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# *the* **CALVIN** **Orum**

**Days of World Crisis**  
An Editorial

**Easter**  
An Apostrophe

**Risen Indeed**  
Christ's Resurrection Vindicated

**The Fourth Commandment**  
Some Scripture Teaching

**The Edenic Creation**  
Paradise Lost

Letters

Reviews

Verse

VOL. VI, NO. 9

TWO DOLLARS  
A YEAR

APRIL, 194

## THE CALVIN FORUM

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# In Days of World Crisis

## An Editorial

WE are facing an unprecedented world situation.

Some people compare our days to the days of Napoleon. But the issue is infinitely more serious than that which faced the world in the days of the Napoleonic conquest.

Others compare the Hitler-menace to that which faced Europe in the opening of the 13th century, when Jenghiz Kahn, the Mongolian conqueror, overran Asia and Eastern Europe.

Again others draw a parallel between the present situation and that which faced the European nations in the 8th century, when the Mohammedan hordes, after conquering North Africa, swept into Europe across the straits of Gibraltar and the Pyrenees only to be stopped in their victorious march by Charles Martel in the battle of Tours.

But though each of these three historical situations has something in common with the present on-sweep of Hitlerian barbarism and paganism, the forces which our Christian civilization faces today combine some of the worst features of all three of them. For the enslavement of the nations of Europe, Hitler may be compared with Napoleon; for cruelty and inhumanity Jenghiz Kahn must take second place to the conscienceless dictator of Berlin; and as for the momentousness of the issue at stake with a view to the future of both Christianity and civilization, the present struggle is no less serious than that settled upon the battle field of Tours.

\* \* \* \* \*

The Calvinist is the man who believes in the supremacy of God in the history of the world, and who is no less deeply convinced that he has a divine vocation to stand and fight the battles of the Lord in the great national and international crises that arise. The Calvinist deeply believes that every bit of human history is part of God's great divine plan, but he is no less profoundly convinced that every man must do his duty.

The Calvinist is never a fatalist. The charge that those who truly believe in divine sovereignty are passivists, and pacifists, and fatalists, and defeatists is belied both by the teaching of Scripture and by the facts of history.

The Calvinist, just because he believes in the omnipotent and sovereign God, faces his call to duty manfully and as in the presence of God. The Calvinist, just because he fears God, fears no man. You can knock out a pacifist; you can easily put an Ana-

baptist out of commission when the great struggles of humanity arise. But it takes more than that to undo a Calvinist. Nor is a Calvinist fooled by any such Anabaptistic talk that because the battles in the realm of religious truth with error and sin are greater than those in the realm of "politics and internationalism" he can therefore leave the latter to the "politicians" and the "statesmen." The Calvinist—at least if he is a living, 20th century and intelligent one—knows too much of the history of both church and state to be lulled into sleep with this cheap talk. The sauce of piosity which is poured over it does not fool him.

\* \* \* \* \*

Calvinists never are defeatists. They are ready to fight if they believe great issues are at stake. They are not afraid of a battle for truth and for righteousness, whether that battle must be fought in the church or in the state or in international relations. These men who know themselves to be in absolute submission to the living God are the same men who will defy and route the enemy of the truth of God in the church by reason, persuasion, and—if necessary—by excommunication, and who will—if the crisis arises—resist the enemy in the state when their religious and civil liberties are jeopardized by despotism and tyranny.

The curse of our day is that pacifism has settled upon large sectors of the Christian Church. No antithesis. No strong immovable convictions. No discipline. No courage to say No. When that spirit gets the upper hand, whether in church or state, it is the beginning of the end. Calvinists are never defeatists. They know both from Scripture and from history that one with God is a majority. They will fight against overwhelming odds. They may lose a battle, but they never lose "the war."

\* \* \* \* \*

This war is showing what leadership means. Hitler is a leader. He is a fanatical leader. He is a cruel leader. Many of his objectives are contemptible and in some respects even diabolical. But he is a leader. And—humanly speaking—the war will not be won without real leadership on the side of the forces of decency, liberty, honor, Christianity.

