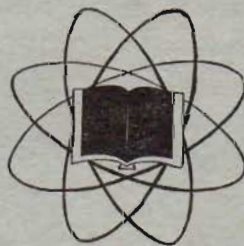


Given to DM

JOURNAL

of the

AMERICAN SCIENTIFIC AFFILIATION



The fear of the Lord is the beginning of wisdom. Psalm 111:10

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EDITORIALS

The basic working functions of ASA members as stated in our motto are contained in " . . . the task of reviewing, preparing, and **distributing information** . . . " Our vitality will likely be only in proportion to the extent of our witness to those of contrary beliefs.

Our own Journal is the proper place for the interchange of information necessary and instructive for carrying on this task. Insofar as we are able to get the Journal into the hands of non-believers, it should be a very effective witness. That will be slow and would probably require considerable financial subsidization of subscriptions.

Christian Life magazine has shown considerable interest in having members of our group rewrite their Journal articles in a popular style suitable for their publication. This is surely an important function and we would like to urge you, whether or not you may have had an article for our Journal, to do so. Manuscripts should be sent directly to the Editor of Christian Life Magazine, Mr. Robert Walker, at 434 South Wabash Avenue, Chicago, Illinois. This should be a very effective outlet and service to Christian people.

However, a very potent medium of reaching the "outside world" has been largely overlooked and that is the medium of secular professional journals. Articles in these periodicals would rather forcibly carry our messages into the reading schedules of large segments of the professional world.

An article in a recent issue of one such magazine carried the state, "Evolution of the animal and plant world is considered by all those entitled to judgment to be a fact for which no further proof is needed." (R. B. Goldschmidt "Evolution, as viewed by one geneticist." American Scientist 40, Vol. 1, p. 84 (January, 1952). Granted the falsity of the statement, the question arises as to the reason for it. It may be an attempt to trample underfoot any opposition before it has a chance to rise — a tactic common in the best of scientific circles. However, we should not overlook the possibility that it is a fair appraisal of the situation as the secular world sees it, simply because the conclusions of those who are "entitled to judgment" are not seen in the literature normally read by professional people.

One deplores the almost completely one-sided view on evolution and creation expressed in various journals, yet the burden is surely upon us to correct this situation. There are, no doubt, some readers of these publications who nominally believe the evolutionary hypothesis for the simple reason that they have never seen in print a logical presentation of the doctrine of creation.

We believe this is an urgent need. The Editor would be glad to hear from some who would be willing to be co-author or author of such a preparation; also from anyone who cares to express an opinion on the suggestion. He will try to act in a liaison capacity for such work and will help in every way possible.

News Notes

Several journal articles by ASA members have been noted recently. The "Extension of the Carbon 14 Age Method" by **J. Laurence Kulp** and **Lansing E. Tryon** appeared in the Review of Scientific Instruments for June, 1952, on the refinements used to get reasonably reliable age determinations to 30,000 years. An article on "Electric Field in Diodes and Transit Time of Electrons as Functions of Current," by **P. L. Copeland** and **D. N. Eggenberger** was published in the February, 1952 issue of the Journal of Applied Physics.

New Members

Norman L. Lofgren, Assistant Professor of Chemistry at Chicago State College, received the B.S. and Ph.D. degrees from the University of California. His address is 1315 Sunset Avenue, Chico, California.

Ivan Vasil Magal is a medical student at the Medical College of Virginia in Richmond. After receiving his Th. B. degree in Hungary he attended Eastern Mennonite College in Harrisonburg and received his B.A. degree in 1949.

George D. Maniaci, Route 4, Elkhart, Indiana, received his B.A. degree from Goshen College. At present he is control chemist for the Miles Laboratories, Inc., in Elkhart.

Paul Larose Merrill is instructor in Psychology at the Phoenix College in Phoenix, Arizona. He received his B.A. degree from University of Florida and his M.A. degree from New York University. His address is 2125 W. Hazelwood Street, Phoenix, Arizona.

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Hammell Pierce Shipps, gynecologist, of 739 Chestnut Street, Delanco, New Jersey, received his B.S. degree from Temple University and his M.D. degree from Jefferson Medical College.

Edgar Sprunger received his D. D. S. degree from Northwestern University Dental School in 1946 and is a dentist in Berne, Indiana.

Roland Russell Stephens is at present a student at the University of Illinois Graduate School. He received his B.S. degree in Chemistry from Bob Jones University in 1951. His address is Apt. 409, 300 South Goodwin, Urbana.

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Alf W. Swensen, 709 Fourth Avenue, N. W., Waverly, Iowa, is Head of the Physical Science and the Chemistry Department at Wartburg College in Waverly. He received his M.S. degree from the State University of Iowa—as well as his Ph.D. degree.

Agnar P. Nygaard at present is Rockefeller assistant, postdoctoral fellow in Enzyme Chemistry at

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John Vosbigan, Assistant Professor of Chemistry at Westmont College, received his B.S. degree from Penn Mil College and his M.S. degree from the University of Delaware. His address is 55 LaPaz Road, Santa Barbara, California.

Henry Weaver, Jr., received his B.S. degree from George Washington University in 1950 and has been attending University of Delaware. He is Instructor in Chemistry and Mathematics at Eastern Mennonite College at Harrisonburg, Virginia.

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Christianity and the Forms of Government*

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The current crisis in Western civilization has precipitated a new interest in the problems of government. Scholars of the last century have been content to engage chiefly in historical descriptions of governmental forms and to thereby ignore the basic realities of political institutions. The present abuses of governmental power render this leisurely pastime archaic. Students of government must now give themselves to a careful re-examination of the principles of government and an orderly appraisal of governmental forms. To do so it is imperative that they give some attention to the science of thought and of culture.

Modern treatments of the institutions of government have been cast within the aura of scientific monism in its various forms. By accepting the fundamental premise that the world of reality is "one," that is, a materialistic or a rationalistic or a supernaturalistic reality, it has distorted the entire view of government. To the materialist government is simply the revelation of human behavior as a reflection of certain material realities embodied in the nature of human life as part of the material world. To the idealist government is merely the outward manifestation of a rationally conceived reality which is the determinant of all life. To the spiritualist government becomes the objective manifestation of some great spiritual reality in which confidence is placed. Each of these views, valid within its prescribed limits, ignores the complex character of life and denies in turn the vital relationship which must exist between them if a full view is to be obtained.

The study of government must now be approached through a different methodology. The older emphasis upon fact, the particular, must give way to a consideration of theory, the universal, in political science. Hermann Haller declared a few years ago that it was doubtful if political science could lay claim to the rank of a science since it left its Christian and natural law presuppositions. Sensing this need of a more authoritative approach one scholar has recently written

... politics is ... the expression of a view of the world, and of a philosophy of being ... in the end the issue of a science of politics is ontological.¹

Another has declared with disarming bluntness the impossibility of understanding the political heritage of the Middle Ages through the medium of methodology based upon scientific monism of the materialistic variety.² Still another, has blazed the trail toward a new understanding of the problems of government when he writes in the preface to his recent treatment of modern political philosophy,

... the presuppositions from which this book is

written are those of the classical Christian tradition as I understand it.³

In this statement Professor Hallowell has indicated a return to the Augustinian perspective of Christian theism as a basis for the study of political issues. Likewise, Luigi Sturzo, one of Catholicism's ablest sociologists, has affirmed the necessity of an integralism in social science which will enable men to view life as both unity and diversity.⁴

The present concern with the nature of government affords a new opportunity to reconsider the basic issues of political life in the light of Christian thought. Using the methodology of Christian theism one may recognize that the ultimate reality of the entire universe is God. This fundamental proposition, based upon the form of faith spoken of in the Scriptures as a gift of God, becomes the premise from which one may begin. The world of ideas then becomes real as it is related to God as the source of all truth. Experience, the life of man in society and in nature, becomes real because of its origin and its sustenance in the creating and sustain power of God. Such an integrated view of life is indissolubly related to the view of God as Trinity.⁵ With it one may solve the great problems of human thought and existence. Without it one falls into the same errors that others have demonstrated in the history of human speculation.

