and formalities obtaining in the Church of the old country, have grown familiar from childhood as carriers of sometimes very local tradition. A changeover to the practice in the new strikes him, even if trivial. We quote a few—singing in church in sitting attitude; praying in standing position, at least for men; taking collections by means of a rod

many feet long, carrying a velvet money bag at the end with sometimes a little bell attached to awaken a cheerful giver. These and others of the kind are merely local and temporary expedients in church service, do obviously not affect doctrine, and find their counterpart in American ecclesiastical idiosyncrasies. We mention a few: church choirs to assist in congregational singing; church bulletins; ladies' aids and men's societies everywhere; but women's aids and gentlemen's societies nowhere; congregational banquets in catacombs underneath the church; the church being called 'auditorium', stressing one-sidedly the passivity of the pew to the neglect of the precious privileges of praise and prayer, although the latter is specifically confessed the chief part of thankfulness which God requires; consistency members, in some congregations, scattered like detectives in all nooks and corners of the church instead of being seated in knit array to the right and left of the minister like Aaron and Hur to sustain Moses when his hands were heavy, and last but not least, the kindness shown to a new arrival at the church door where a perspiring minister, hot from pulpit, bareheaded at a temperature below zero,

and courting an honorable and, humanly speaking, premature death due to consumption, shakes hands and invites him to the parsonage.

All these are unessential matters, fluctuating in time and place, and no topics for captious criticism.

Conclusion

From close observation as a member of the Christian Reformed Church, having seen Church service as a common Levite in South Africa, the Netherlands, and Canada for well over thirty years, and as a student and professor of comparative philology interested in the language problem in connection with Church activities, we venture to express as our considered opinion that the Christian Reformed Church in America has wisely conceived and with blessed results operated her policy of Americanization to the glory of God, to the edification of the Church and to the spiritual—and, incidentally, also to the material—benefit of Reformed immigrants from the Netherlands.

Vancouver, B. C., Canada, May, 1944.

From Our Correspondents

THE PRESBYTERIAN CHURCH U. S. A.

Dear Dr. Bouma:

I HAVE not written to you concerning developments within the Presbyterian Church in the U. S. A. for approximately a year because, apart from routine matters, there has been little to report.

Such unusual activity as has been evident has had to do, for the most part, with the work of the War-Time Service Commission, the Committee on Camp and Church Activities, and the Committee on Army and Navy Chaplains. The former reported that \$1,284,000 had been contributed during the past year for men in the service and prisoners of war, for refugees and war-industry communities, and for emergency relief in foreign lands (having to do for the most part with missions and missionaries) while the latter reported that 622 of our pastors are now serving as chaplains with our armed forces. While the work of the Committee on Camp and Church Activities has been reduced through the sending of large numbers of our soldiers and sailors abroad, there is an increasing need for the work of the other two agencies and no slackening of their support is anticipated.

Moderator and Assembly

In my last letter I reported the election of Dr. Henry Sloane Coffin as Moderator of the 1943 Assembly and the evidence this offered of the dominance of the liberal-indifferent element in the councils of the Church. I wish I could report that the temper of the 1944 Assembly indicated a violent reaction to the modernism that was in the ascendant in the previous Assembly. But if I cannot report a "violent" reaction I can at least report a moderate reaction. Dr. Roy Ewing Vale of Indianapolis, who was elected Moderator, is certainly very much of a conservative as compared with Dr. Coffin—is, in fact, if I mistake not, as conservative a man as has been elected to this position since Dr. Clarence E. Macartney was elected in 1924. More-

over, Dr. Vale had as his only opponents two Auburn Affirmationists, Dr. Robert B. Whyte of Cleveland and Dr. George Emerson Barnes of Philadelphia. Hence if the doctrinal issue had been raised in the nominating speeches conservatives would be able to derive much comfort and encouragement from Dr. Vale's election. However, such was not the case. As a result such satisfaction as I have at the election of Dr. Vale—I have a good deal—is tempered by the fact that on the basis of the appeal his sponsors made in his behalf there did not seem to be any very special reason why he should be elected rather than one of the others. No doubt no express mention was made of Dr. Coffin's liberalism when his name was presented to the 1943 Assembly, but his position was so well known throughout the Church that that was needless. However, while Dr. Vale's election would have been more significant if he had been put forward as a conservative, we may be sure that his election has given more comfort to the conservatives than to the liberals.

