Defeatism and Faith
New Year 1950

Retrospect and Prospect
Economic Outlook

A Living Theology
A Perennial Need

Dutch Education
Church and State

Letters
Books
Verse

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THE CALVIN FORUM * * * JANUARY, 1950
STANDING upon the threshold of 1950 and looking forward to the veiled future, it is not strange that many people are overcome by a sense of anxiety, if not frustration.

How different from fifty years ago when we entered upon the new century. Then mankind was full of hope, full of enthusiasm, full of self-confidence. This was to be the twentieth century, the new century, the century such as had never been before. With the tool of science and technology in his hand man considered himself capable of unlimited progress. He was fascinated by his own discoveries and inventions. If he felt need of religion (I did not say Christianity), it was the mere glorification of his devotion to the achievements and possibilities of man himself in making the benefits of science and technological advance available to a larger group of men.

Listen to one of these self-confident voices, now thirty-five to forty years old, as it sings the song of human achievement and lauds the religion of man’s potentialities for human betterment.

"But the humanist’s religion is the religion of one who says yea to life here and now, of one who is self-reliant and fearless, intelligent and creative. It is the religion of the will to power, of one who is hard on himself and yet joyous in himself. It is the religion of courage and purpose and transforming energy. Its motto is, ‘What hath not man wrought?’ Its goal is the mastery of things that they become servants and instrumentalities of man’s spiritual comradeship. . . . The religious man will now be he who seeks out causes to be loyal to, social mistakes to correct, wounds to heal, achievements to further. He will be constructive, fearless, loyal, sensitive to the good wherever found, a believer in mankind, a fighter for things worth while."

* * *

Imagine the head of a philosophy department in one of our leading universities writing that sort of thing on the threshold of 1950!

It just simply could not be done.

Not that every humanist has been converted to Calvinism. Far from it. Not that the intelligentsia of 1950 in our land has returned from Naturalism to Supernaturalism.

But the atmosphere is radically different from that of the easy optimism which marked the opening decades of the century. The mood is a wholly different one. How different the Mr. Wells of The World Set Free from the Mr. Wells who could write Mind at the End of Its Tether. Gloom and frustration has taken the place of the boundless optimism and the utopian dreams of the early part of the century.

* * *

This sense of gloom and defeatism which has settled on the minds and hearts of many did not come about in spite of the former boundless optimism, but because of it.

The very men who boasted in science as the savior of man are now writing about the stupidity of man in using science for his own destruction.

It is bound to be thus.

There is no real conflict between the possibilities and achievements of man in the field of science and technology and his happiness as long as man realizes that science is but a tool that may be used for ill as well as for good; as long as he remembers that not empirical science but one’s deepest religious convictions determine his philosophy of right and wrong, of happiness and misery; and as long as he realizes that higher than nature’s forces is nature’s God and that the doing of the will of this Creator-God, the God of the Scriptures, is the only goal for which to live.

In other words, the very prevalence of the sense of frustration and defeatism as it comes to expression in the thinking and reflection of modern man is the bitter fruit of his rejection of the Word of the living God. He is beginning to feel—though not perhaps to recognize—the judgment implicit in the word of Isaiah: “To the law and to the testimony! If they speak not according to this word, surely there is no morning for them.”

No morning for them, says Scripture. And Wells, willy-nilly, echoes the sentiment. Listen to him disillusioned at the close of a life spent in the glorification of the achievements and possibilities of an atheistic scientism. He writes in a significant little book published in the year of his death (1946): “A series of events has forced upon the intelligent observer the realization that the human story has already come to an end and that Homo sapiens, as he has been pleased to call himself, is in his present form played out. The stars in their courses have turned against him and he has to give place to some
other animal better adapted to face the fate that closes in more and more swiftly upon mankind."

This is apocalyptic language from the lips of a life-long devotee of scientific materialism whose books have sold by the hundred thousand, and its import is unmistakable. There is no morning for man, neither individually nor collectively.

No, there is no morning for man apart from the living God. There is no morning for him according to his own confession and admission.

* * *

And precisely here lies the glory of the faith of the Calvinist. Calvinism—which is nothing but consistent Theism and radical Christianity—is God-centered thinking and living. Calvinism says, speaking to God: "In thy light shall we see light."

And that faith trains true manhood without falling into the deification and worship of man. The sovereignty of God is the root principle of a sound metaphysics as well as ethics and it is the heart of all real religion.

Calvinism has often been maligned on this score. It has been said that it believes in a God who is a tyrant and in human beings who are but puppets of divine predestination, devoid of freedom and personality and moral strength and vigor. Nothing is farther from the truth. Listen to the testimony of one who is far from being a Calvinist in any sense of the term but who knows his history and his philosophy: "Whatever may be the shortcomings of a Christian theology which has insisted on the sovereignty of God almost to the exclusion of his love, it cannot be charged with the production of moral characters lacking in a sense of human worth or dignity. On the contrary, there is a real affinity between the ethical temper of the Calvinism which made the sovereignty of God the principal feature of its creed and that of the Stoicism which we may suspect Professor Hartmann of admiring on the whole more than he admires the 'humble and meek' disposition which would probably generally be held to be the more characteristically Christian. In fact, the belief in divine sovereignty is not in the least inconsistent with a strong sense of the dignity of human nature." (C. C. J. Webb, Religion and Theism, p. 148)

The revealed religion of Scripture—and this, again, is the source of all Calvinism—humbles man and then exalts him. It views him ever as a creature of God, who, even in the state of sin, remains fully accountable to his Creator. And it brings a gospel of redemption to every sinner with the unfailing promise of the Almighty Himself to back it up that by way of repentance, contrition, faith he can, by God's sovereign grace, become a new creature in Christ, standing in the freedom of the sons of God.

That is the message of Calvinism to a disillusioned humanity that is "played out" and which the former glorifiers of man and his achievements can only consign to stark futility, darkness, and annihilation.

The redeemed man, freed from the bondage of sin, has a glorious future which all the atom bombs can neither produce nor destroy.

If God be for us, who can be against us?

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature—atom bomb included—shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

In that faith let us go forward in 1950! C.B.

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**Year’s End**

Winds blow, sands shift and the scientific earth
Turns on its axis, revolves around the sun.
Days die, nights thin and morning slowly dawns—
A day, a week, a month and it is done.

Oh, who can count each day (so quickly is it spent)
And not know deep regret that it is gone.
Tomorrow, still unknown, lies in the hand of God.
Never again will come this hour to think upon.

Grand Rapids

MARIE J. POST

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THE CALVIN FORUM ** JANUARY, 1950
FOR THE United States 1949 has been a very prosperous year, a much better year than most of us anticipated during the spring and summer. At this writing final figures for the year can only be approximated, but there is little doubt that for business as a whole profits will be only a little less than they were in 1948. Labor and Management have had their disagreements but in spite of serious strikes and threats of strikes the present year will, when all the statistics have been compiled, prove to have been another “Big Year.”

Prosperity and Confidence

Our confidence, though rather badly shaken for a time, has now been restored. Business forecasters are telling us that we can look forward to levels of productivity far beyond those of the unbelievable war and post-war years. We have accepted some of the changes of the last few years with great trepidation, but some of our outstanding economists are assuring us that the “stiff taxation” and the powerful opposition of strong unions need not cripple our economic progress; it may rather stimulate dynamic activity on the part of our industrial leaders. Men have publicly lamented the loss or the threatened loss of competition. Sumner H. Schlichter, writing in the November Atlantic Monthly, tells us that, “The view that competition is less vigorous today than formerly is one of the most pervasive myths of the age. As a matter of fact, the economy is becoming more competitive, not less so, and will continue to become more competitive.”

The record of our congress has not been as bad as many of those opposed to the present administration feared it would be. Much has been done but “the kind of welfare state envisaged by the President fell far short of enactment. No socialized medicine, no socialized farming, nothing on civil rights, no alternative to the Taft-Hartley Act.” The satisfaction with the record seems to be based upon what congress has not done rather than upon anything that it has accomplished. The administration has apparently strengthened our position so far as our relations with Russia are concerned. In spite of the revelation that Russia now has the atomic bomb we are being reassured by those “who know” that Russia will not fight in the next few years.

Shadows of Uncertainty

True, the situation in Europe is bad and the portent for the future is darker than many of us realize. Events in the rest of the world cast a shadow which would chill us indeed if it were not for the light and for the bright prospects that surround us at home. We do not permit the dark shadows cast by serious world problems to dim our prospects. We turn away from darkness, the despair of other peoples to the warmth and the light of our own comfortable situation. We know of the desperate conditions of thousands upon thousands of displaced persons. And some of us do help. The number of people for whom we are caring is, therefore, increasing. But the seriousness of the condition of many of our fellows in Europe and Asia does not break through the shell of comfort and ease that protects the consciousness and the conscience of many of us. Communism has spread over a large part of Europe and is stalking the rest of it. What its spread has meant is revealed in the vivid accounts of the experiences suffered by the displaced persons now finding refuge among us. We shudder at what we are told and react against the dreaded enemy in a way that is often characteristically emotional and irrational. We see the bogey-man on every side but do not understand the real nature of the foe. And when our shudders pass, our concern over the cause of our fears passes also and we return blithesomely to the enjoyment of our comfort.

Although we are prosperous at present and although the immediate future does seem bright, many are aware of uncertainties in the economic and political situation. Some of our public spokesmen and popular representatives are advocating methods of solving our economic and social problems without carefully considering the justification of the methods or the consequences which will result from the use of them. We cannot continue to increase taxes, to spend public funds, and to permit government enterprise to encroach upon private endeavor without bringing our economy and our social order into jeopardy. Some of our leaders fear that this is already happening. They believe that, although the people do not realize it, we are already being “sold down the river” in socialism. There is, consequently, a strong movement afoot to make our people aware of the danger, not only by cataloguing
the evils of collectivism but also, and especially, by pointing out the benefits that have accrued to us from our present competitive economic system. This is all to the good, provided that when we cry the benefits of our system from the housetops, we do so with an awareness of its limitations and its weaknesses as well as of its achievements and its points of strength.

Our Economic System Needs Better Publicity

We have apparently become aware that our public relations departments have fallen down on the job of giving publicity to our competitive economic system. In large and widespread newspaper advertisements and in conference upon conference from coast to coast, we are now engaged in informing the public just what it is that has made us strong and prosperous. We are engaged in informing the public also what some of the open and some of the more subtle dangers to our present system are. This is good, no doubt. We are, however, public-relations conscious today and we should be extremely careful that we do not oversell our product. Some public releases concerning dangers to our present system sound like hysterical blasts at dangers that do not exist. Let us discuss openly and soberly and with great appreciation what we have. But by all means let us not immediately label anything different from what we now have as necessarily evil. The use of a label to condemn an innovation is frequently an indication of unintelligent and undiscriminating criticism. Some people continue, for example, to call the T. V. A. socialistic without any careful consideration of what it really is or what it is doing for competitive enterprise. And many condemn the Federal Government's program for extending medical and hospital care to the poorer classes as socialized or socialistic medicine without reading the terms of the proposed legislation or realizing that it is really an extension of government insurance.

Help for Europe: Point Four

Our attitude toward economic aid for Europe is cooling. We have been disappointed in the lack of aggressiveness on the part of European governments and peoples in attacking their own problems. And we have been shocked at the uses to which some of the money we have sent to Europe has been put. We are apparently turning to greater emphasis on military force and military alliances. We are of the opinion that in spite of the fact that we have done so much for Europe the people of Europe have not learned (and seem very slow to learn) to help themselves. The people of Europe have, on the other hand, been suspicious of our motives, and our recent emphasis on the use of military preparedness to halt Russia's advance seems to give them ground for their suspicion that our interest in Europe has been merely a selfish one.