Such leadership has emerged in these days of peril. Churchill and Roosevelt are proving themselves foemen worthy of the steel of the dictators. But whereas Hitler is a leader chiefly by the threat of the sword, of the Gestapo, and of the concentration camp, democratic leaders can be and continue

to be leaders only by the enthusiastic and intelligent support of the people.

That places a tremendous responsibility upon our shoulders in these days of crisis and peril. The strength of our democracy is also its weakness. When Hitler ridiculed all democracies by comparing them to chicken coops where every hen just cackles and cackles and no one accomplishes anything, he was quite wrong, but he was not talking all nonsense. Some people in democracies want to cackle and cackle till doomsday, i.e., the day of their own doom. And then when their doom comes, they will be the first to blame their leaders—whom they refused to follow! This is neither Calvinism nor Christianity. It is just downright hypocrisy. Happy is the people that knows its leaders and then knows enough to follow them. Let us pray much for our leader as a nation. Roosevelt has proved himself a leader of real stature. He knows how to lead a democratic people. May he in all humility lean upon the everlasting arms!

\* \* \* \* \*

The real significance of the statesmanlike utterance of our President, broadcasted to the four corners of the earth just after the passing of the Lend-Lease Bill, is that finally America has spoken out clearly on its determination and readiness to face the serious task to which by its position among the nations of the world it is called in these days of the on-sweep of tyranny, despotism, cruelty and inhumanity.

These editorial pages have for some years stressed the ominous and serious character of the line-up of forces in the international arena. We have sought to bring home the deeper issue involved in this World War II. We have given utterance to the supreme faith of Calvinism that, come what may, the Almighty is in His heaven, a God of judgment and of mercy, fulfilling His council. We have with no less emphasis stressed the responsibility which we as individuals and as a nation have in the midst of this unprecedented struggle. We have sought to make clear what are the goods of a Christian civilization which are palpably at stake in this international conflict. As over against a good deal of utilitarian, selfish, save-our-own-hide specious pleading we have attempted (with great weakness, to be sure, but not without a deep sense, we believe, of the implications of Calvinism for international relations) to place the solemn responsibility which our highly privileged country has in a world of aggression, injustice, persecution, and the crushing of the weak nations by the juggernaut of a conscienceless foe. It is a source of deep satisfaction to note that the American people through its duly elected representatives has by an unmistakable majority recognized their responsibility in this struggle, even though the expressed motivation of some is not as high as we should wish.

\* \* \* \* \*

A masterful translation into human language of that sense of responsibility and determination came to the nation and to the embattled democracies in the words of the declaration of the President of the United States on March 15.

"The British people and their Grecian Allies need ships. From America, they will get ships.

"They need planes. From America, they will get planes.

"They need food. From America, they will get food.

"They need tanks and guns and ammunition and supplies of all kinds. From America, they will get tanks and guns and ammunition and supplies of all kinds.

"China likewise expresses the magnificent will of millions of plain people to resist the dismemberment of their nation. China, through the Generalissimo, Chiang Kai-shek, asks our help. America has said that China shall have our help.

"Our country is going to be what our people have proclaimed it must be—the arsenal of democracy.

"Our country is going to play its full part.

"And when dictatorships disintegrate—and pray God that will be sooner than any of us now dares to hope—then our country must continue to play its great part in the period of world reconstruction.

"The world has no use for any nation which, because of size or because of military might, asserts the right to goose-step to world power over other nations or other races. We believe that any nationality, no matter how small, has the inherent right to its own nationhood."

These words must ring like music in the ears of the small nations of Europe and of weak China trodden under foot by insolent aggressors with their superior force of arms.

These words by the chief spokesman of the only nation on the allied side in World War I which sought no territorial or financial gains at the peace table of Versailles, ring true. Thank God for America's recognition of a great and solemn responsibility to its own soul as well as to the soul of other nations in these days when religious and civil liberties are crushed beneath the heel of a ruthless and heartless aggressor with his hordes of a vaunted superior race of masters that would make slaves of all of us.