All but four of the presbyteries followed the recommendation of the General Council that they send but half of the authorized number of delegates in view of travel and hotel conditions. Hence, as in 1943, only about 450 delegates attended. However, as little as in 1943, did this result in a more deliberative body, matter after matter of importance being presented and approved without debate. Obviously the fact that the Assembly has ceased to so large a degree to be a deliberative body is not due so much to its large size (as had often been alleged) as to the manner in which it operates. Not only are all matters of importance referred to committees (as is proper) but such limited time is assigned on the docket for their discussion as to render anything like adequate discussion impossible. Just why the docket recommended by the Stated Clerk should be treated like the laws of the Medes and Persians does not appear. Doubtless a truly deliberative Assembly is impossible as long as the present custom is adhered to, but as long as it is continued we are hardly warranted in regarding the decisions of

our General Assemblies as the considered judgment of the Church as a whole. Small wonder, in view of the circumstances in which they are so often adopted, that the Church-at-large pays so little attention to Assembly resolutions.

I do not mean to imply that Assembly resolutions are never expressive of the mind of the Church. For instance, while this year's war resolution, prepared and presented by the General Council, was adopted on short notice and with but a minimum of opposition on the part of the pacifist element, which but a few years ago was so vocal in the Assembly, we are confident it would have been adopted essentially unchanged even if it had been given publicity previous to the Assembly. The heart of the resolution was contained in the following: "We humble ourselves before God for our sins as a nation which have contributed to this conflict, especially for our neglect of responsibility for justice and security in the world. We thank Him for moving us to repentance, even by the terrible scourge of war, and for constraining us to share in resisting cruel and conscienceless aggressors. We do not presume to identify our purposes nor those of any people with the holy will of Him whose thoughts are far above the thoughts of man; but we are of good conscience that our cause is in line with His righteousness, and that we can commend the issue to His hands."

Labor and Industry

One of the most significant actions of the Assembly was the adoption of the report of a special advisory committee, consisting of outstanding representatives of management (4), Labor (4), the Public (4), and of the ministry (3) on "The Church and Industrial Relations". This committee, which has worked under the auspices of the Department of Social Education and Action and which has been considering "the policies, practices, and relationships of the church and organized labor" was authorized by the 1942 Assembly but was not prepared to make other than a preliminary report to the 1943 Assembly. The report gives their conclusions on such matters as the labor movement, organized labor and the community, collective bargaining and the economic order and the church. Its general conclusion is that "the mandate upon the church to extend its ministry into the industrial and economic order is to be found in the sovereignty of God over the whole of life. This mandate is rooted in the things of God and not of man and is therefore always present. . . . Now and in the immediate future the church must act vigorously upon its divine mandate. It must measure up to the opportunity which this day affords. It must set its own house in order, that it may minister by deed and example. It must discern and support those who would deal justly in the economic order. It must stand with the humble and with all those who would lift up the humble. It must inspire and take its place with those who hunger and work and sacrifice for the advancement of the Kingdom of God wherever management and labor confront each other." The whole is 28 pages in length and should be influential not only within but without the Presbyterian Church. By a close vote of the Board of Christian Education the following sentences were deleted from the report of the Special Advisory Committee: "We believe, therefore, that there is a moral obligation upon Christians who are industrial workers to join a labor union. Exceptions to this principle would be found, first, in the case of a union of the racketeering type, and, secondly where objection to union membership is a matter of conscience. In this latter connection, we commend those unions which show a thoughtful and constructive respect for such religious scruples." An unsuccessful effort was made from the floor to restore these sentences to the report.

