

the CALVIN ORUM

Christian Education
Need of the Hour

That Kinsey Report
Male Sex Life

Evangelism Today
Basic Principles

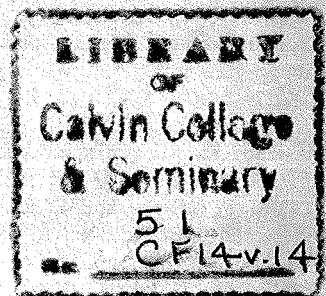
State as Educator
Significant Trends

Child Delinquency
A Reappraisal

Variant Voices

Informative Letters

Significant Books



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TWO DOLLARS
A YEAR

AUG.-SEPT., 1948

THE CALVIN FORUM

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EDITORIALS

Now is the Time!

IT IS always time to propagate the truth, but if ever there was an urgent call and a challenging opportunity to propagate the cause of Christian school education, that time is now. For many years a group of Calvinists in this country have recognized the call to organize and maintain a system of Christian grammar schools. To them it was a profound religious conviction that all training, whether in the home, the church, or the school, should be positively Christian in the biblical sense of the word. That the modern public school neither could nor would offer such a training was perfectly obvious to them. Of late this conviction has begun to grow upon many groups of Christians who do not have the same historical and cultural antecedents as did this group. Christians of various backgrounds are becoming aware of the secularizing process that has come over public school education. Even men of liberal leanings in theology are sharing this alarm. Though they may only feel the need of "religious", rather than positively Christian, education, they at least feel that need and are raising their voices in protest against the secularizing and naturalizing trend in modern education. Especially orthodox and Fundamentalist groups have become aroused. Many may still believe that they can save the situation by such makeshift arrangements as Sunday School improvement, released time, or the daily vacation bible school, yet even they are not at ease. And many others are beginning to see that the only solution is the organization of parent-sponsored day schools with Christian teachers and a Christian curriculum. The recent McCollum decision of the highest court of the land has opened the eyes of many.

Now is the time to carry forward a vigorous campaign of propaganda for the Christian day school as the only solution for serious-minded Christians of the educational problem. It is time to show our fellow citizens that, alongside of the Christian home and the Christian Church, they must become champions of the Christian day school. We need intelligent but vigorous propaganda for this urgent cause. There ought today to be a dozen capable speakers travelling up and down the land addressing groups everywhere on the Christian solution of the educational problem of our day. There are many arguments to meet, many obstacles and objections to be overcome, but the opportunity to get a hearing is greater than ever before. Both the National

Association and the National Union of Christian Schools should meet this challenge in a really large way. C. B.

The N. U. C. S. and the N. A. C. S.

THE National Union of Christian Schools and the National Association of Christian Schools have similar names. They pursue a similar aim. This may also readily become the occasion for friction and misunderstanding. Such misunderstanding has arisen of late. Those who believe in the great cause of Christian day schools and pray for its promotion are deeply concerned in the avoidance of misunderstanding and friction between these two organizations, each of which has an important task to perform. Our aim in writing this editorial is, if possible, to help remove such misunderstanding and aid in promoting a harmonious cooperation of these two valuable agencies. Perhaps our readers will be charitable enough to assume our fairness and impartiality when they are told that we enjoy a contributing membership in both of these organizations, believe in both of them, and have appeared on the speaker's platform of both.

First, a few factual matters. The National Union has been in existence for over a quarter of a century and is the representative organization of those Christian schools which have for the last fifty or sixty years been organized chiefly through the spiritual stimulus of preaching and leadership in the Christian Reformed Church. This Union has developed a central office with a promotional and an educational department and holds annual conventions to which its member schools through their boards send delegates to transact business. The National Union is not, and has never been, a church organization. It is an organization of independent, parent-controlled Christian schools. Large grammar and high schools have been built up under its sponsorship. These schools are scattered throughout the country, but are found especially in such centers as Grand Rapids, Chicago, and Paterson. The largest of them have an enrolment close to the thousand mark and many of them surpass the public school in equipment as well as efficiency.

The National Association is a very recent creation. In fact, it is still in the making. As yet it consists of little more than a Committee on Education

appointed by the Board of the National Association of Evangelicals (N.A.E.). Its proposed constitution was submitted for discussion only this past May. It is proposed to be an affiliate organization of the N.A.E., as article IV of its constitution says. It is the outcome of the growing consciousness among Fundamentalist groups of the great need for Christian day schools, such as have now for some years been in operation in communities where Christian Reformed Churches are located. Now the attitude of the National Union and of Christian Reformed leaders toward these efforts on the part of the N.A.E. has from the beginning been very warm and sympathetic. In fact, that cooperation and support have been so cordial that during the fiscal year 1947-'48 the National Union has as a gesture of goodwill paid the salary of the newly appointed secretary of the National Association, who until that time had been the general secretary of the National Union.

What threatens to chill the good relations between these two groups and may cause harm to the promotion of the cause of Christian education is the present misunderstanding and confusion about their respective objectives and sphere of operation. The fault can hardly be said to lie with the National Union, which is pursuing its course as it has done for a number of decades and is doing so with increased efficiency and effectiveness. However, reports persist that the general secretary of the National Association works in communities which obviously belong to the other organization, has invited member school societies of the Union to official meetings of the new organization, and in general seems to operate as though the constituency of the National Union is the proper object of his promotional endeavors. Leaders in the proposed National Association stress the fact that it is to be an "over all" organization, but how it can be an "over all" organization serving the National Union constituency when that National Union is much bigger than the National Association, has not become a member of the National Association, and cannot very well become such a member seeing it already pursues practically all the objectives which the "over all" organization has in mind—this is not made clear and, we fear, cannot very well be made clear. To all acquainted with the situation it is apparent that the Union has nothing to gain by joining the Association and that it will be a difficult, if not impossible, thing to show that the Association would be doing anything which the Union itself cannot and does not do more effectively.

What is the solution?

In our judgment it is very simple.

1. Let the National Association and its general secretary cease invading the territory where schools of the National Union type have been or are about to be established. The National Union has built

up and is serving schools of the Calvinistic faith. The present general secretary of the Association, who has himself for years been identified with the activities of the Union, is fully aware of the nature of its constituency and its territory. This, of course, does not apply to solicitation for financial support from such individuals as may wish to contribute to the promotion of the activities of the Association as well as the Union. The present writer is a regular contributor to both causes.

2. Let the activities of the Association be chiefly promotional. There is dire need for this activity in American Christian circles where the Christian school idea is still new. The cause of Christian day schools ought to be carried into every nook and corner of our country. This is the greatest "over all" activity in which the Association can be engaged. Since the Association has gone on record as being concerned about avoiding all overlapping, duplication, and competition, it will not be hard for the promotion men of the Union and of the Association to keep out of one another's way, and to cooperate wherever that is desirable and feasible.

3. There is one other way in which the Association, it seems to us, can labor effectively for the cause. It could specialize in promoting Christian day schools among Fundamentalists and help establish an organization for the service of such a group of Christian day schools. We might as well face the fact that though the actual and possible constituency of such an Association as the N.A.E. is that of Evangelicals (or Orthodox), these Evangelicals consist of different groups each with an identity of its own. This, we believe, will also naturally reflect itself in the Christian school movement as it gains headway among Christian people. Not that these schools will be organized on denominational lines, but it cannot be denied that there are certain differences that will make it desirable for Christian schools to be organized into such groups. Lutheran schools form such a distinct group. There are also Seventh-Day Adventist schools and Episcopal schools with an identity of their own. The Calvinist schools, those organized and served by the National Union, form a distinct group. So also there might well be built up a group of Christian day schools drawing their membership and inspiration chiefly from the Fundamentalist churches with their premillennial, dispensational emphasis. Though these Fundamentalist Christians and Calvinistic Christians are both evangelicals, and as such belong in the N.A.E., this does not mean that they might not develop a distinct group of Christian day schools, each with an organization of its own. For one thing, the Calvinist group with its firm belief in infant baptism and the covenant doctrine upon which it is based will differ in much of its motivation for Christian school nurture from those groups who, like our Baptist brethren, reject

the Reformed conception of the covenant with its corollary of infant baptism.

The National Association of Christian Schools might well be instrumental in building up an effective organization of Christian schools among such Fundamentalist Christians, whatever their denominational or undenominational affiliation might be. Then, if this should eventually lead to some joint activity voluntarily entered into by such distinct Christian day school organizations (Lutheran, Calvinist, Seventh Day Adventist, Episcopalian, Fundamentalist), that would be all to the good. But there will be enough time to talk of that when such organizations have been effected, have some place in the N.A.E., and voluntarily enter into such a joint "over all" organization.

It seems to us that if these main lines were followed by the parties concerned, there is every prospect that misunderstanding will be removed, conflicts and overlapping would be eliminated, and the cause of Christian day schools would enter upon a new era of coöperation and progress.

C. B.

Idolatry and Scientism

AN ignorant aborigine in a by-gone age of darkness and superstition, cut down a tree. From the wood of the tree he built a fire and warmed himself, and cooked his roast of flesh and said, "Aha, I am warm and filled!" and he rejoiced in the provision of a bountiful Nature. So he took the rest of the tree and carved an idol to picture the goodness inherent in the tree.

Next day he went to the sea and caught a fish and filled himself with the fish and again, to picture the goodness of the fish and his own human prowess in having caught it, he fashioned an image, half-fish, half-man.

He kept cattle and drank their milk and ate their flesh and soon he had made a small metal cow to represent the goodness inherent in the world of cattle.

Then he built a temple, as beautifully appointed as he could, and arranged his idols in the temple, and whenever he encountered a problem in life, he put on a purple priestly robe and went into the

temple and there, in the heat of his altar-fires and in the smoke of his incense he tried to learn the answer to his problems. If none of his gods seemed to be adequate to give an answer, he fashioned a new one to picture some other goodness or power in the world around him.

The aborigine knew that the idols were made of wood and metal and carved rock. He was not blind. He was simply near-sighted. He never looked beyond the mere forces in his world.

* * * * *

An educated scientist, in this modern age of universal education and understanding, studied and pondered about the regularity and consistency of the processes of Nature. He saw that regularity of the interacting forces of the natural world in the forest, in the sea, in the animal kingdom, in himself.

He formed a figure in his mind, compounded of numbers and letters and symbols and said, "Aha, I am very brilliant. I have discovered that the world operates by natural laws."

Then he built a laboratory, as completely equipped as he could make it, and there he arranged and catalogued his natural laws. There were laws of biology, of chemistry, of physics, of physiology, of psychology and many more.

Whenever he was faced with a problem which required understanding and solution, he donned his white laboratory gown and entered his laboratory and in the heat of his bunsen-burner and the incense of his test tubes, he sought his answer. If no known natural law offered him the solution, he propounded new ones and made room in his laboratory for more instruments and testing equipment. He submits with his whole heart to the calibrated accuracy of his meters and measurements.

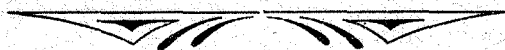
The scientist knows that he can deal only with physical, material things in his laboratory. He is not blind. When he comes out of the laboratory and states categorically that there is no God, there is only natural law without a Lawmaker, he is simply being near-sighted.

The one worships an image representing an intangible force that provides for his physical wants and we call him ignorant and superstitious.

The other serves an equation representing an intangible natural law that governs his physical universe and we call him brilliant and educated.

But what, I pray you, is the difference?

ALA BANDON



Kinsey and His Buyers

William T. Radius
Associate Editor

HANDBOOKS written for the general reader dealing frankly with the technique, as it is called, of sexual intercourse are a mark of the decadence of a civilization. That is a thesis which I would like to illustrate sometime from the erotic productions of Greece and Rome. The proposition would not be too hard to defend, though it is obvious that there is a widespread notion that "enlightenment" in sexual matters is always on the credit side of the human ledger and must necessarily enhance the sum total of human happiness. I would also add that more often than not these books perform a disservice in the very matter which they purport to aid. Generally speaking and with some qualification, this indictment will stand even for those books which aim to approach the subject from a Christian standpoint. In saying this I do not wish to be understood as opposed to all education and instruction in sexual affairs. I maintain that sex is not golf or poker and consequently the how-to-do-it books are not only worthless but are responsible for a good deal of psychical mischief. That is tarring with one brush the meticulous Van de Velde, the self-assured Marie Stopes, the omniscient Havelock Ellis, and the lyrical Margaret Sanger, and it is something less than fair. And now, having delivered myself of some large and expansive assertions, let us have a look at a current publishing oddity.

No human enterprise is subject to more unforeseen results than the book business. Among the current surprises, to publisher and author alike, is the phenomenal sale of Kinsey's *Sexual Behavior in the Human Male*, commonly known as the Kinsey Report. Written by a university professor of biology supported by a grant from a learned foundation, issued by a staid publisher of medical texts at six dollars and a half, this is hardly the formula whereby one expects to produce a best-seller. Yet that is exactly what has happened. It is the sort of thing that makes market-forecasting look silly. What is the explanation of such success? Is it to be found in the book or in the buying-public? I think that it is the latter, but let us first consider the book.

Several hundred thousand people must have been disappointed when they looked into this book. It is a morass of statistics, charts, graphs and whatever device goes to make up the scientific text of our times. All of which is about as intelligible and

interesting to the average reader as the stock quotations in the daily paper. For your money, (I didn't buy it), it's a worse bargain than the horse-races, though having confirmed Barnum's observation you are not apt to laugh at your folly.

The material of the book derives from the answers to several hundred questions concerning personal sex history directed by Kinsey and his associates to a select group. This information has been tabulated and evaluated in every conceivable statistical fashion. The end result is a book which has all the appearance of an objective scientific study, such as, for example, a text in physics reporting the results of laboratory experiment. And yet it must be self-evident that the conclusions can be no more valid than the reliability of the materials on which they rest. Kinsey himself senses this because he is at considerable pains—dozens of pages—to explain how his material was assembled. His very frankness here in describing his method, again learnedly objective in tone, favorably impresses the uncritical. His method is this. Looking the subject straight in the eye he fires his questions rapidly, recording them in a code known only to himself and a few associates. This latter precaution commendably safe-guards the reputations of those who submit to the test and is known to them in advance of their confessions. Now Dr. Kinsey may be a most unusual man to inspire confidence and to aid the recall of intimate sexual practices and experiences reaching back several decades, but the whole experience of counsellors is against the validity of the method. A Christian physician of my acquaintance speaks of the difficulty he encounters at times in securing the information which will enable him to calculate the termination of a legitimate pregnancy. Anyone who has worked in the field of personal counselling knows that the truth about intimate matters is not easily come by. Yet it is on this doubtful foundation that Kinsey builds his imposing superstructure. Our credulity is hard beset when we must believe that Kinsey and his co-workers achieve with precision and speed what other investigators,—psychiatrists, lawyers, clergymen, et al.,—secure imperfectly and only after long and painful investigation.

Of course, there are more serious objections to the Report. I have considered his method of getting the "facts" in order to raise a caution concerning the trust-worthiness of what purports to be an im-

partial scientific account. A good deal more could be said about his methodology, but more important is the problem of the legitimacy of the investigation as such. Here I can only assert without demonstrating that any study of sex in human beings as a purely biological phenomenon is always a distortion. When the biological and the moral aspects of sex are disjoined nothing but error results. It has long been a generally held assumption that for the sake of analysis the phenomena of nature can be studied separately. To carry this assumption into the realm of human nature I hold is unscientific. To say this is only to say that Kinsey and I differ widely in our view of the nature of man.

When we turn from Kinsey to his readers, or more correctly to his buyers, (for few will actually read the book), we raise an aspect of this publishing curiosity which is worth pondering carefully. I think I know what Kinsey is up to, but what is the American public looking for? In saying this I am not hinting at conscious fraud in Kinsey, Saunders the publisher, or the Rockefeller Foundation. The amazing sale of the Report has been as big a surprise, we are told, to them as to anyone else. However, I have as yet seen no satisfactory explanation of how a medical offering got into the ordinary trade channels, it would appear, right from the very day of publication. One likes to think that the principals are as innocent as they pretend. At any rate, others seeing the boom, are muscling in on it. The Report has spawned a tidy flock of books promising a readable and a reliable analysis of the *magnum opus*, thus hoping to profit from the fiercely "scientific" rectitude of Kinsey.

An interesting study which remains to be written is the relation of the many handbooks on sex which appeared during the 20's and 30's to the cultural life of the times. No doubt their appearance has connections with the newer freedom which women had won. Literature in the narrower sense of the word, that is, artistic literary writings, all the way back to Fielding, Sterne and Richardson and up to last year's *Memoirs of Hecate County* has left little to the imagination in its treatment of sexual relations. When Freud some decades back assigned a predominant role to sex in human life he was assailed on all sides. Human behavior since that time has done nothing to invalidate his analysis. What is wrong with the sex-life of Americans?

It is no secret at all what book publishers and movie-makers consider essential for the financial success of their products. Ours is a sex-soaked and at the same time a sex-starved generation. The hotter the pursuit the less the satisfaction. Sex crimes and the appalling divorce rate are merely

among the more dramatic evidences of the chaos that reigns in this department of our life. We have fooled ourselves into thinking that the situation can be met by "dragging sex out into the open", as the expression goes. But sex instruction is not to be equated with sex virtue; neither, of course, is sex ignorance. It still stands that "the truth shall make you free", but it must be the whole truth. If the young man is to cleanse his way he shall have to listen to the Word of God, the Word that says, "this is the way, walk ye in it." You get nowhere at all with sex instruction divorced from the sum total of a man's religious and moral needs. Many non-Christian students of the subject are beginning to see this very thing and no longer look to mere sex instruction as the bright hope of a lascivious world.