We come, then, to a statement of the problem: What is the relationship between Christian theism and the forms of government? The nature of the integrated approach of Christian theism with its Trinitarian view of reality has already been described. It remains to consider the forms of government. Immediately one is pressed to clarify the meaning of the term. Government is associated with the process of rulership.⁶ It involves the authority under which rulership is administered, the institutions through which such authority is administered, and the manner in which such authority is applied. The first question embraces the problem of sovereignty; the second, the nature of political institutions; and the third, the spirit and objectives of the governmental process. On all of these matters Christianity as a body of thought has a definite opinion.

A brief review of political thought serves to focus attention upon the baffling problem of ultimate political authority or power. It is apparent that human thought moves between two poles, viz., the desire to establish a concept of political authority which is superior to all other authorities in the human community, and at the same time to protect the individuals making up that community from the exercise of political power in a manner which is contrary to the best interests of the people however conceived. This is

*Paper given at the Sixth Annual Convention of the American Scientific Affiliation in New York, N.Y., August 28-31, 1951.

to say that the problem of sovereignty — supreme political authority or power — becomes a problem of philosophy, religion and ethics. The prevailing tendency in our own time is to accept the idea that there must be an ultimate power in the community, that is, the state. The state, however viewed, is said to be supreme in its claims to obedience, but the government — the institutions through which the state exercises its power — is said to be under the rule of law. This implies that restraint is imposed upon government in the interest of humanity.

It is out of this attempt to provide a proper institutional arrangement for the exercise of sovereign power that the various forms of government have been developed. Monarchy is based upon the belief that supreme political power may reside in only one and that its arbitrary exercise can only be satisfactorily checked when the locus of that power is resident in a person of superior position. Aristocracy is grounded in the conviction that political power is of such nature that no one person may be safely entrusted with it. Good government, that is, government which realizes certain preconceived ends, is achieved only when the exercise of political power is in the hands of a superior "few" in the community. Democracy is based upon the assumption that political power is of such nature that it may only safely be viewed as residing in all men. Its exercise must then be by consent of all rather than that of one or of a few.

What is the Biblical view of this problem? When one turns to the Scriptures one finds quite a different approach. Here one is introduced to the vastly different perspective embraced within the revelational concept of God's covenantal or testamental relationship with man. Placed at the center of all life is the eternal God who has been revealed to men in the person of His Son and is being revealed to men through the Holy Spirit. This God transcends both history and nature. History and nature have a source and an ordering of its own; but both are dependent upon the will of this sovereign God for meaning. That will is revealed in the meaning of covenant.⁷ The character of God's covenant far exceeds that of any earthly covenant;⁸ its faithfulness transcends the most reliable relationships known in human life.⁹ This covenant cannot be measured in terms of a civil contract for the author of this covenant is prior to law and is not dependent upon it for its sanction. We may say, therefore, that the Biblical view of government is that of a principle of life in which political power is exercised as part of God's beneficent provision for man. This provision is resident in His will as revealed in His covenant or testament. This implies that political authority is an expression of the Divine Person and that its exercise is to be in accord with His purposes.¹⁰

Are these purposes of God revealed to man? Has government any relation to these purposes? The Apostle Paul states the answer unequivocally when he writes,

I exhort, therefore, that, first of all, supplications, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour;

Who will have all men to be saved, and to come unto the knowledge of the truth. (I Tim, 2:1-3)

Here the Apostle states quite clearly that peaceful human relations are part of God's beneficent provision

for men, that they are to be obtained through the prayers of God's saints, and that they are part of His redemptive purpose for men.

The Apostle Peter also notes a similar relationship when he writes,

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

For so is the will of God, that with well doings ye may put to silence the ignorance of foolish men! As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. (I Pet. 2:13-16)

Here obedience to the authority of government is set forth as an opportunity to bear witness to the God-oriented life and at the same time to divest the enemies of the church of the frequent claim that the Christian is anti-social. Obedience to human law is an outward expression of obedience to the law of God. Both of these passages indicate that the redeemed person will exhibit the redemptive work of Christ in his own life by giving proper recognition to political authority. Political authority, therefore, becomes symbolic of Godly authority and cannot be disobeyed without denying the nature of God's authority as revealed in His covenant with or testament to men.

God's sovereignty as revealed in His covenant or testament becomes the basis of political authority. Herein lies the answer to the most baffling problem in modern government. Every form of government now in existence with the possible exception of Eire, Switzerland, and Thailand, rest sovereignty in some rational view of the state as eternal or in some utilitarian view of the necessity of such an idea as a working principle. We are most familiar with the utilitarian idea of popular sovereignty which means that ultimate and final power rests with that somewhat mystical entity, the people. Actually, many existing forms of government have created the juristic or organic concept of the state in order to have some framework of reference to employ in dealing with problems of government. Each of these definitions are woefully lacking in that the concept or institution created to express it is not without some form of limitation upon its power. Christian theism may therefore say to the students of government in our time that the Biblical view of the ultimate and final sovereignty of God in the universe, including the field of political authority, is the only basis upon which one may proceed to a satisfactory understanding of the nature of ultimate power.¹¹ Without it, one is under the necessity of creating an ersatz deity to take His place.

No doubt the casual thinker on such matters will be much disturbed by this return to a Christian concept for a basis of thought. To such it is probably sufficient to say that every other system of thought, whether idealistic or materialistic, has a similar groundwork for its intellectual edifice. Each man who follows in the train of idealism must accept in some form the underlying premise of Platonism as set forth in the master's Republic.¹²

"... my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate

source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally either in public or private life must have his eye fixed . . . ”

Similarly, the materialist, whether he be naturalistic, positivistic, or Marxian in his faith, must accept some form of the idea so well expressed by Enrico Ferri when he wrote,

“Modern science . . . starts from the magnificent synthetic conception of monism, that is to say, of a single substance underlying all phenomena—matter and force being recognized as inseparable and indestructible, continuously evolving in a succession of forms—forms relative to their respective times and places. It had radically changed the direction of modern thought and directed it toward the grand idea of universal evolution.”¹³

Man cannot avoid accepting some basis for his organized knowledge of the universe. Christian theism accepts God as that basis. As it looks at the world in the light of an integrated view, it can conceive of no other.

It is now important that further attention be given to the forms of government in order that we may consider the nature of political institutions and the spirit of their operation. A recent writer has identified four general classifications of government with a total of twenty-six different forms.¹⁴ This is in contrast to the traditional order of monarchy, aristocracy and democracy. In view of the fact that the present issue lies between those forms of government which propose to concentrate all power in one institution (unitary government) and those which propose to distribute it in some orderly manner through a constitution (federal or constitutional government); between those which seek to exercise political power without restraint in either manner or extent (authoritarian or totalitarian) and those which provide some measure of restraint upon its exercise both as to manner and extent (free or democratic) it seems necessary to consider these two major systems only.

Due consideration must be given to the fact that every system of government proposes to offer some form of restraint upon the exercise of political power.¹⁵ The theocratic system of the ancient Jews found its system of restraint in the concept of the covenant and in the wide dispersal of power to tribes and families. God's prophet spoke with the authority of a personal relationship with God. His word was binding because he spoke the word of Deity. He was under restraint because he was the personal representative of God and he gave his utterances in the presence of all the people.

Plato's idealistic system, as pictured in the Republic, found no necessity for restraint upon political power outside the wise and beneficent rule of the philosopher king. Believing that the mind and body of man could be so thoroughly trained that he would be in perfect harmony with the fundamental order of the universe, Plato conceived of a man as exercising a form of rule that was perfect, that is, in need of no restraint. But Plato soon repented of his idealism and found refuge in an evolutionary historicism in which government and those governing is put under the restraint of law — the historical residue of human wisdom and social custom.