Church Union

Presiding Bishop Henry St. George Tucker of the Episcopal Church addressed the Assembly but had no word of encouragement for those who look for an early union of the Presbyterian

and Episcopal churches. The outlook is better, but by no means bright, for an early union with the Southern Presbyterian Church. Here real progress was reported as both Assemblies have voted to send a proposed Plan of Union to its ministers and sessions for study and report. But while there is little reason to doubt that the necessary three-fourths of the Northern Church would approve its provisions, it is far from certain that the Southern Church would. The indications are that a large section of the Southern Church is opposed to the Plan on the following among other grounds: (1) it does not adequately safeguard purity of doctrine in view of the fact that it would involve the placing of their minority Church under the power of a larger group tolerant of Auburn Affirmationists, (2) it does not adequately safeguard the properties and endowments of churches and presbyteries, (3) it would involve a demotion of their elders, and (4) it would involve acceptance of the idea that an "Offense" is not confined to what is contrary to the Word of God, but extended to include what is contrary to the Constitution of the Church and thus would make possible in the united church what happened in the case of the late Dr. J. Gresham Machen and others. The Plan goes much further toward meeting the demands of the Southern Church than what had been previously proposed, but it looks as though it would have to be greatly modified before it will be acceptable to three-fourths of that Church. That no progress is being made in the matter of union with the United Presbyterians is indicated by the fact that at their recent Assembly they made overtures toward union with the Associate Reformed, the Southern Presbyterian, and the Dutch Reformed Churches but made no mention of the Presbyterian Church in the U. S. A.

The Assembly voted to notify the Federal Council that its membership in that body is contingent on its maintaining its evangelical position as regards Christ in the belief, apparently, that there is some danger of favorable action being taken on the application for membership of non-evangelical bodies like the Unitarians and the Universalists. It also passed a resolution and ordered that it be sent to Secretary of State Cordell Hull, among others, declaring that freedom of religion involved not only freedom to engage in worship but also to propagate one's faith anywhere with obvious reference to the efforts of the Roman Catholic Church to keep Protestant missionaries from certain parts of South America. Mention may also be made of the fact that it authorized the publication of a new Book of Common Worship for voluntary use in the churches and the appointment of a committee to revise and re-write the existing Intermediate Catechism in the hope that it may be made a more effective means of educating adolescents in the basic doctrines and practices of the faith.

You may recall that in my last letter I made reference to the pre-publication announcement of *Theology Today*, the new Princeton quarterly. Two issues of that magazine have now appeared but more than passing comment on our part has been rendered unnecessary by the well-balanced comments of Dr. Hoekema in the last issue of THE CALVIN FORUM. I could have wished that he had made a comparison between it and the former *Princeton Theological Review* because it seems to me that such a comparison makes clear—if there has been any lingering doubt about it—that the reorganization of Princeton Seminary was not merely in the interest of better administrative set-up but rather in the interest of a changed doctrinal emphasis. We may be thankful that the change has not been as great as some feared, but in view of the number associated with the new publication who sit loosely to the Reformed Faith, and even some who expressly repudiate it, it is obvious that the new Princeton Seminary does not adhere to the Reformed Faith in the same sense and degree as did the old.

Sincerely yours,

SAMUEL G. CRAIG.

Princeton, N. J.

EASTERN CHURCH NEWS LETTER

Dr. Clarence Bouma,
THE CALVIN FORUM,
Franklin at Benjamin, S.E.,
Grand Rapids, Mich.

Goffe Hill Road,
Wyckoff, N. J.,
July 5, 1944.

Dear Dr. Bouma:

MAY seems to be the month when important things happen in these parts. Hence, although May is now a memory, the events which I want to report are fraught with real meaning and interest to the readers of THE CALVIN FORUM, I am sure. The theological interest and significance of events or issues is hardly the mere handmaid of time.

On May 8 the Eastern Ministers' Conference held an interesting meeting. The two sessions were attended by ministers and their wives of the Christian Reformed Church, the Reformed Church and the Orthodox Presbyterian Church. The Rev. H. Frieling presided.

At the afternoon session the Rev. J. J. Hiemenga spoke on the University Question. To many readers of the FORUM his position is well known. There is little need that much space be devoted to it here. Rev. Hiemenga is opposed to the particular kind of university being proposed at the present time, namely, a university apart from the ecclesiastical control of any one group of Calvinists but rather a university maintained by an Association of Calvinists from various Calvinistic religious bodies. Rev. Hiemenga believes that in time Calvin College will become a university as the present Christian High Schools blossom into Junior Colleges. The speaker questioned the ability of those at present working on a "Free" University to raise the tremendous amount of money necessary to maintain a full-fledged university. He did not make clear how the Christian Reformed church would solve that particular problem. The speaker stressed throughout the desirability, yes, the necessity of a Christian University. Several of the members of the conference stated at the conclusion of the afternoon session that they would have liked to hear a spokesman for the other side in order to get a clearer perspective of the whole big problem.