In conclusion, two comments on the Report itself. The complete absence of moral considerations in the study will lead many a reader to conclude that what is average for the group studied, that is to say, what is commonly found in the sex life of the people studied, is hence normal sexual behaviour. Such people will reason that what nearly everybody does cannot be as reprehensible as traditional morality has always claimed. It is the same as saying that inasmuch as sin is universal it cannot possibly be a bad thing. Everybody is doing it! Isn't this the *reductio ad absurdum* of democracy? Now the Christian Church has stood historically athwart that road of thinking. Have not we the right to expect something similar from our men of science and from our learned societies? If not, I see no hope for the continuance of such morals as we customarily have thought, and which history has repeatedly shown, are a necessary ingredient of civilized living.

My second comment is this. Allowing for a good deal of error in Kinsey's sex histories, nevertheless his conclusions seem to corroborate what many observers have long felt: we should plan in the direction of earlier marriages. This is not the place to cite the sort of facts which support this point of view, but they can be read from the Report and they are impressive. In Western civilization parents have usually taken the attitude that the only honorable thing for the newly-married is to be on their own financially. But in our times it takes a young man long to become established as a wage-earner. This is especially true in the professions. Early marriage need not be the same as hasty marriage. A man can do worse with his money, and he frequently does, than to subsidize the young couple. But, as I said, we knew this all along.

Calvinism and Evangelism Today

R. O. De Groot
Orange City, Ia.

EVANGELISM is the frontal assault of the self-propagating church upon the unbelieving world. There is nothing, however, that illustrates the cleavage within the religious life of our country as unmistakably as does evangelism. In a barrage of name-calling one faction derides "religion-on-the-bandwagon", sensationalized by those it dubs the "funnymentials". A show that "exudes sex appeal, soothing syrup, money, and noise. Short-skirted majorettes vulgarize the parade of the Lord. 'Converted' night-club crooners razzle-dazzle the credulous sheep with religious whoop-la, and gospel songs a-la-boogie-woogie. Rip-roarin orators shout their magical incantations based on theological twaddle and superstition."¹

But the "band-wagon" faction also censures religion "a-la-limousine"². This kind, according to opponents, is housed in stony magnificence. Inside it is still more frigid. Here the first outburst of any "amen-brother" would congeal under a cross freeze of cold stares. They proselyte those whose names appear in the social blue book. They course the children through the latest pagan philosophies and the facts of life exhibited in the birds and the bees. After a sabbath "quickie" in their sepulchral sanctuaries they engagingly sport the country clubs and the night clubs, syncopated with "boogie-woogie" also. The sermons would be pinkish excursions into contemporary economics or politics, spiced with slurs about "slaughter-house" theology. Occasional canvasses are conducted to tell the "right" people about "our clubby atmosphere" and the chances of meeting the "best people".

"It's a toss-up between these factions", the Calvinists in America are inclined to say, from the "vantage" of the spectators' gallery. Yet they, among all believers, stand committed more than any to implicit obedience. For Calvinists divine commands are the end of all argument, and the all-sufficient enforcement of Christian enterprises. Therefore they cannot continue the unparalleled spectacle of sidetracking the main business. Christ's "Evangelize all" is clearly before them. Yet, they do not translate the incomparable Calvinistic world and life view into all-out evangelistic action. This indolence is decidedly unbecoming to that which

Dr. C. Van Til recently described to the editors of *Life and Time* as, "Calvinism, which is simply Protestantism come to its own . . . Calvinists simply think of themselves who hold to the system of Christian Theism and do so at every point. It is not a hybrid system, part pagan, part Christian. Feeling as they do, Calvinists do not hesitate to call upon men everywhere to accept their faith, and this call finds particular urgency in what amounts to a confession of bankruptcy on the part of those who profess anything but Calvinism."³

The performance of the paramount task of evangelism is especially urgent today in the appalling spiritual need of a nation rapidly reverting to paganism. "The spirit of anti-christ is energetically drafting persons of every rank into his universal service."⁴ "Pagan San Francisco is credited with 5% Protestant church attendance. People moving west apparently say: 'Good-bye God, I'm going to California.' Everywhere, America possesses but a tenuous minority of Christian population."⁵ The situation cries for something more than the surface treatment of sensational revivalism. Whence an evangelism commensurate with it? A soundly Calvinistic evangelism is the need of the hour, but Calvinists seem to be waiting for someone to show them the way. At least a part of their trouble is that they have not applied their strenuous efforts to the task of evolving the Biblical principles necessary as directives in such an enterprise. Basking in the "results" obtained in a few skirmishes, they have not seriously tried to map the campaign of a continent. The basic principles of such a strategy are inherent in comprehensive Calvinism. Without any pretense at either completeness or finality we would like to show somewhat the workability of a uniquely Calvinistic evangelism.

A Calvinistic Evangelism is Preeminently Theistic

Calvinists refuse to ignore the fact that evangelism is primarily an activity of the great God our sovereign Lord. God is the Head Partner in this co-laboring. He has made it a sure work by the

¹) *Christian Century*, Sept. 24, 1947.

²) *United Evangelical Action*, Nov. 1947.

³) *Christian Opinion*, Vol. IV, No. 3.

⁴) *Acts of Synod Chr. Ref. Church 1947* (Home Mission Report).

⁵) *The Lutheran*, Jan. 1948.

election of the redeemed. Theistic evangelism is our everlasting encouragement: "Behold, I will make them of the Synagogue of Satan to come and worship before thee" (Rev. 3:9).

Our principle would recognize the presiding Holy Spirit. Calvinists believe an ever present, unailing, and minute direction of the Spirit in all the steps of this divine enterprise. It is "Operations Redemption" under His command. He is administrative for the age, and not merely for the simple tremendous effectiveness recorded in Acts 13. Should we perchance hear the grinding and groaning of cumbrous ecclesiastical machinery, the Calvinist insists that we must resume the primitive endowments of the church. God Himself is the great crusader and evangelist upon whom we believe we may lean wholly. "God calls, not the preacher. The Holy Spirit performs a double activity. He comes with the Word, and breaks through unbelief. Thereupon He convicts and convinces with that Word." It is marvelous to labor under the persuasions of such divine presumptions. Calvinism's particularism never means parsimony, but the great host of the saved is God-gathered. From the ocean of divine sovereignty the waves of blessed gospel invitation break on our sin-parched shores.

The evangel of absolute divine sovereignty is the pemmican of Calvinism. Precisely that, our faith offers for the solution of the problems of mankind. From the first, Calvinism not only opposed ecclesiastical corruption, but struck out against paganism, atheism, and every form of humanism opposing God. Its weapons were forged against the dangerous implications of absolute law, apart from a personal, transcendent-immanent God, as found in the physics of a Newton, Galileo, and Kepler. It scattered the fancies of pantheism. It lifted the dry-rot of antinomianism. It exposed the stench of religious self-righteousness. Of everything that seeks to rival God on His throne of sovereignty, Calvinism has ever proven the implacable foe. Unpalatable though it may be, and difficult to the human mind, the divine sovereignty concept bestrides the theological world like a colossus. The thinker who rejects it has only atheism to deal with as the alternative.

This is the evangel that offers men a complete integration. It takes man, and it makes men. Seeing life whole, it plants the individual mid-point in a circle of tremendous certainty. Other systems deal partially with life, Calvinism aims to contemplate all of existence. Nothing is left ear-marked for the devil, it is an all-or-nothing theology. Geared to divine decrees, it can face up to the difficult, and afford full enjoyment of the congenial. A magnificent evangel. Amid the bankruptcy of pseudo-tolerant, eclectic humanism; amid the confusion created by one-track evangelists, we are afforded opportunity

6) A. Kuyper, *Werk van den Heiligen Geest*, II, 192.

to proclaim Calvinism, a gospel clarified and clinched for every aspect a man faces in the welter of life. Calvinism's poor wax joyful in riches, her strong are tempered with kindness, her mighty stoop in meekness.

A Calvinistic Evangelism is a Church Task

Evangelism is the inevitable concomitant, and the inescapable counterpart of the redeemed nature and heavenly calling of the church. Evangelistic inertia refutes her very being, while accomplishment of this task reflects her own intrinsic beauty as an institution ordained of God.

While it is true that every Christian should be a missionary, and unashamed; as a believer he is prophet, priest, and king, whose "privilege of the crown" is opening of the lips in personal testimony; yet evangelism is the task of the church officially. Her elders "that teach" (preach) must do it. The church is bound to it by Christ's great commission. Her best ministerial talent is required to channel her advance. This is not a matter for governments, Christian or otherwise, nor for self-constituted missionary societies, but for the militant and crusading church. Evangelism is distinctly *her* campaign.

Calvin himself did not do so well in presenting the church with her evangelistic program. His great concepts of theology, morals, and statesmanship will pillar the Calvinistic edifice, four hundred years after. But in the field of evangelism he affords his successors very little guidance. Calvin Seminary's Professor, Dr. S. Volbeda, declares: "It is deplorable that Calvin was so lamentably unconcerned about the church's doctrine of missions . . . it is strange to say the least, that he did not recognize the church's full duty toward Christ's last will and testament, viz: that she must above all things evangelize." Calvin's failure seemed to rise from his notion that the christianizing of the world was: "God's task, and He could raise up Apostles to do it."

The Reformed Protestants in Holland predicated a more realistic view of this churchly task. The great assembly gathered at Wezel (1568) as well as many others subsequently laid this work squarely upon the leaders in each local parish. The same officials making "family visitations" were: "to exhort others with respect to the Christian religion."⁸

In the same tradition the 1888 Mission Order of the Christian Reformed Church leaves not the slightest doubt as to whose task it is to evangelize. This document is a significant statement of principles too little activated by the church which adopted it in her major assembly. It is sixty years after, and the musty archives are a poor place for thoughts that should blaze forth from the torch of our gos-

7) Lectures on the Biblical Doctrine of Missions.

8) Monsma & Van Dellen, *Church Order Commentary*, p. 107ff.

pel proclamation to our beloved land. Hear the evangelistic ring of this: "the church is first of all to announce and glorify the name of God." Even man's redemption is secondary. God is to become known to His creatures. This is basic evangelism. Hence the church's call to "proclaim the precious gospel . . . and cooperate in the gathering to the church of the Lord, lost sinners who will be saved". Such statements deserve to be dusted off and given creedal status. The Acts of the Synod of 1932 shows how a Calvinistic church charges herself with the task (Art. 25). "The rampant neopaganism of our day and land requires that everyone of our churches, whether alone or in collaboration with a neighboring church, shall enter upon evangelistic activities. If possible in addition to the regular pastor they should engage another for these labors". A Calvinistic church cannot occupy the spectator's gallery, it belongs in the arena. Its gospel is not a temporal tidbit for the social tea-table, but the superb weapon in the drama of world conflict. Our specially trained, our best-gifted men must be "in there" challenging the modern mind with the age-old Truth. And sustained by wave upon wave of evangelistic compulsion surging up from an awakened church this advance-guard will do mightily.

An Evangelism Rooted in Biblical Anthropology

Calvinistic anthropology excels in presenting the desperately sinful condition of man, that most distasteful doctrine of the century. Even now, in the bloodiest era of all time, modern man hates the truth of his stark spiritual nudity in this world-wallow. Liberals, Idealists, and Evolutionists have "conspired to make us believe in MAN."⁹ They have given us a new definition of anthropology. It is no longer the "doctrine of man" but the doctrine of "the belief in man." It is an anthropology steeped in decades of thought, the prevailing streams of which have been hopelessly humanistic. The "doctrine of God" is purely incidental to it. It hates theology, and loves religious philosophy. It wants God in man's image; God, articulate in man, or non-existent. As Emerson said of the martyred Lincoln, "the pulse of twenty millions throbbing in his heart, that pulse is God."

Any up-to-date Christian evangelism must know how profoundly this humanism crowds into the Idealism of Kant, Hegel, Niebuhr; the Personalism of Bergson, Pringle-Pattison, Brightman; and the Meliorism of Rauschenbusch and the Chicago Divinity School. All have excitedly advanced their doctrines of "spiritual man" above the Atomism of Democritus; Hume's Naturalism; Haeckel's Materialistic Monism; the Vitalism of the Haldanes; and

⁹ D. M. Lloyd Jones, *The Plight of Man and the Power of God*, p. 51.

Comte's Positivism.¹⁰ Yet the whole succession is man's view of man. That's a fatal error. Really, it ends up with the husks of superstition and fatalism even as one of their own philosophers has said: "the life of man is a long march through the night . . . tortured . . . brief, powerless; on him and all his race the slow, sure doom falls pitiless and dark." (Bertrand Russell, *Mysticism and Logic*, p. 56). Man at the "end of his tether" might learn from the apostle Paul how he got there: "as they did not like to retain God in their knowledge . . . they became vain in their imaginations, and their foolish heart was darkened." (Rom. 1:19, 21.)

From man, man has been hearing long enough what he is not. It is necessary to hear what God says man is. God is to provide the Saviour if there is one. Then it is best to accept the divine estimates as to the condition of the sinner who is to be saved. These are presented so thoroughly in the Bible-saturated, soul-stirring language of John Calvin in his Second Book of the *Institutes*: "At bottom man's lost estate is his sin." Calvin would rebuke the moderns who toss original sin lightly aside. He writes: "the transgression of our first parents was not simple apostacy, they consented to the calumnies of Satan who accused God of falsehood, envy, and malignity . . . the gate of life is closed against all who have not been regenerated . . . there is no substitution for this . . . it is the one thing earth cannot provide."¹¹ Revivalists, too, have been telling man what he is not, by vetoing the doctrine of human impotence with their "irresistable technique." The alleged advantage of Arminian evangelism really constitutes a tremendous disadvantage because it is urging the sinner to do for himself what only the Holy Spirit can enable him to do. Sensational results vanish as soon as the pressure is off. The pressure of high-powered salesmanship on the platform has baited people with the most subtle flattery that is conceivable, *viz.!* that they can do what only God can do. How can such falsehood be effective evangelism? Fundamentally all autosoterism is heathen. The heathen cultus always appeals to the will, wisdom, and power of man. Pythagorus and Pelagius were not too far apart in their beliefs as to the plenary ability of the human will. It is a most unfortunate presumption, and a fatal one, if sinners do not come to a sense of being totally lost and helpless in themselves. So lost and condemned that they had to flee to Jesus, confessing, forsaking, and renouncing their sins.

Evangelism Reflecting the Reformed Doctrine of Salvation

Our evangelism depends on our Soteriology. The Reformed faith declares salvation within the plan of a personal God saving individual persons by His

¹⁰ Cf. E. A. Burt, *Types of Religious Philosophy*.
¹¹ *Institutes* (Allen Ed.), 1928; Vol. I, p. 225.

Grace. Reformed soteriology is at the particularistic apex of all soteriological conceptions. B. B. Warfield points out that the Calvinistic idea of salvation is supernatural-theistic as opposed to all heathen and Pelagian naturalism. It is evangelical, exalting the immediate operation of divine grace through the Holy Spirit as opposed to sacerdotalism. It is purely evangelical because consistently particularistic as opposed to Arminian universalism and Lutheran sacramentarianism. God is securing the individual elect ones.¹² As J. G. Machen put it in a sermon on "Constraining Love": "Thank God, He died there on the cross for us individually. He called us when He died for us, by our names. He loved us, not as infinitesimal particles of the human race, but He loved us every one. From the cold universalism of the Arminian creed we turn ever again with new thankfulness to the warm and tender individualism of our Reformed faith. Ah, if there were only a doctrine of universal salvation instead of a doctrine of universal atonement—that would be comforting indeed, but universal atonement doctrines are gloomy indeed."

Here, too, Calvin is so concise and thorough in presenting an adequate Saviour, the Christ of the Bible. He has dealt with the sin question and its disastrous consequences. Therefore he honors the Christ cure. "God is not One to mock our impotence. He rescues the perishing. He enjoins the impossible. He gives grace to do the impossible! To will is from nature, to will good is from grace. By grace is the will repaired. Preaching of the cross is not agreeable to human reasoning, we ought nevertheless to embrace it with all humility." (Bk. II, ch. III, 6.) Again, Calvin declares, "The name Jesus is Heaven given. He saves His people, and there are no charms in any discourse where His voice is not heard. By a pure and gratuitous love towards us He is excited to receive sinners into favor . . . Yet there is an irreconcilable opposition between righteousness and iniquity therefore He abolishes all our guilt." (II, XVII, 1.) If this is not an evangelical note what is? If we would not be recreant to our heritage we must have evangelism in the foremost section of the agenda of unfinished business. The human-developmental theory of salvation has dealt evangelism a knock-out blow. Why preach a Saviour if men have no need of one actually? Calvin is saying, "You need a Saviour, There is a Saviour. You may have that Saviour." There simply is no room for making Calvinistic theology the scapegoat for failure in evangelism. On what other basis is there

¹²⁾ *The Plan of Salvation.*

any evangelism than that the sovereign God is the sole surity of salvation? The greatest Calvinistic evangelist of all time writes with a keen thrill of the love of God, significantly, in the midst of a great passage on election (Rom. 8). Paul begat Augustine, Augustine begat Calvin, Calvin begat the Reformed church. The fault lies not with our teaching, but with our failure to implement our soteriology in evangelistic action. This sort of teaching is meant for moral brawn. It is capacitated for all emergencies. When the very ground shakes under our feet Calvinism comes to the kingdom.

The saved individual is God's exhibit-A. He was a child of wrath even as the others. But the things seen, heard, tasted, those declare we. The redeemed man is an indictment of human effort, and a glorious commendation of divine grace. What is wrought in him can also take place in the others,—a divine renewal. The futility of *our* evangelistic labors appears then? On the contrary, the comparative insignificance of circumstances appears. Each class of people, each generation of unbelievers offers its own peculiar resistance to the gospel. But fundamentally all are alike. Not this or that cultus or type, but the depraved heart common to all offers the angry antagonism. Being aware of the real nature of this deadly opposition, Calvinistic evangelism may simply submit that: seventy years in idolatry or ten years looms as a titanic difference in human efforts at reclamation, but to the Holy spirit upon whom we wait that is not much difference.