In his inaugural address President Truman proposed that we use our resources to help develop the underdeveloped areas of the world. Some of our industrial leaders are beginning to realize that there is more to this Point Four of the President's program than we at first realized. We must, they are beginning to tell us, contribute resources not only of money and of goods but also of economic "know-how". We must be willing to buy more from other nations as well as sell more to them. We must be willing to help them to the point where they can compete in the world market, and, therefore, with us also. We must be willing to invest private funds in these underdeveloped areas and in the developed areas of Europe as well. By doing so we shall help to stimulate business. We may even have to go into business in these areas, cooperating with these people and profiting with them, thus contributing to their prosperity and our own. If we wish to help the rest of the world, we must be willing to extend to it the system that has worked so well here. If our economic system is to survive here, it should spread to other areas; we should not and may not permit it to be confined to this country.

The Basic Strength of Our System

So far as material prosperity and high standards of living are concerned we are the envy of the world. Our economic structure is constantly growing bigger and more complex. Is it a structure of many parts loosely held together in a very uncertain state of equilibrium by the forces of supply and demand? If it is, the first real disturbance will bring it crashing down upon us. This is what many in Europe fear. They realize that if our economic structure falls, their tottering structures will fall with it.

Our faith in our system is based upon something more than an unstable equilibrium maintained by the operation of impersonal forces of supply and demand. It is based upon the freedom which our system affords to human beings to give expression to themselves through the forces of the market. It involves not only a frank admission that human beings do not always give expression to the noblest of impulses in their economic transactions but also a recognition that in their interactions with each other in the market, men cannot help but give expression to their ideas and ideals. Our confidence in our system—although it makes allowance for the fact that free men are prone to evil in economic relations as well as in any others and must, therefore, be watched and increasingly regulated in their conduct as economic life becomes more complex—is in fact a confidence that our moral and religious
A Living Theology

Henry Stob
Professor of Philosophy
Calvin College

The sacred ministry can never be lightly undertaken, for it makes very heavy demands upon a man. A minister must be many things at once. He must be a theologian, and as such disciplined by logic, history, and philosophy. He must be a pastor and by that token a psychologist and friend. He must preach and as a preacher be a rhetorician and a prophet. And above all he must be a man of God.

If then, in addressing you as ministers, actual or prospective, I limit my discussion to theology and the theologian, it is not because I am either unaware of the other aspects of your calling or in any way inclined to minimize their importance. Aside from accidental determinants, the limitation is rather imposed by my desire to remind you that you are, or ought to be, also theologians. I want to remind you of that because, although theology, considered as an intellectually articulated account of revealed truth, still enjoys the primacy among us, we are constantly being tempted either to divorce theoretical theology from practical pursuits like preaching and counselling, or to pursue the study of theology with the activist, functional mind of the day. And both of these temptations we should, I think, resist.

We should resist the temptation to divorce theology from the practice of our calling, because the divorce is bound to impoverish both our theology and our practice. Each can, and should, support and vivify the other. The theologian who does not remain in intimate touch with the teeming life to which as preacher and pastor he is called to address himself, is making overtures to a barren scholasticism. And the preacher who neglects the discipline of theology gives hostages to an empty psychologism.

But, while keeping theology and practice in relation, we ought not to compromise the integrity of the former. Theology is a means, indeed, of enriching our practical service, but it ought not be pursued as a mere means. It has its own worth and its own ends. It ought not therefore to be reduced to common utility. One does not study it well when one studies it with half an eye on next Sunday's sermon or on the imminent board examination. One studies it best when one regards it as a system of truths that is valid independently of its functional efficacy; when one approaches it as a system of meanings that is worthy in its own right of being understood. Your pursuit of theological learning should, therefore, not be confined to a mastery of what is narrowly and practically useful in your job. Theology is not a technical instrument; it is a liberalizing discipline. Its study is not mere vocational training. On that account "useful" theological information should not be accepted in lieu of cultivated theological judgment. You should so direct your efforts that you are not merely informed, i.e. provided with information, data, "facts", but also formed, i.e. intellectually and spiritually enlarged, enriched, and deepened by your studies. As educational media here encyclopedias, compendia, digests, surveys, and schemata can not substitute for the classical theological literature that our culture provides in such lush profusion. You may not be content merely to acquire the results of theological reflection, but should learn also to participate in the process of theologizing by studying the writings of Athanasius, Augustine, Aquinas, Calvin, Luther, and the like. In this way there is every likelihood that you will be formed and disciplined by your tradition, and perchance be used of God to extend and enrich it.

The theology we learn, embrace, and construct must of course be a living theology, and I should like to suggest a few of the characteristics of such a theology.

The Living Word

A living theology should be in contact with the Living Word, i.e. the Scriptures.
There is, of course, a sense in which a word, any word, and by that token the whole complex of words which make up the text of Scripture is dead. Words are lifeless symbols which seize, incarcerate, and freeze the meanings they connote and press life and movement out of them. When nevertheless the Word is said to live we mean that it is an authentic and authoritative witness to an historical and ever present reality—the gracious and loving presence of God in Christ. As such it is not dated. It is always contemporaneous, ever new. It spans the ages, and speaks to every situation. It addresses itself to changing moods, rises to meet each circumstance, suits itself to every need. It is as it were a thing alive. And such indeed it is, for brooding over it, and speaking through it, and making application of it is the Holy Spirit Himself.

It is alive, too, in that it is a narrative, a history. The Book is not a collection of Propositions, Dicta, Abstract Truths. Truth is there, and Principle, but never nakedly, never separated from the context of life. The truth lies embedded in great creative and redemptive Acts and in the lives and experiences of Saints, within the context of existence.

A theology, as such, is not alive in quite that way. Theology, like all theory, is abstract. Being the product of thought, it is constructed through detachment from the flowing stream of life. It is therefore a step or two removed from the concrete reality which it points to and intends. As long as it borrows its force and authority from this reality—the living and life-giving Word of God—its inevitable detachment will work no harm but rather enhance its symbolical and interpretative function. But there is always the danger that, having raised itself above its data for a better look, it will return to them no more, yield no longer to the pressure of the facts, and harden into a system inhospitable to further truth. In order to prevent this, theology must remain sensitive to the Revelation, responsive to its importunities. It must allow the fresh winds of the ever present living Word, the pulsating life of the Biblical witness to flow clean through itself. This means that the theologian must be empirical. He must descend continually to the Word and allow his formulas to be tested by it. Recognizing the priority of the living Word, he must acknowledge the essentially fluid character of his constructions and be ready at all times to bring them into greater conformity with the truth. Only so will his theology remain alive.

A Living Faith

A living theology must emerge out of a living faith. Theology is jargon until there is commitment and involvement. Ritschlian subjectivism is rightly repudiated by Reformed theologians, for Ritschl substitutes the religious consciousness for the objective Revelation of God in the incarnate and inscripturated Logos. But this much perhaps we may learn from Ritschl and from subjectivists: that unless a man's theology has something of himself in it, it is nothing.

I suspect that the reason we are frequently unmoved by discussions on the Trinity, the Atonement, Regeneration, and similar Christian doctrines is that we have never deeply felt their truth, or have never consciously related our experience of them to our theologizing. Theology, to be alive, must, while setting forth the meaning of the objective Word, be at the same time a delineation of one's own deepest spiritual experiences. The truth will then be personalized and vital and proof against the dry-rot of barren and abstract scholasticism. And when truth and lived truth are joined, one will also discover, I think, that the life formed within one by the prayerful reading of the Scriptures becomes itself a clue to the meaning and significance of the Word.

The Life of the Church

A living theology should be in contact with the life of the Church, the experience of the religious community.

It is sometimes said that theology is proper to academic halls, and to the minister's study, and that it is less proper to the pulpit, and entirely out of place at sick beds. This is not true. What is out of place at sick beds is academic palaver; but then this, without more, is out of place in the class room too. Theology must stand in vital relation to the congregation, the people, the church; forming it, and being formed by it.

Theology must be formed by the Church. It must emerge out of the matrix of human need and be augmented and enriched by the common experiences of the redeemed society. It must bear upon itself the stamp of the life of the religious community. The best theology is therefore written in the manse, by a man in daily contact with the flowing life of the people; or, if not in the manse, then by a man who understands that Christians constitute a Kingdom, which in its turn provides the context for all Christian truth.

Not only must theology reflect the character of the church life; it must also speak to it and form it. I submit that a theologian is bound to exhibit the significance for Christian living of the distinctions he makes between homoousia and homoiousia, and the like, or to drop them all together, and I think he should not drop them. There is a relevance in Christian theology to the temptations, trials, hopes, struggles, anticipations, and frustrations of people, and that relevance must appear. The
formulas and distinctions of theology must be so interpreted and mediated, kept so alive and dynamic, as to make a difference to the practical and moral conduct of people. Its truths must be truths that liberate, enrich, direct. Theological truths are truths to live by, and the theologian has the awful responsibility of ensuring that their existential import becomes apparent.

Contact with Contemporary Thought

A living theology should be in contact with contemporary thought.

It should take note of the issues, problems, and perplexities agitating the contemporary mind, and respond to contemporary challenges.

It should take note of the present state of theological learning, on the theory that the Spirit of God is still in the church and not limited to our segment of it; and that theological maturation, like every other kind, is an historical process in which many and diverse forces are operative. This means that the theologian should carefully consider what those say who differ from him in doctrine, lest some segment or aspect of the full truth be lost to him. It means a fortiori that he should address himself to theological issues arising within his own communion, especially when, as in the late Professor Kromminga's millennial studies, the issue raised has profound implications for the significance of the present cultural crisis.

A living theology, finally, should find in contemporary heresies a reason for critical self-examination; for heresies, it may be believed, do not come forth exclusively out of a sinful heart, but are frequently occasioned by the deficiencies and imbalances of the essentially true theology they oppose.

A living theology should be contemporaneous, historical, personal, and above all; oriented to the Living Word. To construct it is no small task, but its construction is, I suggest, our common duty.

[Address delivered before a festive gathering of students, faculty members, and their friends at Calvin Seminary.—Editor.]

Yesterday—Today

Was it yesterday I stood where apple blossoms fell
And filled my hands with petalled bells,
While threads of song, but partly heard and understood,
Rang gaily through the flowered wood?
Today I found the glade a mound of snow,
The arcade's lanes a drifted row.
In royal fashion lay an ermine carpet spread
Like fleecy white of windblown clouds,
For this young year to tread.

How swift the seasons' pace—I'd clutch their brief display,
But drifting through the mists, I hear the new year say:
E'en as my fleeting day, so ebbs thy life away.

Grand Rapids       Elsie D. Kuizema

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In dealing with this subject it is not my intention to trace the history of education in the Netherlands, fascinating as that subject would be. It is only my desire to show how the cultural level of the church and the state directed the development of an educational policy that is at present under much discussion in the United States. We might put the question pointedly in this fashion: Just how far can church and state work together in the program of education in a country in which nominally church and state are completely separated? Since Calvinism, Roman Catholicism, and Modern Secularism are the three dominant philosophies of life in the Netherlands today, our discussion will be cast against the background of the relation of church and state as determined by these three different outlooks upon life.

The Calvinist faith, the Catholic faith, and the "Modern" faith each has a distinctive concept of education and of the child and, as one or the other of these philosophies dominate, so will educational theory be.

Three Educational Philosophies

The Calvinist regards education as the primary responsibility of the parent to whom God has entrusted the child for his stewardship. The child is a unity, an organism which grows a whole. His training in religion is not to be divorced from secular knowledge. The child is to be regarded as a spiritual being of immortal value, but this does not make him indifferent to his responsibility to exercise wise dominion over his earthly possessions. The Bible is the basic rule book in education, for it alone has full knowledge of the nature of man. The doctrines of total depravity and the covenant manner of God's dealings with His people give a basis for Christian discipline. Knowledge itself is always to be brought in subjection to God's revealed will, and the mysteries of faith, divine grace and the incarnation are not dependent upon scientific proof.

The Catholic Church places the responsibility for the education upon the Church under the direction of the priesthood. Laymen play but little part in education on the elementary and secondary level. The child belongs to the Church and his primary duty is to recognize obedience as the first law of membership. The emphasis on the sacred truths may overshadow the significance of secular learning. The funds for education are raised through church assessment and are administered by the church officials. Enthusiasm for research has been restricted by binding dogmas, or it has developed into a dualism between science and religion which may produce division and confusion in the mind of the scholar. The school is regarded as a handmaiden to the church and the products are judged by their contribution to the church.