Modern proponents of limitations upon government have resorted to the sovereignty of the human mind, the concept of the perfect natural man, or the natural laws of society as restraining influences upon the

institutions of government. Each of these is couched within the framework of a world view which embraces a “scientific” premise, either of the rational order such as Plato advocated, or the materialistic order such as Heraclitus set forth in the sixth century B.C., or as Marx proclaimed in the nineteenth century after Christ.

Every one of these forms has also been used to justify absolutism. The concept of the theocracy has been employed by both the Catholic church and the Scottish king of England, James I, to justify the idea of the exercise of political power without restraint other than that imposed upon himself by his own concept of the divine limitation. A similar result is manifest when “scientific” bases of thought have full sway. Hobbes, a mathematician, sought to find restraint in the ability of an absolute sovereign to discern the laws of nature. Since these laws are to be conceived in a utilitarian framework of evaluations, it is easy to see that such a system provides little, if any, restraint upon the ruler. Even the modern pragmatic students of government find that though the concept of public interest is supposed to act as a restraining influence upon the agencies of government that actually the public may act without restraint, thus precipitating a political situation as dictatorial as the one they had set out to circumscribe.

Here, again, Christian theism has something to say. This time it is to define the nature of political institutions in terms of the “ends” or “goals” which are to be accomplished. This restraint is not imposed through any carefully calculated rational concept of justice. Rather, it views the ends of government to be expressed within the framework of God's beneficent provision for men—His covenant, His view of justice. There is an interesting passage in the *City of God* where Augustine charges that Rome was never a republic, i.e., a commonwealth or commonweal. Why? Because the people of Rome in their unregenerate state knew nothing of eternal justice — the justice of God. If you mean justice in the sense of social ends and individual welfare conceived within the framework of human experience and human reason then Rome may be said to be a republic, says Augustine. But if you mean justice in the sense of eternal wisdom, God's reason, then the Romans are making false claims.¹⁶

Why does Augustine raise this question? It is to show that government in the plan of God is to reveal His justice to men. This means that God's judgmental and redemptive righteousness must somehow become a part of human society, that the laws of men, the political authority exercised by men, must contribute in some way to a justice which transcends that of the mind and thought of man. Greek justice meant giving to each man his due, or providing for each man the opportunity to live in accordance with the nature of his own person. Godly justice means that man must give attention to the destruction of sin in the life of the individual and of society and at the same time exhibit that quality of sacrificial love that is so characteristic of the covenant or testament. The Greek idea of a mathematical concept of equality must give way to the Hebrew concept of a Godly form of status in grace. This means that even though political power may be channeled through legal forms that endeavor to give expression to a rationally conceived condition of rights or privileges, that actually government and its agencies must be

ready, also, to extend grace where it is needed.¹⁷ It is perhaps worthy of observation in our own time that the recent approaches of scientific penology to the problem of the convicted through the media of remedial and individuated treatment through probation, or parole has often been opposed by Christian people because they believed that justice was being perverted. Actually, such methods may well be viewed as an attempt to return to the practice of the middle ages which was based upon the idea that government must be more responsive to human need than to any abstract concept of justice because it was the function of government to reveal the redemptive love, the grace of God in the process of governing.¹⁸

Christian theism also places another restraint upon political institutions through its delineation of the sphere of governmental activity. Christ's statement, "Render, therefore, unto Caesar the things which are Caesar's, and unto God the things which are God's," (Mt. 22:21) may be accepted as an epitome of the "law and the prophets" concerning the whole matter. Herein is expressed a principle that became the basis of conflict for a millenium in the Western world between ecclesiastical and civil authorities.¹⁹ The wide disappearance of political systems uniting civil and ecclesiastical power during the nineteenth century led men to believe that the issue was a closed one. The Russian socialist state recently erected upon the dialectical materialism of Marx has reintroduced the problem in a new form — a governmental system erected upon the premise of atheism. Protestantism in general has held that the civil government must minister to the temporal needs of men, the ecclesiastical to the eternal. But this current phenomena raises new issues. The Christian is forced to challenge not only the all-inclusive nature of the Russian political system, but the fundamental assumption that the basic reality is material. Christian theism must then assert again in our day that political liberty is dependent upon (1) the acceptance of the rule of God among men, and (2) the recognition that political power is not supreme, that it is subject to the limitations imposed by God its author.

What now may be said concerning existing forms of government? It should be quite apparent from this discussion that any form of government which seeks to establish its claim to authority on any other basis than that of the will of God is bullded upon a false foundation. This we say is quite easy to discern in our modern totalitarian systems such as that in Russia and those which have existed in Germany and Italy. But the problem is not so far removed. Serious students of our political life have discerned serious flaws in the foundations of our own political structure. One student of our institutions has portrayed our predicament in the following language:

... the practical reforms sought in the name of democracy have changed—have even reversed their direction—from the individualism of *laissez-faire* to plans for social security . . . ; and at the same time what was held to be the philosophical foundation of democracy has largely been dissolved in the growth of science.²⁰

Professor Sabine has here betrayed the dilemma of all recent "scientific" thinkers concerning "free" government. Faced with an objective realization of the application of scientific thought in the form of dialectical materialsim to the governmental system in Russia they have come to see how the concept of

democracy thus shorn of its Judo-Christian cultural heritage becomes the entire negation of the political freedom for which democracy has contended. This leaves the democracy of America in the "flying saucer" stage with no means of justification or perpetuation. It is impossible to trace the development of this catastrophe in detail. Perhaps it is sufficient to say that all of our culture is being severely shaken in the present crisis and that the loosely conceived underpinning is being shattered.²¹ The opportunity for the erection of a new foundation is before us. Here the Christian theist may perform a great public service through a re-evaluation of the premises of democracy.

If democracy is to continue to serve the purposes of God as a form of government it seems imperative that contemporary leadership must give attention to the following questions. What is the justification for the distribution of political power to the masses? Is it the purely utilitarian idea that the exercise of power in the hands of one or of a few has failed to meet the needs of men, or is it because of some intrinsic quality of men in the mass which renders government without their consent imperative? This raises the whole issue of human personality, its origin, its meaning and its end. It asks whether man in the mass is anymore qualified to rule than man in the few or man in the one. A century of popular government both at home and abroad has raised serious questions concerning the validity of the earlier optimistic assumptions of democratic propagandists. Christian theism with its doctrine of original sin unqualifiedly places all of these forms under condemnation. History supports the revelational view by pointing out that man in the mass can be just as inhuman, just as sinful as man in the few or man in the one in dealing with other men. Without a concept of authority outside of man, without a sanction for law outside of experience, man is left without any adequate form of government.

It would, therefore, be helpful to modern students of government to review again the political principles of the Puritans. Living in an age of political despotism and the increasing worship of science they boldly proclaimed their belief in the sovereignty of God, the rule of the "elect," and the participation of the community in the political process. This revival of a "mixed" form of government which was sanctioned by both the scriptures and human history afforded a basis for a governmental structure that has contributed greatly to the realization of God's justice in the affairs of men. Even though the acids of modernity have greatly altered the original structure it is to be hoped that the present period will witness a return to those considerations, and a reconsideration of the purposes of our governmental system. There is little question that it has floundered seriously since leaving its earlier theistic moorings.²²

Can anything be said on the basis of these remarks concerning a satisfactory system of government for the Christian theist? It seems to me that the Biblical revelation and history combine to provide us with some measuring rods. First, every governmental system must begin by recognizing in the Person of God the locus of sovereign power. Second, the state and the institutions of government must be in accord with God's view of justice which is ultimately that of redemption.

These considerations leave free to each succeeding generation the question of the best form of govern-

ment. History indicates that political power is a source of great temptation to men. This suggests that power should be distributed among individuals or groups within the community. History also indicates that there is a tendency for institutions of government to forget the limitations imposed by the divine will. This still further emphasizes the need of the dispersion of power. It also gives point to the traditional demand that the people be informed concerning the nature of their government. If justice, Godly justice, be the end of government, then all who participate must be informed of those ends. This would accentuate the need for the continual education of those directing the work of government in the knowledge of God and His purposes.