* * *

Our doctrines of God, Church, Man, and Salvation are themselves imperatives to the evangelistic task. Our slowness to engage in it in all-out fashion is bad strategy. The enemy of our faith has advanced his lines to the gates, and still we fail to mobilize the tremendous internal reserves of our staunch church on the evangelistic front lines. Don't the officers know that there is war to the finish? Our indoctrinated hosts are still an army in camp. It is time to get on with the campaign. Purely defensive actions do not win wars. While we can ill afford to blink the difficulties of our inexperience, or of possible foolish spending; while we must alert ourselves to the down-stream pull of the world; while the fabulous expenditure of energy necessary may scare us; it is "criminal negligence" to disregard the "evangelize all" command and testament of our Saviour. Let us form the battle lines of an aggressive Calvinistic evangelism today. It is time to shoot not three arrows, but six.

The Report of the President's Commission

Henry Schultze

President of Calvin College

WHEN the report of the President's Commission on Higher Education was first published it was given a favorable reception. Here and there one could hear a faint voice raised in objection, but it could hardly be heard because of the shouts of approval. The educational administrators were especially enamored of it. With greedy eyes and watering mouths they anticipated the stream of gold and silver that would be channeled into their empty treasuries. They had caught the American "give-me" spirit. It is little wonder that this aspect of the report came to the front. It was its chief characteristic. It may be called the "money report". The commission recommends that the government assume an annual budget of three and one-quarter billion dollars for a desirable program of higher education by 1960, when it expects four million undergraduate college students to be in our schools.

However, when the educators recovered from the early sense of elation at the prospects of all that money, a more critical attitude developed. One American educator described the report as follows: "It is big and booming. It is confused, confusing, and contradictory. It has something for everybody. It is generous, ignoble, bold, timid, naive, and optimistic. It is filled with the spirit of universal brotherhood and the sense of American superiority. It has great faith in money. It has great faith in its courses. It is anti-humanistic and anti-intellectual. It is confident that vices can be turned into virtues by making them larger. Its heart is in the right place; its head does not work very well."¹

I propose to take a brief glance at some of its basic conceptions which are, in my estimation, erroneous but which nevertheless color the entire report.

Education the Panacea For the Nation's Ills

The President's commission assumes that there is something wrong in this country and that conditions will become increasingly worse as time goes on. That is, of course, an alarming picture. It is reported that "there were three million adult illiterates and ten million functional illiterates in our

country in 1940. When we add to these figures the other ineffectives—five million criminals and seven million mentally ill—the base of our popular government shows considerable shrinkage."² On the basis of these figures Dr. Bond, Assistant Executive Secretary of the Commission, asks the question: "May we not assume, therefore, that higher education has a well-nigh limitless task?" But if this implies that the educational institutions must also serve as reformatories and psychopathic wards, you are placing a burden upon them that they are not designed to bear, nor able to. They may be able to do much for the twelve million criminals and mentally subnormal, but that contribution is only incidental to their programs. Colleges are established to develop the normal individuals.

Then, too, it must not be assumed that the best citizens of this country are those who have had formal college training. Some of the most important men have not gone beyond the eighth grade. They have many other outstanding qualifications that more than compensate for their lack of formal training. It is simply not true that college-trained men are necessarily better and more useful citizens. Education has failed and will probably continue to fail to train men in the more basic qualities of integrity, idealism and morality. There have been men who have argued that the knowledge of the facts of sex would develop higher morals, and that knowledge of the laws of our nation would make for better citizens. Experience has taught us that sex education has enabled many to circumvent the results of immorality more effectively, and that knowledge of our laws has made it possible for men to dodge the consequences of lawlessness with greater ease. It seems to me that we must learn that education, the goddess at whose altar we kneel, cannot cure all our ills.

In the summary sentence the President's commission puts the task in the following broad outline: an education "which is not only general and liberal, not only sufficiently vocational, not only for broad competence in citizenship and in wise use of leisure, but also an integrated and meaningful combination of all these, aims at successive levels of education according to the potentialities of each."³ A

² Dr. Bond's address on "A Look to the Future", delivered at Roanoke, Va., April 30, 1948.

³ Volume II, page 6, of the Commission's Report.

¹ President R. M. Hutchins, *The Educational Record*, April 1948, page 107.

prominent university president calls this the "omnibus fallacy." Says he, in derision, "There is nothing that education cannot do; and it can do everything equally well. Education, in this view, cannot decline a task because it is not qualified to perform it; education cannot suggest that another institution or agency could perform it better."⁴

The commission made a fundamental mistake when it gave to education the function of being the savior of our country and its citizen. It failed to reckon with the basic character of men and the limitations of an educative process.

The Present American Educational Philosophy Acceptable

The President or his advisers may have been conscious of the fact that there is something basically wrong with our education as it is. At any rate, when he instructed the commission on education, he wrote: "It seems particularly important, therefore, that we should now reexamine our system of higher education in terms of its objectives, methods, and facilities."⁵ I do not know whether there was any deliberation on his part when he failed to ask for a reexamination of its philosophy also. It is generally acknowledged that there was and is something wrong somewhere. Our educational efforts have failed to produce the results expected. The "progressive" type of education, which has set the pace for our school work throughout the country, is nothing more than the prevailing philosophy of the country which was grasped and articulated by Dewey and others. It recognized no authoritative pattern of any kind. It believed in the removal of inhibitions and the permission of free play of one's natural actions and reactions. The results have been very disappointing from every point of view. A wave of protest swept over the country against this sort of thing, but it was not effective enough to bring about any radical revision of our educational philosophy. There has been some modification of the application of the progressive idea of education, but it remained fundamentally of the same color.

The commission did not see fit to enter upon this basic problem. There have been a few shifts of emphasis suggested here and there, but essentially it is the same thing. And if the commission did feel that the situation could be remedied, it would recommend that it be done in the popular way. All we need is more money and lots of it. The evils of the present situation will be remedied by enlargement. More professors, more students, more buildings, higher salaries, and more of everything. It is erroneous to believe that the American educational problem is one of quantity. America is certainly not superior to many foreign countries when it

comes to an effective educational system. Yet we have more, bigger and better buildings, more teachers and professors, more students. In fact, we have more of all the things that belong to the periphery of education, but certainly not more education. The commission erred in assuming that our educational philosophy is acceptable. It missed the most important aspect of investigation. It failed to take note of the fact that the educators really do not as yet know what to teach, how to teach, whom to teach, and why to teach. Is it not the educator's responsibility to settle some of these fundamental questions before they accept billions of dollars of the taxpayers' money?

Federal Aid for Education Advisable

I do not know whether it is inevitable, but it is certainly obvious that in the last score of years there has been a marked tendency on the part of the federal government to take over certain functions that belong to the individual or to some local groups.⁶ This tendency certainly smacks of totalitarianism. Men are regimented. This is not entirely due to the spirit of the men in authority at Washington. Even the average citizen wanted it that way. He was willing to take the chance of being regimented, if it could only make someone else buckle under for himself.

This same spirit threatens to take our entire educational program from under the wings of the local authorities and to let Uncle Sam take care of it. Hitherto education in America has been the province of the State and even, in some places, of the local community. This arrangement rested upon the sound theory that education is a person-to-person affair and can best be taken care of at home. But this policy must be set aside in the interest of a few extra dollars that might be used to help some of the localities that are not sufficiently interested to make their own sacrifices. It is a way of rewarding the ineffectiveness and lack of interest of certain states and localities at the expense of others. I am sure that the richer states will not look very kindly to a system in which the moneys are sent to other territories where it may be wasted in ineffectual education. It is a well known fact that the farther money goes away from home, the less consideration it gets. The states that need additional money for education should show their intention of doing something about their schools. But the more they do about it the less money they will get from "Santa Claus." Education is not merely a matter of dollars and cents. It involves an attitude toward educational values which can come only from the community in which the education is offered.

⁴) *The Educational Record*, April 1948, page 114.

⁵) Truman's Letter to the Commission, July, 1946.

⁶) President Groves of Centre College, Kentucky, *Association of American Colleges Bulletin*, May, 1948, pp. 296ff.

It is well to realize that when the commission's plan of federal aid to the localities (now more or less indifferent to educational ideals) for an adequate educational program is adopted, the education will shortly fall under the money givers. No one and no government will be likely to give "hand-outs" without saying something about the policies for which the money was given. And, I think, it should. The only way in which a community could avoid the government's control of its education is to refuse to lift the beggar's hand.

Educational Aid Given Indiscriminately

The commission has attempted to make its proposals as fair as possible. It is interested in equal educational opportunities for all. This is suggested by the apparently generous ideal that there will be no discriminations because of race, creed, geography, and so on. This looks fine on paper. At first glance one may be ready to pronounce an assenting "amen." But there are difficulties in applying this ideal. There is the limitation that this government aid is to be given only to publicly controlled colleges and universities. This means that such institutions will have much more money at their disposal and will be able to buy bigger and better facilities and be able to offer their education at a much lower tuition rate for the students. What a sacrifice this will demand on the part of those who believe that there is room in the educational system for privately-owned and church-owned institutions. They are certainly being discriminated against because they support at the same time the other institutions by the paying of taxes. It is hoped by some non-public school authorities that this may be remedied by some sort of an adjustment after a while. But if such an adjustment means money from the U. S. treasury, the concessions that will be required in time from such institutions will be excessive and will tend toward making them public institutions. They will be squeezed out unless the supporters of the college carry a sacrificial burden of their convictions. This entire set-up would perhaps be tolerable if only the publicly supported institutions could be neutral, but they are positively anti-Christian. To send students to such institutions by what is virtually compulsion places a tremendous strain on what we choose to call our freedom of religion.

Perhaps this situation could be remedied somewhat if the aid came directly to the students, as is

now the case in the support that the veterans receive, but that is not in the plan as proposed by the commission.

Even apart from such discrimination against private institutions and consequently against certain students who desire the kind of education not offered in public institutions, equal opportunities can come only when other conditions involved are similar. There must be, in each community, a similar appreciation of education. A black boy is tremendously handicapped if he lives in a community where the prevailing idea is that negroes should not be educated. In some rural communities the ideas may prevail that education is but a waste of time. There can be no equality of opportunity. And even when the external conditions are favorable, there is the differentiation between students who want to study and those who do not want to, between those capable of doing good work and those who are not. And the inequalities are most apparent precisely where the natural abilities vary greatly. Personal inequalities make equalities unequal. This situation obtains in every community, but will become more pronounced as the federally controlled circle widens.⁷

I am inclined to agree—though for different reasons—with President Hutchins when he wrote: "The educators of America will be entitled to the support they demand when they can show where they are going and why. The Report of the President's Commission on Higher Education suggests that the time is still far off."⁸

⁷) *School and Society*, Volume 67, No. 1748, p. 468.

⁸) *Time*, July 26, 1948, p. 58.

"We and Our Youth in the Atomic Age" of Clifford Vander Ark has aroused much comment and commendation. This Calvin Forum article has now been reprinted. It ought to receive wide distribution. In the June issue of **THE CHRISTIAN HOME AND SCHOOL** editor Van Bruggen, speaking to teachers, says: "You should read Rev. Clifford Vander Ark's stirring article 'We and Our Youth in the Atomic Age'. It will serve as a tonic and will make you want to try harder than ever to reach the hearts of the boys and girls. The article . . . is stirring and challenging. If you are not affected by it, take a spiritual inventory." This article is a chaplain's voice, deeply in earnest, coming out of a fox hole of the last war. Why not get a lot of one hundred at \$8.00 and distribute them to your friends? Single copies ten cents. Write: Clifford Vander Ark, Ocheyedan, Iowa.

Child Delinquency Reconsidered

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IN THE last twenty-four hours throughout the United States there have been 36 persons murdered, 33 persons raped, 185 others feloniously assaulted, 172 robberies, 981 burglaries, 630 auto thefts, and 2,580 miscellaneous larcenies. Not included in this total, based on the Uniform Crime Reports compiled by the Federal Bureau of Investigation, are thousands of other offenses, such as embezzlement, fraud, arson, receiving stolen goods, and the like, and further thousands of offenses which have been committed but which are not known to police departments.

Major crime in the United States reached a new high last year with a felony committed every 18 seconds, an increase of 8 per cent over the previous year. This upward trend has exploded a theory which criminologists have long held on the basis of considerable research. The theory was that crime rates tend to go down when business is booming. Today both are booming.

Some weeks ago Dr. Garret Heyns, for a number of years Director of Corrections for the State of Michigan, reported that Michigan's prison population was the highest since prohibition days. In every section of the country the story is the same: Our juvenile delinquents have graduated—they are now full-fledged criminals. Scientific research and police records have long revealed that in most cases the adult criminal offender was already on the march towards frustration and tragedy as a juvenile delinquent. It is further true that the juvenile delinquent today is in many cases the problem child of yesterday.

This natural history of a criminal career, in all of its tragedy, contains a lesson for crime prevention which too long has gone unheeded. All our advances in the fields of criminology and penology, the newer techniques in working intensively and individually with our adult offenders, have failed to halt the avalanche of adult criminality. As necessary and as laudable as these newer techniques and attitudes are, they come too late in the criminal process to have much of a preventive effect.

In all of our feverish activity on behalf of the criminal we have been much like the housewife who was so busy swatting flies in the kitchen she failed to notice the rubbish pile outside the un-screened window where they were breeding by the thousands. Any sound crime prevention program must include, among other things, an improvement

of our present methods of dealing with juvenile delinquents, both as to diagnosis and as to therapy.

When we shall have reached that stage it will also be evident that any real attack on the problem of juvenile delinquency will necessitate, among other things, an improvement in our facilities and techniques for dealing with the so-called "problem child." Several studies have clearly indicated that the ranks of our juvenile delinquents are largely recruited from those who had been labeled "Problems" in their school situations.

Juvenile delinquency, then, is not only an enormous problem in itself, but is indicative of a much more serious problem which society must face when the juveniles are no longer juveniles—when as adults they are ready for bigger and more cunning things, and are less amenable to reform measures.

It is important that attention be given to this problem of juvenile delinquency, that no stone be left unturned in the effort to shed new light on the matter. Not only is there a sad deficiency in knowledge, both as to etiology and as to remedy, but the knowledge we do have as the result of painstaking investigation and experimentation so often fails to find expression in current practice on the part of those who work with juveniles. On the whole a meager and untrained personnel has fumbled its way along with these by-products of our culture. The bright spot here and there in a progressive and alerted community only serves to reveal the Stygian blackness which prevails generally.

As is probably inevitable when there is this dearth of dependable information and when techniques in use are ineffective, many half-baked schemes have been advocated and even given trial. What is worse, many of these have been given publicity in the daily newspaper and the non-scholarly journals. Because of the problem of delinquency itself and as a result of the publicity given some of these fantastic methods of attacking the problem, much public curiosity has been aroused. Women's clubs and civic groups throughout the country clamor for a speaker on juvenile delinquency. No program for the year seems to be complete without such a speech. As a result, speakers who wear well on the platform, but who often are only superficially informed on the subject, spread misinformation—only serving to make the darkness still more black.

Because of this lack of information and the misinformation on this problem of juvenile delinquency, any new findings which appear must be given careful attention. Maud A. Merrill's *Problems of Child Delinquency** is one of the most recent additions to the literature on this subject. She is Professor of Psychology at Stanford University and in private life is Mrs. William Francis James, wife of a juvenile court judge in California. Her findings, although in the main not revolutionary, are the result of long and thorough research involving the comparative study of a group of delinquents with a similar group of non-delinquents. True, neither is her technique in using a control group a revolutionary one. Cyril Burt (*The Young Delinquent*) used it in London in 1925, as did Healy and Bronner (*New Light on Delinquency and Its Treatment*) in 1936, and Carr-Saunders, Mannheim and Rhodes (*Young Offenders*) in 1943.

Dr. Merrill's book is the result of a comprehensive study made of each child referred to the juvenile court of a rural county in California during a two-year period and includes three hundred unselected, run-of-the-mill cases. A study of this type, in order to be meaningful, must determine what there is, if anything, that is unique in the delinquent child. Accordingly a control group of non-delinquent school children from the same communities was selected for study and comparison with the delinquent group. The groups were matched in point of sex, age, and locality. The delinquent group included 242 boys and 58 girls. Similarly, the control group included 242 boys and 58 girls of the same age as those of the delinquent group, and consisted of children who lived in the same neighborhoods and attended the same schools.

The average of the group was fifteen years at the time of court appearance. The fact that there were about four times as many boys as girls does not indicate that the girls are any better behaved than the boys, according to Miss Merrill, but that boys get caught more often than girls, and that girls, even when they do get caught, are more frequently merely reported to their parents than brought into court.

The first factor investigated was the structure of the home. It was found that half of the delinquent children came from homes broken by death, divorce, separation, or desertion, whereas in the control group only about a quarter of the homes were broken. Although other investigators have found much the same thing, there has been a failure in this connection to explore the possibility that both the broken home and the delinquency may be the result of a third and probably more basic factor—selfishness, intemperance, or immorality, for example. Further, there is a lack of awareness in this

study and in others that a home in the process of breaking is often more harmful for the child than the broken home. Clearly, further research here is needed.