"Never, in all our history, have Americans faced a job so well worthwhile. May it be said of us in the days to come that our children and our children's children rise up and call us blessed."

This is the language of those who believe not in peace at any price, but in righteousness at any cost.

C. B.

# Nietzsche at Calvary

FOR the Christian to read Nietzsche at the time of the commemoration of the suffering of his Lord and Savior must almost seem sacrilege. I would not recommend it to those who on other occasions and for other purposes have never come into contact with atheism and unbelief. It would hurt their souls. They would not understand. But for those Christians who have read more or less widely in modern literature, much of it surcharged with unbelief and atheism, it may be a stimulating experience to turn to the pages of this great, "cultured" infidel. That benefit would come to them only by contrast. Against the black background of the blatant unbelief of a Nietzsche, the glory, the beauty, and the power of the Christ would stand out more boldly than ever.

At no point would this Nietzschean defiance and renunciation of Christ and Christianity stand in sharper contrast to the Scriptures than as associated with the suffering and the crucifixion of our Lord. Nietzsche was an individualistic, aristocratic, defiant, atheistic humanist. He stood for the glorification of man's will to power. All belief in the sinfulness of the human race in any Christian sense of the word he considered a mark of degeneration. He had nothing but contempt for the weak, suffering, passive, martyred Jesus. No, he has no fault to find with those who crucified him. He only reserves the shafts of his bitterness and contempt for this weakling Jesus, who in his weakness and meekness has been glorified by the Church of all the ages.

Poor Nietzsche! His *Antichrist* only showed him himself to be one of the most anti-Christian figures in all the history of the world and of literature. In him we see the defiant, almost frenzied, self-glorifying mortal striking in impotent rage at the walls of the cage in which he—poor and miserable sinner that he was—found himself enclosed. He fashioned himself a "Christ" in the image of his own God-defying and self-deifying brutal human nature. Yes, poor Nietzsche! How deeply he is to be pitied, though he would be the first to turn down such pity with unspeakable scorn. Poor Nietzsche! If ever a man blasphemed the Holy Ghost, he was that man. Born in the manse, the son of a Lutheran pastor, he became the most blasphemous of all the "cultured" writers of the nineteenth century.

How completely he misunderstood Calvary. He thought it to be the moment of supreme manifestation of weakness in all the life of the rabbi of Nazareth. He did not understand or believe in the Christ of God and could not understand or believe in the Christ of Calvary. He did not understand—would not understand—that Calvary is not the manifestation of weakness but of power. He did not see on Calvary the Strong Son of God, the Lion out of the tribe of Juda, the Conqueror of sin and hell. He did not understand that the very cry, "My God,

my God, why hast thou forsaken Me?" was the supreme manifestation of the depth of suffering and the height of suffering and redeeming power of the only Superman that ever walked this earth. In bold, defiant, godless self-glorification this son of a Christian home trampled upon the blood of redemption and did despite to the Son of the living God.

Against the dark background of this brilliantly written but grotesquely erroneous—nay, blasphemous—picture of the brush of Nietzsche, the glory and the power and the majesty and the preciousness of the suffering Savior and His atonement for poor, despicable sinners stands out with a brilliance that is unparalleled. C. B.