Discussion

Dr. S. R. Kamm: (In answer to a question) What is freedom in the Christian perspective? My own understanding is this, that freedom primarily consists of the ability of man to respond to God without the arbitrary control of the human institution. It goes back to that primary elemental statement I referred to: "Render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's." Furthermore when you come to analyze the problem of monopoly you also have to employ the concept of the unregenerate man. The unregenerate man finds his natural abilities and God-given capacities will move toward the direction of exercise of power to the place where he feels himself more secure than he was in the previous situation. In other words, you are dealing with two concepts here which are very real Christian considerations. Now, it seems to me that the state, however you may conceive of it, is empowered with this Godly authority of exercising judgment in terms not only of mathematical equality but in terms of God's redemptive grace and that in so doing the state must act first of all to prevent any monopoly that would interfere with a man's relationship to God. That's the reason why you have separation of church and state; it is to prevent that monopolistic power situation. Secondly when the state interferes with a monopoly, it not only has in mind the persons in a community, but it also has in mind deliverance of the one who is perpetuating the monopoly from his sinful nature.

Now, that is just a suggestion for all of us to follow in looking at those problems. This is the manner in which seek to apply the more integrated point of view to the whole matter.

Dr. P. B. Marquart: I would like to direct one question to Dr. Kamm because he seems to be following a very prevalent form of philosophy which is not too inconsistent with another form that is more recently being talked about, the Christian monism of Bovink which Dr. Kamm is supporting. I've always been interested to know just what the interrelation is between this something which is probably quite prevalent here at Shelton College, and so called dependent interacting realism which we hear about quit a bit through our theology courses out at Wheaton. Just where do we form the integration between them?

And so I'd like to suggest a little integration between those two forms of philosophy to show just where they dovetail into each other. Both sound to me very great although there seems to be perhaps a sematic difficulty in each one of them, that is the use

of the word realism and the use of the word monism which has been so thoroughly identified with anti-ism in the past. So I'd like to know just where these dovetail together. It will be characteristic of our A.S.A. group to have Dr. Kamm, a Free Methodist supporting a doctrine which is Calvinistic and then if we can get Dr. Buswell, a Presbyterian, to support the other one, that would be very interesting.

Dr. S. R. Kamm: I know you will recognize that I would not hope to speak for Shelton College on this matter. I think I tried to make it plain in the paper that what you and I are confronted with is the tendency to try to interpret all of life from what we might call rather narrow perspectives. It's either a materialistic perspective which is so well presented in the last paper, or an idealistic perspective or combinations of these, or, what we sometimes come across in a purely spiritualistic perspective which tends to ignore what I think of as a limited reality both to ideas and to experience. Although I do not profess to be a philosopher with an organized system, I realize we do have to work out something in the way of an organized statement of our thinking and for that purpose and with that line of thought I have endeavored to suggest that in our approach to the problems of social science, we have to recognize, first of all, the primary and ultimate reality of God as the originator and sustainer of the Universe; then those ideas about the world which are His creation, and which we enjoy the privilege of use as we are trained to employ them; further, that experience also is valid within its limits. When you separate any of those and take them apart from each other, you may not recognize their proper relationship.

Sometimes I've tried to say that if you conceive of them in pyramidal form by looking upon God as the head of the apex, then ideas and experiences are real as they are related to God. In other words they are dependent realities as Prof. Marquart has pointed out.

Now I suspect that there are some very real problems even from a rational standpoint in explaining this suspect that we do not have time to go into them this afternoon.

1. F. G. Wilson, "Generalists versus Specialists in Social Science," *American Political Science Review*, 44:384.
2. Eric Voegelin, "Political Theory and the Pattern of General History," *American Political Science Review*, 38:75.
3. John H. Halliwell, *Main Currents in Modern Political Thought*, (Henry Holt and Co., New York, 1950), viii.
4. See Luigi Sturzo, *The True Life: Sociology of the Supernatural* (Catholic University of America Press, Washington, D. C., 1943), pp. 18-20.
5. See Charles N. Cochrane, *Christianity and Classical Culture* (Oxford University Press, New York, 1944), Chapter XI for an excellent statement of the importance of the doctrine of the Trinity as the basis of an adequate methodology.
6. See John C. Murray, "The Problem of State Religion," *Theological Studies*, 12:fn. 158-159.
7. Paul Ramsey, "Elements of a Biblical Political Theory," *Journal of Religion*, 29: 258-261.
8. Isaiah 54:10
9. Isaiah 49:15; Psa. 27:10; Jn. 3:16.
10. Romans 13:1-2
11. Jacques Maritain, "The Concept of Sovereignty," *American Political Science Review* 44: 343-357; Emil Brunner, *Justice and the Social Order*, 74-75.
12. *The Republic* (Harper Brother's, New York, 1945), Book VII, in *The Dialogues of Plato*, (B. Jowett, ed., Bigelow Brown and Co., New York), II, 269.
13. Enrico Ferri, *Socialism and Modern Science* (International Library Publishing Company, New York, 1900), p. 95.
14. Robert M. Melver, *The Web of Government* (Macmillan, New York, 1947), pp. 151-162.
15. (See W. J. Shepard, "Government: History and Theory," *Encyclopedia of the Social Sciences*, 7:10.)

16. *The City of God*, Bk. XIX, Ch. 21, 24 in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, II. and reprinted in F. W. Coker, *Readings in Political Philosophy* (Macmillan, New York, 1938, rev. ed.) pp. 172-175.
17. See Emil Brunner, *Justice and the Social Order* (Harper and Brothers, New York, 1945) for an interesting treatment of this problem.
18. Cf. Paul Ramsey, "Elements of a Biblical Political Theory," *Journal of Religion*, 29: 272-273.
19. See M. B. Foster, *Masters of Political Thought* (Houghton Mifflin, Boston, 1941), pp. 224-228 for a clear statement of Augustine's position in this controversy.
20. G. H. Sabine, *Democracy and Preconceived Ideas* (Ohio State University, Columbus, Ohio, 1945), p. 4.
21. Cf. J. U. Nef, *The United States and Civilization* (University of Chicago Press, Chicago, Illinois, 1942), Chapter XI.
22. Barbara Ward, "The Silent Revolution," *Atlantic Monthly* 188: 34-38 for criticism of the present effort to justify democracy on an economic basis.

Christianity and the American Form of Government*

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In the American scene few popularly held ideas have had a more ready acceptance than that which affirms some relationship between Christianity and the American government. Like the Bereans, however, (in methodology the New Testament counterpart of the inquiring mind of today) it is well to discover by inquiry whether such a relationship has indeed existed, and if so, to what degree and in what areas of concept and function.

In undertaking such a study almost at once the problem of definition presents itself. With respect to Christianity, scarcely ever has there been general agreement over any exact definition of it, in America or elsewhere; and a glance at the early history of our nation confirms the fact that concurrence in this matter was just as difficult then as now. Differences in doctrine and policy produced cleavages which on occasion were so profound that a veritable chasm separated some ecclesiastical groups. The efforts of moderates to permit the simultaneous existence of variant groups may have encouraged tolerance but did not effect the identification of any one group as exclusively Christian. On the other hand, even under such circumstances there were elements of common agreement among nearly all who accepted the label Christian. Most called themselves Protestant, were frankly supernaturalistic in owning a God who had created the universe and who had established a moral order in it, affirmed His creation of man as a spiritual being, acknowledged the existence and validity of Divine revelation, agreed that human society and laws to govern it rested upon this revelation and recognized the significance of the life and teachings of Jesus Christ in terms of human conduct.¹ Beyond this minimal statement the points of agreement between any given groups sharply decreased in number. It would be inaccurate to assert, however, that the truths having a common acceptance did not therefore properly deserve inclusion within the term Christian. As a matter of fact the most sustained and effective affirmation of these truths, particularly in the United States, has consistently emanated from those called Christian, whether the term be loosely or exactly defined. Moreover, in considering the interplay between Christianity and a governmental system admittedly having elements of a secular nature, the factors just enumerated have a greater relevance than others equally significant but more narrowly applicable.² Hence, it should be understood

that, in making subsequent reference to Christianity, the term identifies the conception just enunciated.