As to the economic status, the delinquent group also was at a disadvantage with 88 per cent of them coming from marginal or dependent families to 68 per cent of the non-delinquent group. Occupying a relatively lower social status would have this significance that there would be less to lose in the form of group acceptance by engaging in delinquent behavior. It should be remembered, however, that poverty and low social status are important only in relation to what they mean to the individual. They may mean a challenge to one individual and a frustration to the next. In fact, in Detroit in 1947, 80 per cent of 10,000 teen-age delinquents came from homes with average or above average incomes. A comparison of mobility in Miss Merrill's study showed that while half of the non-delinquents have always lived in the same place, 75 per cent of the delinquents have moved at least once from one town to another. So, besides the impermanence of relationship within the family of the delinquents, there is also an impermanence of relationship to the community—the child never becomes identified with the community, never feels any sense of belonging, of having a part in community interests and responsibilities.

In the study of leisure time activities, the most outstanding differences between the two groups was the extent to which the young delinquents lacked resources for satisfactory recreational outlets at home. However, when asked what they like best for a good time, the groups were very much alike. Incidentally, active sports topped the list; movies came in fourth, and reading was eighth in a list of twelve. Both groups attended the movies, but the delinquents were much more frequent in their attendance. Another interesting difference was that only 55 per cent of the delinquent boys had ever belonged to a church or other community club, like the Boy Scouts, while almost 80 per cent of the non-delinquents had.

* * *

Having compared the delinquent and non-delinquent groups on certain social factors, such as structure of the home, economic status, mobility, and leisure time activities, the investigator turns the spotlight on certain *personality* factors. Although the author, a psychologist, is to be commended for not committing the error some psychologists make—that of emphasizing personality factors to the exclusion of the social—still one has difficulty seeing the usefulness of the personality-societal dichotomy. It has previously been indicated that the social factors mentioned had little relevance *per se*—

* *Problems of Child Delinquency*. By Maud A. Merrill. Boston: Houghton, Mifflin Company, 1947. 403 pp.

that their impact varied with the personality involved. On the other hand, it is also true that the personality which reacts to a situation is that kind of personality largely because of its experience in previous social situations. The two are in intimate interactional relationship and any attempt to divorce them can only result in a distortion.

Foremost in these personality factors is the need to maintain self-esteem, according to the author. The satisfaction of this basic need is threatened by many situations. The crux of the matter is how the individual reacts to this frustration. The non-delinquent child maintains his self-esteem by overcoming the frustration in substitute activities which are socially approved—the delinquent child in activities which are considered anti-social.

A whole battery of psychological tests was given to the two groups to determine various personality factors—such as attitudes towards parents and siblings, aspiration level (what I hope to be), expectation level (what I expect to be), self satisfactions, readiness to assume responsibility, psychoneurotic inventory, and the like. The most important result was that little of significance was found. As Dr. Merrill concludes, "One is struck chiefly by the fact that the sum of the similarities is greater than the sum of the differences."

Just as futile was the search for significant differences between the two groups as to intelligence. Using the revised Stanford-Binet, the author found that the average IQ of the delinquents was 93, while that of 3,000 school children upon whom the Stanford-Binet was standardized was 102. Although there is a statistically significant difference here, the important thing is that the delinquent mean IQ is within the range of normal or average intelligence. Further, when one considers that the child of lower intelligence is more likely to be caught and more likely, when caught, to be brought into court, the difference loses its significance. The pertinent thing, consequently, seems to be not the highness or lowness of the IQ, but the IQ of a given person in relation to the social milieu in which he operates. High, low, or average, it may be a crucial factor in adjustment.

A comparison of the wishes of the two groups was made since one finds in children's wishes one source of expression for needs that motivate behavior. The wishes that were reported by delinquents resembled the wishes of non-delinquents in that they were oriented to certain common goals, the desire to possess things that children enjoy, the desire for such personal benefits as happiness, and the desire for the satisfactions of possessing money. Hence, the motivations for behavior were considered much the same. W. I. Thomas had previously indicated as much when he maintained that all behavior was motivated by desire for security, response, recognition, and new adventure.

What conclusions can one draw from this study? In the *first* place, one is impressed by the thoroughness of the research. No avenue of exploration was neglected. For assessing the social frame of reference there was the elaborate social case history. For getting at personality factors, there were all the old testing standbys, as well as the newer projective techniques, including the Rohrschach inkblots, the thematic apperception tests, and the play technique.

Secondly, precisely because of this thoroughness, one is all the more impressed with the absence of real differences between the delinquents and the control group of non-delinquents either as to social circumstances or as to personal factors. Who is delinquent is determined by his delinquent act, but he is not differentiated by this act from his fellow delinquent or even from his non-delinquent schoolmate.

Thirdly, it is Dr. Merrill's point of view that the behavior of delinquent children is understandable only in terms of the needs of the individual child and of his opportunities or lack of opportunities for satisfying those needs. All current clinical research which takes account of the dynamics of behavior, the forces that motivate conduct, emphasizes this purposive character of delinquent acts. Delinquent behavior is goal-directed. But, while the non-delinquent achieves his goals in socially approved ways, the delinquent, at least at times, does not.

However, after all is said and done, the basic question still remains: "Why did the delinquents choose a socially disapproved method of goal achievement?" The question remains the question which the author twice puts without an answer: "Why are not all children delinquent?" The answer has not been found in social factors nor in the personal factors. To claim that it is the result of an interactional relationship between social and personal factors is merely an attempt to explain a mystery by a greater mystery.

Finally, the mystery as to the why of delinquency is one that has also troubled others who have delved deeply into this subject. Sheldon Glueck, outstanding for his work on criminal and delinquency research, also said in 1945 that the big question for him now was not "Why do these become delinquent?" but "Why aren't we all delinquent?" It is the same question that Dr. Merrill asks. E. L. Sutherland of Indiana and Porterfield of Texas seem to have given their answers: "We are all delinquent." Sutherland, noted for his studies especially in white collar crime, said that his university students admitted an average of eight thefts. Porterfield found that the students at three colleges in northern Texas had committed the same crimes for which their contemporaries in high school had been sent to the reform school. Suther-

land tells the story of two boys interrupted in some thievery. The one had longer legs, escaped, and became a priest; the other was caught, committed, and continued in crime.

Why, then, is a given child delinquent? Present-day research simply doesn't know. One hypothesis after another, erected in the hope of explaining basically criminal or delinquent behavior, has failed to stand up under careful social research. Investigators have tried this or that single factor, both personal and social, in an attempt to establish the fundamental factor in criminality. All of these have failed, either because the factor was also found in non-criminals, or because it was not found in all criminals. Consequently, the factor could be regarded, of course, only as a contributing one, and not basic.

Refined research techniques will continue to enrich our understanding of contributing causes of criminality, but will not provide a basic frame of reference so long as there is an unwillingness to recognize the fact that there is something wrong between God and man, and that because of this there is something wrong between man and man.

Just as the tubercle bacillus is the primary cause of tuberculosis, to which all other factors, however important, are secondary, so the innate perversity of man, tempered by the restraining grace of God, is the primary cause in delinquency, to which all others are secondary. The Christian social scientist starts there. The non-Christian finds himself being driven there by default as one piece of research after another reveals the inadequacy of any other explanation.

The Voice of our Readers

RELIGION IN THE STATE UNIVERSITY

Niagara Falls, N. Y.
July 31, 1948.

Dear Dr. Bouma:

YOUR panel discussion on Religion and the State University was most stimulating. Rarely, I think, has a question of orthodox Christian thought received such comprehensive analysis in this country. I hope you will introduce equally qualified panels on other major issues.

Principally, your symposium has served to present the basic material necessary to formulate a statement of Calvinistic principle regarding religious courses in public higher education. There remains yet the dialectic correlation of these opinions which now seem divided approximately six to four in agreement with Dr. Bardolph's conclusions.

As might be expected, Dutch Calvinists have in the past faced the same issue. There is an interesting analogy between the reasoning of your symposium writers and that which led to the adoption of Article XIII in the program of the Anti-Revolutionary political party of The Netherlands. The main aspects of this analogy are somewhat as follows. (The page numbers are for reference to H. Colijn's *Toelichting op het Antirevolutionair Beginselprogramma*.)

- a) The fundamental responsibility to provide education lies with the parents—the state has the secondary *responsibility* to provide aid to the parents (financial, curricular, etc.) and has the *right* to provide public education only insofar as parental initiative is negligent.—p. 284 (Van Bruggen poses this issue.)
- b) Practically, there exists no *neutrality* on the part of the state.—pp. 286, 320 (Suggested by Van der Lugt and Flokstra.) Even in the selection of an instructor for a course in religion the state becomes vulnerable to bias.—p. 318.
- c) In the choice between an honestly impartial instruction in religion and no religious instruction at a state institution, the *former* is the lesser of two evils.—p. 332 (Jellema's choice rather than Schultze's.)
- d) The moral and religious elements as effected in education should not be divorced.—p. 287 (Discussed by Henry.)

As the Anti-Revolutionary Party saw it the most expedient solution in terms of our particular dilemma would be that the

state college make it possible for each of the religious trends to state its own case in the classrooms. Presumably this would most nearly leave the state's "neutrality" uncompromised and best guarantee orthodoxy a fair bearing.

Sincerely yours,

JOHN VAN LONKHUYZEN.

Kalamazoo 9, Mich.
July 8, 1948.

Gentlemen:

I find the June-July 1948 issue of such unusual interest that I would like six copies to distribute among several friends and acquaintances. The Symposium on "Religion in the State University" is the type of discussion we sorely need, so that the principles and issues involved may be more clearly understood by more people. I have already given my copy to an influential Kalamazoo citizen and I am convinced this thing can be of tremendous value clarifying the problem on religious teaching in the schools.

Sincerely yours,

RAY DYKEMA.

P. S. I could use 12 copies if you could spare them.

Wellsburg, Iowa
July 20, 1948.

Dear Friends:

Enclosed find a check for my subscription to your paper for next year. I liked very much the forum on Religious Education in the Public Schools as found in the last issue. May God continue to bless you in your labors in behalf of THE FORUM.

Sincerely

J. VANDE KIEFT.

1217 South 14th Street
Lafayette, Ind.

THE CALVIN FORUM,
Grand Rapids 6, Mich.

Dear Sirs:

Enclosed is a check for the renewal of my subscription to THE CALVIN FORUM. I think you are doing an excellent job with this magazine.

Sincerely yours,

W. R. GORIS.

407 South Dearborn St.
Chicago 5, Illinois
July 13, 1948.

Dr. Clarence Bouma, Editor
THE CALVIN FORUM,
1301 Franklin St., S.E.,
Grand Rapids 6, Michigan.

Dear Dr. Bouma:

I have read with considerable interest the symposium in your magazine on the question of the teaching of religion in public institutions. This deals only incidentally with the problem of the elementary school, but I think that you will be interested in an article we intend to publish, probably in September, by Canon Bernard Iddings Bell, which takes the opposite position regarding the teaching of religion in colleges and universities.

I have taken the liberty of forwarding your magazine to our former editor, Dr. Charles Clayton Morrison, who is now a contributing editor to our paper. This is a subject in which he is greatly interested and I am sure that he will read these articles with close attention.

Faithfully yours,
Editor, *The Christian Century*.
PAUL HUTCHINSON,

P. O. Box 275
Ripon, California

THE CALVIN FORUM,
Dear Brethren:

Your paper is tops. The June-July number is invaluable with its Educational Symposium. Hope there is enough interest on the part of our people to read this very essential material. Keep up the good work. Thank you so much.

Fraternally,
J. J. STEIGENGA.

Fayetteville, Arkansas
May 3, 1948

THE CALVIN FORUM,
Grand Rapids, Michigan.
Gentlemen:

I wish to thank you for giving me this opportunity to contribute to the FORUM. Allow me to observe that this latest method of soliciting material is an excellent one. I am sure that many occasional contributors, including myself, would be only too glad to write oftener, if the editors could manage to send them something specific toward which to react, just as you did in this particular case.

Cordially yours,
CECIL DE BOER.

Department of Philosophy,
University of Arkansas.

Greensboro, North Carolina
July 12, 1948.

Dear Dr. Bouma:

I am quite pleased over the way our symposium turned out, now that I have a copy of it before me. I read with particular interest the expressions of disagreement with my views, and I propose to ponder them with great care. On first reading I am once more impressed with the principle that if we were all of us more completely agreed as to the meaning of the terms we use in dispute, most controversy would vanish.

Yours,
RICHARD BARDOLPH.

The Woman's College,
The University of North Carolina.

303 Merchants National Bank Building
Cedar Rapids, Iowa
July 9, 1948.

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

Dear Dr. Bouma:

YOU are to be highly congratulated on another fine issue of THE CALVIN FORUM—the June-July issue containing “An Educational Symposium.”

It is very encouraging to find that several of the contributors to the symposium express themselves to be opposed to the idea of “neutrality”. The opposition to this false notion is best expressed by Dr. G. T. Vander Lugt, President of Central College. “There are no neutral areas”, he says, “and Dr. Bardolph, if he is a teacher, will be teaching religion whether he means to or not. This is inevitable.”

The fact that one's metaphysics or philosophy, his basic presuppositions, underlie or permeate all his teaching, is an elementary consideration of the greatest importance to educational theory.

Education, viewed from the standpoint of the teacher or the institution, is the dissemination of truth. All of us Calvinistic Christians should immediately draw the conclusion that only that education, regardless of what part of the curriculum one is thinking of—only that education which is based on sound, Calvinistic Christian principles and presuppositions is truly education, *i.e.*, is truly the dissemination of truth.

Now if there is any moral obligation clearly and unequivocally placed upon the Christian by the Scriptures it is the obligation to uphold all truth and oppose all falsehood. How can Dr. Bardolph square the following sentence in his memorandum with that moral obligation? “I assert that even were the state to undertake to promote *my* brand of religion, I should still be among the first to protest.” For it is clear that by “promote” he does not mean to “establish” his religion, but to teach it in the state-supported schools.

That is a clear case of opposition to the truth. It is so inconsistent with Dr. Bardolph's basic Christian position as expressed in his memorandum that I plead with him to abandon it forthwith.

The Christian, then, in dealing with the question of curriculum in a state-supported institution is morally bound to insist that the curriculum in every aspect, as well as in the teaching of theology, be based upon Christian presuppositions, to the exclusion of all other presuppositions.

Does this then mean that the Calvinist is working for the “establishment” of Calvinism by the state? It does not. For the Calvinist must at the same time work for the removal of the educational function from the state back to the family where it belongs according to Scriptural teaching.

But the fact is clear and certain that wherever the Christian has any responsibility for the content of the teaching in any educational institution, whether state-supported, church-supported or private, he must insist that only the truth as he sees it may be taught. Therefore Dr. Bardolph is wrong in trying to exclude religion from his curriculum. He must advocate the establishment of a Calvinistic Theological Faculty.

One further comment on the symposium. I do not intend to display any lack of true Christian humility when I boldly assert that I can offer an adequate Calvinistic solution to the “quandary” in which Professor Henry Schultze, President of Calvin College, finds himself. “Render unto Caesar the things which are Caesar's, and unto God the things that are God's.” One must pay his taxes even though he is convinced that the government is actively engaged in immoral activities just as one must continue to give to the Church even though he is convinced that it ought not to engage in the field of secular education. The remedy to the problem of state education does not lie in the direction of refusing to pay one's taxes. One may, of course, in fact I believe *must* from a Christian standpoint, work for the removal of education from the jurisdiction of the state to private hands, thus eventually effecting a reduction in taxes.

But the solution definitely does not lie in the direction suggested by Mr. Schultze of coöperation with unbelievers in the field of education. Contrary to Mr. Schultze's suggestion, the fact that I may coöperate with an unbeliever in performing the economic function of purchasing and processing soybeans does not indicate in the slightest possible way that I may also coöperate with the unbeliever in education, in the dissemination of truth. There is a completely false analogy here simply because coöperation in economic activity does not involve a joint witness to the truth whereas coöperation in the field of education does.

As Mr. Schultze himself indicates, neutrality is impossible. “One cannot touch science without coming into the sphere of religion,” he says. Certainly he would agree that the Calvinist has not a single religious idea or doctrine which he holds in common with the unbeliever. It necessarily follows that the Calvinistic scientist has not a single scientific idea or theory which he holds completely in common with the unbeliever.

Therefore the answer to Mr. Schultze's question, “Is such coöperation possible in education?” can be nothing less than an emphatic “No”.

From rather close observation, I am certain that the chief motivation of those persons who are supporting the Christian University Association of America in its effort to establish a

truly Christian University based on a sound Calvinistic philosophy has been simply—*neutrality is impossible!*

May God cause all those of us who see clearly this great Scriptural truth to work together for the manifestation of His Kingdom also in the field of education from the Kindergarten through the University!

Sincerely yours,

G. A. ANDREAS.

A REFORMED VOICE FROM JAPAN

June 14, 1948.

Dear Editor of THE CALVIN FORUM:

I always admire your courageous method of free discussion on serious questions of the Reformed Faith, and cannot but believe that the Almighty God has been protecting your courageous course. As one of the two editors of *The Reformed World* (*Kaikakuha-Sekai*), I am presenting you with a copy of its first issue as a token of our acknowledgement of the honor of THE CALVIN FORUM and of our indebtedness to it. I am of the Reformed Church in Japan that was organized in 1946. This monthly paper is not an organ of our denomination, but, of course, it is closely connected with it.

Respectfully yours,

TAKESHI MATSUO,
Kaikakuha-Sekai-sha,
650—5 chome,
Kitazawa, Setagaya-ku,
Tokyo, Japan.

THE DIALECTIC THEOLOGY

Passaic, New Jersey
July 13, 1948.

Dear Dr. Bouma:

A GAIN I was delighted with the arrival of THE FORUM. The symposium was excellent. However, because of the excellence and the length of the above, another significant contribution ought not to be overlooked. I am referring to Rev. A. C. De Jong's letter in re Dr. Daane's review of Dr. Van Til's book, *The New Modernism*.

De Jong's remarks are noteworthy and to the point. He undoubtedly has answered many questions that must have arisen in the minds of the FORUM readers upon studying Daane's review.