## Addressed to Easter

EASTER, where didst thou get thy name? I don't like it. Was it given to thee by men who had no appreciation of what thou art? Surely thou shouldst not bear the name of the pagan goddess of Spring! Though Spring with its reawakening in the realm of nature may symbolize the resurrection of Jesus, yet the resurrection of Jesus does not symbolize Spring. The greater does not symbolize the lesser. The thing symbolized must be greater than the symbol thereof. But thou hast not retained thy rightful place in the hearts and lives of men. In the years gone by—and I have no reason to believe that it will be otherwise for this year—men went to the places of worship presumably for the purpose of celebrating the resurrection of Christ. But they frequently failed to detect the slightest reference to it. They listened to learned men speak eloquently about "immortality." But, pray, how much has that to do with thee? Immortality is due to an act of divine creation. It is not a product of thine, even though thou mayest have a bearing on the matter. Men listened also to inspiring messages about the beauty of the ever recurring Spring when life seems to spring anew out of the soil. But even that is altogether incidental to the event which thou in truth shouldst present. Observers saw men and women "togged out" in attractive wearing apparel, "proudly strutting their stuff." They saw beautiful flowers in great abundance, and eggs, and bunnies too. But where was the resurrected Lord? Thou wert instituted not to communicate events in the realm of nature, but in the realm of grace. Thou dost represent no natural phenomenon, but a supernatural one. But what didst thou do with the supernaturalness of it all? It seems to be gone. And may that not be the reason why thou art a hollow mockery today and why thou dost not function as thou shouldst?

If ever the world was in the clutches of death, it would seem to be now. Death is rained down from the skies. It sneaks along under water to drag under the waves its unsuspecting prey. It strikes on land recklessly, indiscriminately and persistently.

Hast thou no message for those who must begin to feel that death is the master of men? Will thy lips again be sealed? Wilt thou not tell the world, as thou alone canst, that death has been conquered and that life is now *de facto* reigning? If men ever have been surrounded by the thick gloom of the darkness of hopelessness and helplessness, it is now. Hast thou no word of hope for the despairing peoples wandering about aimlessly in the darkness? Canst thou not greet them with a "Hallelujah, Christ is risen"? Canst thou not reveal to them the Light of the World?

If thou art prevented from contributing what thou hast by the ignorance and perversity of men, may their ignorance and perversity be shattered, because a vision of the resurrected Lord is indispensable in the promotion of joy, hope and faith. H. S.

## Easter's Artificiality

ART has been unquestionably the servant of the Christian faith. But servants often have a way of becoming the master. History clearly testifies to the fact that Christian truths are frequently embodied in some works of art, and that these in turn choke the life out of these truths and leave only a dead form from which inspiration and hope are expected to be drawn. The resurrection of Jesus has not entirely escaped that fate. In early Christian art, one may find the representation of caged birds being freed to symbolize the release of Christ from the sepulchre and of the human soul from the imprisonment of the flesh. There one may find pictures of the peacock whose flesh was supposed to be immune to the processes of decay. That was to symbolize the immortality of the body of Christ. There a person may also find portrayals of a crowing cock, whose crowing symbolizes the time in which Jesus was supposed to be called from the grave. There the investigators have discovered pictures of flowers which were calculated to teach the lesson that a more beautiful life emerges from the dead soil. There one may find the eggs, frequently from which a chick is emerging, to symbolize how life breaks free from its shell-like sepulchre. To render further aid to the service of the day of Christ's resurrection, the clergy devised in connection with the celebration jolly games for the worshippers and told them hilarious jokes in connection with the services. These are but a few of the devices that were employed to enlist the services of what men choose to call "art" to aid in the observance of Easter. Men of Reformed persuasion, though not averse to art, always sensed the danger of the possible mastery of such things over the matter that they were called upon to serve. Art tends to become a means by which we attempt to evoke the proper Christian reaction by working from without inward. But as a matter of fact the proper pro-

cedure in the development of a genuine Christian spirit is to have it begin within and work outward. With all our Easter aid we have developed a form that has snuffed out the Light that is in it and have choked out the Life in it that should inspire us. We have cultivated an artificiality that leaves us with an externalism and hypocrisy that are akin to those that Jesus found so abominable among the Pharisees of His time. Isn't it about time that we strip off the things that have clustered about the observance of the glorious event which should demand our consideration, so that we shall be enabled to see the resurrected Christ as the disciples did without birds, peacocks, eggs, candles? H. S.

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## THE COUNTRYSIDE

I must go down to the countryside  
Where the skies are clean and the wind blows wide  
Where our little peevs can be put aside.