It is no less important to indicate with some precision the use of the phrase American government. The most popular of the descriptive terms presently utilized for this purpose is that ambiguous word, democracy. Fundamentally, it carries the meaning that the people rule, and in this sense it is understood to embody both the thought of their direct rule or the idea of their indirect governance through the medium of representatives. In a functional sense the latter meaning is true of the government of the United States, but it is incomplete in representing the organic structure of that government. It should be apparent that the varying desires of the people of the United States are not permitted uninhibited expression, but rather are regulated and directed within the boundaries of certain well-defined areas. The embodiment of this regulatory principle was achieved in the promulgation of the Constitution which from the first was designated as the supreme law of the land.³ Admittedly, the Constitution was made subject to amendment and interpretation, and treaties and relevant legislation were considered an essential part of this law; but such were understood as augmenting or buttressing the Constitution, not vitiating it. Furthermore, all departments of the government were made subject to it, with the legislative branch expected to implement it by statute, the executive, to apply it by proper administration, and the judicial, to interpret and safeguard it by reasoned decision.⁴ Its acceptance as such permitted the establishment of this government as one "of laws and not of men,"⁵ not a broad and unrestricted democracy of the people — as the comments of Edmund Randolph and Roger Sherman indicate.⁶ It may be concluded, therefore, that if the American government is to be called a democracy, it should at least be known as a constitutional democracy. Or, if this appear to be a contradiction of terms, the appellation constitutional republic might well be selected as preferable.

This foundational character of the government suggests a most significant correlation between it and Christianity. To be sure, in the history leading up to the Constitutional convention there may be traced a relationship between revival and revolution, as in each case old and established forms were shattered and then recast in new and unusual patterns. But active as religious forces may have been in contributing to the spirit which later achieved independence, their endeavors in this respect were not central but

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peripheral. Of far greater worth were those employed to bring into being a document which confirmed and established the worthwhile achievements of the movement for independence within the framework of constitutional law. Moreover, it is not without significance that the members of constitutional convention were politically conservative in opinion and that the liberals — the leaders in 1776 — were either absent or played insignificant roles in the positive formulation of the Constitution.⁷ It is this law, then, which is basic to the American system of government, and it is precisely this fact which makes possible the assertion that a relationship exists between it and Christianity.

Such an assertion rests, first of all, in a consideration generally held by those who drafted the Constitution and which undoubtedly affected their thinking, namely, that God was the ultimate source of law and that He had made this law explicable in and through His creation.⁸ As such it was considered to be self-evident and could be, through the human intellect, composed into specific precepts. Although these were commonly denominated natural law, it was usually agreed that their derivation was in fact divine.⁹ Beyond this, many of these same men had a more than casual acquaintance with the content of the Scriptures, considering them, in one way or another, expressive of the wisdom and will of God. At precisely what point the one or the other concept of revelation just enumerated could be said to have been operative in their thinking it is almost impossible to say, for without question some interaction must have existed. Furthermore, when the framers of the Constitution allocated to the people of the United States the responsibility for the ordering and establishment of that document,¹⁰ this was not necessarily a denial that its principles had their derivation from a divine source. It is quite true that some modern scholarship has tended to call into question the view ascribed above to the founding fathers, often doubting the existence of natural law or at least questioning its linkage with Christianity, however defined. Yet, while the constitution admittedly does not even approach the stature of divine revelation, neither is it a contravention of it in any important particular.¹¹ Further, critical scholarship does not by its findings alter the basic proposition of the supremacy of law in the American constitutional system.

Moreover, in the promulgation of a specific document, which professedly embodied all of the general principles needful for the governing of the Republic, the Constitutional delegates in a remarkable way reflected in the political realm a circumstance which was true in the Christian church. For the instruction and guidance of His people God had been content neither with the general revelation found in Creation nor with a subjective spiritual illumination as such, but had provided a more distinctly enunciated expression of His truth in the Holy Scriptures. Drawn within the confines of a single great volume, these writings were accepted by the church as its rule of faith and practice, and, as has been indicated, were highly regarded by those who composed the text of the Constitution.¹² With such an example before them as a precedent worthy of emulation and with a profound faith that human society was sustained by laws and principles

which were not subject to change, the delegates fashioned a written constitution as a practical and forthright exemplification of their convictions.¹³ By so doing they produced what was, in the 18th century, virtually a political innovation later to be widely imitated but itself imitative of something distinctly Christian.

Between a political society governed by such a law and the entity of which Christians are a part it is reasonable to expect that, in a general way at least, a functional parallel exists. If, in addition, it is assumed that there also is present a certain harmony of principle, then it should be possible to note in the activities in which each group engages some observable, tangible similarities. Particularly will this be true if the individual member of either group is similarly adjudged with respect to his intrinsic worth and the scope of his activities. In this respect the American system of government has enunciated the role of the individual in a way which closely corresponds to that assigned the Christian by the Scriptures. While the individual in neither case has been permitted untrammelled exercise of his own will, yet he has in both instances been identified as being of peculiar dignity and worth, possessing stipulated rights and enjoying privileges which rightfully are his as one of the group. Directly related to such a standing has been, of course, the responsibility of active participation in the meaningful activities of each group through intelligent and loyal interest.

There remains now the task of assessing the American scene in order to select specific representations of the generalizations just suggested. In so doing the factors of time and space are introduced, and these inevitably render complex any attempt at analysis. Even within the relatively brief span of less than two centuries enough has transpired in this country to warrant the attention of a considerable group of trained investigators and analysts. Hence, it will be possible only to suggest in an arbitrary fashion certain illustrative data which may be construed as relevant. In particular, mention may be made of instances long recognized as demonstrating the relationship between American government and Christianity. Beginning with Washington's inaugural address and continuing until the present in such pronouncements as those issued each Thanksgiving season, acknowledgment regularly has been made by the executive officers of the nation concerning the beneficent hand of God upon this country. Similar formal recognition of the responsibility of the government to Deity can be seen in the administration of the oath of office to the President and others about to be inducted into positions of governmental responsibility, with a copy of the Scriptures in these ceremonies symbolizing the sacred character of such commitments. Reference may also be made to the long-established practice of appointing chaplains to both Houses of Congress and to all branches of the armed services.¹⁴ Furthermore, in the constitutions of nearly all of the state governments recognition is given to the blessing and favor of God.¹⁵ The continuance of these practices, despite the oftentimes formal character of their observance, tends to underscore the impact made upon our political institutions by Christianity.

Allusion has already been made to the way in which religious activities in the colonial period con-

tributed to the political happenings which followed. The revivals in particular made a distinct contribution in determining such political considerations as the separation of church and state and the removal of religious qualifications for the holding of office. These were but reflections, however, of a notable transformation which tended substantially to modify the inherited, traditional patterns. It is a matter of record that, whereas the established old-world denominations were present and active in the new nation, the more radical groups such as the Congregationalists, the Baptists and the Methodists tended to experience the greater growth and to become more widely dominant. Even these, however, did not encompass all of the religious population found outside of the long-established denominations, for beginning particularly with the revivals of the first two decades after adoption of the Constitution, an unprecedented religious diversity fragmented still further the visible Christian community.¹⁶ Such a development was not wholly deleterious, even as far as the established groups were concerned, for it stimulated recurrent adjustments in organization and practice needful to relate them more directly to the American environment. Such a situation the political scene tended in many ways to reflect for, following the profound realignment effected by the Revolution, parties representing nearly every shade of political persuasion periodically challenged the American people to endorse suggested modifications of the established practices of government. The success of these groups was not fully achieved by their infrequent accession to office, but was more substantially, if less directly, realized by the incorporation of much of which they espoused into the platforms of the politically more successful parties. While it may be suggested that in this regard the political and the religious communities were subject to forces external to both groups—as for example the influence of the frontier—it is well to note that similar conditions elsewhere did not necessarily produce the results manifested in the American scene. Due quite probably to the fact that the political and religious foundations had been soundly constructed the dynamic of change was effectively counterbalanced by the more static quality of established practice, thus preserving progress while preventing anarchy. Seldom could this be said to be true elsewhere.