The review of Dr. Daane leads me to ask the self-evident question, is it not true that ideally there is but one, true epistemology for all Christian thinkers, namely, that one which accords itself with and is derived from the infallible Word of God? And if so, is it not possible that Dr. Van Til in his book, *The New Modernism*, places precisely that theory over against the dialectical theologians and as a consequence "is not more charitable"? I agree with De Jong when in this connection he asks, "But is this a matter of charity?" and concludes, "this is not a matter of charity, but a matter of Truth".

Cordially,

CLARENCE VAN ENS.

247 Lafayette Avenue,
Passaic, New Jersey.

[A reply from Dr. Daane to the letter of the Rev. Mr. De Jong came after we had gone to press and will appear in the next issue.—EDITOR.]

SECULARISM IN PALESTINE

41 East 42nd Street
July 8, 1948.

To the Editor

THE CALVIN FORUM,
Franklin St. and Benjamin Ave., S.E.,
Grand Rapids, Michigan.

Dear Sir:

I have noted your editorial, "The Enigma of Palestine", and feel that several facts should be called to your attention:

1. While you are right in pointing out that many settlements have no synagogue, it is important for us as Christians to understand why such a strong secularist movement developed in the Jewish community. It was because of religious persecution. The philosophy developed that the only way to brotherhood, understanding and justice was to get rid of decisive religion. It is to the shame of Christians that we didn't so live the doctrines of love and brotherhood that they might have seen our good works and given glory to our Father in Heaven.

2. That this secularist movement is on the wane in Palestine is also a fact. More and more settlements are lighting the Sabbath candles and celebrating the holy days. It is only a matter of time until the synagogue will take its rightful place.

3. The Declaration of Independence of the State of Israel shows clearly the devotion to high prophetic and democratic principles. Its concluding paragraph contains the phrase, "With trust in Almighty God we set our hands to this declaration . . ." This can hardly signify "Zion without God."

In order that you might be advised of our Committee's approach to the problem—which has resulted from much study and prayer—I am sending to you a packet of our literature. I am confident that you will find it provocative. We shall look forward to hearing from you.

With all good wishes, I am,

Cordially yours,

KARL BAEHR,

Executive Secretary,

American Christian Palestine Committee.

"OUR YOUTH AND THE ATOMIC AGE"

I AM very much delighted that Dr. C. Vander Ark saw his way clear to carry out the suggestion to reprint his article "We and Our Youth in the Atomic Age" in pamphlet form for general distribution.

I have heard many favorable comments about this most challenging, gripping and exceedingly timely pamphlet. Many expressed the desire that it should be given the widest possible publicity and distribution. It seems to me that we all can do something to accomplish this. We can purchase some copies ourselves and give them to our friends, and urge them to do the same thing. We can enclose a copy with our letters. Our consistories would do well to purchase a copy for at least every family of their congregations, either for resale or for free distribution.

The reading and study of this pamphlet will, it seems to me, make us realize as never before the seriousness of the times in which we are living, and how we should prepare ourselves for the things which are coming to pass. Do not fail to get a copy. (Address: Rev. Clifford Vander Ark, Ochevedan, Iowo.)

Sincerely yours,

G. B. VAN HEYNINGEN.

Tinley Park, Illinois.
R.F.D. 2, Box 533.

From Our Correspondents

NETHERLANDS LETTER

Groningen, Netherlands,
May 21, 1948.

Dear Prof. Bouma and FORUM Friends:

IT is more than time that I discharge the duty and avail myself of the pleasure of chatting with you by letter. We cannot complain that our Western Europe does not enjoy your interest and attention across the Atlantic. In fact, Stalin helps making it so. I do not mean, to be sure, that apart from Stalin you people would forget about us. This would be a very ungrateful observation on our part indeed, for even before Italy began to kick up, you in America took a live interest in us here in Holland. Many of our people have benefitted from your aid in various forms immediately after the close of the war. When at night I remove my socks (I mean my best pair on Sunday night), I at once think of one of my friends of THE CALVIN FORUM (whose name I shall not mention) who at once after the close of the war sent me a pair of silk socks which to this day I wear every Sunday—to my pleasure and to his credit! And I imagine there are many others like myself who are walking about “on an American basis”. But—no more of this.

Perhaps some of you are asking, what do Christian people in the Netherlands do against the infiltration of communism? For this purpose we have, among other things, a political party that is based upon the principles of the Word of God. As far as I know, this has not yet been achieved in America, perhaps for various reasons. We hope some day it will become a reality also in your country. Since the days of Groen van Prinsterer, and later under Kuyper and Colijn, and at present under Schouten as leader we have what is known as the Antirevolutionary Party. This organization is opposed to the principles of revolution in every form, which says: “Come, let us break their bands asunder.” In July we will have the general elections for the members of our Parlement (Second Chamber). Then also a new cabinet will be formed and the governmental policy will be determined for a period of three years. With a view to this situation also the Antirevolutionary Party comes before the public, not only with its principles but also with a platform in which a stand is taken on the issues of the day. Some other time I may speak of these principles, which from the nature of the case do not change. At present I thought of telling you about the stand which this party has taken on the great issues of government as they appear in the present situation. This current platform was formulated recently at a meeting of the party representatives at Utrecht. These meetings are known among us as “deputatenvergaderingen”. This party program with a view to the coming elections is called our “Program van Actie”.

Here are some of the main points in this platform. It proceeds from three basic principles: 1) The conviction that both Government and nation are called to live in obedience to the Word of God. 2) The belief that the only way to preserve and promote the beneficent operation of authority, freedom, and justice is found in the recognition of the divine commandments as norm for our national government. 3) The conviction that only upon this basis it is possible to offer an effective resistance to all disorder, violence, and tyranny.

The authority of the government is divinely instituted. Its objectives are: the maintenance of order, the preservation of justice, and the insistence upon the observance of the law. In

reference to the Dutch East Indies we stand for the restoration of peace and order and the security of life and property. It would promote the freedom and independence of the various groups of the population. It stands for the maintenance of justice, the freedom of religion and conscience, the freedom of missionary activity, and the protection of the rights of minority groups, both native and Dutch. All reformation of the government in the Dutch East Indies must be accomplished upon a constitutional basis. It declares itself against legislative departures from the constitution, as also against the surrender of the responsibility of the Netherlands for the welfare of the Indies. As to foreign policy the party declares itself in favor of the realization of the objectives of the United Nations Organization with certain reservations both of principle and of practice. Maintaining fully our own national independence, we declare ourselves in favor of: 1) Economic and military coöperation in Western Europe. 2) Economic and military coöperation between Western Europe and the United States. 3) The economic restoration of Germany and its integration in the Western European set-up. 4) The political restoration of Germany with certain guarantees for the preservation of peace and security.

On a number of other practical issues the party takes a stand as follows. (1) The observance and promotion of Sunday rest by legislation and governmental practice, especially in the realm of labor and industry. (2) As to radio, there is to be complete freedom of broadcasting—no nationalized radio, nor a “unified” broadcast. Coöperation between the various recognized broadcasting agencies is to be promoted both with a view to technological as well as other, more general, objectives. Churches are to be given freedom for religious broadcasts. (3) There should be constitutional freedom and financial equality for all public and non-public schools for primary instruction. This equality should be promoted wherever this has not yet been the case. The government should insist upon the maintenance of the highest standards of our day for such educational institutions. Provision should be made so that promising and gifted children of parents without means may continue to get an education. (4) The housing problem should be solved by a strong program and the needs of large families should be given special consideration. The building of temporary homes should be restricted as much as possible. Families which have been enabled to build a home through government financing should be given a reasonable opportunity to acquire such a home as their own by instalment payments. (5) In the matter of national defense the Antirevolutionary Party stands for a strong army and navy; the curtailment of all expenses which are not strictly necessary; the maintenance of a well-trained and morally strong standing army, also with a view to the training and discipline of the military forces; and the regulation in conjunction with the churches of the spiritual care of the military personnel.

From this platform it is clear that we as Christians place great emphasis upon the preservation of authority, without which no national existence is possible. You will also notice how the various Christians whose point of view becomes vocal in this party platform have formulated their stand on the controversial and delicate matter of our relationship to Indonesia. And you will have noticed that we as a nation are eager to coöperate with the United States. As those who are themselves champions of the free Christian school you will be interested

in our stand on primary education. In a point of the platform which has not been given in detail in this letter you will also notice our agreement with the principle of enterprise.

Now I must close. I do so by sending my hearty greetings to all of you, especially also to those with whom I have become acquainted last summer. May God bless you in all your Kingdom labors, and may He give both you and us peace in more than one sense of the word.

Sincerely yours,
PIETER PRINS.

H. W. Mesdagplein 2,
Groningen.

[NOTE OF EDITOR: We regret that this letter did not arrive in time for our June-July issue. Meanwhile the elections have taken place. Since we have no further news as yet from Dr. Prins, we publish the following notes on the outcome of the elections as furnished by the Netherlands Information Bureau in this country. A slight shift to the right took place. The new Lower House (Second Chamber) has undergone no appreciable change. There are in all 100 seats in this body. Of these the Communists lost two, and the Labor Party lost two. Of these four, one was gained by the Christian Historical Party, two by the Party of Freedom, and one by a small Catholic minority party known as Catholic Action Party (not to be confused with the Catholic People's Party, which retained its 32 seats). The Antirevolutionary Party retained its thirteen seats. The outstanding point in these elections is the losses sustained in the number of votes cast for the Communist party. In some parts of the country these losses were as high as 30%. Another definite trend is the approval of the proposed new set-up in Indonesia, although this is still to be ratified by the new Lower House.]

THE SOUTH AFRICAN ELECTIONS OF 1948

University College,
Potchefstroom, South Africa,
June 26, 1948.

Dear Dr. Bouma:

AND so the big date for South Africa has come and gone. On May 26 the elections for a new S. African parliament took place. Over here we have three political elections at least every five years. The previous election took place in 1943.

As you may know, in South Africa we have four provinces (Cape, Free State, Natal, and Transvaal) in the Union of South Africa (since 1910). Right from the beginning of the Union two strong political parties evolved: the old South African Party (S.A.P.) under the leadership of Gen. Louis Botha, and the old National Party (N.P.) under that of Gen. J. B. M. Hertzog. After the death of Gen. Botha, Gen. J. C. Smuts became the leader of the S.A.P., and he remained in power as prime minister up to 1924 when at the general elections then held the N.P. obtained 63, the S.A.P. 53, the Labour Party 18 seats, and the Independents 1. As a consequence, the Labour Party held the balance of power and shared in the government on a pact with the N.P. In 1929 the N.P. had a clear majority (78) against the S.A.P. 61, Labour (Creswell) 5, and Labour (Nat. Council) 3, and Independents 1, but the pact for Colonel Creswell was still maintained. Then came the economic crisis and the fusion of the strongest political parties under Gen. Hertzog as prime minister. He, however, lost the support of Dr. D. F. Malan, leader of the N.P. in the Cape, so that at the elections of 1933 Parliament was constituted as follows: Coalitionists (fusionists) 119, N.P. 19, Independents 6, followers of Mr. Roos 2, Labour 3, Home Rule 2. This coalition brought the United Party into being and the results of the elections a year before the war was: U.P. 111, N.P. 27, Dominionites 8, Labour 3, Socialists 1. Then came the split between Generals Hertzog and Smuts over entry into the war, and in

1943 the wartime election gave us the following position: U.P. 89, N.P. 43, Labour 9, Dominion 7, Independents 2—the N.P. being now called the Reunited N.P.

The Election and Its Outcome

With his supporters at 89 Gen. Smuts went to the poll on May 26. He now had the active support of the Labourites, while the R.N.P. had the support of the resurrected party of Gen. Hertzog known as the Afrikaner Party (A.P.). Besides these four parties, there were four smaller groups. The result of the election surprised everybody in South Africa: the four small parties obtained not a single seat, U.P. 65, R.N.P. 70, A.P. 9, Labour 6. Dr. Malan had thus the support of 79 and Gen. Smuts of 71 elected members. Gen. Smuts thereupon resigned as prime minister and Dr. Malan was called upon to form a ministry.

Nobody expected that Gen. Smuts' party would be in the minority and that Gen. Smuts himself would lose his seat in Parliament. He was defeated at Standerton, Transvaal, by a young and inexperienced politician.

Much has been made over here about the figures: the U.P. received the support of 524,230 voters, the R.N.P. 401,834, A.P. 41,885, and Labour 27,360. Amongst the smaller groups the Independents received 42,803 votes, and the Communists only 1,783. These figures are, however, very misleading. The U.P. put up candidates in nearly all the vacancies (there are 150), the N. and A.P. in only 101, and the Communists in just 3. If the U.P., the R.N.P. and the Communists had put up candidates for all 150 vacancies, the N.P. would have had a very large number, and the Communists in any case more than a mere thousand or two.

The result of the election proved that very few people had any inclination to vote for the smaller groups, that Labour, with the support of the U.P., only got in 6 candidates, and that the Afrikaner groups (N.P. and A.P.) came out at the top.

The U.P.'s strongholds are found in the larger cities. At this election the U.P. were driven out of all but a very few strongholds in the country districts. They lost every rural constituency in the Transvaal, retained only one (urban) in the Orange Free State, lost three in Northern Natal, and retained only two or three in the Cape. The towns remained predominantly loyal to the U.P.; U.P. and Labour took all the seats in urban Natal, on the Witwatersrand all but 7, in Pretoria only 3 (out of 8), in Port Elizabeth, East London, Cape Town all but 1. We may conclude that the country, mainly Afrikaans-speaking, beat the towns, mainly English-speaking. In the country the N.P. had the support of many English-speaking people, and the U.P. that of many Afrikaans-speaking people. The 79 delegates of the Nationalists are all Afrikaans-speaking, the 70 supporters of the United Party are mostly English-speaking—there are only 11 Afrikaans-speaking members supporting the U.P. This election has therefore split Parliament into two language (racial) groups: Afrikaans 79, English 59, with 11 Afrikaans supporters.

Malan and the New Government

Dr. D. F. Malan, the leader of the N.P., has formed a new government. He appointed 12 ministers of state. For the first time in the ministerial history of South Africa all members of the Cabinet are bi-lingual. Even during the premiership of Gen. Hertzog there were two (Labour) members who could not speak Afrikaans. Another important point to make is the undoubted ability of all these 12 new ministers. Gen. Smuts could never muster 12 men who would be the equals of these 12. They are all experienced political leaders, they are all (but one) university graduates (lawyers, doctors, economists, etc.), some have had quite a number of years overseas' experience as delegates.

You people overseas have been told the most horrifying stories about the new government: they are supposed to be rebels, hotheads, revolutionaries, reactionaries, fools, and so forth. Nothing of the sort is true. This is a sound body of

well-educated, experienced and level-headed men—their only sin is that they are Afrikaners! Or in other words, they are not Britishers or British proselytes. South Africa is their only home; South Africa alone has their allegiance; South Africa must become like the United States of America an independent republic. You have a very cosmopolitan population, but all are in the first instance Americans. We have a bi-racial population (Afrikaans and English) and we want all to be in the first and last instance South Africans! The Nationalists are declared republicans but not reactionaries or revolutionaries: we desire a constitutional change! The English-speaking South Africans need have no fear that the Afrikaners intend “driving them into the sea”, and in their hearts of hearts they have no fear because they know the Afrikaner too well. At the assumption of office Dr. Malan made this quite definite in his short, clear and decisive radio talk. These are the six points made by him: South Africa will be governed on the basis of South African nationalism; there will be no isolation but coöperation with other countries on the basis of South African independence from external interference in her internal affairs; Friendly relations with Great Britain and the League of Nations on the basis of South African sovereign independence; segregation between Europeans and non-Europeans so that both groups may develop independently; the new government acknowledges its dependence on the Almighty and asks the Church for its intercession. What more could anybody expect of us!

Why Smuts Was Defeated

In conclusion, allow me, dear friend, briefly to state the causes that led to the downfall of the world figure J. C. Smuts in his own small fatherland. In the eyes of the world he is a great man; objectively spoken, he is a gifted man. But to the Afrikaner Smuts is a national disappointment. Smuts has never moved a single finger or foot to aid the Afrikaans-speaking people—of whom he is a member—in their particular and difficult struggle for self-maintenance. We, Afrikaners, have an uphill fight against the overpowering influence of the English, their history, their culture, their language, their science, etc. Gen. Smuts is a great philosopher, but his contributions to philosophy and science are through the medium of the English. I refer particularly to his well-renowned “Holism”. In all his 78 years he has not contributed an iota to our cultural and intellectual development. Smuts has never had and will never have the support of the educated “ware Afrikaner”. He has not a single point of contact with the young South African’s ideas and ideals. He is a Britisher, nay an internationalist: there is nothing national about this great figure! This is to my mind the real reason for his final downfall. From 1918-1923 and from 1939-1948 he was kept in power by the English in South Africa because of his well known and by them appreciated British sentiments. But even English-speaking South Africans have had enough of Smuts and his policy. He has outlived his usefulness even for many of them. Many South African voters simply wanted a change in government, being tired of the old regime. Of greater importance, however, is the general feeling and opinion that the Smuts government was incapable of doing any constructive work now that the war is over: his government has failed to solve any of our vital internal problems, *e.g.*, increasing cost of living, shortage in all departments of civil life, poverty, unemployment. Worse still was the vacillating attitude of the Smuts government in respect to the enormous danger of Communism in South Africa with its vast uneducated non-European population. Here as elsewhere Smuts had only one policy: let things develop! But you cannot allow Communism to develop in South Africa, not if you desire the future existence of Europeans and European civilization in South Africa. And this brings us to the main cause of Smuts’ downfall: his attitude and especially that of his chief lieutenant, J.H. Hofmeyr, as regards the relation between whites and non-whites in South Africa. Mr. Hofmeyr is a liberalist; he desires eventual equality between black and white! Smuts himself does not

go as far as that, but he is definitely in favour of complete integration between the two main races, white and non-white. In South Africa we have three schools of thought: total segregation; absolutely no differentiation; and, in between, a kind of complete integration (*i.e.*, the permanent intermingling of white and non-white). The Nationalists’ plank on this matter was that of “apartheid” (apartness, segregation), and in this matter they had the support of practically all Afrikaans-speaking people and that of a growing section of the English-speaking population.