I know I shall lose some of my load  
As I turn my mind down a country road  
It is strange how far scenes can change a mood.

O the lift I feel in the country air  
Where people are humble and more sincere;  
I want to kneel down by a tree in prayer.

I want to turn over the pulsing sod  
And ponder the power in earth's brown clod  
To experience grateful reverence to God.

—JOAN GEISEL GARDNER.

## GOD'S PROMISES

"While the earth remaineth"—God promised to give  
Return of the seasons that man may live.

And however deathlike the winter may be  
Spring follows with green-gold tracery;

What matter if somber the mood of man  
April decks out in her frills again;

For fruit-trees bloom in the countryside  
More blushing and fragrant than any bride;

No matter how ominous war-sounds may shrill  
Birds carol on with a hearty goodwill;

Regardless how dark war's black-out may grow  
The bright sun warms with a smiling glow;

Although Hitler's threats were never more grim  
God's promises ever shall outlive him.

—JOAN GEISEL GARDNER.

# The Lord is Risen Indeed!

## The Historicity of Christ's Resurrection

Anne W. Kuhn  
Cambridge, Mass.

"If Christ be not risen, then is our preaching vain . . . your faith is vain; ye are yet in your sins." (I Cor. 15:14, 17.)

THE relative importance of the doctrine of the Resurrection of Jesus Christ within the system of Christian Revelation has been overlooked, it seems, by many who truly love the cause of orthodoxy. But it has not been overlooked by her enemies. The painstaking work which has been bestowed upon this subject by destructive criticism bears mute but emphatic witness to the fact that the Resurrection of our Lord is peculiarly related to the general subject of the supernatural in the Christian system. For the divergence between the liberal and the conservative wings of organized Christendom is based, not so much upon the credibility of this miracle or that miracle; it stems from an issue far more basic than this, namely, whether the Christian religion is, or is not, a supernatural religion. And in this connection it is imperative that the event be viewed in its relation to the entire Christian system, and not as a segregated and unrelated (or loosely-related) part of Christian dogma.

Challenging the supernatural character of the Christian system, liberalism has ransacked the records of the ancients, to see whether the essential ideas of Christianity may not be discovered in the non-Christian systems antedating it. Primitive systems, and the religions of India and of China, have been covered with a fine-tooth comb of a scholarship determined upon destructive results. And what features cannot be discovered there are dogmatically declared to have issued from the fecund matrix of the "mystery religions"; this method is the more useful, to the critics, because it is intangible, inasmuch as these oriental cults have, for the most part, left no extensive religious writings.

The central question is, then: Is Christianity a supernatural religion? As such, is its Revelation attested by works of a supernatural character? And are these works of such a nature as to be unaccounted-for by the hypotheses centering in the positing of "unknown laws"? In other words, are there credentialing works within the system which stand in such disjunction to that which men call "natural law" that they can be accounted for only upon the basis of the admission of the supernatural? We contend that the Resurrection of our Lord is such an event. And if but one such be demonstrated to attest the validity of the system, it is sufficient.

Such was the confidence of the Apostle Paul in this view of the place of the supernatural in general, and in this event in particular, that he makes the entire Christian hope to hinge upon it. He indicates that if it be not a fact, the entire preaching of the Gospel is an imposture, and the Christian faith but a delusion.

### A Literal—Not "Spiritual"—Resurrection

Paul likewise makes it clear that the value of the Resurrection of Jesus Christ hinges upon the literality of the event. Our bodily resurrection is placed upon the same basis of literality with His. The Christian hope centers, moreover, in a risen and glorified Lord. This opposes the "spiritual" view of the resurrection, which would hold that: either Jesus continued to "live" in the faith of his followers; or that there was no real and substantial connection between the "body" which He bore after the event, and in which He was "seen" by his followers, and his earthly body. This view has not been without its followers during the past century.