The State has still of necessity a different concept of education. In its desire to achieve neutrality it relegates religion to a position of secondary importance or rules it out entirely. The child is a moral being guided chiefly by intelligence. Knowledge as far as the school is concerned tends to become an end in itself or a means for the furtherance of good citizenship or of the democratic order, a term that is invariably identified with the defense of the existing order. In spite of the state's desire to find some unifying, integrating principle of life, it tends to neglect ultimate purpose and proceeds with the education of the child in a piece-meal fashion. Standardization is often regarded as the criterion of good teaching. Funds are spent more lavishly because the entire community bears the cost of education by public taxation. Teachers are paid a bit better and school buildings must be modern to be up to standard. The teachers must meet state requirements in preparation for certification.

The Struggle for Educational Equality

It is because the balance of power in such a three-party system is never fixed that the 19th century in the Netherlands was such a century of turmoil and struggle. Whenever two groups formed a coalition against the third, they held majority power and could make drastic demands for their constituency.

By the law of 1801 schools, either private or public, were organized in all the communities. Old schools had to conform to the new regulations. A committee was appointed to supervise public and private schools on standards of instruction and ap-

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strongly centralized government for the Batavian Republic. Under Emperor Napoleon Bonaparte the central supervisory power was strengthened and in 1803 the private schools were deprived of independence in their methods of teaching. By the law of 1806 the state obtained a practical monopoly over education, but to satisfy the Reformed Church education was to be governed by the principles of Christianity. Jews were required to maintain their own schools. The Universities were no more free than the secondary schools. Not till the Netherlands were released from French dominance in 1813 did the Universities regain a measure of freedom. For another fifty years the elementary and secondary schools were controlled by a rationalist-modernist protestantism that gave only a colorless religious tone to the schools. In 1834 under the influence of Groen Van Prinsterer the Catholics and Reformed were given the freedom to establish denominational schools or parental schools. Many citizens who wanted a strongly centralized state wanted all the children in state schools. By 1857 a compromise was effected which gave public schools all the state moneys and the other groups the privilege of educating their children in their own schools at their own expense. This is where we are now in the United States. This compromise set the stage for constant complaint. In some sections state money was spent foolishly for schools that were not wanted. The taxpayers complained about paying extra for unnecessary duplication of buildings and services.

For the next sixty years, sometimes spoken of as the 60 years war for freedom in education, the question of state or private ownership and control was battled back and forth. The battle was joined on the issue of double taxation for public and private schools. The issue in 1917 was either no state moneys for education or equal sharing of state moneys for education. When the public was faced with the threat of having to provide their own schools out of tuition assessments or share their tax moneys with the Reformed and Catholics, they yielded before the pressure of an organized coalition. More schools at all levels were now established on the same financial basis of equality. Standards of instruction and teacher preparation were enforced by the state, but selection of teachers and textbooks was left to the school boards. The curriculum and promotions of students are controlled by the state and all the schools are subject to state inspection.

Groen — Colijn

The school issue was strong enough to become the great rallying cry in the 19th century for the Anti-Revolutionary party. The great succession of leaders, Groen Van Prinsterer, Abraham Kuyper and Hendrik Colijn, were all defenders of the idea of free education for all. They were men who stood for freedom of religion and equal recognition of all denominations, for the principles of divine right of the 16th century Reformation rather than the principles of human rights of the French Revolution. Said Groen Van Prinsterer, “We maintain that the Holy Scriptures indicate the fundamental bases of justice and morality, of authority and freedom for nations and governments. The Bible is the infallible touchstone. Unconditional submission to God’s word has always been a guarantee, not only for dutiful obedience, but also for dutiful resistance. No doctrine of proud self-perfection or of gross licentiousness can be in harmony with the pronouncements of Revelation. ‘It is written’ is the axe which cuts off every root of the revolutionary crop.”

The two criteria for truth were revelation and history. For this reason they were called the “Christian-Historical” party. It was on this basis that it was possible to effect a coalition with the Catholics that defeated the Illiberal Education Act of 1878 that denied state support to private confessional schools.

It took approximately 100 years for the native church to regain her birthright for education that had been forfeited under French domination. The Law of 1806 had kept all children in the public schools under the broad aim “School instruction shall be so organized that through the teaching of appropriate and useful knowledge, the mental capacity of the children will be developed and all civic and Christian virtues acquired.” The fall of Napoleon did not rescind the decree forbidding the teaching of religion in public schools. In 1837 the law was changed to permit freedom of education and in 1920 the law was again changed to permit complete equality of education to Protestant, Catholic and non-denominational schools. The constitution now reads, “Education shall be the object of continuous care by the government. All education must be given with deference for everyone’s religious convictions.” In order to give every child an equal opportunity for an education, the fees and taxes are charged in proportion to the breadwinner’s income. This is true of both the privately controlled schools and the public schools.

The Present Status

Education in the Netherlands has prospered under this equality. Every normal citizen today learns how to read and write. The educational standards remain high with less of the fads and frills that one is likely to find in our schools. The denominational schools are not permitted to teach intolerance toward opposing beliefs. No religion is taught...
in the public schools, but pupils are given free periods or released times for religious instruction. The statistics for 1948 give the following figures for schools:

<table>
<thead>
<tr>
<th>Schools for pre-school children (Kindergarten schools).</th>
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</thead>
<tbody>
<tr>
<td>Public</td>
<td>216</td>
</tr>
<tr>
<td>Protestant</td>
<td>593</td>
</tr>
<tr>
<td>Catholic</td>
<td>1,101</td>
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<tr>
<td>Others</td>
<td>484</td>
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</table>

<table>
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<tr>
<th>Public\Elementary schools</th>
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<tr>
<td>Protestant</td>
<td>1,917</td>
</tr>
<tr>
<td>Catholic</td>
<td>2,579</td>
</tr>
<tr>
<td>Others</td>
<td>132</td>
</tr>
</tbody>
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<tr>
<th>Public\Junior High Schools</th>
<th></th>
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<tbody>
<tr>
<td>Protestant</td>
<td>260</td>
</tr>
<tr>
<td>Catholic</td>
<td>344</td>
</tr>
<tr>
<td>Others</td>
<td>34</td>
</tr>
</tbody>
</table>

The schools are in the main smaller than our American city schools. Rarely does one see a school that will accommodate more than 300 children. Class room size is restricted by law, for the Dutch are convinced that many small school systems are more efficient than one large one. The interests of parents and denominations in religious instruction for their children has resulted in parental schools for the deaf and dumb, the blind, for the physically handicapped and for the mentally backward children.

That the churches would make it their first concern to help their schools stands to reason. But the influence of the church on the culture of Netherlands did not stop with education. The Reformed and the Catholic blocks in city and national government worked for social justice in other areas as well. They worked for extension of suffrage, the recognition of farmer and laborer, and the provision of old age pensions. In the main, the positive Christian groups were rightist in their fear of socialism and in their resistance against labor’s demands for better housing, reduction of unemployment and nationalization of industry. The Church has stood for conservative reform in keeping with God’s laws for a good society.

**Tolerance, Liberty, Law and Order**

It may be surprising to us that in a land where there has been bitter strife between Protestants and Catholics and then a whole series of secessions within the Protestant groups that there could ever be an air of tolerance and a high regard for religious freedom. Perhaps it is the spirit of Erasmus, of Grotius, of Abraham Kuyper that runs even deeper than the divisive spirit of rigorous doctrinal distinction. The Jew has always been given a haven in the Netherlands when persecutions raged everywhere else. It was the stand of the churches that thwarted the blood purge of Hitler in the Netherlands and when an open declaration of amnesty to the Jew was not sufficient, the great system of underground resistance was started to protect the Jewish children from the gas chambers. Despite the fact that the 80 years war was waged against a Catholic tyranny, the Reformed Churches did not continue with the persecution of the Catholics. Today the Catholics are 40 per cent of the adult population and they are not the objects of any kind of political discrimination.

The Dutch have always stood for peaceful arbitration under law and order. They themselves are lovers of freedom and they are willing to recognize similar rights in others. The great succession of peace attempts from Hugo Grotius’ development of international law to the world court of the Hague, to the leadership in the United Nations, to the liberation of Indonesia has proved the deep conviction that prosperity through trade is better than prosperity through plunder. One of the most difficult demands made of the churches in the post war period was the pardoning of the so-called N. S. B.-ers. These were the collaborators with the Germans who betrayed their neighbors and sought to ingratiate themselves with their slave masters. Yet only the worst offenders were thrown in prison after the war and a day of amnesty gave pardon to thousands who lived in constant fear of reprisal. The spirit of peace and forgiveness was still present in the society in which the churches ruled. The people had not been misled by a military clique of Nazis who taught vengeance, murder and brutality; who knew no law except self and who knew no God except Hitler.
Reader Comment

For a long time I have wanted to write an editorial regarding this deeply regrettable adoration and exaltation of Albert Schweitzer as the greatest Christian of our century. I want to thank you for your striking editorial in the December issue of The Calvin Forum on this subject. It is excellent. Your phrase, “a noble pagan,” is almost inspired. It is my privilege to write, beginning with the January issue, the pages on World Events for our hope, and, with your permission, I would like to quote about fifteen lines of this editorial. Of course, I would give full credit to you and to The Calvin Forum. I do want to thank you again, however, for saying just exactly the right thing and saying it in a very striking and gracious way.

Fuller Theological Seminary
Pasadena, California

Wilbur M. Smith
Professor of English Bible

“When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him.” The prophet’s words are again confirmed in your fearless editorial, “Albert Schweitzer, A Noble Pagan.”


Eugene Bradford, Pastor
Calvary Orthodox Presb. Church

Enclosed two dollars for a renewal subscription to The Calvin Forum. I like The Forum very much. I was told that this magazine was too high-brow for a common man. Maar dat valt nog al mee. I am past sixty. My education did not get beyond the sixth grade. But in spite of that I can enjoy The Calvin Forum. I wish more of our people would read it.

Lynden, Wash.

Frank Visser

From Our Correspondents

PROFESSOR LECERF AND FRENCH CALVINISM

Dear Forum Friends:

IT GIVES me great pleasure to become a correspondent of The Calvin Forum. On behalf of the French Calvinists, I express my gratitude to Professor C. Bouma who has asked me to keep the readers of The Calvin Forum informed about Calvinism and the general situation in France. For us in France this shows that the Reformed Ecumenical Synod of Amsterdam 1949 has already borne fruit.

Today I should like to talk about the founder of the Société Calviniste de France: Professor Auguste Lecerf.

On the 10th December, 1926, a small society with the aim “of studying and propagating Calvinism, considered as an element of power and progress in Christian thought, and of making known the person and works of Calvin, and Calvinistic literature” (Article 2 of the statutes), was founded by a man, his wife, and a few friends. This man was Auguste Lecerf. He was, at the time, in the sphere of theology and dogma, the only defender of Calvinistic thought in France. Several of his friends were in sympathy with him, but they were philosophers, philologers or historians.

Lecerf’s Early Life

Auguste Lecerf was born in London on the 18th of September, 1872. His mother was Scottish, his father a refugee, who had fled from France after the destruction of the revolutionary movement in 1871; he was an atheist. While still very young Auguste seems to have had an ardently religious disposition. He has told me that, as a child, he listened with delight to the sound of church bells. On one occasion, having asked his mother the reason why they were ringing, he wept because she would not tell him. One Sunday, when he was about twelve years old and out walking alone, he passes a Protestant church and goes inside. Sunday school is in progress. The monitor exhorts his pupils to dedicate their life to God’s service: “If there be but one”, he says, “who hears this call, I should give thanks to the Lord”. The thought that he would be that one crosses the child’s mind, but is forgotten.