Beyond this significant impingement, the broadening and deepening of spiritual life caused by the revivals, particularly those under the ministry of Finney, made a distinct contribution to the movement for action by the government in effecting reforms too broad in scope to be accomplished by lesser means. Such issues as the abolition of slavery, prohibition, woman suffrage, world peace, prison reform, and better treatment of the blind, insane, deaf and dumb—all had their champions from the ranks of the Christian church. Time and again ameliorating action was initiated by those whose sensibilities had been made responsive by religious convictions.

In this same realm of social reform, on the other hand, history seems to show that forces were at work which tended to modify the standpoint both of the government and of the Christian community. To be sure, other issues which were of great significance

theologically tended in a sense to influence the church, but in several instances the religious leadership seemed to utilize such debatable issues as higher criticism or evolution to confirm rather than to modify their thinking. It is distinctly probable that industrialization and urbanization, which increasingly were to characterize America, affected the point of view of the religious leaders then concerned with social problems more than the theological issues contemporaneously undergoing debate; and found articulation in what popularly became known as the social gospel. The interest and concern of the government while somewhat later chronologically, obviously stemmed from the same sources and was generally similar in point of view. The most dramatic exposition of this social consciousness America labelled the New Deal.

These further illustrations of the common reaction of organized Christianity and government may be adduced. The growing complexity of an industrialized world, which has made well nigh inevitable an increasing enlargement and centralization of government, has in turn prompted ecclesiastical integration which is both within and between denominations. And as this country, impelled by the stern fact of a world shrunk by technological advance, has sought to join with other nations in construction of an international organization, so the religious world now sees American Protestantism actively engaged in the cooperative establishment of international religious groups. Finally, in the minds of the politico-religious opponents of America and of Christianity there is really but one enemy, of which these two units form a part. They, in turn, have agreed that such is indeed the case and, with very few exceptions, act accordingly.

A rather provocative aspect of the interrelationship under consideration must needs at this point be mentioned. There seem to be instances in which, in matters significant both politically and religiously, the political considerations have tended to eclipse the religious. One of the most vivid illustrations is provided by the controversy over the abolition of slavery. In the bitter dispute which culminated in the sanguinary Civil War both sides had the active support of their respective religious constituencies, each of which claimed Scriptural justification and, hence, divine sanction for its political counterpart. Further, almost without exception the church in the United States has supported the prosecution of war by this nation, despite the fact that in the inevitable reaction against armed conflict which followed previous struggles, such a stand has been categorically disavowed by important components of this group.

The foregoing should serve to indicate that although American Christianity has been a significant force in the organization and functioning of the government, it has not, at the same time, been beyond the influence of forces external to it. In this may be seen both a cause for encouragement and for concern. Properly conceived, the influence of the church can be invaluable in the support of government which is consistent with Christian principles. On the other hand, there is a continuing need for an intelligent and informed Christian constituency who will function, not according to the dictates of circumstance—no

matter how compelling—, but in conformity to the revealed will of their spiritual Sovereign.

Discussion

Mr. R. Spiers asked the speaker for his opinion on war -

Mr. H. T. Armerding: As I construe war, it would be a phenomenon which will continue in any society in which sin is still present and, as such, there is going to be involvement on the part of the individual, including the Christian, in the question of war. My own personal point of view, which is conditioned by the fact that I am a veteran and in the reserve and therefore you may consider this biased, but as a Christian I believe that an individual Christian has a responsibility to the state, to discharge functions which includes those of bearing arms. I believe that the state has the prerogative of bearing the sword. I believe that derived from that, the individual citizen, Christian or otherwise, has therefore the responsibility of seeking to help to exercise that function. The individual who feels a conviction that he cannot do that does not certainly get my criticism but that is a viewpoint which I believe can be acceptable for the majority of those who are part of the Christian church.

Mr. R. Richter: Mr. Armerding, in the light of what Mr. Fetler said of the needs of the world and as individuals, don't you feel that there should be some re-assertion of the social gospel with a Christian fundamental basis for it? Surely the influence of the Western revival in the past resulted in good and benefits that came of it for the whole, ministers who propagated the faith in that time, from labor unions, and of schools and hospitals and colleges and universities which grew as a result of it. I think there should be a re-assertion of those basic principles once again.

Mr. H. T. Armerding: I should like to say that I have no quarrel with the social gospel if we may provide it to be placed in its proper setting . . . I assert that the basic need is spiritual. I am sure that everyone here agrees. Now then, subsidiary to that, related or derived from that, I believe the social benefits can and do flow and that's demonstrated in history, as I pointed out on my paper, especially through the revivals which occurred in this country.

As a result of the revivals under Finney, great efforts in social report were accomplished but they were derived from the meeting of a need which was primarily spiritual and hence, in dealing with the question of communism, whereas most assuredly we must not neglect nor forget the economic aspect of it, it seems to me that it is insufficient to argue that if by filling men's stomachs we are thereby saving souls or can reach their souls. We fill their stomachs, to be sure, whether they will listen to a message for their souls and to the redemption of their spirits.

It seems to me that there we must place first things first, which are spiritual, and derive from these material benefits which are unrelated to that.

Mr. R. Richter: The credo says Christians are filled, meeting the needs of those around them.

Mr. H. T. Armerding: I would give a qualified assent to that. It seems to me that conservative Christianity

has been active on the mission field particularly in meeting those needs. If you will study the history even of such a thoroughly conservative organization as the Charleston Mission, you will find that they were oftentimes the first to establish schools, hospitals, clinics of all sorts, in provinces where no one else had gone. There was conservative Christianity and validly so but it was an action providing for the needs of men spiritually but not neglecting, by any means their needs in a material way.

If you would care to suggest in terms of the reaction against the growing liberalism in this country, maybe you have a point there. I think all of that is fading away, fading away more in this country than on the continent perhaps.

Dr. N. L. Peterson: I think that we have gotten now to the crux of the whole matter and perhaps Mr. Fetler would like to comment upon this—this matter of semantics which may be complicating our understanding of what's going on, of what we are talking about. It has been mentioned in the matter of the social gospel which carries, in a group of this kind, a certain emotional charge. Now that means one thing but it isn't Christian. It is anti-Christian, the social gospel is, but the gospel of Jesus Christ has very strong and very necessary and very important social aspects, and that is the point that I think our brother has brought up here and that we should differentiate the social aspect of the gospel, the assuring of our faith by our works to those who only understand works. They don't understand theology and so let us not talk about a social gospel in a Christian gathering because it isn't Christian. But let's talk about the social aspect of the gospel and what we should do about that.

Mr. F. E. Houser: I should like to address a question to either Dr. Kamm or Dr. Armerding. This is a practical question, one which vexes me. We have been told today that God ordains order and he ordains liberty. He ordains human worth and dignity. Of course the great problem of political science, I suppose, is how to reconcile order and liberty. I should like to ask—what do we do when we have to answer questions like the following one:

Is regulation of monopolies anti-Christian and socialistic, or is it in the interest of order? Does it impinge too much on the human worth, the freedom of the monopolist? The same question, of course, could be phrased in regards to federal legislation controlling discrimination on the part of employer against our negroes and so on.

Is there anything which you gentlemen can tell me which will establish our line? Is there any legalistic control on this? Is there any way of telling when we move too far in the direction of atomism or uncontrolled freedom which is anarchy? Is there any way of telling when we move too far in the direction of totalitarianism which is fully controlled from the top, giving no freedom?