To the contrary, it seems clear from the Scriptures which bear upon the subject (and in the final analysis, these are all the data which we possess) that His resurrection body was tangible, was easily recognized by those who formerly knew Him (when He desired it to be so), and was capable of taking human food, though it does not follow that this latter was essential to its survival. In other words, His resurrection body was *substantially identical* with His earthly body: refined, incorruptible, and in some sense transcendent, but nevertheless, the substantial succession of the flesh in which He suffered.

It would be interesting to review in detail the historical importance of this doctrine of the Resurrection, and especially its relative importance in the ministry of the Apostolic Church. It is sufficient to say here that the faith of the early Church was not a faith "called forth by the life of Christ," for such a faith was dispelled (temporarily) by the crucifixion; and but for the conviction that He had risen, the disciples would have gone to their accustomed occupations, disillusioned and bewildered. But, having seen Him "alive after His passion," and being convinced "by many infallible proofs," they went forth to declare a Gospel, the heart and core of which was the resurrection of the crucified Son of



God. Apostles, as they appeared before cosmopolitan crowds, before tribunals, before opposition and agreement, declared with one voice that "God hath raised Him from the dead."

### The Nature of the Witnesses

Our sources for the historical account of the Resurrection of Jesus Christ consist of documents written within human recollection of the events described—documents which were, almost from their appearance, revered and preserved with care by a people whose tradition it had been to transcribe with the utmost fidelity their sacred writings. These documents were, moreover, in the hands of rival sects, each jealous for their own cause. These documents, moreover, contain overlapping accounts of the events which they describe; the same events are preserved by independent narrators. And upon the event of the Resurrection, the narrators are especially specific.

It may be pertinent to note here that those most bitterly opposed to the doctrine of a literal resurrection of the body of Jesus Christ make large place in their writings for the treatment of such subjects as: "The Growth of Tradition," "The Earliest Tradition," "The Facts Behind the Tradition," etc. In attacking the question from this angle, they tacitly admit that the narratives, *as they stand*, are fatal to their skeptical views. Negative critics resort to much "interpretation" of "what *must* have been" the nature of early Christian preaching; they are likewise adept at evaluating the "superstitious times" in which the Christian system emerged.

The Gospels bear a two-fold witness concerning the literality of His resurrection: they speak of an empty grave, seen to be so by several witnesses; and they declare that the Risen Lord was seen by His followers during a period of forty days after the event, not continuously, but upon a variety of occasions, and in a varied locale.

It is perennially objected that the Risen Lord appeared only to believers, and not to the unbelieving. Thus, critics discount their testimony, as given from a biased viewpoint. But can we necessarily hold that He appeared to them *because* of the strength of their faith? Or is it not more reasonable to judge that His appearing to many, especially to the "five hundred brethren" was antecedent and causal to their faith. And were not these sufficiently varied in environment and temperament, to form a reliable category of witnesses?

It is too much to expect that He should have gathered together a group of physicians, lawyers, theologians, together with a technician or two, several coroners, and five morticians for good measure, and after appearing to them, urged each to sign a sworn affidavit before a notary public, to the effect that *they* had seen Him alive. And even if it *had* been done so, our cultured scholars of the liberal school would not accept their affidavits as genuine: A. D. 30 was (say they) a *naïve* era, and while witnesses

have been known to swear falsely, *we have never seen* any break in the continuity of the processes of natural law!

### The Empty Tomb

The records, as they stand, indicate that the tomb was seen to be empty. One critic discourses at length upon the possibility that the woman went to the wrong tomb; but it is difficult to explain, upon this hypothesis, why a young man should be sitting in another empty sepulchre; and it is improbable in the extreme that others would not have undertaken to investigate for themselves, and thus have discovered the error which the women made in the dark and "eerie" surroundings of the garden in early morning.

It is convenient for the skeptics to omit, as unhistorical, the testimony of the Gospel of John in this connection, since it would, if admitted to the witness stand, testify that Joseph's tomb was found empty on the morning of the third day. But it is the fashion of the critics to overlook the fact that the Gospels may be supplementary, rather than contradictory. It is worthy of note that the critics play off John against the Synoptics, with the obvious implication that none are historically accurate.