Some time later he buys a New Testament. The reading of the Epistle to the Romans, in particular, convinces him that Christianity is real. Shortly afterwards, having stayed in a Catholic school at Angers, the acquaintance thus made with the Roman Catholic Church persuade him that the church of the Gospel is Protestant. At the age of fifteen or sixteen, while strolling along the Seine embankment in Paris, he sees among the old books for sale on one of the numerous open-air bookstalls a copy of an unknown work: L’Institution Chrétienne by Jean Calvin. On the spot he stops to read a few pages; he is charmed by the way they ring true; he buys the worn volume and reads it with passionate interest. He is certain of his vocation. Despite the opposition of his family he is christened when he is seventeen years old. Having had a primary education, he goes to the École Préparatoire de Théologie to prepare his matriculation. Not long after he marries, in 1893, and continues his studies at the Faculty of Protestant Theology in Paris. The trend of the teaching is liberal, critical and left-wing. Notwithstanding the general lack of understanding on the part of his masters and fellow-students, he remains staunchly Calvinist. He takes his first degree with a memorable thesis on Le déterminisme et la responsabilité dans le système de Calvin. (Determinism and Responsibility in the System of Calvin.)

Minister — Professor — Author

He knows that he possesses the necessary qualifications to become a doctor, and intends to sit for his degree. It is a fact significant of the intolerance of the ecclesiastical liberalism of the times that he is warned by his professors that, not being

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an evolutionist, it is impossible, even if he presents his thesis, for him to receive his doctorate. In view of this he immediately embarks upon his pastoral career. He belongs to the Reformed Evangelical Church which, originally, set out to be “evangelical” in opposition to the Reformed Church, made up for the most part of liberals, and applies for an appointment. He is told that his “orthodoxy” does not allow him to militate as a pastor of the Reformed Evangelical Church! He then asks for admission into the Reformed Church. “Our pulpits are platforms. We welcome you” is the reply. This time these gentlemen are generous! Auguste Lecerf himself has told me these details.

In collaboration with a friend of student days, Marcel Cadix, he publishes in 1897 Calvin’s Catechism, translated from the Latin, followed by La Confession de Poi de La Rochelle (The Creed of La Rochelle). For 19 years he carries on a modest, consecrated ministry, first in Normandy, at Elbeuf, Saint-Lô and Courselles-sur-Mer, then at the other end of France at Lunéville in Lorraine. During the war of 1914-1918, he is chaplain to the XXTh Army Corps. His learning is already considerable. He reads Latin, Greek, Hebrew and Sanscrit fluently, and preaches in French, German, and English. Having discovered that Dutch bibliography constitutes a source of information of the first importance, he learns, in a fortnight, to read Dutch fluently.

In order to revive the Reformed faith in the “Deformed” French Church, he feels that it is imperative for him to write. He knows he has the knowledge and authority to be the head of a movement, and to this end settles down in Paris. However, the Reformed Church of those times, like that of to-day, does nothing for her doctors and scholars! To support his home and four children, Auguste Lecerf is obliged to accept several functions, all of them badly paid, which take up the best part of his time and strength, and prevent him from devoting himself as he would like to the study and writing of his Dogmatics. Nevertheless, it is now impossible not to acknowledge his worth and learning. He is granted a modest place on the Faculty. He may teach elementary Greek, Latin, and English. He is not even an officially appointed lecturer. While studying these subjects, he naturally expounds Calvinistic thought to the students. He is authorized to give lectures on dogmatics, which are optional for the students and not included in the examination syllabus. In 1929, when I enter the university, there are not more than ten of us to listen to him. Several are wondering what he can well have to say! Others are listening troubled and scandalized: he is disrupting the peace of liberalism! For two years I am the only orthodox Reformed person among the hundred students in the Faculty. Officially Lecerf is taken to be a prehistoric phenomenon! The Church authorities look upon him somewhat condescendingly, often with amusement, but they dread his authority and respect his knowledge. In the eyes of many, he is the last and incomprehensible specimen of an out-of-date theology.

The Turning of the Tide

None-the-less the liberal leaders are worried. They realize that they are incapable of answering the questions of the young intellectuals, who more and more are seeking refuge in Catholicism. They are not even able to hold the Protestants to their beliefs! Perceiving the mysterious power of Lecerf’s orthodoxy, several of them send to him, who is already a leader, those young people, adults and proselytes who prove too exacting over questions of faith and who are dissatisfied with liberal and symbolo-fideist theses. In 1930, one of them said to a person who is anxious about his salvation: “Go and see Mr. Lecerf. He is a unique personality! He is the last of the Calvinists. If he should die, there would be none left!”

However, it was now no longer possible to deny his degrees in theology to this remarkable man. He passes his Licence and is officially appointed senior lecturer. In 1938 he obtains his doctorate. Shortly afterwards he is appointed Professor of dogmatics, but by then he is nearly seventy years old. His thesis consists of An Introduction to Reformed Dogmatics. Both volumes have just been translated and edited in English. I shall give an account of them to the readers of The Calvin Forum at a later date.

Professor Lecerf’s ministry at the Faculty was blessed. As early as 1938 his extra-curricular course was attended by about fifty students. You have to listen to him and take into account what he says. He compels your attention. He revives amongst the students the authority of the Holy Scriptures, the reality of salvation, the meaning of a pastor’s vocation, the cure of souls. He has a following. Of the younger generation, many pastors owe him, besides their faith, the seriousness of their ministry. Through their biblical teaching, it is beyond doubt that thousands of souls in France owe their salvation to Professor Lecerf.

Professor Lecerf was well known in Calvinist circles abroad. As a reporter he was often noticed. He was president of the Calvinist Congress of Geneva. He was asked to lecture in Sweden, Scotland and Switzerland; doctor honoris causa of St. Andrew’s University, the war prevented him from receiving the doctorate of the University of Debrecen in Hungary.

Not the Last but the First

Dr. Schlemmer, one of the vice-presidents of the French Calvinist Society, has recently collected and published a selection of Lecerf’s lectures and articles under the title Calvinistic Studies. For those who have known him it is as if he were still speaking. We see again his tall figure, his finely-chiselled features, his thin, pale lips; we hear his voice; ever speaking to the glory of God, for the salvation and peace of the soul, adoring the mysteries of the God of his salvation, attacking his adversary without ceasing to be kind, but branding unacceptable interpretations of biblical texts, tracking down the internal contradictions of modern thought, now gently ironic, now with the shrewdest humor, sometimes in anger and indignation, with the aim of transmitting to others that which he had received from his Lord.

He was carried off by an illness on the 1st of September, 1948, at the age of 71, his soul serene, certain as he was of being chosen. The difficult circumstances of life which he had to bear, the solitude imposed upon him by the more than thirty years’ intolerance of the liberals, prevented him from finishing his work by the publication of the sequel of his Dogmatics and for the Reformed Protestant Church that is an irreparable loss. Still he has handed on the apostolic torch to a few disciples, who have set to work with the help of the Holy Spirit with the purpose of continuing the task of reviving Calvinistic thought in France.

The “last of the Calvinists” will be the first of a new posterity.

Pierre Ch. Marcel
Vice-President of the Calvinistic Society of France

A LETTER FROM HOLLAND

Groningen, Netherlands
November 24, 1949

Dear Forum Friends:

IT IS high time for me to write. Perhaps you will excuse my rather lengthy silence when I remind you of the six-week stay of your editor in our country. What news would I be able to tell? He had seen conditions here firsthand and with his own eyes. It was my privilege to entertain him at my home, even though that was for only a very short time. I said to myself: Now it will not be necessary to write any letters

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from the Netherlands for a year or so. But, unexpectedly there is a real occasion right now to do so.

From an Irish reader of our monthly I received a request whether I would comment in The Calvin Forum on the relations between Calvinism and Communism in the Netherlands. This he requested not only for his own benefit but for that of all readers.

Calvinism—thank God!—is not dead. In fact it is very much alive. It has many adherents, both among the educated groups and the others. In the days of the German occupation (1940-45)—which you in Ireland escaped—Calvinism was the backbone of the spiritual resistance movement. At that time very many sacrificed their life in the underground struggle against totalitarianism. The Dutch people were again inclined to listen to the forceful and radical message of Calvinism: No compromise! Is Jehovah God, or is it Baal? Will it be the god of the divine Scriptural revelation, or the god of the race instinct?

It was expected—and justifiably so—by many that after the war this virile Calvinistic group of the nation would be accorded an influential place in the reconstruction and recovery program, but—sad to say—this expectation was not realized. The Roman Catholics and the Socialists went off with the spoils. Might have aroused the bone of the spiritual resistance movement. At that time very many sacrificed their life in the underground struggle against totalitarianism. The Dutch people were again inclined to listen to the forceful and radical message of Calvinism: No compromise! Is Jehovah God, or is it Baal? Will it be the god of the divine Scriptural revelation, or the god of the race instinct?

This he requested not only for his own benefit but for that of all readers.

The theme of the conference was Knowledge is Power. Each day was given a sub-theme dealing with a particular phase of the over-all theme. Tuesday was devoted to the Bible Schools, and the theme To Know and To Believe—This is Salvation, was presented by Dr. Howard Ferrin and Dr. William Culbertson. The secondary schools were featured on Wednesday, and the subject was To Know and To Live—This is Character, presented by Mr. Mark Fakkema and Dr. Frank E. Gaebelein. Thursday emphasized conferences and summer camps with the topic, To Know and To Make Him Known—This is the Supreme Objective, with Mr. Jack Wytzen and Dr. Clarence Roddy. To Know and To Achieve—This is Power was the theme considered on Friday by Dr. Clarence Bouma and Dr. Charles J. Woodbridge, in regard to Christian Colleges. On Sunday, the general theme, Knowledge is Power was presented in several phases by Dr. Harold John Ockenga, thus bringing together the entire week.

The procedure of the conference was as follows: The noon session was held from 12:10 to 1:00 P. M.; the panel discussion at 3:30 to 4:45; and the evening session from 7:45 to 9:15. The exhibit room containing booths representing over thirty institutions, was open between the hours of 2:00 and 3:30; 4:45 to 5:30; and 9:15 to 10:00 P. M.

Throughout the conference, there was maintained a balance of intellectual and spiritual warmth. Dr. Ferrin, president of Providence Bible Institute, opened the conference by insisting that, while intellectual knowledge is necessary as a presupposition of regeneration, it is also necessary to have a volitional commitment and a heart trust.

In the evening, Dr. Culbertson, president of Moody Bible Institute, stressed the importance of thoroughlygoing knowledge of the Scripture; but knowledge is not sufficient. Christianity is content only with knowledge that works. Dr. Culbertson laid down a four-fold outline for the activity of the Bible school: 1. To teach the English Bible; 2. To stress practical Christian work; 3. To stress Gospel music; and 4. To promote missionary activity.

**Christian Schools**

Mr. Fakkema, educational director of the National Association of Christian Schools, continued the emphasis on practical matters by speaking on the topic, Knowledge, Faith, and Character. He insisted that the three are organically related—"faith is the root, the tree with its various branches is knowledge with its various branches, and character is the fruit." Mr. Fakkema urged upon the conference the necessity of a strong Christian secondary school program. It is vital to educate from the Christian viewpoint particularly during these formative years.

Dr. Gaebelein, headmaster of the Stony Brook School for Boys, Long Island, New York, carried forward the idea of the importance of Christian high school education. In order to clarify the position he spoke of the experience of Germany and

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**THE CALVIN FORUM** * * * JANUARY, 1950

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This is my brief reply to our Irish friend. I shall be glad to receive other questions about the Netherlands from our readers. To all friends in every land we send our sincere greetings. And for 1950 we wish you God's choicest blessing.

Wholly yours,

PIETER PRINS,
H. W. Mesdagplein 2,
Groningen, Netherlands.
Japan where education was extensive, but was a tool for evil. "Despite the dramatic lessons to be found in these two countries, America is fast going the way of complete secularism in education. The Supreme Court protected the rights of an atheist mother in the famous Champaign case, but what of the rights of multitudes of God-fearing parents? Is it not an invasion of the rights of these believing parents to subject their children to a naturalistic education?"