1. Kenneth Scott Lalourette, *A History of the Expansion of Christianity* (New York: Harper and Brothers, 1941), IV, pp. 381-388.
2. See Ralph Barton Perry, *Puritanism and Democracy* (New York: Vanguard Press, 1944), p. 152. Other elements, commonly recognized as vital to Christianity, scarcely can be made applicable. For example, it is unrealistic to think of the establishment of the Kingdom of God in any earthly sphere without the personal and visible rule of the Lord Jesus Christ and without the spiritual regeneration of each member of that Kingdom. In neither case could there be construed any possible relevance to the American scene, either now or at any other point in our national history.
3. Article VI, Paragraph 2.

4. See Robert Phillips, *American Government and its Problems* (Boston: Houghton, Mifflin Co., 1937), pp. 61-63.
5. James Kent, *An Address*, 1936, p. 4. Quoted by Ralph Henry Gabriel, *The Course of American Democratic Thought* (New York: The Ronald Press, 1940), p. 17.
6. See Herbert Agar, *The Price of Union*, Boston, Houghton Mifflin Co., 1950; Max Farrard, *The Records of the Constitutional Convention*, 4 vol.
7. See Max Farrard, *The Framing of the Constitution of the United States*, New Haven, Yale University Press, 1913.
8. See James Wilson, *Works*, 4 Vol Philadelphia.
9. Merle Curti, *The Growth of American Thought* (New York: Harper and Brothers), pp. 71, 77.
10. See the Constitution, Preamble.
11. *Ibid.*, Article II, Section 1, Clause 7, Amendments 1, 13, 14, 15.
12. Curti, *Growth of American Thought*, p. 54.
13. Gabriel, *Course of American Democratic Thought*, p. 18. See also Perry, *Puritanism and Democracy*, pp. 402-404.
14. Perry, *Op. cit.*, pp. 151-152.
15. Latourette, *Op. cit.*, p. 410.
16. *Ibid.*, pp. 381-386.

The Road to Damascus

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The events pertaining to the conversion of Paul the Apostle have persistently been distorted by the mouths of men. The attempt has been made to explain away this supernatural occurrence on a natural basis. However, God has graciously left in His written Word the answers to these naturalistic contentions.

Men have maintained the following erroneous views.

1. Paul had hallucinations so that he saw lights that did not really exist.

2. Paul had auditory hallucinations on the Damascus road so that he heard voices that were not speaking and he interpreted the experience as the voice of God, as do many patients in mental hospitals. Hallucinations are purely private and subjective on the part of those who have them and they cannot be perceived by any others who are present.

3. Paul had an hysterical fit; it was entirely psychological in nature, and not upon any organic nor objective basis. They have claimed that the only psychological basis for such an experience could have been a wounded conscience from having witnessed the stoning of Stephen.

4. For added variety, others would explain Paul's experience on an organic basis. They say that he had a fit of epilepsy, and that the light that he saw was the aura which commonly precedes the attack and which warns the epileptic of his coming convulsion. In such a case the aura would have to be a subjective experience, not experience by others present.

5. Some have said that Paul's poor eyesight during his ministry was due to ophthalmia (eye infection) such as trachoma (granulated eyelids). This view neglects to consider the truly objective events which occurred to Paul's eyesight during his conversion experience. Now objective things of an organic nature do not necessarily happen at the time of conversion, but this is one of those variations which constitute the variety of Christian experience.

6. Since the event occurred at noonday in a hot country, some have said that it was sunstroke. Sunstroke leaves one in a critical condition, in danger of imminent death. Heat exhaustion is milder, but it could not account for the events which transpired on the road to Damascus.

7. There is another persistent notion that Paul continued to have attacks of "epilepsy," which made him contemptible, constituting his thorn in the flesh, and that they were brought on by an addled brain due to his stoning at Lystra. (Acts 14:19.) Here is an obvious anachronism due to ignorance of the text, for the

stoning at Lystra transpired years after the conversion on the Damascus Highway.

One may well be warned by the abundance of explanations which are used to explain away Paul's conversion, leaving us with the suspicion that none of them are tenable. Analogously, in the field of medicine, when a disease has many cures, none of them may be expected to be satisfactory.

Could it be that the art and the science of psychiatry might have anything to offer in the solution of this problem of the Damascus Highway? Does psychiatry confirm the Word? Of course, the Bible does not need to be confirmed through the words of men, but if it should confirm the Scriptures, then we know that it is a true psychiatry. The Word tells us that Paul had a heavenly vision, and because he was not disobedient unto it, there was wrought the powerful change in his subsequent life. (Acts 26:19.) A heavenly vision is not a natural event. It is neither an hallucination nor a natural dream and it may occur while one is wide awake. If it was a heavenly vision, it was reality, even though it was a reality of those things which are above, which are more real than what we see.

Paul saw the Lord Jesus on the Road to Damascus. (Acts 22:14.) Paul there saw the greatest of all Reality after His resurrection, an event so unique that those others who likewise saw Him in apostolic times are enumerated in a few words in I Cor. 15:5-8. Paul was perhaps the last to have seen Him with his bodily eyes in apostolic times, but Act 22:17 tells us that he saw Him once again in the temple. In fact, Paul had to see the Lord Jesus, after His resurrection, in order to be eligible for his own apostleship.

But there is additional evidence that Paul did not have any hallucinations. The men who were with him in the Road to Damascus also saw a great Light and were afraid. (Acts 22:9.) Hallucinations are never experienced by any other people than the "patient" himself who perceives them. The writer has seen hundreds of patients who had hallucinations and yet never did anyone else experience those same hallucinations at the same time. If others did perceive these things, then they were objective reality and they could no longer be considered hallucinations. Neither can others experience the aura that precedes the epileptic attack, although the "seeing" of a light is a frequent aura among such patients. This Light is described as greater than the brightness of the sun at noonday. (Acts 26:13.) Perhaps our generation has experienced the brightest of natural light: the white light of the atomic bomb explosion. But this Light of Shechinah glory of Christ was still brighter — incomparably brighter. We know this from the lasting physical

effects upon Paul, described later. This is the Light which has slain men in the past and is able to eat out the eyes of men in their sockets, even while standing erect.

This Light was centered upon Paul. It did not blind the eyes of other men; neither did they see the Lord. Likewise the men with him heard the sound of the Voice (Acts 9:7), but they failed to hear the distinct words that Paul heard. (Acts 22:9.)

Paul fell to the earth. (Acts 9:4). People who have fits and convulsions commonly fall to the earth, as Paul did. But in Acts 26:14, we learn that all the men who were with him likewise fell to the earth. People do not have fits in unison, even in an epileptic ward. This could only have been brought about by some force which was external to all of them there on the Road to Damascus. It was a real force; it did violence to all of them. It was not an earthquake because there was a Light and a Voice. It was not a thunderbolt because thunderbolts affect the nervous system and not the external visual apparatus. This force was a real, objective, external Force which was beyond what we find in nature.

Now we need to consider what happened to Paul's eyesight. Not only was he unable to see momentarily, as when any one of us looks into a less dazzling light, but Paul was completely blinded for three days; then he could see again. The clinical men of the world point out that hysterical (psychologic) blindness often acts in this way. In fact, sudden recoveries from total blindness are invariably diagnosed as hysteria. Indeed, they point out that Ananias was using strong suggestion, which profoundly affects hysteric conditions.

However, we note in Acts 22:13 that the return of his eyesight was of the Lord. He was miraculously healed; if he had not thus been healed, he would have been blind the rest of his life. Furthermore, the healing was only partial in this case, leaving a lifelong visual defect. Hysterical symptoms are usually healed completely and dramatically. Presumably an hysterical symptom could be healed by a miracle of God. But the text gives us a clue that this was not an hysterical condition, nor any kind of psychologic ailment, but rather the kind of physical condition which we usually designate as **organic**. Some kind of physical phenomenon occurred when he received his sight, which proves that it was an organic condition. There fell from his eyes "as it had been scales." (Acts 9:18.) In other words, they were not scales, but something very much like scales. Dr. Luke is apparently describing here something which had not come into his clinical experience. Neither does modern clinical practice have anything to offer in explanation. It was a physical event, unique in nature, as a sign from God. All we know is that it was physical and that it cannot be explained.