The evening session was marked by a lively discussion, one of the liveliest theological parleys that this conference has heard in a long time. Dr. Samuel Zwemer spoke on "Calvinism and Missions." The speaker demonstrated effectively by quotations from many sources that it is grossly unfair to charge Calvinism with coolness on the matter of missions. He showed that it is more exact to say that Calvinism has always been aggressively active in missions. The erudition exhibited by the paper was appreciated by all.

The lively discussion was touched off by a question put to Dr. Zwemer by the Rev. A. W. De Jonge, veteran fighter for things Reformed in the Reformed Church. A leaflet passed out at the meeting advertising Dr. Zwemer's latest book contained this statement: "We must have faith in the soil as well as in the seed." The soil, of course, refers to the human heart and the seed refers to the Word. A spirited discussion followed Rev. De Jonge's question as to the meaning of the statement. In support of the statement Dr. Zwemer called in the doctrine of Common Grace, claiming that this doctrine must be taken to mean that by Common Grace the soil is prepared for the reception of the Word. Also, in support of his position he quoted the dubious words of a familiar hymn: "Down in the human heart, crushed by the temper, Feelings lie buried that grace can restore." (It should be noted that the theme of this hymn is "Rescue the *Perishing*".) It was quite apparent that most of the members of the conference felt that while Dr. Zwemer was pleading for faith in the soil, he was venturing on the treacherous quicksands of an Arminian Humanism.

Westminster Seminary Commencement

Westminster Theological Seminary celebrated its fifteenth anniversary at its commencement exercises this year. At the commencement exercises proper this anniversary was marked

particularly by two things. It was marked in the first place by the presentation of the Th.M. degree to all present and past graduates who had done satisfactorily the required work for the obtaining of this degree. As was the case when the seminary first presented the Th.B. degree at its Tenth Anniversary in 1939, so at this commencement an impressive academic procession wended its way to the stone terrace adjoining stately Machen Hall. May 10 was a superb day. This fact added its own luster to a memorable day, as many past and present students received (many of them *in absentia*) their badge of work well done at this fortress of truth.

The second fact that particularly marked this anniversary commencement was the notable address delivered by the Chairman of the Faculty, Professor R. B. Kuiper, on the subject, *Calvinism versus Statism, or Scripture on Statism*. In his discussion on this timely theme Professor Kuiper dwelt on four scriptural doctrines that set definite limitations on the power of the state. With his usual force and clarity of argument he showed that no state has the right to exercise totalitarian authority over men because all men are alike created in the image of God, and because all men are sinners, rulers and ruled alike. Secondly, he argued that since God has established three distinct spheres, church, state and home, the state has no right to infringe on the right and privileges and duties that properly belong in one of the two spheres other than its own. Thirdly, since God is truly Sovereign, it is nothing but "blasphemy" for some earthly power to assume powers and prerogatives that belong unto Almighty God alone. At this point Professor Kuiper referred to the much discussed Freedom from Fear and Freedom from Want as being encroachments on the Sovereignty of God when they are set up as objectives attainable by human government. Finally, Christ is King; let no earthly potentate raise the emblem of his domain above that of the Kingdom of Christ, the King of kings and the Lord of lords.

It was a valiant address well spoken. It will live long in the memory of those who heard it. . . . Professor Paul Woolley, Professor of Church History and Registrar, addressed the graduating class in the place of Professor Kuiper. After the completion of the ceremonies the large crowd enjoyed the "Tea" that always gives such a delightful finishing touch to the commencement exercises at Westminster.

Orthodox Presbyterian General Assembly

Caution marked most of the deliberation and decisions of the Eleventh General Assembly of the Orthodox Presbyterian Church meeting at Westminster Theological Seminary in Philadelphia from May 16 to 19. This was shown in a number of ways:

This prevailing caution was shown in the unwillingness of the Assembly to take action on an overture whose aim was to bring Westminster Seminary under the official control of the church, or to gain some kind of official supervision over its teaching. Rather the assembly elected a committee to study the extent of the responsibility of the church in the matter of the education of its ministers and the best way in which this responsibility can be exercised.

