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## Amsterdamse Emigranten: Onbekende Brieven Uit de Prairie van Iowa, 1846-1873 (Book Review)

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phrases upon which to bestow praise or blame. That is hardly possible here, but a few items may be mentioned: (1) It is good to see the term "virgin" used in Isaiah 7:14 (cf. the discussion of E. J. Young, The Book of Isaiah, I, pp. 286-289), as is (2) the use of the term "sprinkle" in Isaiah 52:15. On the other hand, (3) Isaiah 9:2,3 uses the present tense, prompting one to ask, "If they are now seeing a great light" (the Son of God), are they still "walking in darkness?" While there is admittedly a problem of rendering Hebrew verbs into the tenses characteristic of Indo-European languages, the choice here seems ill advised. (4) The use of "crushed" to translate  $\text{כָּרַס}$  (rendered "bruised" in the KJV, ERV, and ASV) in Isaiah 53:5 and 53:10, although sanctioned by Brown, Driver, Briggs' Hebrew and English Lexicon of the Old Testament, seems to suggest an oppression of such force as to contradict John 19:36b, "A bone of him shall not be broken." In the experience of the reviewer, whenever a person has been reported as having been crushed, bones were invariably broken, usually with compound fractures. In the light of John 19:36b, "bruised" would be better.

All things considered, The Book of Isaiah From the New International Version is an excellent translation for general use, a work that deserves to be read in the home and from the pulpit.

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The Gospel of John: An Expository Commentary, Vol. 1, John 1:1 - 4:54, by James Montgomery Boice. Zondervan Publishing House, Grand Rapids, Michigan, 1975. \$9.95. Reviewed by James A. De Jong, Assistant Professor of Theology.

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This volume marks the debut of an ambitious and important project. It is ambitious because Mr. Boice, minister of Tenth Presbyterian Church in Philadelphia, promises that this 443-page series of expositions on the first four chapters of John's gospel will be followed by four others of similar size and scope. It is important because it represents a genre of Christian literature badly needed today and because it stands in the solid tradition of Spurgeon, Ironside, Barclay, and Stott.

The fifty-six expositions in this volume were first given from the author's pulpit and on his radio program, "The Bible Study Hour." While not theologically technical, they are theologically informed. They are clearly written, limited to roughly seven pages each, and filled with contemporary examples and applications.

Their greatest strength is a lucid and reliable explanation of John's text. They lend themselves easily to devotional usage. So employed, they stand to enrich one's faith by means of a thorough exposition of one of the New Testament's most beautiful books.

In chapters sixteen through twenty-three, Boice gives extended treatments of baptism and witnessing. He wishes to focus on the meaning of baptism rather than on the controversy regarding infant versus adult baptism. One ought to realize, however, that the two can never be completely separated. For what is at stake in this controversy is two theologies or meanings of baptism, and the emphasis Boice gives baptism as a sign and seal of God's grace is more compatible with the position of infant baptism. The author's treatment of witnessing stresses its verbal dimension as opposed to witnessing in deed, though he concedes that the two are both imperatives given to all Christians. The latter remains undeveloped as a theme in his expositions, however. Yet John's designation of "sign" as applied to Christ's miracles provides a crucial theological foundation for the importance of witnessing in deed. Despite these qualifications, Boice's study and its sequels, if they are at all comparable to this volume, deserve wide circulation and use in Christian circles.

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Amsterdamse Emigranten, onbekende brieven uit de prairie van Iowa (1846-1873), by Dr. J. Stellingwerff, Buyten en Schipperheyn, Amsterdam, The Netherlands, 1975, 395 pages. Reviewed by Kornelis J. Boot, Assistant Professor of Languages.

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The author is the head librarian of the Free University of Amsterdam. The book consists mainly of 110 original letters from immigrants who lived in the prairie of Iowa and of their friends and relatives who remained behind in Amsterdam. Rev. H. P. Scholte led these immigrants to carve a place of refuge out of the wild Midwest. Rev. Scholte was not only their pastor, but also engaged in real estate, banking, school supervision, and politics. There are many accounts of the early settlers in and around Pella which make the book an interesting story of human events. But this is not the main thrust of the book.