Dr. Woodbridge, pastor of the Independent Presbyterian Church of Savannah, Georgia, made this problem of secularism vivid in presenting the story of a typical American boy. After high school and college training that is devoid of religious content, he becomes the end product of secularism. "New versed in the 'wisdom of the world,' he views with disdain the 'wisdom of God'. His total achievement in life will be circumscribed and limited to the visible, sensible, and tangible. From God's standpoint, he is a failure."

Christian education seeks to inculcate in students the Christian epistemology which asserts that God is the source of all truth and the practical application that "man's chief end is to glorify God". These facts make Christian education necessary if our young people are to find the pathway of true achievement.

God-Centered College Education

Dr. Bouma, professor of Ethics and Apologetics at Calvin Seminary, stated that there are only three great philosophies—
that any philosophy must be centered in nature, in man, or in God. Education was once God-centered, but today it has become basically secular by finding its basic significance in man or in nature. He insisted that the aim in education is not to acquire a certain technique in some field or skill merely, but it is to develop the complete man. "True college education does not serve, first of all, to teach how to make a living, but to how to live a life. Modern education is sick unto death because it has pushed God out of the picture of education, and truth, goodness, and power are only had when we truly know God as God in our life, for God is the keystone in the arch of truth. The only true college education is God-centered education. This means that the great Christian verities must permeate the entire intellectual and spiritual structure, and not simply be used as an emotional frosting."

He stressed the absolute imperative of producing the quiet and careful scholar who bows the knee to Jesus Christ, as well as the evangelist, pastor, and missionary, for there is a desperate need in every field for research and the writing of textbooks that are completely scholarly and as spiritual and life-giving. He expressed his appreciation of the work of World of Life Hour, New York, emphasized the opportunities of the summer camp program. His presentation of the entire camp situation was graphic, as he described hour by hour the program of his Schroon Lake Conference. The opportunities inherent in an intensive program of Christian education which are found in the summer camp often exceed in potential teaching value the more formal educational situations.

The necessity to think and to teach how to think was a keynote of the message of Dr. Roddy, professor of English Bible and Hermeneutics, Philadelphia, Pennsylvania. He said that, while content is important in Christian education, for we must know the facts, it is of even more importance to train to think in order that the facts might be integrated in terms of life situations. He urged upon the conference the challenge and opportunity presented in Christian education, and the great need for financial and prayer support. In speaking of the summer camps and conferences, he pointed out that there are three kinds of education—God-centered, man-centered, and nature-centered. Christian education is God-centered. Man who was created in the image of God, is capable of thinking God's thoughts after him, and to think these thoughts is the heart of Christian education.

After the collapse of the Roman Empire, and with the development of Western culture, the emphasis was placed upon God as the center of all things. There were many limitations in that culture, but God was at the center. The Reformation continued this theistic emphasis, but then came the intellectual revolution, which took its source in pagan culture from Aristotle. The ancient dictum that "man is the measure of all things" became a source and basis of our modern naturalism. For the last one hundred years, American education has become increasingly naturalistic.

"As a result of this naturalism and its application to the realm of final things such as the true and the good, man has lost his independence and has become simply a part of the stream. He can no longer determine the good and the true. Unless Christianity is put in our education and in our homes, in all that we do, we work for the destruction of our civilization, society, and personal life."

The messages of Dr. Ockenga provided a stirring climax to the meetings of the week, for in them were combined the fervency of spirit and soundness of intellect that marked the entire conference.

Estimate and Forecast

The panel discussions, which were led by Dr. Ferrin, Mr. Fakkema, Mr. Wyrtzen, Mr. V. Raymond Edman (president of Wheaton College, Wheaton, Illinois), and Dean Burton L. Goddard (of Gordon College, Boston, Massachusetts), provided an opportunity for all of these interested in education to discuss the vital questions and problems facing Christian education today. Among those topics discussed were the following: whether or not the trend among Bible schools toward a more academic approach is warranted; why more Christian textbooks have not been written and what can be done to stimulate activity in this area; and how Christian colleges can safeguard themselves against becoming secularistic in their approach.

The spiritual warmth of the conference was demonstrated when a young engineer testified that through the meetings he had received Christ as his Savior. His training had been in secular schools and in his mind the intellectual and the spiritual were incompatible. As he listened to the messages, he became convinced that only in a union of these two areas does one find the truth, and so he gave his heart to Christ. Another young man who had attended a church college that had become secularized, and had left the school because of its coldness, enthusiastically declared that this is what he had been searching for!

It was the universal conviction of the various representatives that the conference made a significant contribution, not only to Christian education, but to the total Christian testimony. The institutions represented were the following:

Wheaton College, Mr. Robert Harrah, and Dr. V. Raymond Edman; Houghton College, Mr. Robert Hausser; Gordon College, Prof. Donald S. Ewing; Eastern Nazarene College, Mr. Phillips and Dr. Mann; King's College, Mr. William Jelley; Taylor University, Mr. Clyde Meredith and Dr. D. F. Imler; Sterling College, Miss Lila Steenson; North Park Junior College, Rev. Palmquist; Bob Jones University, Miss Betty Hudson; StonyBrook School for Boys, Mr. James Hill; Boston Christian High School, Mr. Burton Goddard; Wheaton Academy, Mr. Robert Harrah; Hamden DuBose Academy, Dr. P. W. DuBose; Montrose School for Girls, Mr. Walter Haggstrom; Ben Lippen School for Boys, Mr. John Blanchard; Providence Bible Institute, Mr. Arthur Reed; Columbia Bible College, Mr. John Blanchard; Moody Bible Institute, Mr. John H. Raymond; The

The Sunday Sermons

On Sunday, in his messages, Knowledge As a Power for Evil and Knowledge As a Power for Good, Dr. Ockenga drew together the various strands of thought that had been expressed during the week. Emphasizing the need for an adequate philosophy of Christian education, he pointed out that there are three kinds of education—God-centered, man-centered, and nature-centered. Christian education is God-centered. Man who was created in the image of God, is capable of thinking God's thoughts after him, and to think these thoughts is the heart of Christian education.
Missionary Training Institute, Dr. Thomas Mosely; Rumney Conference, Mr. George McNeill, Mr. Hubert Swetnam; Word of Life Camps, Pinebrook Conference, Mr. William Jelley; Deer Wander Conference, Mrs. Burton Goddard; Winona Lake School of Theology, Rev. John Huffman; Pinneridge Camp for Boys, Mr. Hubert Swetnam; Cathedral Pines Camp for Girls, Mr. Hubert Swetnam; and Brookwoods Camp for Boys, Mr. Lincoln Foster.

Careful thought and planning was evident in the effectiveness of the exhibits. A large amount of literature was provided in order that the visitors might become fully acquainted with the various institutions participating. The representatives of the organizations were present to answer questions. Approximately five thousand people visited the exhibition room.

The Conference was deemed so successful that plans are already underway for an enlarged conference next year that will include in addition to the features of this year's conference, various panel discussions on particular educational problems.

Boston. DONALD S. EWING.

BRITAIN AND THE U. S.

15 College Sq., East, Belfast, North Ireland.
18th Nov., 1949.

Dear Dr. Bouma:

I was greatly interested in a letter which appeared in "The Young Calvinist", November, 1949 issue, over the signature of Martin La Maire. As an inhabitant of Northern Ireland, which is constitutionally part of the United Kingdom, I would like, as your Irish correspondent, to make a few general comments on the subject raised by Mr. La Maire.

Mr. La Maire deals with America's aid to Socialist Britain, and apparently holds the view that the American Calvinist should not have to aid a Socialist regime here or anywhere else. He puts forth the thesis that Socialism is weakening Britain's stand against Communism, and that America can best help Britain by working for the downfall of the Socialists. The Editor of "The Young Calvinist" admits in a footnote that America is helping Britain not for any love of the British people or their Socialism, but in order to keep Great Britain on her side in the struggle with Russia. I agree and disagree with both men.

Disagrees and Agrees

I agree with Mr. La Maire when he states that the Socialist regime is a morally corrupt institution, and that it "is definitely not another form of government founded upon Christian principles." But as a British Calvinist I cannot hold the view that American Calvinists should let Britain go to pieces in order to destroy Socialism. And I feel our friends who share Mr. La Maire's view should realize that if the present Socialist government over here goes down, and that may happen any time, the whole country goes down with it. And, what is more important, if that should happen, it does not necessarily follow that a better government will arise. A better government might arise, but there is no guarantee, and it is just possible that Britain might swing further left! We conservatives are waiting patiently for a reaction to Socialism which will show itself in a swing right—towards conservatism, but our hopes may be dashed. Will America suffer if Britain sinks still lower? I believe she will. Therefore I hold the view that at present the American government has chosen the lesser of two evils. Once again allow me to stress that I do not believe that America can weaken socialism over here by withholding the helping hand.

But, in entire agreement with Mr. La Maire, I hold that your government is extremely foolish in supporting our government without attaching conditions to the money lent; any conditions which may exist are far too general. What is to hinder America saying to England, our money must only be used for this, and for that. Surely America could see to it that her money was not used for the establishment of Socialism, and for the furtherance of fantastic schemes of nationalization! Frequently I have to laugh at the way the Socialists over here are carrying on with Capitalist money. They are continually denouncing Capitalism in every shape and form, despising "free enterprise" as Conservatives know it, yet they have no objections to handling good Capitalist money! It seems laughable that the American tax-payer is paying for the spectacles and false teeth of Britshers. Many of us feel that if America refused to lend Britain money to spend on socialist experiments she would really be helping us in a better way.

Is it true that the only reason which put the Marshall plan into action was the fear of Russian Communism? Suppose for a moment that Russian Communism did not exist, and that Britain was in the same desperate plight, would America stand back and watch us sinking? I hardly think so. True, her help would not be for any love of the British people, a selfish motive would be evident, nevertheless America would hardly wish to look on Europe with England in a state of collapse. Would she?

The Menace of Romanism

There is one point which must occur to a Protestant Irishman in looking at this problem, and indeed any problem of international politics, and that is the power and interference of Vaticanism. To me the great weakness of American Calvinism today is an apparent blindness to the machinations of the Papacy in world politics. The Papacy is a politique-religious system. Both the British and the American governments have their representatives at the Vatican. And we all know that the Papacy is trying desperately to save herself from her unwanted child, for is it not a fact that Communism is flourishing only in Romanist lands? In non-Romanist countries Communism is not making the same headway. In America your one cry seems to be Communism! Communism! But writing in Belfast, in a land which has first-hand evidence of the practical workings of Romanism, I know that many Calvinists here are opposed equally to Communism and Romanism, as both systems are totalitarian, anti-social, immoral, and to many of us, as also the Reformers, anti-Christian. We feel, therefore, that American Calvinists need to wake up on this score. There is a great need for balance in our attitude to the enemies of Calvinism.

I cannot, therefore, regard the present world-struggle as one merely between Capitalists and Communists, or Christians and Communists. I see it as a three-cornered fight, in which the Papacy is trying to keep the Western powers and Russia engaged in a cold war at least, while she tries to destroy both of them. Romanism is as much the enemy of American democracy as she is of Russian Communism, but it seems to me that many Americans seem to have forgotten that. Far from my frankness, Dr. Bouma; free discussion of our mutual problems does good, and constructive criticism is always welcome to the keen Calvinist.

Yours in His Service,

FRED S. LEAHY.

EXPOSITION DUTCH ART AND CULTURE

SOME fifteen years ago when Dr. Henry Beets was a member of the Board of the Kent Scientific Museum, he suggested that an exposition be held presenting Dutch art and culture. The exhibition was so well received that the Museum director, Mr. Frank DuMond, approached some of our citizens of Dutch descent with the request that another exposition be held in what is now called the Grand Rapids Public Museum located on Jefferson Avenue at Washington Street.

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Accordingly, an exhibition of Dutch art and culture was presented from October 13 through November 20. His Excellency, the Ambassador of the Netherlands to the United States, Dr. Eelco Van Kleffens, opened the exhibition the evening of October 13 with a public address on foreign affairs in the main auditorium of the Fountain Street Baptist Church.