The assembly refused to take definite action on a proposal to join with the American Council of Christian Churches. It rather elected a committee of five to investigate this council and to study the whole question of the principles involved in the relationship of the Orthodox Presbyterian Church to other religious bodies. A proposal that the assembly's committee investigate the National Association of Evangelicals for United Action was rejected.

The assembly refused to take final action on the question raised by a number in the church as to the type of songs that are to be sung in public worship. There are some in the church who maintain that only psalms are to be sung. The assembly did not decide this matter, but elected a committee of seven to study the problem. This correspondent doubts that there are many in the church who are at all uncertain as to how the church will decide this question in the end. But it is quite

characteristic of the assemblies of the O.P.C. to give minorities a fair hearing.

These are just a few instances of the spirit of caution that prevailed at the assembly. The issue that consumed most of the time of the sessions, comparatively speaking, was that bearing on the ordination of Elder Dr. Gordon H. Clark to the ministry of the church. Dr. Clark was examined by the Presbytery of Philadelphia. Although a majority of the members of the Presbytery sustained the examination in theology, the majority fell short of the three-fourths necessary to give the candidate a clear bill of theological health. The Presbytery asked advice of the assembly on the question: Were Dr. Clark's qualifications sufficiently exceptional to warrant the waiver of two years of formal theological study and a knowledge of Hebrew?

The assembly was not willing to go on record as saying that in any case a knowledge of Hebrew was unnecessary for ordination. However, it did say that Dr. Clark's qualifications were such that two years of training in the theological seminary could be waived. Now Dr. Clark is to be re-examined by the Presbytery of Philadelphia.

Dr. Clark's father was a minister in the Presbyterian Church in the U. S. A. The elder Clark wrote a *Syllabus of Systematic Theology* (I think that is the correct title) which is no doubt fairly well known to some of the older ministers. Dr. Clark has been teaching philosophy at Wheaton College, Illinois, but was ejected from that school because of his Calvinistic teaching. Many students have come to Westminster Seminary because of his influence at Wheaton. Yet, in spite of all these favorable considerations, serious questions have been raised as to his doctrines of God and of miracles. It has been made clear by the voting and discussions in Presbytery that most of the faculty of Westminster Seminary feel these questions are of such a serious nature as to warrant their negative vote on Dr. Clark's ordination. It seems as if the burden of these questions comes down to this: Dr. Clark's views tend to break down the distinction between God and man, between the mind of God and the mind of man, between the infinite and the finite. Any one who has any knowledge of modern philosophy at all will immediately feel decidedly uncomfortable in the presence of such a tendency. The Reformed scholar's first concern is this: the line of demarcation between God and man, between the Creator and the creature may never be dimmed or qualified

in any way. It is this concern that has prompted many in the church to hesitate to ordain Dr. Clark in spite of his avowed and demonstrated allegiance to the Reformed Faith.

As your correspondent felt the pulse of sentiment on this issue among the commissioners to the Eleventh Assembly, he got the distinct impression that probably a majority favor Dr. Clark's ordination. In view of Dr. Clark's fine record, that is not hard to understand. Yet, if Dr. Clark is ordained without modification of his views on these basic matters, he will have been ordained against the judgment of most, if not all, of the faculty of Westminster Seminary. The vast majority of the ministers and elders of the church stand by the seminary. That was clearly shown in many ways at the Eleventh Assembly. But what harm shall eventually befall the church when it persists going ahead on such a matter against the counsel of its theological specialists on an issue that is strictly theological in character is a question that only time will tell. This is a complicated issue. It is definitely not a clear-cut issue on which to gauge any possible currents that may exist in the O.P.C. This correspondent cannot fail to express his admiration for the faculty of Westminster Seminary in its unflinching allegiance to truth, even when that allegiance demands action by one who has been its friend. That is the stuff of which Westminster Seminary is made, as it and its graduates have proved time and again.

Many readers of the FORUM will be interested in the motion passed by the assembly on the Secret Society question. It was moved and carried that the General Assembly direct the attention of the Presbyteries and Sessions to the report of the Committee on Secret Societies submitted to the Ninth General Assembly and urge the Presbyteries and Sessions to give earnest consideration to said report with a view to the taking of action consonant with its conclusion whenever such action is necessary. The report referred to clearly pointed out that membership in a Secret Society like the Freemasons is inconsistent with membership in the church of Jesus Christ.