Between the lines we discover the forces which motivated them to emigrate and how they intended to realize their objectives. First of all, the author introduces us to the leaders of the seceders in Amsterdam who also advocated

emigration to the New Land: D. A. Budde, who settled near Burlington, Iowa; J. A. Wormser, a civil servant, who remained in Amsterdam; and Rev. H. P. Scholte, the founder of Pella.

Although Budde and Scholte were only a day of travel apart, still the friendship was not strengthened in America. Scholte had found his hope and refuge in Pella: in Deo spes nostra et refugium. Scholte had embraced the principle of separation of church and state because he loved the freedom of the church and did not want interference of higher authorities as he had experienced in the Netherlands. Scholte would not even tolerate intermingling of higher church authorities; he wanted an independent church. Scholte considered politics to be a neutral area. Here he had become an American pragmatist. In this respect he had left his friend Budde. Although Budde still admired Scholte for his talents and his insights in reformed theology, in a modest manner, Budde attempted to work out his Christian vision in public life. But the strongest voice kept coming from across the ocean. Throughout the correspondence Wormser was saying that he could not reconcile the idea that Christians could confess Christ in church but not publicly—in education and politics. Already in these early years, the seceders in Amsterdam were planning to erect a Reformed seminary and had quite a sum pledged for this cause. It was not until 1880 that this plan was finally realized under the leadership of Abraham Kuyper.

Stellingwerff ends his book with a call for action; he charges the reformed Christians in Amsterdam and Pella to break the cultural, political, and national barriers so that they may follow Christ in a new era as the Redeemer and King of creation.

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TM, by Harold Bloomfield et al., Delacorte Press, New York, 1975, foreword by Hans Seyle, introduction by R. Buckminster Fuller. Reviewed by Richard Buckham, Instructor in Psychology.

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This book is, or promises to be, a major resource for the rapidly developing interest in and commitment to Transcendental Meditation in the English-speaking world. The rise of TM has not gone without challenge from the Christian community (see, e.g., David Haddon, "Transcendental Meditation Challenges the Church," Christianity Today, 1976, Vol. 20, March 26, [pp. 15-18] and April 9 [pp. 17-19]). I will attempt to do likewise in this review.

1. The "Crisis of Modern Life," Chapter

1, is the omnipresence of stress, with the resultant anxiety and tension. In particular, it is the physiological and psychological effects (i.e., stress) of our technological society and of future shock. The solution to this crisis is flexibility (p. 5) and a "technology of human integration" (p. 6). That is, man must learn, in all dimensions of his life, to respond flexibly to that which hinders or prevents his complete fulfillment. In this context, "consciousness" and "creative intelligence" are resources in integrating that which is disintegrated because of stress.

2. TM, the "Technology of Contacting Pure Awareness," is the only adequate answer to the problem of stress and disintegration. The authors contend that TM is only a technique, and not a religion, philosophy, or way of life. They fail to realize, however, that the emphasis on and commitment to technique in post-Enlightenment Western civilization is a religious perspective. Man has, in fact, idolized his own capacity to formatively master and operate on creation. TM, rather than being uniquely different from the Zeitgeist, is actually reflective of it, just as is, e.g., Skinner's behavioral technology and the various techniques proffered by humanistic psychologies.

3. Chapters 3 and 4 discuss the physiology of consciousness and TM. The authors utilize physiological half-truths with respect to the structure and function of the brain to support their arguments that TM is rooted in scientific "fact." For example, they appeal to recent research on the "split brain," making something ontological out of that which is only structural and functional. Also, their appeal to changes in "brain wave activity" as evidence of the effects of TM can be accounted for simply by the fact that people are attending the mantra in TM, and not by some putative "transformation" of brain matter by pure consciousness. (See Thompson, Introduction to Physiological Psychology, 1975, for this point on attention.)

4. Chapters 5 and 6 deal with the psychological and psychotherapeutic effects of TM. Chapter 5 compiles many personal testimonies as to the beneficial effects of TM. Predictably, all testimonies are positive in their assessment. Chapter 6 seems to assume that psychopathology is really understood and that TM is the antidote. I cannot agree with this assumption.

5. Chapters 7 and 8 explicate a "psychology of creative intelligence" and TM's program for a fulfilled society. Considered are the "impulse to fulfillment," levels of consciousness, and the promise of social change through TM. Here again the ideological (i.e., religious) stance of TM is evident.

6. To summarize: I see nothing funda-