The purpose of the exhibition was to present to our fellow-Americans a picture of the arts and crafts and a bit of the history and culture of the people of the Lowlands. To do so more effectively, a series of lectures, held in the main auditorium of the Museum, supplemented the display of articles which had been attractively arranged in showcases.

Professor Henry J. Van Andel, of Calvin College, presented the high points of the history of the People of the Netherlands under the title "Our Dutch Heritage"; Professor Clarence DeGraaf, Hope College, spoke on education in the Netherlands; Judge Cornelius Vander Meulen, City Magistrate of the City of Holland, spoke on "Erasmus, the Great Humanist"; Professor Henry Zylstra, of Calvin College, gave a fine lecture on the place of the Dutch in literature; Mr. Reynold Weldenaaar, one of America's foremost etchers, presented "Rembrandt, the World's Greatest Etcher," emphasizing the outstanding contribution which the Dutch have made in the field of art. Professor Henry Stob presented an almost panoramic view of the Dutch in philosophy and religion pointing out the great personalities which dominated the scenes in the various centuries from the dawn of history in the Netherlands to the present time. The influence of Calvinism in the lives of the Dutch people received a very prominent place in this lecture. Mr. Willard Wickers, of Holland, Director of the Midwest office of the Netherlands Information Bureau, presented the question of the Netherlands in Indonesia arguing for the necessity of maintaining ties between Indonesia and the Netherlands.

Under the leadership of Dr. Henry A. Bruinsma, Director of Music at Calvin College, a very fine musical background was provided by organ recitals at the Museum, the presentation of a lecture-recital by Dr. Louis Cuyler with instrumentalists from the Collegium Musicum of the University of Michigan and the Calvin College Mixed Quartet, and the including of compositions by the Dutch masters in the programs of the Knickerbocker Band, Calvin College Music Department, as well as the organ recital by Fernando Germani, organist of the Vatican.

Entering the Museum one would find the art gallery composed of outstanding paintings by well known Dutch artists, which was set up by the director of the Grand Rapids Art Gallery, Mr. Richard Yonkers, assisted by Mr. Reynold Weldenaaar.

Another wing was set aside for the presentation of Frisian culture composed of attractively arranged showcases portraying Frisian furniture, beautiful Makkum earthenware, as well as articles of brass and silver, Frisian paintings, ships, beautiful vases, etc. In the background a very attractive Frisian room gave the whole wing a pleasant atmosphere.

The character of the Dutch as depicted in their battle with the sea was presented in a special display set up by the Netherlands Information Bureau, showing in graphic detail how Holland has reclaimed and does reclaim and protect its soil from the sea. Eighteen miles of dikes protect forty-five hundred square miles of land. While before 1848 the land was drained by windmills, only 583 of which are in use today, the draining now is mostly done by steam and diesel power driven pumping stations, of which the Wouda, built in 1920, is Europe's largest.

The main lobby presented a series of very attractively arranged showcases, each with a picture in the background, wherein on different types of tablecloths a variety of articles was displayed and so arranged as to provide striking color combinations. These articles included beautiful silverware, fine blue delftware plates, silver tea sets, as well as some antique articles like "dooppoten" bed warmers, pipes, cigar boxes, etc. Special show cases were set up for the presentation of musical scores, such as the Dutch Psalms from 1540 to 1949.

An especially attractive showcase was set up in the center of the lobby with articles loaned by Mr. Albert Doezema. His collection at the Museum included "the Book of Hours" dated 1450, beautiful polychrome plates of delft, an elaborately carved knife and its sheath dated 1781, beautiful glass milkstein representing the seasons, as well as many other articles of unusual workmanship.

A Dutch room presented an idea of the "Home We Left Behind" and pictured a bed in the wall, the old fashioned fireplace, cradle and spinning wheel with attractive dishes in the cupboard and pictures on the wall giving a nice idea of the old-country home.

While of necessity the exhibition could only present on a very small scale the arts and crafts of our Dutch people, supplemented by the lectures and movies, it did present and give an idea of some of our Dutch art and culture.

Over thirty thousand people visited the exhibition which was marked by a wonderful spirit of cooperation on the part of all of those who generously donated articles and gave of their time and talent to make it a success.

Grand Rapids

Cornelius Van Malsen.
THE HUMBLE PROFESSION


The Commonwealth of Kentucky can be proud of Jesse Stuart; for though it did not literally make him, it did provide conditions, through family and neighbors and commonly accepted standards, that made possible his achievements. Most of us may know of him as a humorist; to Kentuckians his humor sometimes carries a sting. To some he is left the profession because he held that to improve the lot of its teachers, especially the rural teachers.

All of us, I think, could evoke a vague picture of schools and teaching in eastern Kentucky. To give the picture sharp detail, however, and to see it take on life and motion, we could not do better than to read The Thread That Runs So True. Mr. Stuart began teaching when he completed his third year in high school, taking the Lonesome Valley school. Within a week he had to whip a nineteen-year-old first grade pupil in order to keep his school; this bully had driven his sister away by giving her a thorough beating. Many of his pupils had no textbooks; he had to invent special means to keep the children awake. After painting the school property he found it necessary to detect and whip a strange young man from Upper Lonesome who secretly kept drawing obscene pictures in the privy, and to cure a young woman (a trustee's daughter) of defacing the schoolhouse walls with tobacco spittle. When winter came Stuart sometimes saw traces of blood on the snow from the unshod feet of his children. From his monthly pay of $68 he could spare little to alleviate physical need; but he did buy shoes for a boy and girl whose mother struggled to keep the home together while the father was in the penitentiary for making and selling moonshine whiskey. Some years later Stuart left a well paying job in a steel mill to return to teaching; he became the faculty of Winston High School, fourteen pupils in an isolated valley. To keep his small group of unusually eager pupils busy, Stuart often walked to his parents' home, seventeen miles away, to bring them books of his own. Once he set out on a wintry afternoon, lost his way in a blizzard on a ridge between two valleys, and saved himself from freezing to death by burying himself beneath eight fodder shocks.

When he was appointed Superintendent of the Greenwood County Schools he worked among his own people, many of whose children he had taught in the Landsburgh High School. Yet the city made him the object of its hatred when he sought the welfare of the county schools and teachers. He was ostracized; merchants could not with impunity advertise in the newspaper he edited in order to agitate for correction of educational abuse; he could visit his girl friend only at the peril of his life. He was so poor that he had to visit the county welfare officer for help when he decided to raise sheep and farm and write a book, but he could not say that they would succeed in other hands. He is a master story teller. His artless simplicity, which is the highest art, is a profession. (Stuart states that for many years Kentucky's most valuable export was not whiskey or coal or horses but its teachers.)

At thirty-two Jesse Stuart also gave up teaching. He had spent six years preparing for the profession under the most difficult conditions. Often he had been in debt, both while studying and while teaching. Though he had made rapid advancement in the profession he had not averaged over $1200 a year and could not support a wife. As he said to Naomi Deane Norris when asking her to marry him, he had not abandoned the profession; it had abandoned him. "Teaching is not charitable work. It is a profession. It is the greatest profession there is. I don't know of any profession that is more important to the people upon this earth. I've loved it. I still love it. But I'm leaving it because it's left me. I'm going to raise sheep and farm and write a novel!" (p. 288).

Many interesting features of his book might be mentioned. Stuart succeeded in his use of unusual teaching methods; I will not say that they would succeed in other hands. He is a master story teller. His artless simplicity, which is the highest art, can move the reader to laughter and to tears. In many of the situations there is genuine pathos. But the most striking feature is something Stuart never formulates; and in a story the formulation would be out of place. But this element is basic. It is the sound ethical note of finding happiness in doing well a task that is worth doing. Looking at his pupils and their people with fellow feeling, Stuart saw a task to do, something outside himself that was worth his efforts. Throwing himself into it with all his energy he was able to take the hardships lightly and to be happy in the work. The activity itself was his reward, though in time there was added the joy of seeing many of his pupils follow the profession. Reading this book right after Mr. Feikema's The Primitive enabled me to discover why the latter was so disappointing. It disappointed not only because its autobiographical character is so thinly veiled; nor because of Thurs' unnecessary and tasteless self-indulgence over his size (I notice that the tall athletes of today are not mistreated); the basic reason is the fact that when he dropped into Landsburgh from Ohio, he was struck twice on the head with a blackjack; the blow drove his teeth through his pipestem and filled his shoes with blood. At the ensuing trial two armed groups gathered, ready for desperate action. No elections aroused more feeling and violence than elections for school trustees; they often led to fighting with rocks and clubs, to stabblings and gunplay. (Most of Kentucky's counties have removed the trustee system.) When Stuart tells about the rural teachers in his county his simple stories have a powerful effect. Mrs. Ethel Henthorne started teaching after the fifth grade. Summer after summer she had gone to Morehead for a few college hours. When Stuart visits her she is nearly seventy and has just been granted her degree. Her school is a shack on a mountaintop. She cannot climb the grade; her pupils grasp her hands to help her up. They let her down by ropes when there is snow or ice. They cut wood to heat the building; there is no coal. "I have to teach school, Mr. Stuart," she said. 'I've taught all my life, and I've never been able to put anything away for a rainy day' (p. 179). We are not surprised when we learn her pay. Stuart tells of a man who prays every day that he may not fall ill; and if he does, that he may die quickly. He, too, has no savings. Though many young people caught from Stuart when he was their teacher a vision of the public need and of the dignity of teaching, most of them moved to better paying school systems in other states or gave up the profession for industrial jobs. (Stuart states that for many years Kentucky's most valuable export was not whiskey or coal or horses but its teachers.)

So True.
Felikem's Thrus has little sympathy for real people and cannot get outside himself to find himself. He cannot find happiness in the doing of some important activity. He is a victim of the romantic disease: activities interest him only when they advance his subjective ambition or inflate his ego. He is morally immature; he knows what virtue is but cannot find pleasure in it.

Stuart takes his title from a children's ditty: "The needle's eye that does supply, The thread that runs so true." The thread is culture, transmitted by the educational process; the teacher is the needle's eye. Since we all die, the pattern of culture cannot persist through time unless it is passed on to each new generation. If a group's culture is its highest achievement, no communal function is more important than education. A community that does not provide well for this function has abandoned its own culture and its reason for being. To do so must protect the needle's eye. Stuart is not rhetorical when he likens the teachers he knew during the depression to the sol­
diers at Valley Forge. The teachers did not endure less for a lesser end. Stuart's personal creed is stated in a motto he takes from Daniel Webster: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity."

University of Kentucky
JESSE DE BOER.

TOWARDS A DEFINITION OF DEMOCRACY


DAVID SPITZ, a newcomer among professional political scientists, has produced a unique and highly provocative study. In his first year of teaching at Ohio State University, fresh from the rigors of doctoral training at Columbia University, he has written a work of singular maturity.

As the subtitle suggests, the focus is upon the contemporary American critics of democracy, although his gamut spans the centuries from Irving to Spitz. Such a scheme executed in only 256 pages of text demands of the author quint-essential selection—a feature which has its obvious virtues as well as its faults.

The author's initial task of defining so protean a concept as democracy is indeed a difficult one. The ease with which he arrives is rather characteristic of all his later analyses and refutations. According to Spitz, democracy is not primarily a way of governing but a way of establishing who shall govern and to what ends. This distinguishes democracy from all other forms of state. In democracy the "who" must be the majority whose decisions must prevail while the minority remains free to oppose and, gaining sufficient strength, becomes in turn a majority. Democracy is, therefore, a government by a majority, constitutionally responsible to the ruled, but never a fixed minority. Those who teach that democracy is undesirable. Those who proclaim the impossibility of democracy are those who maintain that all government is oligarchic and performed by and for a ruling class whether such a ruling class be judged an organizational necessity, as taught by Burnham, or a conspiracy of power, as taught by Dennis. Spitz then classifies those who maintain democracy is undesirable into two classes: those who teach aristocratic doctrines such as the incompetence of the average man and those who proclaim authoritarian doctrines. These two groups in turn are subdivided. Advocates of the first, the aristocratic tradition, are subdivided into advocates of racial superiority (Madison Grant), of a biological aristocracy (Salt), and of a natural aristocracy (Santayana). He subdivides the authoritarian school into three categories: proponents of the right man, the class, and the right principle—represented by modern dictators, Calvin, Hegel, the Puritans, and Irving Babbitt.