I think that this will be enough for this letter. In a future letter I should like to tell you more about this policy of “apartheid” and “nie-apartheid”. The fundamental problem in South African politics is the relation between the three million whites and the ten million non-whites!

With kind regards,

Sincerely yours,

J. CHR. COETZEE.

THE ORTHODOX PRESBYTERIAN CHURCH

Goffie Hill Road,
Wyckoff, N. J.
July 9, 1948.

Dear Dr. Bouma:

WHAT section of the correspondents’ corner where events in the Orthodox Presbyterian Church and related institutions are reported has been very quiet in recent months. Probably this peace is appreciated by you and the FORUM readers after the feverish activity in this section last year. Well, this quiet only reflects a subsiding of the struggle in the O.P.C. and related institutions that came to a head at the 1947 General Assembly held at Cedar Grove, Wisconsin.

Since Cedar Grove

It will be recalled that this struggle came to a dramatic denouement by the difference of only one vote in a crucial committee election at the assembly last year. What has happened since that time? There has not been a split, as some people had feared. However, some ministers who were dissatisfied with developments at the 1947 assembly have left the church. As a result the ranks of those who supported the so-called “Program for Action” (calling for the ordination of Dr. Gordon H. Clark, among other things) have been thinned out somewhat during the past year. It would seem accurate to say that in the main the struggle centering in the “Clark case” has passed its peak of intensity. That opinion would appear to have been borne out by the trend of events at the 15th General Assembly held this year in May at Wildwood, New Jersey.

The Fifteenth General Assembly

The first heartening development is the measure of real unanimity that has been achieved through the labors of the committee that has studied and prepared reports on the doctrinal matters that became the subjects of controversy in the “Clark case”. The committee of six that was instructed by the previous assembly to continue studying these moot questions brought to the 1948 assembly reports on three questions: The Incomprehensibility of God, The Effect of Sin on the Intellect of Man, and The Free Offer of the Gospel. This committee brought in a unanimous report on a matter that is of very basic importance in these debates in the church. This unanimity was achieved on the formulation of the doctrine of the Incomprehensibility of God. This nine-point, six-hundred word formulation is a splendid statement of that essential, transcendent incomprehensibility which must ever characterize the being, judgments and works of God to created intelligence, and which to the minds of many was seriously jeopardized by certain lines of argument and statement that came to expression in the development of the “Clark case”. To be sure, the Rev. Floyd Hamilton did present a Minority Report on

this doctrine in which he took exception to one important point in the formulation, but he later withdrew this objection. Mr. Hamilton's report was subjected to sharp criticism.

A Minority Report on the Free Offer of the Gospel presented by Mr. Hamilton and Dr. Wm. Young occasioned considerable interesting debate. The report was attacked for failure to show adequate regard for the difference between God's revealed will and the will of His eternal decree, and for construing the free offer of the gospel too much in relation to the will of God's decree. One sentence in this report drew particular attention. It stated that "the gospel offer . . . is conditional and hypothetical and as such it is universal". The words "conditional" and "hypothetical" were declared to be in conflict with the Westminster Confession, which says that God "freely offereth unto sinners life and salvation by Jesus Christ", and with the Canons of Dort (III-IV, 8).

Chairman of this committee on doctrine was the Rev. Arthur W. Kuschke, Jr., who has done commendable work on these matters in the last two years. The names of the other five members of the committee are: Edmund P. Clowney, Floyd Hamilton, John Murray, Ned B. Stonehouse, William Young. The assembly decided to send the reports of this committee down to the prebyteries for study. Although there still is no unanimity on important points, yet these reports should serve to clear the doctrinal atmosphere in the O.P.C. It is hoped that a real contribution has been made toward gaining that unity which is the hardest to gain but which is the only unity worth talking about, namely, the unity of truth.

Another development at the assembly gave cause for encouragement. In this particular development the struggle in the O.P.C. came to the fore more sharply than in any other event. Curiously enough the point at which the clash developed was an amendment to a motion. It will be recalled that last year the Rev. Floyd Hamilton withdrew as a missionary candidate for service as a professor in a newly formed seminary in Korea. This year's assembly had before it an overture to the effect that the assembly express to Mr. Hamilton its desire that he reapply to the Foreign Missions Committee as a missionary candidate for service in Korea. An amendment was proposed which would assure Mr. Hamilton that the formulation of neither side in the doctrinal controversy would be used as a test of orthodoxy. The overture provoked prolonged debate. Those who opposed it were quick to see that if the amendment were passed, the assembly would be vindicating those who have claimed that extra-constitutional tests have been imposed upon candidates for licensure or missionary service. The plain implication of the amendment was that those who have opposed the views of Dr. Clark wherever they have appeared in the church had no constitutional ground for that opposition. After prolonged debate the amendment was defeated by a vote of about 38-33.

Later on in the course of the assembly sponsors of the lost amendment read a protest against the failure of the assembly to adopt the amendment. To the undersigned the heartening thing at this point was that only about twenty ministers and elders felt strongly enough on this point to sign the protest. (Forty-three signed the protest against the failure of the 1946 assembly to find fault with the Presbytery of Philadelphia in licensing and ordaining Dr. Clark.) The protest clearly indicated that the sponsors of the crucial amendment understood it as aimed at pronouncing against the imposition of what they regarded as extra-confessional standards of orthodoxy. The protest also pointed out that only three of the six members of the committee on doctrine signed the committee reports on the two doctrines other than the Incomprehensibility of God. And, unfortunately, the protest connected the action of the assembly with the withdrawal of ministers from the church, indicating that the failure of the assembly to pass the amendment "disregarded the necessity of taking steps to

halt the process of withdrawal of ministers from our church over the issue occasioning the amendment".

The assembly placed on record an answer to the protest. The answer was quick to point out that the amendment in question had to be considered on its merits alone, and not in the light of its bearing on occurrences in the church, regrettable though such happenings may be. The answer took note of the matter of "extra-confessional" standards of orthodoxy and contended that no one wished to use such standards; the crucial question is: What is such a test? And the answer pointed out quite appropriately that "the adoption of the amendment could also have been interpreted as opposing the obvious right of the members of the Committee on Foreign Missions to vote on the question of the doctrinal soundness of a candidate according to their convictions as to what is a constitutional test". On this significant point Professor R. B. Kuiper had declared on the floor of assembly that if he were on the Committee on Foreign Missions he would have to do one of two things if the amendment were passed. Either he would have to resign from the committee or he would have to go against the action of the assembly. He declared that he would be conscience-bound to do the latter.

Other Matters

The Fifteenth General Assembly took three actions relating to the O.P.C.'s relationship with other churches and ecclesiastical organizations. In the first place the assembly accepted the invitation of the Christian Reformed Church to enter into fraternal relationship with that staunch Reformed body. The assembly ran into some difficulty regarding the request of the Christian Reformed Church that assurance be given that there would be no recurrence of such barriers to interchurch relations as the "Rochester case". The assembly's difficulty on this point stemmed from the fact that the so-called "Rochester case" had never been before the General Assembly, since the matter was handled entirely by the Presbytery of New York and New England. All that the assembly could do was express the hope that "our mutual high regard and the proposed ecclesiastical correspondence . . . will be sufficient warrant that such misunderstandings as have become associated with the so-called Rochester case will not recur".

The second action of this kind taken by this assembly was to vote to send a representative to the meetings of the proposed International Council of Christian Churches in Amsterdam in August of this year. Dr. N. B. Stonehouse was elected to serve the church in this capacity, with the Rev. Robert K. Churchill as first alternate and Professor John Murray as second alternate.

The third action in the area of ecumenical relations was to send down to the presbyteries for their consideration a resolution empowering the Sixteenth General Assembly to seek membership for the O.P.C. in the American Council of Christian Churches. It seems that there is some increasing sentiment in the church favoring such action, although there are still a great many who are reluctant to take such a step. It will be interesting to see what the various presbyteries do.

The problem of the O.P.C.'s relation to secret oath-bound societies was reported on by the committee instructed to study this matter. The committee reported on the history of the ways in which the problem has been dealt with in some Reformed and Presbyterian bodies. The committee was discontinued.

An event taking place since the assembly bears rather significantly on the direction in which things are moving in the O.P.C. In June the committees on Home Missions and on Foreign Missions held a joint meeting for the purpose of electing a new general secretary to take the place of the Rev. Robert S. Marsden, who will take the position of Executive Secretary for Westminster Seminary. It is obvious that the position of General Secretary for these two standing com-

mittees is a very important one. There were several possible choices for the position, but the Rev. John P. Galbraith was easily elected. Mr. Galbraith has taken an active part in the denomination's life, has written an excellent pamphlet for the furtherance of the cause, and is in many ways well qualified for this important post. And of no little interest is the fact that Mr. Galbraith has supported the stand here identified as that represented by Westminster Seminary in the recent debates in the church.

These are some of the more interesting developments in that struggling little denomination whose often-misunderstood wrestlings reflect its exertion to win a name and a place in the fellowship of those churches who have sought to give articulate expression to the glorious Reformed faith in the historical situation in which they found themselves.

The Rev. Edward L. Kellogg of West Collingswood, N. J., was elected moderator. One of three candidates for the office, he was elected on the first ballot. The Rev. Robert Eckhardt, also of West Collingswood, and the Rev. Raymond M. Meiners of Schenectady, N. Y., served as clerk and assistant clerk, respectively.

Westminster Seminary Notes

The commencement season brought its usual array of good speeches and interesting events. Good attendance marked all the meetings. Dr. E. J. Young of the Old Testament department delivered the baccalaureate address on Sunday, May 9. This address is always given by one of the professors of the Seminary. On the following Tuesday evening the annual Alumni Banquet was held. This is always a worth-while affair and is invariably well attended by a host of faithful alumni. At this affair the new graduates are introduced to the alumni and each graduate is called upon to speak briefly on his personal, ecclesiastical and matrimonial prospects. In these brief speeches some fine wit is often displayed as well as a deeper undertone of seriousness as these young men face an ecclesiastical scene that often doesn't offer much other than struggle and heartache. But one never hears a suggestion of a "martyr complex" or of faint-heartedness. The climactic point of the evening was a superb address by Professor John H. Skilton on the subject, "Progressive Conservatism". Professor Skilton of Westminster's New Testament department called for an alert, aggressive, imaginative conservatism that is not content with just biting at the heels of modernism, but which sets the pace so that liberalism must answer this progressive conservatism rather than vice versa. Professor Skilton emphasized the need of a high brand of adventurous scholarship if such an alert kind of conservatism is to be realized. Your correspondent wishes to take this means of expressing his appreciation for an address of rare quality, and his hope that Mr. Skilton will take on a position of increasing leadership in the Westminster area of Reformed thought and action. Also worthy of notice was an interesting address by Chaplain John W. Betzold, who spoke on the subject, "A Chaplain Looks at U.M.T."

Dr. W. Stanford Reid, militant Canadian Calvinist (and a contributor to the CALVIN FORUM), delivered the commencement address on May 12. Dr. Reid gave evidence of his extensive knowledge of history in an impressive address on the subject, "The Message to a Culture in Crisis." Dr. Reid gave a graphic picture of the critical state of modern culture, a culture that has lost its sense of value and is in relativistic chaos. What is the message for a culture thus in despair? Pietism, Methodism, Fundamentalism—all were examined and found wanting. Calvinism has the message for this dark hour, for it sets before men values that are indestructible and eternal, since they are established by the sovereign God. At the same time that message must be a covenant-wise message for that is the God-ordained framework in which man is to realize these eternal values. It was a solid address and a sound one. It ought to appear in print.

Always eagerly awaited and always pungently delightful is the address of Professor R. B. Kuiper to the graduating class.

This year Professor Kuiper spoke on the theme "The Minister's Judge" (I Cor. 4:4). He charged the students to realize constantly that the public is not the minister's judge, nor is the minister his own judge. Rather God is the minister's judge and therefore he must ever strive to please God, not men and not even himself first of all.

Westminster Seminary is faced with a serious housing problem. There is such an influx of students, many of them married, that the school is forced to take steps to accommodate them. Much of the time of the May meeting of the Board of Trustees was taken up by this difficult matter. From this meeting of the Board came the announcement that the Rev. Robert S. Marsden has been appointed as the seminary's executive secretary. He takes the place of the Rev. George Willis, who was forced to resign by the lingering bad effects of a serious auto accident in which he and his young daughter narrowly missed death in the winter of 1947-48.

The Christian University Project

Since in past letters something has been said about the possibility of future reporting on the Christian University project, I feel that something must be said about it. It is not pleasant to report that so worthy a project is not doing well. But that is the case so far as this correspondent can see. The Board has had to dispose of the beautiful estate that it had purchased. It is to be doubted that the purchase of this grand establishment was prompted by a wise realism. Just what the organization plans to do now the undersigned is unable to say. It is to be hoped that the organization can be rejuvenated, and that in such a way that the tragic developments that have done so much damage to the cause may not be repeated. If this movement accomplishes no more than to serve as a dramatic reminder of a high duty that devolves upon American Calvinists, then the time and money shall not have been spent in vain.

Cordially,
EDWARD HEEREMA.

CALVINISTS IN IRELAND

15 College Sq., East,
Belfast, North Ireland,
28th July, 1948.

Dear Dr. Bouma:

I HAVE received with pleasure the June-July issue of the FORUM. Your paper is unique in several respects. I do not know of any other paper just like it. Furthermore, it is helping to draw Calvinists throughout the world *closer together*—a very important work. We must avoid the merely parochial outlook, we must refuse to be isolated pockets of Calvinists. Separation in the Scriptural sense by all means—but not isolationism. Therefore I soberly and firmly assert that the FORUM in its present form is an asset to world Calvinism.

Wealthy Shepherds

The letter by T. T. Edwards is most interesting. Evidently he does not agree that the summit of the Church of England hierarchy is a wealthy section of that community. The authority from which I took my figures relating to the salaries of the Archbishops of Canterbury and York was published in 1947. But recently a change appears to have been made in the salaries referred to—a change, I consider, for the better. In the 1948 *Churchman's Pocket Book* I discover that the Archbishop of Canterbury now receives £7,500, the Archbishop of York £4,500 and the Bishop of London £5,000. I must apologize for being unaware of this drastic change at the time of writing (12th Feb., 1948). I have been informed by an Episcopalian friend that the Archbishop of Canterbury asked for his reduced salary. Previously, I am told, he kept five secretaries, but these are now paid by the State. This change was brought about by the Labour Government.

Yet, as I view the general situation, with what information I possess, I am not convinced that these gentlemen can be freed from the description—"Wealthy Shepherds". Taking the high cost of living, and the miscellaneous expenses which occur into account, I still feel that this system is far removed from the principles of early Christianity. I make no plea in defence of Presbyterian ministers who receive huge salaries, though they are a long way behind Church of England dignitaries in this respect, while they too have to contend with increased cost of living and miscellaneous expenses!

T. T. Edward's "P.P.S." is indeed an interesting and noteworthy point.

The Second Thoughts Library

The Paternoster Press has commenced publication of a new series under the above title. This series, which is under the Editorship of Dr. R. E. D. Clark, is "for people who think twice," and to quote from the cover of No. 1, "will provide in handy, inexpensive and well-produced volumes the results of fresh investigations into the many aspects of knowledge that bear upon faith."

The first in this series is now on sale—*Darwin: Before and After* (192 pp.), by Dr. Robert Clark. It tells in a scholarly, scientific and interesting manner the story of evolution. At time of writing I am half way through the book, and I find it fascinating. Dr. Clark writes in his usual fresh style, and brings new light to bear on this study. The book covers a very wide field, and provides valuable information concerning the private life and aspirations of Charles Darwin.

Further titles in preparation for this series are—*The Trial of Jesus Christ* by Frank J. Powell (Metropolitan Magistrate), *Revolution or Revelation* by D. R. Davies and *The Universe—Plan or Accident?* by Dr. Robert E. D. Clark. In times like these we feel that Paternoster Press is doing a real service to the cause of truth in publishing such works, while Dr. Clark and his colleagues deserve our thanks for taking up the cudgels against the prejudice and ignorance so prevalent today.

Our Education System

Under the new Education Act now in force in Northern Ireland, there is: (a) *no longer* any guarantee that Protestant children up to the school-learning age should be taught by Protestant teachers; (b) a substantial increase of grants to Voluntary Schools, and in practice this will apply almost entirely to Roman Catholic schools, which schools are to receive 65% grants from the government. This really means *the endowment of Roman Catholicism!* (c) a broken agreement condemns this Act. The government made an agreement with the Protestant Churches on 1st June, 1945;—but after the General Election a new clause was substituted providing that the question of a teacher's religion on his ability and desire to give religious instruction shall never be taken into consideration before his appointment.

This Act has caused widespread alarm among sincere Protestants in Northern Ireland. It means that Roman Catholic teachers, if otherwise best qualified, can claim *legal right* to be appointed to schools attended by Protestant children. Furthermore, an atheist, a Jew or a Roman Catholic can be appointed to teach Protestant children, and give or withhold religious instruction as he wills.

This drastic and tragic change is a victory for Popery, and certainly *does not* represent the wishes of the people. The Protestant Churches, with the exception of the Methodists, opposed the Act, and are still unsatisfied. No longer have parents or churches a say in the education of their children. This has been rightly described as "a violation of natural parental rights."