### The Witness of Paul

The Pauline witness to the Resurrection of our Lord stands as a knotty problem to the critics of the conservative position. For whatever may be said of the "*naïveté* and gullibility" of the Galilean peasants who formed the early Disciples, such cannot fairly be urged against Saul of Tarsus. In I Cor. 15, Paul places the fact that he has seen the risen Lord upon the same basis of literality and actuality as he viewed the claim that "the Twelve" had seen Him. If we reject the "vision" theory, which seems to be the refuge of skeptics, we will conclude that both the Disciples and Paul really saw Him. But if we should provisionally allow the "vision" theory, we should find it necessary, not only to account for the fact that the content of the "visions" was so similar in the case of some five hundred persons, but also for the fact that a bitter opponent of the early Church saw a like "vision."

Some have argued, chiefly from II Cor. 12, that Paul was of such a temperament as made him a likely subject and victim of hallucinations. Now, in this chapter, Paul doubtless does describe having seen a vision. But is this one like that he saw on the Damascus road? In the former instance, he spoke with reticence; he was given a "messenger of satan to buffet him" lest he be over-proud, and lest he make the rapture of the event an occasion to over-advertise it. And in *this* vision, he heard things "unlawful to utter." All of these features were absent in the case of the Appearance on the way to Damascus. He was commanded to go and tell, without handicap or restraint, of this revelation; it was to be the subject of his glorying before Jews, Gentiles and kings.

It is apparent, then, that the witness of Paul is not that of a confirmed visionary, but of one who had pondered the significance of the doctrine of the Resurrection upon the Gospel as a whole. Upon it, he made to hinge the validity of the Christian ministry, the Christian hope—in short, the entire Christian system. This is in bold contrast to the equivocal views of liberal scholarship, which would have us believe that it matters little whether He actually arose or not, so long as we are convinced that He survived “in spirit.” What is essential (say they) is that the early Church *believed* that their Master was “still alive.” But will the “modern man,” upon whom theology is said to have little effect, compared to the evidence of “religion,” find any secure foundation for his faith in this type of apology for the “naïve and legendary nature of the Gospel narratives”?

Those who have attempted to build a case for the adequacy of a “spiritual” view of the Resurrection of Jesus Christ have run into difficulties of the gravest sort. They have attempted to bring forward mild apologies for those “who are attracted by the earthly ministry of Jesus, and find it difficult to accept the Apostolic Gospel,” and “who are more at home in the Gospels than in the Epistles.” But we fail to discover that this type of weak compromise has succeeded in producing anything substantial in Christian faith, or that this attempt at mediating has served to make the Gospel more “respectable” to the moderns. Here, as elsewhere, mediate positions do not long survive; in time, they either give way to skepticism, or serve to return some thoughtful souls to the position of orthodox Christianity.

### The Effect of the Resurrection Upon the Disciples

Something needs also to be said for the witness which the effect of the Resurrection upon the Twelve bears upon the historicity of the event. There remain for us the discourses of Peter in Acts, and the writings generally received by conservative scholars as the works of Peter and John. In these, there is a current parallel to that in Paul, in which the belief in the literal resurrection of our Lord is clearly implied. But the largest testimony to the literality of the event is borne by the conduct of the Disciples after the Resurrection. These men, a few days formerly, were in hiding in Jerusalem from fear of the Jews. Moreover, the Governor was given the flimsy excuse (by the terrified Guard) that the Disciples had stolen the body while *they slept*. How was it that, after Pentecost, these men were not arrested, and forced to produce the body they had stolen? Why were they not arrested for violating a government seal? Certainly they were often enough before the magistrates. The plain truth is, the Jewish chief priests and elders, whatever they may have really thought about the fate of the body of our Lord, knew that *their* explanation did not explain.