Such schematic treatment has certain glaring disadvantages. Not only do the several categories overlap but also, in several cases, the complete teaching of a political theorist cannot be presented in just one of the author's artificially established categories. This necessitates much duplication of statement, a feature made more pronounced by summaries at the conclusion of each section of the author's basic outline. Moreover, such a scheme has the obvious fault of ripping a political theorist's thought out of its whole context. Spitz is concerned merely with that moiety of a theorist's teaching which fits into one of the categories and not with the theorist's whole system of thought.

Under each category Spitz sets up the anti-democratic pattern and with great dialectical skill proceeds to demolish the doctrine. Spitz makes it all so easy. With no apparent difficulty democracy alone survives as "the only form of state which provides the necessary mechanism for its own correction." His method makes one think of the old game of ten pins—the pins are set up to be bowled over with a well-placed shot. There is this difference, however; in the game the player is apt to miss—Spitz never does.

Despite these faults this is a significant book. Nowhere can there be found a greater array of valid arguments sustaining democracy as a form of government than in this book. Careful analysis rather than employment of cliche, scientific investigation rather than emotional effervescence, a scholar's approach rather than a demagogue's ranting distinguish this work. It is particularly a book for students of political science although it does not take a political theorist to sense the significance of this work.

WILLIAM SPOELHOF.

EARLY AMERICAN PRESBYTERIANISM


The Presbyterian Church in America stands forth as one of the great American churches, and, indeed, as one of the most native of American churches. To be sure, it had roots in the old world. Which church, or, for that matter, which form of culture, does not? But this church cannot be understood in terms of the old world pattern as though it were the transplantation of an old world structure to a foreign soil. Thus, the often uncritically accepted belief that American Presbyterianism is, or was, Scotch Presbyterianism removed to and reshaped by the American people is not substantiated. The myth to which the above named book takes exception,—or perhaps it is more correct to say that this historically thorough and competent study appears to automatically dissolve the old theory. It is, indeed, one of the virtues of this study that it is scientific and objective. The author, though obviously prepossessed, does not deliberately set out to prove or to disprove any thesis. Such proof or disproof may be read out of the pattern which emerges from the historical narrative. From that narrative it appears
that in the early history of Presbyterianism may be seen the
forming of an American tradition, and Scotch Presbyterianism,
modified in the process, is but one of the ingredients, even if
ultimately most determinative, that goes into the forming of
this American tradition.

This ought not to be surprising to any student of American
history. The "melting-pot" theory concerning the structure
of American culture is no doubt correct if one looks for its
source and determinative force in native, i.e., colonial, Ameri-
canism. The colonial era is characterized by measurable flux
and movement because America was being settled by diverse
peoples with diverse backgrounds and from diverse motives.
This intermingling of diversities made colonial life a boiling
or bubbling pot, but right in the midst of that instability there
was a striving after and necessary movement toward the
stability of a common and somewhat uniform pattern. That
urge was inevitable because those who peopled colonial Amer-
ica were not adventurers, but settlers looking toward the con-
struction of a permanent home, and permanent settlement in-
volves the stabilizing of a pattern. It was necessary because
the creation of a common society would have been impossible
without substantial agreement upon and cooperation in estab-
lishing its form.

The achievement of the new American form was completed
with the constitution of the American republic, which was not
old-world, no matter how much it might have borrowed, but
distinctly and natively American. The same sort of modifica-
tion took place in American ecclesiastical and religious struc-
tures. After the attainment of independence the colonial
churches were "nationalized." The most obvious feature in
this nationalization was the severing of organizational ties
with the "mother" churches of the old world; but this occurred
naturally and quite easily because these churches had already
become "Americanized", and it took little to recognize that
the old ties were unreal as well as impractical. The Presby-
terian Church had no organizational connections with the old-
world churches, though strong attachments existed by reason
of traditional ties. The Presbyterian Church had been most
completely caught up into the flux of colonial life—not so
fully sequestered as other churches by reason of either estab-
lishment or the adherence to narrowly sectarian peculiarities
—and was in consequence the most strongly American of all
emerging colonial churches. Hence, the transition to national-
ization after the achievement of Independence was easiest of
all for the Presbyterian Church.

Trinterud represents early American Presbyterianism as
arising from two main sources: English Puritanism and Scotch
Presbyterianism, each of these not in pure but modified form.
It was further conditioned by the accession of other groups—
Huguenot, Dutch, Welsh, German—as well as by the circum-
stances of life in the wilderness. There were those of strongly
Scotch and Scotch-Irish antecedents, to be sure, but their ad-
herence to the traditions of the old-world church created for
them certain difficulties which came from their living in an
"unreal" world, and caused them to be at the bottom, whether
for good or ill (for ill, Trinterud would say), of the sharp con-
licts which sorely troubled and sometimes split the Presby-
terian Church. In very brief, perhaps unsatisfactory outline,
the forming of the American Presbyterian tradition followed
this course: Original to it was English Puritanism, which on
American soil did not show the sharp division between Con-
gregationalism and Presbyterianism which later appeared in
England. The incipient Presbyterians were somewhat swal-
lowed up in the Congregational establishment of New Eng-
land, but began even in New England to produce a modification
in the Connecticut form of "Congregationalized Presbyterian-
ism or Presbyterianized Congregationalism." This Presby-
terianism did not come into its own except by resettlement
away from New England establishment to remoter places like
Long Island and New Jersey. Meanwhile, the pattern became
more definite with the arrival into the Middle Colonies of
Scotch-Irish immigrants, so that in 1706 the first presbytery
was organized in Philadelphia under the leadership of Francis
MacKenie, the "Father of American Presbyterianism." It is
only against the background of this mixture of New England
Puritanism and Scotch-Irish Presbyterianism that the sharp
conflicts over creedal subscription, clerical discipline, and or-
ganization can be understood.

The finally determinative influence came with the arrival
of the Tennents, the erection of the Log College, and the out-
break of the Great Awakening, which brought into American
Presbyterianism a third party, midway between the New Eng-
landers and the die-hard Scotch-Irish. The Log College men,
though of Scotch antecedents largely, were influenced by the
spirit and direction of the Great Awakening, which they helped
to make effective in the Middle Colonies, and gravitated to-
ward a larger measure of agreement with the New England
and its emphasis on experience while reacting against the
"dead-orthodoxy" of the Scotch-Irish. The revival issue—
if it be understood that the issue was wider than revivalism—
occaisioned the historic schism of 1741-55, after which the New
Englanders and Log College "New Side" party grew in pro-
portion to the stagnation and retrogression of the "Old Side."
Thus, the reunion of 1758 left the New Side dominant, which
dominance was the more secured by the control of Princeton
College, a New Side school founded in 1746.

The New Side dominance was threatened and modified by a
second wave of Scotch-Irish immigrants arriving since about
1760. Subsequently, the rise of Deism in America tended to-
ward a reaction toward Conservatism which brought many
New Side men to the Conservative side. This, together with
the Second Awakening and the resurgence of the Scotch-Irish,
prepared the way for the Old School Presbyterianism of the
19th Century,—in some sense following the tradition of, but
not identical with, the Old Side party of the 18th Century.
This, I suppose, Trinterud would call a reversion from native
Presbyterianism, which in his judgment is essentially a New,
more liberal, Presbyterianism created by the fusion of the
English Puritans and the younger Scotch-Irish, such as the
Tennents, who had been imbued with the piety and views of
English Puritanism. Perhaps many of us have thought of the
Old School Presbyterianism represented in the older Princeton
Seminary as the essence of American Presbyterianism.

Whether it is the better, purer kind of Presbyterianism is a
theological question, which, I believe, Trinterud would very
definitely answer in the negative. But he has gone a long way
toward answering the historical question, perhaps correctly,
by asserting that the American Presbyterian tradition is other
than Old Side or Old School. Though beyond the scope of his
treatment, the Old School Presbyterianism would probably be
characterized as the importation and imposition of a foreign
pattern, resulting from the Continental reaction against
Rationalism which was duplicated and reinforced in America
by new immigrations from the old world.

Clearly, this study calls for a sequel and continuation which
carries the history of the Presbyterian tradition through the
significant developments of the 19th and 20th centuries. It is
difficult to see who could carry on this study more competently
than the man who has laid the foundation for it in this study
and who seems to combine in himself the enviable qualities
of research genius, historical sense, and a high, living facility
in historical writing. This, I believe, Trinterud's first book,
but at the bottom of it is substantial growth toward mature
historical scholarship. One may expect that this represents
the emergence of a first-rank American ecclesiastical histori-
an, who will add significant and productive contributions to
his field in the years to come.

Calvin Seminary

THE CALVIN FORUM * * * JANUARY, 1950

GEORGE STOB.
TRANSLATION OR REVISION?


The appearance some three years ago of the widely heralded Revised Standard Version of the N. T. brought once again into sharp focus the two divergent positions with respect to the inspiration and divine authority of the Word of God. Dean Weigle, Chairman of the Committee on Translation, briefly sketches, in the above named work, the history of antecedent English translations and then seeks to vindicate the new version. He seeks to vindicate its need by affirming that twentieth century Bible readers cannot be content with seventeenth century style and diction, and he draws the conclusion that an "understandable" edition is highly imperative for private use not only, but also for public worship. He vindicates the changes in rendering from the King James and American Revised Versions on the ground of discovery of new manuscripts, notably the Washington Codex (4th to 5th century) and the Chester Beatty Papyri (early 3rd century) and asserts that the translators solemnly obligated themselves to "change only that deemed necessary in the interests of accuracy, clarity, directness and simplicity" (p. 103). Although conceding that in some sense it may be called a new translation, yet he insists, unequivocally that it is more of a revision than a new translation.

Not so Prof. Allis. He calls it a "modern speech version", more conservative to be sure than its predecessors, but sorely defective in the eyes of the historic Christian student. On the basis of well-documented evidence he levels the following charges against the translators: The taking of undue liberties with the text, the sacrifice of accuracy in the interests of novelty, arbitrariness of decisions, and the addition of new interpretation on the basis of reputed "new insights." The basic difference, as Allis puts it, is that the translators are not tied to the theory of plenary and verbal inspiration. They have a liberal view of the Scriptures and the result is a typical product of those who do not regard the Bible as ipsissima verba Dei but only a work at best that contains some of God's thoughts to man. The work, so he intimates, should fly under a different banner and not bask in the good-will that is attached to the standard versions.

Work on Paul Reissued


This book appeared first in London in 1852 in two volumes. A second edition appeared in 1856 and thereafter many more. In the interval between the first and second editions there was issued an abridged edition in 1894 and it is this abridged edition that the Wm. B. Eerdmans Publishing house has recently reprinted. It seems to the reviewer that these facts should be incorporated in this new edition so that the reader knows the date of the original edition as well as the limitations imposed on it by the reprinting of the popular edition which lacks some of the copious references which characterized the original books.

Even with these restrictions it will be readily admitted that the reprinting of the popular edition is highly worthwhile. Conybeare and Howson have done for the life and times of the Apostle Paul what Alfred Edersheim has done in his valuable Life and Times of Jesus the Messiah.

This book furnishes many an hour of delightful reading not only; it also enables the reader to reconstruct the world in which Paul was living and sheds amazing light giving a sense of reality and vividness which might otherwise be concealed from one who wants to know the real apostle Paul. It must be observed, however, that the work cannot take the place of a thorough commentary on the writings of the apostle Paul. Much less can it ever serve as a substitute for the firsthand reading of Acts and the letters of Paul.

There is danger—which can readily be obviated when one reckons with the inherent limitations of this work—of getting to know all about the apostle Paul without getting at the heart of his message, which is in effect the revelation of God to man. A case in point is the discussion of the conversion of Paul. Both the value and the limitations of the book appear from these words relative to the conversion story of Paul: "We have been tempted into some proximity in describing Damascus. But, in describing the solemn and miraculous event which took place in its neighborhood, we hesitate to enlarge upon the words of Scripture."