The Roman Catholic Church retains her hold over the education of *her* children, but Protestants have lost the guarantee that they will have the same privilege as the Roman Catholic

Church enjoys! In a Protestant province this Act is a disgrace and a menace—and must be resolutely opposed until an amendment is granted.

With greetings from Irish Calvinists,

Yours in His Service,

FRED S. LEAHY.

THE REFORMED FAITH IN CANADA

410 Stanstead Ave.,
Town of Mount Royal, P. Q.,
Canada.
July 28, 1948.

Dear Prof. Bouma:

AS it is quite a long time since I sent the FORUM a letter, I think that it might be a good idea to do so now, particularly as in recent months we have had some rather interesting developments in the Presbyterian Church in Canada.

Some time ago, your correspondent from western Canada, not a member of our church, wrote a letter which, to put it mildly, was none too optimistic about the state of our church. It appeared from his letter, that he rather felt that the *Contender*, a paper published by Rev. Malcolm McKay, of Truro, N. S., had the right point of view in condemning our church rather roundly. Apparently he was unaware of the fact that Mr. McKay had left our church, without attempting in any way to bring about reform. Moreover, when he left he spent most of his time firing shots at those of us who have been attempting to accomplish something in the church. Along with that, your correspondent seems to have sided with the Rev. Perry Rockwood who made charges against certain of our ministers from his pulpit. The Presbytery dealt with him, and I personally am not too certain that they dealt wisely or charitably, but he had the right to appeal his case. Although a number of us urged him to do so, he refused and left our body, contrary to his ordination vows. One cannot but feel, therefore, that criticism of our church based upon the opinions of two men who were themselves unwilling to hold to their ordination vows, and who refused to use every means possible for bringing the issues involved before the church, is not exactly fair.

My reason for making the above statement at the beginning is simply that I may put what I am going to say in a proper perspective. It is rather difficult to answer charges which are vague and not based on clear evidence. It would seem, however, that the past General Assembly of our church, held June 2-11, now makes matters relatively clear. What such people as Mr. McKay may think or say I do not know, but no one can doubt that the past General Assembly was one of the most important which the church has seen since 1925. The reason for saying this is simply that it dealt with some very fundamental problems, problems which may almost be used as a measuring stick of the church's present position.

Important General Assembly Actions

From my point of view, and that of many in our church, the biggest problem before the court was that of our relationship to the so-called Church of Christ in China. This is one of the typically modernistically controlled organizations now running around loose on the mission field. Its only theology is that of a church union. Since the Assembly of 1944 Rev. J. M. Kik and I have been trying to persuade the church to give up the connection which we had with it. By means of Mr. Kik's paper, *Biblical Christianity*, we have shown this church up for what it is, with the result that gradually we have seen a change come over our denomination with regard to the whole matter. Our mission fields in Manchuria and Formosa have no connection with the organization and last year the matter was sent down to the presbyteries for consideration. The result was that

presbyteries representing 350 ministers and elders opposed the connection and presbyteries representing 349 were in favor. When the matter came before the General Assembly, it was discussed at great length; and the result was that almost unanimously it was decided that the church would make no further commitments to the C.C.C., but concentrate on its own work. Those who had gone out in good faith to serve with the C.C.C., would continue to receive our support, but when they withdraw our connection will be at an end. All through the debate it was emphasized that we as a Presbyterian church had no right to be entangled with a creedless body such as the C.C.C.

Coupled with this problem was one at home. Some time ago I mentioned that an attempt was being made to establish a divinity faculty at McGill University which would take over the theological training of the Anglican, the United and the Presbyterian churches in the Montreal area. This faculty is now an actuality. Our presbyteries, however, in 1943 turned the proposal down overwhelmingly. Two years later, the General Assembly also turned it down but with a very small majority. The advocates of the faculty thought that this Assembly would be a good one at which to revive the matter. It was very ably presented to the court by two of its leading advocates. The opposition, however, was overwhelming. The stress was laid upon the duty of the church as a church to train its own ministry to preach the Gospel. When the vote was taken the result was 84 to 43 against. This, I trust, has settled the matter.

These two actions of the General Assembly would seem to indicate quite clearly the fact that the church is beginning to realize anew that it is a Reformed church, and as such it has a very specific message for our own land in these days of crisis. It was extremely heartening to have this fact stressed and re-stressed along with the conviction that because of this we had no need of church union, but only of faithfulness to Christ the great Head and King of the Church.

One cannot go into all the details of the Assembly in a letter such as this. There were one or two other matters, however, which might be of interest. One was the charges laid against a minister for heresy. The evidence presented was submitted to a judicial committee, but it was of such a flimsy nature, that it was impossible to prove the case. It had not been well prepared, and it was simply returned to the complainant. The editor of the *Contender* may write an editorial stating that the decision was a gross miscarriage of justice. One of the members of the committee, however,—incidentally a former member of the Christian Reformed Church—stated that in his opinion nothing more could be done. He held that the committee had been absolutely fair, but that the evidence was of such a type that it simply would not stand up to critical examination.

Dutch Immigrants in Canada

To the readers of the FORUM? probably the most interesting part of the Assembly would be the point at which the Christian Reformed Church was involved in our discussions. We have had a large number of Dutch immigrants coming into Canada, and many of these have gone to areas where there are now congregations of either your church or the (Dutch) Reformed Church. The United Church of Canada has been spreading abroad in Holland that it is the only Reformed Church in the country, when it is not in any way Reformed. It has also been stating that there is no Presbyterian Church, and some of the ministers of the *Hervormde Kerk* have been echoing these statements. A number of our ministers have been doing their utmost to contact these immigrants, for we realize that they are the very type of people we need. For this reason I was responsible for a motion to send greetings to your Synod, and to inform you that our church would be only too glad to welcome Dutch Calvinists to our churches when one of their own congregations was not available. I sincerely trust that this will mean the first step in a closer coöperation between our de-

nominations. If you or any of the readers of the FORUM know of immigrants coming into the country who would like our ministers to contact them, would they kindly communicate either with myself, or with Rev. John Botting, Kemptville, Ont., or with Rev. J. R. Pickup, Presbyterian Immigration Office, Dominion Square Bldg., Montreal, P. Q., Canada? We will be glad to do all we can to make them welcome.

Now I must bring this letter to a close. It has already stretched out much too far. With kindest regards,

Sincerely yours,

W. STANFORD REID.

FROM THE CHRISTIAN SCHOOL FRONT

Chicago, Illinois,
July 29, 1948.

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

Dear Dr. Bouma:

THE cause of Christian education through the Christian day school continues to move forward. There are many evident indications of this advance.

Numerical Increase

In the fall of 1947 no less than six new schools were opened. They are: De Motte, Indiana; Ocheyedan, Iowa; Dispatch, Kansas; East Palmyra, New York; Sunnyside, Washington; and Oostburg, Wisconsin. A number of communities, by initiating bus service or by providing private transportation, have begun to make use of neighboring Christian Schools.

There are indications that at least seven more Christian schools will open this fall. Among these are San Diego, California; Inwood, Lebanon, and Prairie City in Iowa; Goshen, New York; and Randolph and Waupun in Wisconsin. Other communities are planning to open schools soon.

Statistics show that at the opening of the 1947 school year a total of 21,503 pupils were enrolled in schools affiliated with the National Union of Christian Schools. This is an increase of about two thousand over the previous year. The number of teachers shows a proportionate increase, from 659 in 1946 to 699 in 1947.

Building Operations

Several new school buildings have been erected during the course of the past year. Among those dedicated were: the Illiana Christian High School at Lansing, Illinois; De Motte, Indiana; Ocheyedan, Iowa; an elementary school at Byron Center, and a high school in Grand Rapids, Michigan; and Oostburg, Wisconsin.

Other buildings are under construction at the present time. These include South Holland, Illinois; elementary schools at Prairie City and Sioux Center, and a high school at Pella, Iowa; and Allendale, Michigan.

Many communities envision new buildings. Many others are planning additions, or remodeling operations.

General Program

In addition to local activity there is renewed activity on a national scale. The constituency is rallying behind the National Union of Christian Schools as never before.

The Union is experiencing considerable difficulty in meeting the demands for its service. Communities which contemplate opening schools extend requests for information and guidance. Established associations repeatedly ask for addresses of an educational or inspirational nature. Educational organizations likewise add their requests for lectures. To the extent that it is possible, these requests are filled.

There is a growing demand for Christian textbooks and educational materials. A beginning has been made to meet this need. During the past year a *Course of Study for Christian*

Elementary Schools made its appearance. A hymn book for primary-intermediate grades and a *History of the Christian Church* are to appear during the course of the coming school year. Work has been started on a unified-Bible Course for our Christian Schools with accompanying education materials in the form of Teachers' Guides and Pupils' Manuals. The field of Science is being studied. Preliminary work has been done on a *Course of Study for Christian Secondary Schools*. These are only a few of the projects considered to be urgent. The undersigned has been engaged by the National Union of Christian Schools to expedite the preparation of educational materials.

An increased staff and improved facilities will be needed if the Union is to meet the many new demands for its service. Plans are being laid for a nation wide campaign to make this expansion possible.

The Union Convention

Right now attention is focused on the next annual Christian School Convention. It is to be held in Muskegon, Michigan, August 17, 18, and 19. It promises to be the biggest and best convention to date.

In recent years the scope of the convention has been broadened to encompass the interests of teachers, administrators, board members, and religious leaders, as well as of all those interested in Christian education. This year the interests of the parents, both mothers and fathers, will find an outlet in a Parent Teachers Association (PTA) Conference. Other special group meetings include a Teachers' Conference, Administrators' Conference, and Educational Clinics (with separate meetings for school boards, administrators, teachers, minis-

ters, and PTA's). The large public rally on Wednesday evening will feature an address by the Rev. Peter Eldersveld, Radio Minister of the Christian Reformed Church. The Convention will close with a banquet on Thursday evening, with the Rev. B. Kruithof, Pastor of the First Reformed Church of Holland, Michigan, as speaker.

It looks as if the friends of Christian education will descend on Muskegon in large numbers. Special buses from far and near have already been chartered for the trip.

Why This Upsurge

Many stand amazed at this spontaneous outburst of interest in Christian Schools. I personally believe that the improved financial status of our people is a contributing cause. It is easier to be true to a principle in times of economic adequacy than in periods of financial stress.

But basically I believe the reason can be found in the complete secularization of and increasing a-theistic tendency in our American public school system. Upon the basis of experience and in view of recent legal pronouncements, many see the hopelessness of Christianizing a state system of education. They are beginning to realize that their only hope for Christian education which is consistent with that given in their Christian home and Church lies in the parentally-established, Christian day school.

Sincerely yours,

CORNELIUS ZYLSTRA,
Editorial Assistant
National Union of Christian Schools,
11106 South Michigan Ave.,
Chicago, Illinois.

Book Reviews

CONTEMPORARY SCIENCE AND THE BIBLE

BEYOND THE ATOM. By John De Vries. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948. 200 pages. \$2.50.

DR. DE VRIES, Professor of Chemistry at Calvin College, has written a good book. It is the kind of book which we like to recommend to everyone. It has so many excellent qualities that one hardly knows where to begin. Let me mention just a few:

(1) The subject treated in this book is thoroughly up-to-date. What could be more up-to-date than a discussion of the atom and related subjects?

(2) The religious standpoint of the author is that of thorough orthodoxy, which is expressed again and again in clear and unambiguous terms. Thus, on page 29 he writes: "We must go to the Word of God for our point of departure. The Bible and the Bible alone is the primary source of our information. This does not mean that the Bible is a textbook of science. But it does give us certain fundamental principles which we follow."

(3) Dr. De Vries has the rare ability—it is, indeed, very rare in authors—of handling the most difficult subjects with remarkable ease and simplicity. He has succeeded marvelously in making things clear and understandable for the average reader, even for the person without any previous training in the various departments of organic and inorganic science. That this was his conscious purpose is clear again and again; e.g., on page 126 he states: "It is difficult to state these truths in elementary terms since a number of different concepts must be mastered to really understand it all." Nevertheless, difficult though it may be, Dr. De Vries has succeeded in every respect.

He writes about Einstein's relativity theory in such a manner that even the most unschooled individual will exclaim: "I never knew it was as simple as all that!" When we say "simple," we refer, of course, to the basic idea, not to the ramifications and the elements that enter into the mathematical demonstration of the various phases of the theory. These are not discussed in the book. Illustrations that really help are to be found throughout.

The tendency in book-writing which is evident today is this: authors will either write in such a manner that no one knows what they are talking about or else they lose every vestige of dignity and drag important matters down to the dust. An example of the former was given in the *Princeton Seminary Bulletin* (1948, Number 3) where an author is quoted as defining his own position as "critical monistic realism midway between overdogmatic mystical epistemology at the one extreme and epistemological idealism on the other," whatever that may mean. Do we really want books of that character? Who wants to read them? Examples of the opposite extreme are numbered by the dozen among the works of certain ultra-dispensationalists, especially when they write on anything pertaining to the natural sciences! We could mention titles, but shall refrain from doing so.

Now, Dr. De Vries has a style which avoids both extremes: it is dignified, yet very, very simple. Even a high school pupil can read this book with great pleasure. And a university-bred individual can learn much from it. It is such books as *Beyond the Atom* that we need, especially at the present time!

Though one may or may not agree with the author's view as to the age of the world ("probably two billion years")—and much will depend on the question whether Dr. De Vries has

really established beyond the possibility of doubt that the "rate of disintegration of uranium has always been constant"—on one point in this discussion found in Chapter 3—we are in complete agreement: namely, that the phrase "in the beginning" (Genesis 1:1) can be and probably should be interpreted as indicating that divine creative activity which preceded the first day. Several years ago we defended that position at length in the issues of the *Federation Messenger*. We were happy to notice that Dr. De Vries takes the same position.

We hope and trust that this book will have a wide circulation. It is a credit to the author. He deserves our hearty congratulations, and so does the publisher. Order this book today. It reads like a novel. It is really fascinating, gripping: by all means get it for yourself and your children!

WILLIAM HENDRIKSEN.

THIS ATOMIC AGE AND THE WORD OF GOD. *By Wilbur M. Smith.* Boston: W. A. Wilde Company, 1948. 363 pages. \$3.00.

THE author of this book is well known to evangelical Christians everywhere. He is a successful pastor and teacher, and at present is Professor of Apologetics at Fuller Theological Seminary in Pasadena, California. His latest book is an elaboration of an address, which he presented a few years ago, dealing with the subject which forms the title for this book.

The introductory chapters present a review of the atomic speculations of the early Greeks, of the Roman poet Lucretius, and the attitude of the early church fathers to the concept of atoms. The sixth chapter is devoted to a discussion of the modern concept of atomic structure and the meaning of nuclear fission. One soon begins to appreciate the large amount of reading which the author evidently has done to compile this material. There are numerous quotations from source material and the presentation of the atomic theory is well done. There are a few minor suggestions (these in no way detract from the validity of the material he presents) which the author may wish to change in a subsequent edition. On page 119 he mentions that atomic weights have been worked out in many cases to the second decimal point. On page 121 he uses some which have been carried out to the fifth decimal. It would be safe for him to say that the atomic weights in most cases have been calculated to the fourth decimal. On pages 116 and 127 he states that there are ninety-four elements known today, yet in Appendix B he lists (and correctly so) ninety-six. These illustrations are mentioned only to show that the few errors which have crept in are of a minor nature. In no way do they detract from the conclusions which are presented in the subsequent chapters.

The remainder of the book deals with the interpretation of Biblical subjects which are related to the introductory material. Chief among these is the treatment of the prophecy which is found in II Peter 3:10-14. Dr. Smith begins by analyzing the meaning of the word "element" in terms of the origin of its use. Since the reviewer's contact with the classical language was a brief and most unhappy one, he does not feel competent to judge this phase of the material. The author concludes that the word used by the Apostle Peter means the elements, "into which matter is ultimately divisible." Just what justification we have to infer that Peter's concept of the word "element" went beyond the fragmentary concepts of the Greeks is a matter for debate. Our modern concept of the term "element" dates from the time of Dalton's work some hundred fifty years ago. Are we to assume that Peter had a knowledge of the modern concept of the atom? Is it not more logical that he used the term "element" in the sense that the people of his day used it? They thought that elements were the smallest divisions of matter possible and that all things were derived from them. We are inclined to believe that the Bible, when it uses scientific terms, does so according to the usage of that day. If one refuses to accept that, then he is forced to

admit that the passage under consideration was unintelligible to anyone in Peter's day; in fact, it had no real meaning for anyone previous to our time. Dr. Smith seeks to answer this objection in Chapter VIII where he reviews the meaning which the early church fathers gave to this passage.

The interpretation given concerning the "dissolving" of the elements leads one to believe that the principle of nuclear fission is indicated. We must not forget that the conversion of matter into energy is not a new process. The sun is burning up at a tremendous rate, part of which may be due to the atomic disintegration of a few lighter elements. (There are other changes also but they do not concern us here.) It is only recently that man has been able to do something akin to it. Will there be a speeding up of this process in the stellar universe at the end of time, thus causing a flare-up in the sun and other heavenly bodies, or will our earth explode by a disintegration of the atoms and molecules of which it is composed? We are inclined to accept the former idea and believe it is in keeping with the teachings of Scripture. First "the heavens shall pass away with a great noise" and then the "earth also and the works that are therein shall be burned up." One wonders if Dr. Smith is not forced to make the same conclusion on the basis of the material he presents on page 133. Here he states, concerning the Hiroshima episode, "The atomic bomb actually burned the ground to a crisp. Pictures of the surfaces of Hiroshima after the dropping of the one bomb looked like molten glass. And so in a double way (???) Peter gives us a character of the dissolution of the elements in the final conflagration which were both displayed in the recent use of this fearful weapon in which elements are set loose." What happened at Hiroshima is that a source of energy from the outside appeared which melted the elements. There was no nuclear fission as far as the earth was concerned. If the sun should flare up, it could burn our earth to a crisp in a short time. If Dr. Smith means that the atomic disintegration will occur in the stellar bodies, followed by a normal burning of our earth, we would agree with him. The reviewer has difficulty in interpreting the passages on pages 132 and 133 thus, and he feels that the two sections do not quite dovetail into each other.