The Rev. Edward H. Rian, President of the Board of Trustees of Westminster Theological Seminary, was elected Moderator of the Eleventh General Assembly. The undersigned was elected clerk, and he was assisted by the Rev. Leroy B. Oliver of Middletown, Delaware.

Cordially,

EDWARD HEEREMA.

Book Reviews

MINISTERING TO THE AFFLICTED

GETTING DOWN TO CASES. Charles T. Holman. Macmillan, 1942. 297 pages. Price \$2.00.

MINISTERS have been very busy, making speeches, managing church organizations, promoting community enterprises, and making an occasional sermon. They have been forgetting one of the chief functions of the ministry, to-wit, taking care of souls. One of the reasons why the practitioners in the field of psychology have been hanging out their shingles and are actually making a living at this comparatively new profession is because the troubled souls had nowhere else to go for relief.

Since there has been considerable development in the fields of sociology and psychology, a renewed interest in the matter of religious counseling has manifested itself. Some ministers have what appears to be a unique talent along this line. Fosdick and others, and many radio ministers, are doing an extensive work in the field of giving personal counsel. But our ministers in the main have received little preparation for it. When

they were blessed with a genuine love for the afflicted party and with an abundance of common sense, they had the two indispensable qualifications. Yet they often failed because they did not possess the technique for effective counseling.

Holman's book is calculated to stir up an interest in spiritual or religious counseling. After calling attention to the fact that such counseling is specifically the business of the pastor, he directs our attention to the qualifications and the position that a minister has making him admirably fit for the work. This is followed by a brief discussion of some of the basic principles involved in helping others to make proper adjustments. A few real cases are then presented in fascinating form, illustrating the cases, diagnosis, and treatment, with their results. The last two chapters constitute a few suggestions as to the techniques of and the preparation for counseling.

The book will not make a counsellor of any person. It will have served its purpose, if it does no more than interest others in this type of work. And it should do that.

H. S.

HISTORY OF THE SUNDAY SCHOOL

A POPULAR HISTORY OF CHRISTIAN EDUCATION. By Clarence H. Benson, Chicago, 1943. Moody Press. Price \$2.00.

THIS is an excellent book of its kind. It claims to be popular. It is that. At the same time it is perfectly plain to a discerning reader that the author writes out of a full mind.

Excepting for the first one hundred pages, which deal competently with Jewish education, the education of the early Church, of the Dark Ages, of the Reformation period, and of our own Colonial period, the book is a good history of the Sunday School movement. While this may be disappointing to all those for whom "Christian education" means something vastly more, the fact is that for the average American Christian education and the Sunday School are synonymous terms.

The reviewer heartily recommends the book to all who seek a good popular history of the Sunday School. Unfortunately, the book has no index, a defect that should be remedied in the second edition which undoubtedly will be called for. That edition, too, should clarify an unintelligible sentence on page 91 which reads thus: "The physical tortures prescribed [by the Inquisition] were claimed to be absolutely necessary in order that the body might be kept in a sound condition." Manifestly, somebody nodded here.

With genuine appreciation of so much in this book that is excellent the reviewer can not refrain from expressing puzzlement at the author's tremendous enthusiasm for the Sunday School, which he calls (p. 9) "the most indispensable institution in America," especially since he himself realizes that "in most Sunday Schools the session covers a single hour out of 168 hours of the week" (p. 263).

That the author is not wholly unfamiliar with the so-called Christian schools to be found in Michigan and in lesser numbers in many other states of our country is evident from three scant paragraphs he devotes to them on pages 272 and 273. But it is plain, too, that this attempt at a solution of the problem of educating the whole child has not profoundly impressed him.

However, even if not so intended, this book should give the supporters of these schools a new appreciation of what God has given them in what costs them so much treasure, and in some instances not a little self-denial.

J. BROENE.

DOCTRINE FOR LAYMEN

WHAT A MAN CAN BELIEVE, by James D. Smart, Ph.D. The Westminster Press, Philadelphia. pp. 252. Price \$2.00.