Paul's total blindness ceased when God healed him in Damascus, on the street which is called Straight, but God left with Paul a reminder of what had happened to him. He continued to have a visual defect for the rest of his life. That is why the Galatians would have been willing to pluck out their own eyes and give them to him. (Gal. 4:15.) Here was Paul's cross, the burden he had to bear perhaps it was his thorn in the flesh.

To the Galatians, he declared; "I bear in my body the marks of the Lord Jesus." (Gal. 6:17.) Some have said that these were the marks of the lash which Paul

received on five occasions, but this lash left the "marks of men" upon his body. The blindness and visual defect which Paul sustained when the dazzling Light of the Lord Jesus shone unto him can more fittingly be viewed as the marks of the Lord Jesus. Perhaps the plural "marks" indicates that there was still another mark sustained when Paul went up to the third heaven and saw things that were not lawful to utter. That these marks had to do with his preaching is shown in the Williams translation of Gal. 4:13: "... it was because of an illness of mine that I preached the good news to you the first time." These marks actually reminded him and gave him the motivation to preach. Thus we see that we do not have to postulate any of the common eye infections in order to explain Paul's visual defect. It fits our purpose and understanding better to admit that this was an unique ailment from the hand of God. Indeed Jacob's lameness after wrestling with the Lord all night is a similar "mark." (Gen. 32:31, 32.)

We know something of the visual defect which Paul continued to suffer. It may be inferred from various passages that it was characterised by faintness or blurring of vision. So far as we know, it was a general blurring of the visual field, and not the blurring of far vision, nor near vision, as such.

Paul's visual defect was such that he usually had a secretary do the major part of his writing for him, by dictation. Paul, however, signed his letters and wrote the last sentence of salutation. Perhaps the best example of this is in II Thess. 3:17, where this matter is emphasized, because someone had sent the Thessalonians a forged letter. The letter to the Galatians was written entirely by Paul, but it was written in large letters so that he could see what he was writing. (Gal. 6:11.)

The dazzling Light of Christ does not usually rend the human body in Salvation as it did in the case of Paul. Most of us "see the Light" less intensely. In Paul's case, however, it put out both his eyes and it was only by miracle that he ever saw again. The god of this world (Satan) is constantly trying to blind the minds of unbelievers so that the Light of the Gospel of the glory of Christ may not shine unto them. Paul, however, in the eternal purposes of God, got an overdose of Light. Yet he spent the remainder of his life dispensing Light to others: "to open their (the Gentile) eyes and turn them from darkness to Light." (Acts 26:18.)

There were eight distinct miracles involved in the conversion of Paul.

1. A changed attitude toward Jesus was seen at once.
2. A total change in the manner of life ensued.
3. It was real, supernatural Light that shone.
4. There was the real, supernatural Voice of God.
5. Blindness came as a direct act of God.
6. There was divine revelation to Ananias about Paul.
7. This revelation featured predictions of Paul's career.
8. Paul's total blindness was healed by miracle.

In summary, here are some of the things that are to be learned from the story of the Road to Damascus.

1. This experience was real and it was external to Paul.
2. He was neither insane nor imagining things.
3. Conversion is a real event and an experience with God.
4. It makes a lifelong change of character and of behavior.

5. Such change comes not by the efforts of men, but often in spite of them.

6. In Paul's case, it left its physical marks in his body as proof of its reality.

7. His conversion is confirmed by internal evidence in the Scripture, where every word is found to be true. God leaves in the written Word convincing evidence of the truth of its contents. His Word is absolutely true, but men treat it as though it were the word of men. Since we have seen here how literally true is the Word, we should take heed of the warning (John 3:3) that except a man be born again into a new kind of life, he cannot see the Kingdom of Heaven.

Discussion

Dr. J. O. Buswell: I have been wanting for a long time to ask a medical man about Ramsey's view of Paul's malaria. Ramsey, the archeologist, thinks that he finds that Paul always avoided malaria areas and that he went up to the city in Antioch to get away from the swamp coastlands where malaria was prevalent. Not to in any way contradict Dr. Marquart's other suggestion, but I would like to get your opinion on that — Paul and malaria.

Dr. P. Marquart: I don't know that I can add anything on that particular feature about malaria. Perhaps we can get Dr. Maxwell and Leslie Holland to add something on that. As to malaria, of course, we didn't know the possible area in those days and had no idea of the plasmodium vivax which causes it or that it was carried by mosquitoes. In fact the word malaria in ancient times meant "bad air" and for that reason Paul and others might easily have avoided the areas which had the tradition of giving bad air which finally culminated every once and awhile in a paroxysm of fever. That, at least, they could observe, and I think that would be a very good reason for Paul or any other person at the time avoiding certain malarious regions, without knowing exactly the scientific background of the situation. Malaria, of course, is an infection, and it doesn't necessarily affect the eyes unless due to some secondary infection or something that may happen in the course of it which has weakening effects which may affect the whole body, and so I don't think that it would necessarily have anything to do with his conversion experience.

Dr. U. Saarnivara: I agree with most things that Mr. Marquart said, but there is one or two things on which I disagree. It is the rather general conception that Paul's thorn in the flesh was a physical ache but we have no basis in the New Testament for that conception for when we read the fourth chapter of II Cor., Paul does not speak in the context of any physical ailments, but he speaks immediately after his works, of persecutions and other afflictions for the sake of Christ. Some of the Christian Church explain on the basis of the simple context that the thorn in

the flesh was for the persecutions and sufferings that Paul had in his missionary work. For example, Martin Luther explains it that way, and it seems to me that we have no reasonable basis for the assumption that Paul had visional defects as a result of the appearance of Christ on the Damascus Road. The main basis for that assumption is that Paul used large letters in writing and I think that is a very great basis for that assumption. We know that the hand style of different people is different, some use large letters and some use small letters and if a person uses large letters, it is no proof that he has poor eyesight. The physical weakness or illness that Paul had in Galatia when he preached the Gospel there did not need to be any trouble in his eyes . . . Now we do not seem to know what was the trouble with Paul in Galatia and the view that he had lots of visual defects has no basis in what the New Testament says.

Dr. J. Maxwell: This question, would I comment on Paul's thorn in the flesh, asked by Dr. Peterson, I would just comment that Dr. Marquart's explanation is the one that I like the best and I believe it has been purposely by the Holy Spirit concealed from us. There's nothing that I find in the study of the words in the Scripture that would suggest anything. Any other questions?

Dr. B. Sutherland: Dr. Marquart mentioned the scriptural significance of the heart. We commonly hear about a distinction between believing with the head and with the heart. I wonder if you would care to comment on that from the scriptural point of view.

Dr. P. Marquart: There is such a distinction even in the scriptural use of the word "heart." The heart, by the way, is the core and center of all that you are. It includes not only emotion but intellect and will . . . all three of these things that Aristotle has given us to think about down through the ages. So that we can speak of the heart, and, as the ancients did, speak of the intellect as centered in the head region. I only know of two places in the Bible where it mentions the heart being the organ of the body. One of those places is the death of Absalom where the spear went through his heart. But those ancients of classical times knew that the heart was reacted to in emotional stimuli and began beating fast when they were scared and other things like that and so they began to use the heart in that sense, of being the seat of the emotions and then the belly as being the seat of the will. That was the classical use, not necessarily the Bible usage but the Bible and its use of the word "heart" means the core and center of all these things . . . everything that goes on, in fact. A good way of expressing it is that everything in the personality converges to form the heart, comes to focus in the heart. It's the core and center then of things, and in that sense includes more than just the intellect and I think that is a good reason for the distinction that you mentioned.