The remainder of the book is devoted to eschatological pronouncements as related to various passages from Scripture. This is done in good style. This does not necessarily mean that we agree with all of Dr. Smith's conclusions. Yet we must say that on the whole he takes a very sane attitude towards these problems. A careful reading of these passages will be helpful to those making a study of these questions.

The book is written in a lucid, readable style. One might well question the desirability of including such a large number of quotations in a book designed for general reading. So much of the material which is quoted belongs to the field of common knowledge that it hardly seems necessary to present it as the unique opinion of someone else. For example, Chapter IV is seventeen pages long, about fourteen of which are devoted to quotations. In conclusion, we may say that Dr. Smith has presented his public with a worth-while, scholarly study of the implications of modern science as related to the eschatological teachings of God's Word. The publishers deserve a word of commendation for the form in which the book appears.

JOHN DE VRIES.

THE RESURRECTION TRUTH

THE GLORY OF THE EMPTY TOMB. *By Samuel M. Zwemer.* New York: Fleming H. Revell Company. 170 pages. \$2.00.

IN 1928 Samuel M. Zwemer, superannuated Moslem missionary and seminary professor, dealt with the great truth of the Incarnation in a work entitled *The Glory of the Manger*. Eleven years later he followed it with a work on the Crucifixion entitled *The Glory of the Cross*, and now the present volume, as

the name indicates, completes the trilogy. In the threesome, no one can deny, Zwemer has taken in his purview the three great pivotal facts of the Christian faith. This third book of the trilogy, as the foreword states, consists of "studies on the one theme of immortality and resurrection, our glorious hope and the song of our hearts on life's weary pilgrimage." To establish irrefutably the truth of the Resurrection the author cites twelve lines of evidence, to wit: the divine nature of Jesus, Jesus' wonderful works, Jesus' predictions, the empty tomb, post-resurrection appearances, the belief of the early apostolic church, the testimony of Paul, the historic tradition of 1900 years, the converting power of the Resurrection message, the experience of every believer, the hope of our own resurrection, and the institution of the Lord's Supper. Furthermore he buttresses it with extracts from the Jewish litany, the apocrypha, Christian hymnody, the creeds of the church, as well as copious literary allusions. All in all he builds up by cumulative evidence an ironclad case for the Resurrection of Jesus.

Although the evidence cited is well known to every careful Bible scholar, the author does deserve credit for collecting the evidence, spicing it with literary excerpts, and presenting it in very brief compass. He deserves credit, too, for his courageous apologetics. Unsparring he is in the word-lashing he gives Whitehead of Harvard and other comparative religionists for equating Jesus with Mohammed and Buddha; the higher critics for mutilating the Bible; the modernists for celebrating the feast of the Resurrection but denying the fact thereof; the formalists for confusing Easter with Decoration day since the day means little more to them than lilies and flashing wardrobes; the presentists for neglecting the only valid message, that is, the "other-worldly" gospel; and the authors of such best-sellers as *The Robe*, *The Galilean*, and *The Nazarene* for leaving out far more than they put in. Of some surprise to this reviewer, however, is the cordiality with which he extends the right hand of fellowship to such men as Adolf Harnack and Karl Barth without a word of qualification.

Zwemer gives an interesting sidelight on the career of Job the Old Testament saint by citing favorably another author who maintains that in the epilogue where Job receives twice as much as he had heretofore, that compensation applies just as well to his children. He maintains that his previous children were not restored to him (they are to be restored in the great Resurrection) but that ten others were given him. It is also interesting to note that Zwemer, in keeping with Dr. Stuart Bergsma's thesis in a recent issue of the FORUM, subscribes also to the "broken-heart" theory with respect to the crucifixion of Jesus.

JOHN H. BRATT.

HYPNOTIC INFLUENCE

THE STORY OF HYPNOTISM. By Robert W. Marks. New York: Prentice-Hall, Inc., 1947. pages. \$3.00.

THE STORY OF HYPNOTISM is an analytical and historical treatment of the strange but little understood power of hypnotism. This book is both systematic in the distribution of material and instructive in abundant, authenticated incidents. Chapter One answers the question: What is hypnotism? Without giving a complete and apodictic definition, the author states that the one basic factor characterizing hypnotic influence is "the creation in the mind of the subject of a condition of heightened suggestibility." The various manifestations in the hypnotized subject such as catalepsy, amnesia, somnolence, and automatization are carefully explained. We learn that the candidates for deep hypnosis are limited to twenty per cent of any average group.

Chapters Two, Three, and Four are historical, dealing with the progress of and theories concerning hypnotism from Franz Anton Mesmer to the present-day laboratory experimentation. In Chapter Four, "Hypnotism Today," Marks further characterizes hypnosis as a "regression to the individual's early period

of will-less safety." "The degrees of hypnosis," he adds, "are correlatives of the extent of the regression." He indicates further that people under hypnotic influence have been known to do things quite contrary to their normal moral standards. They have attempted to kill, assault, and stretch the proprieties of dress. This consideration would seem to raise an ethical problem and may provide additional material concerning the freedom of man's will.

Chapter Five treats the secret of faith cures. The treatment described rules out the supernatural without as much as offering one reason for doing so. On such an avowed naturalistic basis, Marks reaches this conclusion: "Available factual evidence seems to indicate that whatever therapeutic effect faith has can be explained by the hypnotic nature of the situation. It is not necessary to invoke the supernatural."

In "Mysticism and Ecstasy," Chapter Six, the author seeks to give his explanation of trance experience. "The cold eye of disinterested investigation," he says, "can discover in it (ecstasy) nothing more than a phantasmagoria of memories and wishes, abetted and cultivated, perhaps, by naïve elements of unconscious autohypnosis." It would appear to the reviewer that the author presents a striking example of a natural mind that cannot comprehend the things of the spirit. The "cold eye of disinterested investigation" must do obeisance to its logical forerunner, the philosophical viewpoint. An avowed naturalist can never attain to the reach of the supernatural by the empirical method.

The last chapter of the book is in a way the most interesting. It deals with mass suggestion, hypnotism, and hysteria. "People's beliefs, ideas, and actions," we learn, "are determined chiefly by mass hypnosis and suggestion, not by reason." And again: "People are not hypnotized by values but by persistent repetition of an idea—any idea." So Marks argues that a crowd tends to vaporize the capacity for ratiocination which its members exhibit when they are alone. The crowd tends to cast off inhibition. This thought of the power of mass suggestion and hysteria arouses fear in Marks' heart: "It is entirely possible that a future epidemic of hysteria could wipe out the civilization of the world . . . It is significant, it seems to me, that we seek social safety in disorganization, in the dissolution of sectarian and national groups . . . Our hope then lies in the drastic minimization of economic and class differences; for to the degree that one group is unable to profit from the exploitation of another, to that degree will it neglect the winds of doctrine that fan latent hysteria into holocausts." A twentieth century verification, this, of Jeremiah 17:9! Let it be said expressly that the Christian who trusts in the actual sovereignty of an all-wise and loving God, and not in the potential omnipotence of hysteria, has no cause for anxiety. There is no need to fear this fear.

PAUL G. SCHROTENBOER.

BIBLE STORIES

MARIAN'S FAVORITE BIBLE STORIES. By Marian Schoolland. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948. 128 pages. \$1.50.

MARIAN'S BOOK OF BIBLE STORIES, published last year, was highly praised. Designed for children of three to eight years of age, the stories were outstanding for their simple, direct, narrative style and their fidelity to the Bible narratives. The one drawback to the volume was the illustrations which, though excellent in themselves, had little appeal for young children. This inadequacy has been handsomely remedied in a new volume, *Marian's Favorite Bible Stories*.

Dirk Gringhuis, a nationally-known illustrator of children's books, has drawn the illustrations for this new volume. Reproduced in brilliant hues, the twelve full-color pictures in *Marian's Favorite Bible Stories* will fascinate any child.

Valuable as illustrations are, the stories, it is true, are the main element, and the sixty-three stories contained in this volume deserve new praise. Some of them are reprinted as they first appeared in *Marian's Book of Bible Stories*; some of them are condensed or simplified versions of stories found in the former volume. The simplifications are always an improvement. Miss Schoolland grows more adept in writing for children; her skill in the use of repetition, vivid phrases, and short sentences increases.

Selection, of course, implies choice. Some excellent stories, those about Job and Esther, for instance, are not included in this new volume. But the essential truths of Biblical revelation, such as the stories of creation, of the fall of man, of the birth, the death, and the resurrection of Christ, are presented with simplicity and reverence.

Another feature of this volume is the type in which it has been set. The large, clear, bold-face type is particularly easy to read. The book, therefore, is admirably suitable for the young child to read to himself.

Narrative style, illustrations, format—all these combine to make *Marian's Favorite Bible Stories* a remarkably good book. Bible stories never lose their appeal. So many new versions are published each year, it is difficult to know which of the editions to choose. For the small child, *Marian's Favorite Bible Stories* is undoubtedly one of the best. It deserves recommendation.

MILDRED ZYLSTRA.

THE DECLINE OF THE WEST

IDEAS HAVE CONSEQUENCES. By Richard M. Weaver. Chicago: the University of Chicago Press, 1948. 190 pages. \$2.75.

THIS is another book on the Decline of the West. But it is a good one. It is one of the most penetrating analyses of the ideas that lie back of a world-wide development that has brought despair into the hearts of men who care. I am glad that I have been privileged to read it. It should be read by everyone who cares.

The trouble with the world, in the estimation of the author, is that men have been thinking wrongly. There are few who would dare to gainsay that. Weaver traces the wrong thinking to the time of William of Occam of the fourteenth century. Up to William's day world-thinking was earmarked by realism. It held that reality can only be predicated of a general class of things. Such a philosophy deals with metaphysics, principles, universals—call them what you will. It sought to find reality back of the things as observed. However, there came a day in which men began to regard the individual things as more real than the general. This was called nominalism. It opened the door for naturalism, individualism, and empiricism. The modern world represents the consequences of those nominalistic ideas way back yonder. The book is a carefully worked out argument for this general thesis. The author does this by a general survey of history.

Weaver begins with what he regards as an indisputable judgment; to wit, that the world is sick unto death. There is no good in it. Theologically his position may be called that of total depravity. There is not one good, no not one; nor is there one good thing. There is no grace of any kind. The world is rotten and, as it is now constituted, is going irresistibly to decay. This condition is due to a lack of the recognition of pre-existing principles from which judgments can be made. Consequently, there are no permanent and absolute values. We get our evaluations and judgments from experience, which is in constant flux. God loses His standing as the most real. There is simply no room in modern thinking for an absolute God and for His authoritarian declarations. It is a godless world run by scientists who have no standards of evaluation. That is the reason why the moral development of the race has lagged far behind the scientific development.

There is a cure, and that is to go back to the philosophy of the pre-fourteenth century thinkers. That is, in brief, the thesis of Mr. Weaver.

This provocative book will be subject to much criticism. That is to be expected because one simply cannot ignore it. It strikes home. However, since this book is a sort of history of civilization, the author is not scientific in the usual sense of the word in the treatment of the facts of history. One sometimes gets the impression that he has selected and interpreted his material in view of sustaining the proposition that he has proposed to defend. That is to say, there is here a realistic philosopher using the facts of history in a way that his opponents would object to and that aims to discredit the inductive methods of research. It is, therefore, not surprising to read what one of his critics wrote: namely, "But Mr. Weaver gives no evidence of knowing anything about history." The judgment is too severe if it means anything more than that he does not use the usual methods of historical investigation.

Weaver will also be criticized for his pessimistic view of the world. Is there not a ray of light anywhere? Is there not something that can be called grace or even common grace in this world? He apparently believes in God. Is God a helpless individual who can do nothing to thwart the senseless thinking of mankind? Has God made revelations in vain? The Christian can live in abject darkness, but if he raises his head he can catch a glimpse of light and hope somewhere. But he will not find it in the hopes of man's return to a former scholastic trend of thought. He will find it in God's promise of a vertical, divine interruption in the history of sinful mankind.

The question will also be raised whether the erroneous thinking of man is just a turn in the history of human thinking some five centuries ago. Is there not the general concept of sin, which the author's own realism should posit, back of sinful human thinking? And is it not equally correct to raise the question whether, if the principle of sin is operative in this world, a return to fourteenth century thinking will, after all, be a panacea? There is something far deeper and more fundamental that must take place in the hearts of men. Let's be out with it. It is the redemption wrought by Christ. From that redemption will flow, if at all, correct thinking.

I trust that my tiny pecks at this work of rock will not affect adversely the determination of someone to read it. It will not so affect me. I am going to read it again.

HENRY SCHULTZE.

A TRAGEDY OF PITY

THE HEART OF THE MATTER. By Graham Greene. New York: The Viking Press, 1948. 306 pages. \$3.00.

GENERAL MACARTHUR has lately said in effect that the problem of contemporary international politics is fundamentally theological. The same can be said of contemporary fiction. And it can be added that such writers as François Mauriac, Bruce Marshall, Evelyn Waugh, and Graham Greene recognize this. Their novels spring from the Catholic Christian insight and commitment. Their theologically grounded morals and morally grounded psychology is expressing itself in a realism compared to which the realism of the 20's, despite all of its neurological scalpel wielding and clinical anatomizations, seems perfunctory and superficial. The Christian, apparently, is at bottom the most courageously thoroughgoing of realists, the one, after all, who dares to look the devil full in the face, and who, having seen God and Golgotha, finds all other glory and all other horror rather commonplace.

Green's enormously interesting new novel, *The Heart of the Matter*, presents in very brief compass a fully orb'd drama of what Professor Parrott, speaking of *Macbeth*, called the progressive degeneration of the wilfully sinning soul. It presents Major Scobie, a middle aged man, who has completed fifteen years as an officer of police in the foreign service of British

West Africa. His record for careful, honest work is good, in fact, singularly unimpeachable. Scobie is an ordinary man who describes himself as not the kind of person who is likely to get into trouble. But in the universe of this novel, the ordinary man, when the religious issues of life are operative in him, takes on the proportions of heroism. Scobie pities those he encounters, and feels responsible for their happiness. His weakest point is this virtue of pity, and evil seizes on him at precisely this point. Pity is his tragic frailty. So far from not getting into trouble, consequently, the usually considerate, cautious, and justly dealing Scobie embarks upon a program of evil comparable to Macbeth's in scope. Before the curtain goes down on the final act he has abused his office by withholding evidence from his superiors, has cooperated with a diamond-smuggling Syrian and thus aided the enemy in time of war, has committed adultery, been an accomplice in murder, used the holy Sacrament unworthily, and done the deed of spiritual despair which is suicide. Such is the enormous breach that pity has blasted through his integrity.

No doubt the interpretation of the drama in this novel, like those of good drama always, of *Hamlet*, say, or *Macbeth*, are likely to be Protean. There will be readers who look upon Scobie as an unmanly man, fundamentally weak and evasive, who hasn't the character to stand up to his choices, and whose pity is sentimentally Rousseauistic. Others will say that the novel goes to show how self-conscious Catholicism is becoming, and will regard Scobie's conflicts as an expression of artificiality in the Church. Others will regard it as Greene's way of saying that the teaching of the Church on suicide in its cold rectitude and doctrinaire finality is obscurantistic, missing the implications of the religious life and doing injustice to the love of God. Some liberal Protestants may even welcome the book as a Catholic confession of humanitarianism. And others, again, will see in Scobie a kind of Catholic Puritan, who must still be saving himself by his works because he cannot rest in God and surrender his responsibilities to Him. There is some reason also to believe that Scobie's pity is a reflection of the unspeakable compassion of God and His Christ which can reach

down and embrace even the pitying sinner. But the interpretations will indeed be protean. One would like to hear a few parish priests of sensitive morality and sound doctrine discuss the course of evil in Scobie's life; one would like also to see Protestant writers to whom evil is as ingenerate and puissant a force as it is in this novel, try to embody the course of its influence with as ample implication as Greene has done.

Greene's handling of this matter is absolutely dramatic. It may be that *The Heart of the Matter* is headed for the theatre. In point of structure it is perfect. The composition, what novelists nowadays call structuring, is admirable; the interdependence of the parts insures the independence of the whole. In this, Greene is Poesque according to the strictest canons of the "Philosophy of Composition." There is not a wasted line, a wasted word. His dialogue is brilliant; it is the distilled essence of dialogue, sparing and fine enough for utterance from the boards, and is dramatic in this respect also that it characterizes the characters even as it advances the action. Such writing is above experiment, is altogether expert. The action is single, the focussing sharp; all that enters into the story swiftly establishes its relevance to Scobie and his conflict. There is some setting, some atmosphere, but it is not achieved by fine writing or massed description; it is the cumulative effect of selected details, few but sharply seen, crisply reproduced, and subtly reiterated. Humid heat, malarial climate, rats scurrying out of bathtubs, a lizard idling on the wall, and vultures incessantly clanking on the roofs—these give us sense of scene enough. As for the human setting, there are the natives, the objects of Scobie's solicitude; and there is also the usual assortment of foreign service officialdom who have their stipulated duty, their waiting for leave and retirement, their boredom, and their drinks at the Club. But is it all terribly organic; the pressure is tremendous. Nothing happens in the drama that is unprepared for, and nothing in preparation betrays the end until it comes. It is important literature.

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