DR. SMART speaks of his book as "a book for laymen". This points to the fact that the author aimed at writing a work that could be understood, not only by students of theology, but by the members of the Church in general. And

he succeeded in writing in a popular way about subjects of the greatest importance. After answering in the first two chapters the questions, Does it matter what we believe; and How can we believe? he takes up the following subjects for discussion: The Word of God; God the Father Almighty; Jesus Christ His Son; Christ Crucified; The Holy Spirit; The Church of Christ; The Forgiveness of Sins; and The Life Everlasting. From this it appears that he follows in general the order of the Apostolic Confession. The title of the book, like that of so many others, reminds us of the fact that we are still living in what some have called "the age of doubt." The underlying assumption is that many people find it hard to believe the truths of the Christian religion, and especially those truths as they are revealed in Scripture. It is the author's conviction that, while there are many things which former generations of Christians accepted with a childlike faith, but which cannot be so accepted by the present generation, it is nevertheless possible to believe much more than many at present are willing to admit. He grants that it is impossible to accept the Bible as an infallibly inspired book, and avers that it must be subjected to the most rigid criticism according to the accepted standards of our day. The Bible witnesses to God's revelation in the past, and may become the instrument of God's revelation to us in the present through a special operation of the Holy Spirit. It should ever be read with the expectation that it will become this, and should then be interpreted by us in the new light shed upon it by the Spirit. Each generation must interpret the Bible anew according to the requirements of its own objective revelations. Creeds have their historical value, since they testify to the faith of previous generations, and therefore should not be ignored, but they are not binding for us. The author feels certain that we can believe much more than the liberalism of the past would allow, if we but heed the continuous action of God in speaking to His people. This Barthian view of revelation colours the whole book. It is not God's objective revelation in Scripture, but the subjective revelation which man receives in reading and studying the Bible, that determines what we can believe. And for that very reason it leaves those who accept the Bible as God's supreme and infallible revelation unsatisfied, despite the fact that it is well-written and contains many fine things, with which they would heartily agree. Some interpretations they would positively reject, since they fall far short of the rich meaning of the truth as revealed in the Word of God. The book is an interesting illustration of how a Barthian would deal with various central truths of Scripture.

L. BERKHOF.

News and Views

Japanese Lambs.

George S. Noss was born in Japan of United States missionary parents. At the present he is teaching Japanese at Columbia University. That he has intimate knowledge of Japanese and the Japanese goes without saying. Recently he wrote an article in *Christianity and Crisis*. This article made news. Why? Because in it the author criticized the methods by which Christianity was presented to the Japanese. The Japanese do not feel at home in the ugly and incongruous Western chapels, he says. Churches and chapels should be built in the "shrine form of architecture". They should "be hidden in groves of trees, with torii (ceremonial gates) and mossy stone steps, fountains of waters, and old flowering shrubs". The preachers ought to wear the clean flowing blue-and-white robes of the

Shinto priests. As far as the Gospel is concerned: the Japanese hate lambs. To them a lamb is a "dirty, stupid and cringing animal"—an epithet of contempt and derision . . . perhaps the vilest word in the language". They are horrified by statements like "Washed in the blood of Jesus" who is the Lamb of God. Missionaries should use the expression "Jesus the Mirror of God". It is true, the Christian Church should use the very best any country has produced, for the embodiment of worship services. But as far as hating "washed in the blood of the Lamb" is concerned, the Japanese have no monopoly on that. Every sinner in every clime hates God and the Lamb. It is only through irresistible grace and the regenerative work of the Spirit that a sinner begins to sing with joy "washed in the blood of Jesus". To make the Gospel of Jesus palatable to Japanese is to defeat the purpose and power of the Gospel.

Food - Feed - Whiskey.

Farmer J. M. is hard put to it buying feed for his chickens. The other day he examined a load of feed which is supposed to have a goodly proportion of cracked corn in it. The proportion was one piece of corn in a handful of feed.

His complaint about the matter is shared with many others who are buying feed. Feed is scarce, very scarce. And feed for live stock becomes food for civilians and soldiers. This is item number one.

Now item number two. The Government decided to permit the distilleries of the country to make whiskey during the month of August. Huge quantities of corn are used in the manufacture of whiskey. The feed that is turned into whiskey becomes neither feed nor food but spirits. These spirits consumed by men and women removes the moral governor of the personality, slows down reflexes, and demobilizes the remnant of God's image in man. A storm of protests arrived in Washington, but to no avail.

Nominees and Sunday.