We get to learn much about the city of Damascus which is indeed valuable; but there is not only here but throughout the work this hesitancy to grapple with the real issues involved. The reviewer found the discussion at this point disappointing. The tremendous drama of Paul's experience at noonday with the amazing discovery that Jesus of Nazareth was to be identified with the God of Abraham, Isaac, Jacob, Samuel, David, Isaiah, Jeremiah, and Gamaliel (?) is after all the important thing that should not have been overlooked. It is this that gives point to the startled question of Paul, "Who art thou, Lord?" And when it is seen that this Lord was in the nature of the case for Paul at this juncture the Jehovah of the Old Testament and not by the widest stretch of the imagination Jesus of Nazareth, one begins to appreciate what a soul shocking and utterly devastating thing it must have been for Paul to hear the words, "I am Jesus!"

All of which goes to show that the authors have done a fine piece of work with limitations that should ever be kept in mind.

Calvin College

John H. Bratt

SOME SCIENTISTS ON EVOLUTION


D R. HOOPER is Dean of the London Bible Institute and has served over a score of years as Demonstrator in the Anatomical Department of the Medical Faculty at the University of Toronto. His professed aim in this book is to have his readers understand that there is a wide gulf between Science and Evolution. He desires to demonstrate on scientific grounds that the facts available refute the hypothesis of Evolution and compel one to accept Creationism.

After a thorough consideration of the facts presumably the author concludes that Evolution has failed to explain the origin of matter and energy because it has been unable to establish spontaneous generation. Evolution likewise fails to demonstrate the transmutation of species and the emergence of intelligence and the spiritual inclinations in man. The Bible, on the other hand, furnishes a reasonable, scientific, and revealed explanation of the facts in question.

The reviewer is in sympathy with the viewpoint of the author and is appreciative of the confirmation his booklet affords. Yet the book fails to measure up to the expectations its title awakened. This is largely due to the fact that every page of the book is loaded down to the breaking point with quotations. Remove the quotations and there would be no book to review. The conclusion to which one is driven is that there is a number of scientists whose considered judgment—if one may depend on the contextual accuracy and relevancy of the quotations—points in the direction of the untenability of the Evolutionary hypothesis.
But the question we set out with was: Does Science support Evolution? That question has not been answered even though a host of authorities jostle one another from page to page to assure us that many scientists do not accept Evolution. The bill of lading would cover the freight if the title were to read: Do all scientists support Evolution?

Calvin College

JOHN WEIDENAA.

TOWARD A ONE-CHURCH WORLD


No DOUBT it is scarcely necessary to indicate that this little volume concerns itself with the Federal Council of Churches. Moreover, most of us are quite aware of the fact that the FCC is busy with most everything except the Christian task of world evangelization. Here, however, we are given interesting specific instances of FCC defection in a well documented account of those things which take up FCC energies.

The author begins by indicting the FCC for having the face of a Janus. It can not stand firm on one position. It must change and compromise for advantage. It is all things to all men but not according to the meaning of the apostle Paul. The author follows with a review of the FCC's "Decades of Political Intermediation." For instance in 1935 its pacifism and fear of Japanese ill will led the FCC to advise the President concerning American naval policy. The first recommendation proposed "that the naval manoeuvres scheduled to be held in the Pacific should be transferred to other waters." A nice example of the kind of business organized clergy should substitute for the Great Commission.

The chapter entitled "The Multifarious Futilties of the Federal Council," and its sequel, "The Meagerness of the FCC Social Service" are even more interesting. Here we find the Episcopalian President of the FCC going to Washington to plead the passage of the Trade Agreements Act of 1947, by which tariff rates on foreign imported liquor would be cut in half. Presumably Mr. Taft, the FCC president, was speaking for the 27 million church-members of his organization. In the Senate Ways and Means Committee Hearing of April 29, 1947, Senator Reed interrogated Mr. Taft on the position of his churches. Here is the conclusion of the dialogue. Mr. Taft: "I believe their experience with Prohibition has led them to the position that the promotion of temperance must be an educational process. It cannot be done by law." Mr. Reed: "Then are you using this method of letting in more liquor to educate the people not to use it. Is that the idea?" The satire of Mr. Reed's reply would perhaps have less bite if we did not know that the Temperance Committee of the FCC has no budget and has ceased to function.

One could go on with the author and list other activities of these "heroes of the Faith." However, we will assume that evangelical Christians will want to know the stratagems of those who are parading under the banner of the cross but have not taken their march upward to Zion. Mr. Gordon gives us a curstaneous view of their passing.

Ann Arbor, Mich.

NICK R. VAN TIL.

PEACE OF SOUL


How are we to evaluate the teachings of Sigmund Freud? Evaluate him we must, for he has permeated our culture to such a degree that we inevitably come across his teachings, in education, in criminal courts, etc. Are we to accept his doctrines and act under their directions, or only accept some or even none of his teachings?

C. S. Lewis in his usual simple but cogent manner, says in Christian Behavior that "psychoanalysis apart from all the philosophical additions that Freud and others have made to it, is not in the least contradictory to Christianity." And he is right; Freud has imbedded many invaluable medical insights in his work, which it would be folly not to use. But when Freud leaves his field of medicine for that of religion and philosophy—and both he and much of psychiatry do leave the field of medicine very often—his work can only be described as trash. Sadly enough, it is this non-medical, philosophical aspect of Freud that is most popularly received and understood. Freud, as doctor, has shown that anxiety complexes very often result from the repression of guilty memories and desires, but then as incompetent philosopher, his suggested remedy is to consciously give in to the repressed guilt-causing desires—a remedy tied to and stemming from his conception of man as purely an animal. Thus, too often when once the guilty memories are brought to light, instead of leading the patient to recognize the original deeds as guilty but capable of being forgiven and overcome, psychoanalysis kills the last bit of conscience in him, and successfully (and fatally) "adjusts the mind to the mood and temper of the world."

In combatting a secular naturalistic world, we find a powerful ally in Roman Catholicism, as did Abraham Kuyper. (This,

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of course, requires no denial of the important differences between the doctrines we hold.) Thus also in our struggle against the ethical philosophical ideas of Freud, we find a powerful ally in the recent book *Peace Of Soul*, written by the outstanding Roman Catholic author, philosopher, and radio lecturer, Monsignor Fulton J. Sheen. *Peace Of Soul* requires discrimination on the part of the Protestant reader, for it contains more than a denial of Freudianism, but also presents positive Christianity; that which is universal to all orthodox Christians, plus those doctrines which are peculiar to Catholicism.

Mgr. Sheen, in his book, at once points out the basis of the anxiety which psychiatry would resolve — man is a fallen being composed of body and soul . . . living in a finite world and aspiring toward the infinite . . . this pull of the old Adam and the beautiful attraction of the new Adam . . . —all this makes man anxious about his destiny beyond the stars and fearful of his fall to the depths beneath.” Sheen’s lucid pen contrasts the Christian peace of soul with psychiatry’s peace of mind. “There is a world of difference between peace of mind and peace of soul. Peace of mind is the result of bringing some ordering principle to bear on discordant human experiences; this may be achieved by tolerance, or by a gritting of one’s teeth. . . . This kind of peace our Lord calls false. . . . It is the peace of those who have convinced themselves that they are not bound by the law. Conversion brings the soul out of either chaos or this false peace of mind to true peace of soul . . . is deepened, not disturbed by the crosses, checks, and disquietudes of the world, for they are all welcomed as coming from the hands of the Loving Father.”

More deeply sociological than a non-Christian sociology text-book, and more deeply psychological than any behavioristic psychology text-book, for it penetrates deep, to the very core and essence of behavior, *Peace Of Soul* is a book that everyone should read; everyone who is desirous of developing a better Christian psychology—and Christianity.

Calvin College.  

**JOHN VAN DYKE.**

**CHRISTIAN FICTION**


*What* is the function of dialog in a novel? Mark Twain upon one occasion used dialog for the sake of the humor it produced. Exactly what the function of Mr. Howard’s dialog is, I do not know unless it is to give the reader a more realistic insight into the character of the mountaineers whose mode of life is made known to the general public through this book. If that is the function of the dialog, then Mr. Howard has failed in his purpose because the dialog tends to become a barrier between the reader and the rather interesting plot which the author unfolds.

Perhaps the greatest weakness of this book is the addition of Hiram Jackson to the church. Jackson’s “conversion” is a work of supererogation as it has no function in the plot whatsoever as far as this reviewer has been able to determine. In fact, one may say, I believe, that this statement can be repeated with respect to most of the scenes in the plot where Christianity rubs elbows with the mountaineers as they make their way to “meetin’” from their carefully guarded stills. Author Howard’s greatest achievement is the creation of Brother Grady Rogers. For Rogers, Christianity is more than a cloak which can be taken up or laid down conveniently. Particularly effective is the scene in which Rogers is called upon to exhibit the effectiveness of the Christian message in assuaging his grief over the death of his son.

One in intrigued by the “sudden turn of events as Hiram Jackson is vindicated from the charge of murder for which he had been sentenced to life imprisonment in the state penitentiary through the introduction of very, very slim circumstantial evidence.

Now, however, one must answer one additional question; namely, is this art? Frankly speaking, why this manuscript was judged of sufficient merit to win the first prize in a $10,000.00 contest perplexes me. When Author Howard intersperses the prolific dialog with explanatory remarks or descriptive material, the manuscript loses any vitality it may possess by virtue of its provincialism.

Grand Rapids.

**RELIGIOUS COMMUNISM FICTIONALIZED**


Have you ever heard of the Hutterites? Neither did I, until I heard a lecture about them by Dr. Marcus Bach of the School of Religion of Iowa University at a Teachers’ Institute in Armour, South Dakota. There are six Hutterite colonies in South Dakota and approximately thirty in Canada. They originated from Germany and Austria as far back as the 17th century. But what are they?

The Hutterites are a group of people who have settled in organized colonies which practice a communal form of living, much like the early Christians in the days of the Apostles. The big difference, which is a real difference, is that the Hutterites practice a deliberate form of communism that is stringently regulated. Each man in the colony is a boss, such as the Cow Boss, Sheep Boss, etc. No one may own anything personally, and all modern innovations are kept out, unless economic necessity compels them to use more advanced machinery, such as threshers and combines.

Dr. Bach has written a delightful novel about these people. And wisely, to point out the weaknesses of their system of living, Dr. Bach tells the story from the viewpoint of a little Hutterite named Little Mike, who is about ten years old. The story centers around a harmonica which Little Mike had received as a gift from a former Hutterite Joshua Volkner. Little Mike knew that he wasn’t permitted to retain the harmonica, but it was the first instrumental music which he had ever heard. The music which came from the harmonica seemed so heavenly that he kept it; and, when he played it, he went to the banks of the Missouri River where no one could overhear this instrument from the Devil’s hands.

However, his secret was not long in keeping, for some of his youthful friends tried him and discovered the fact of his possession of the harmonica. When none of his friends could play the harmonica, they decided that Little Mike should be honored as the Harmonica Boss, as it must have been the will of Providence that the harmonica came into the hands of one who could play it. The secret was then extended to the group of Mike’s faithful friends.

But as the story progresses, the secret is unvelled through a series of unfortunate events which are interpreted as resulting from the unlawful personal possession of this harmonica. The story ends with Little Mike unwillingly throwing the harmonica into the Missouri River upon the command of his father.

By reading this novel, a Christian may conclude that all efforts for a form of Christian communism are unworkable and unnatural, since they do not issue freely from the normal make-up of a person. And its continued existence, like that of the political communism in Russia, depends on external measures and regulations. It is not perpetuated by a whole-hearted voluntariness of the individual which, after all, through the work of the Holy Spirit, is the source of all pure and noble ethics.

This novel is readable from the teen age to the adult age, and it gives a very objective description of a religious sect in America of whose existence most of us aren’t even aware. It is a book which can be recommended for any church library.

New Holland Christian School.  

**JOHN H. SIETSEMA.**

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