Time magazine has unearthed a goodly amount of information regarding the manner in which the candidates for the highest offices in the United States spend their Sundays. August 6, Roosevelt was not home (probably in the Pacific). However, although he is a senior warden in his home church, St. James Episcopal in Hyde Park, St. Thomas in Washington has been the church of his choice while at the executive mansion. Mrs. Roosevelt worships here occasionally. But the President because of wartime circumstances must avoid any regularly timed public appearance in St. Thomas.

Nominee Dewey and his wife attend the Church of the Heavenly Rest on Fifth Avenue if and when they are in Manhattan. Mr. Dewey having arrived from a conference in St. Louis slept long Sunday morning,—thus failing to worship. In the afternoon he played nine holes of golf.

Mr. Truman, the Democratic nominee for the vice-presidency, is supposedly a Baptist, but does not claim to be a very active church member. He and Speaker Rayburn went fishing in Chesapeake Bay Sunday, August 6.

Governor Bricker did better than all. On the way home from the same St. Louis conference, he stopped off at Lakeside, Ohio, and addressed the big Methodist Lakeside Bible Class. He made a fervent plea for greater spirituality on the home front. He suggested that though we pray for the boys in the service, "it might perhaps be better to pray for ourselves that we might have the courage to keep America the kind of a place to which they will wish to return".

It appears to this writer that Sabbath observance on the part of nationally prominent men would be a powerful example to the rank and file of the nation. Youth especially!

More Paper for Bibles.

During the month of April, the American Bible Society received from the W. P. B., Printing and Publishing Division, 348,250 pounds of paper above its quota. Just now an additional 300,000 pound was granted. Undoubtedly this action will meet with public approval. That is, the Bible-believing public.

Bible Society Has New Head.

Mr. Daniel Burke is a lawyer who lives in New Jersey and who has been a member of the American Bible Society Board of Trustees for twenty years. Recently he was elected president of the Society.

Robot Bombs.

Said the London *Spectator* concerning "robombs": "... No one need affect to be indifferent to these lethal instruments". It is also said: "They have not had a featherweight's influence on the conduct of the war or the morale of the people".

For a long time thinking people have looked with apprehension at the final effects of the once so loudly acclaimed Industrial Revolution. In this revolution the physical sciences have developed at a tremendous pace. The biological sciences lagged behind. And most behind of all are the sciences of Man, the social sciences so-called. Man has gathered a body of knowledge regarding the physical world, so great, that it now overwhelms man. As Western Civilization changed from a "Christian" civilization into a Christless civilization, the ultimate results could not be anything but destructive.

Labor and the Churches.

A while ago the Evangelical and Reformed Church met in General Assembly. Among many other things on the agenda there was also the Capital-Labor report of a special committee. Its recommendation giving unqualified support and endorsement to the right of labor to collective bargaining, was rejected. Rejected also was a resolution "commending Christian business men who put their Christian virtues into practice in the conduct of their business and in dealing with their employees". Reports have it that this 'rejectionary' stand of the Assembly was motivated by the desire to be impartial to Capital and Labor alike. However, it is here that the lack of knowledge and development of the social sciences is glaringly manifest. Now the Word of God furnishes certain definite principles upon which to build a Christian scientific solution of the Capital-Labor problems. But in order to get the solution the Churches of our country must know the Bible better than they do now.

Mathematics - Christ - End of War.

Circulating among the people of the nation is a mathematical formula which supposedly conveys to believers in mystic numbers the date that Christ will end the war. The initials of Churchill, Hitler, Roosevelt, Il Duce, Stalin, and Tojo, spell Christ. The year of their birth plus their respective ages, plus the year they took office, plus number of years in office gives the figure 3888. One-half of that is 1944. One half of 1944 is 972. Christ, so it is said, will end the war 9-7-2-1944, that is September 7, at 2:00 o'clock, this present year.

A little thinking might have disillusioned folks. To get the name Christ five names had to be used in just that sequence, while Mussolini's name was left out and the first letter of the article 'il' had to be used. Moreover, adding the year of birth and present age, always give the current year, any year.

So also with the year one assumes public office or any office plus the length of time in office at the moment. If 1944 has been added to 1944, dividing the sum by two of course results in 1944. But then, numbers always have had some mysterious attraction to people.

JOHN G. VAN DYKE.