The aggressive and public nature of the Apostolic ministry is, then, a testimony to the historicity of the occurrence. The men, who had formerly fled in terror before His captors, went forth convinced that their Lord had risen, and in the strength of this conviction, carried their message both into the teeth of heathenism and into the citadel of Jewish opposition. Such a conviction is not based upon the chance-conclusions of naïve gullibility, nor upon a casual acceptance of a report of two or three hysterical women. Indeed, there is no reason to believe that the circle of the Twelve was made up of men any less thoughtful than are men of the middle-class in the Twentieth Century.

Again, it is clear that there was an intimate connection between the Resurrection and early Christian thought concerning the Apostolic office—a connection which argues from the fruit of the Apostolic office to the genuineness of those factors which lay behind it.

### The Gospels and the Critics

To evaluate the worth of the Christian documents as testimony to the historicity of the Resurrection, it is necessary to determine their value as sources for historical data. To pursue this thought would unduly expand this consideration. Suffice it to say upon this point that we possess documents which were early revered as authoritative, among those with long-standing and careful views concerning canonicity. Now, it seems that the burden of proof is not upon *us* that these documents are historical and authoritative, but upon those who would deny this. And in the judgment of the writer, Form-Criticism is operation upon presuppositions which would not stand in a court of law, and by methods which would disintegrate even recent historical documents, known otherwise to be genuine and authentic.

Critics are prone to make much of the difference between the Gospel narratives concerning the Resurrection, working heroically to show that the records of the Appearances are full of contradictions, never seeming to perceive that one narrative may supplement the others. For no two historians would record any event they actually saw in an identical manner; the broad outlines would be alike, but in details, there would be evidence of a selectivity, with varied stress and relative emphasis.

The existence of the early Church affords a strong evidence for the historicity of the Resurrection: this evidence is the same in kind as that which is offered by the faith and ministry of the early Apostles. The fact remains that the conviction that Jesus Christ had been literally raised from the dead was basic in the early Church. Witness to the strength of this conviction is to be found, says Prof. Milligan, in the institution of the Christian Sabbath, and in the commemoration of Easter. Such a profound change as the former of these two speaks eloquently against the view that the Church's origin is to be traced to either illusion or imposture.

## Not Here — But Risen!

It is significant that the Tübingen school has abandoned the "swoon theory," in that these men, grasping at a straw which might support their unbelief, acknowledge by its rejection that our Lord *really died*. This established, the fact of the empty tomb remains a stubborn witness to the literality of the Resurrection. Various attempts have been made by the critics to account for this phenomenon. Some have held that those who went to the tomb went to the wrong one; but the usual refuge is the "vision" theory. And in championing this, scholars have assumed a *naïveté* that rivals anything which they impute to the first century A. D. One scholar, having "slipped" from his usual sagacity, turns to the "subjective-objective" solution. He has played off one Gospel record against another, and now turns to the psychologist to salvage the "kernel" out of the superstitious rubble in which *he* thinks the Gospel message to be couched. Mr. Modern Man, says he, must be convinced that the supernatural element is only accidental to the Gospel records, and in no way essential to *real* Christianity! But some critics have seen that the "vision" theory breaks down, in that so many witnesses could not be deceived by hallucinations, so that there was a harmony of phantasms which could unite such a large group in a common "superstition." Hence, the friends of the Form-Criticism school must be called in, to show how the *narratives came to be as they are*.

Thus, the Resurrection of our Lord stands as a stubborn fact. Several streams of evidence coalesce into one mighty Mississippi, which bears our thought in one direction: to the conviction that our Lord "died for our sins, according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures." An empty grave, a body of convinced Disciples, and a dynamic Church, declare in chorus that: He is not here, but is risen!

## FRIENDSHIP'S RECIPROCTY

Not in the things we give nor in the words we say  
But in the motives that imbue our hearts  
Desires we pray;  
In loving service gently given  
As we walk day by day  
In honest fellowship before the Lord—  
These are the reasons why a friend can claim  
A friend's reward.

What is a friend's reward? Impunity?  
No, it is patience, trust and loyalty;  
Patience for faults, trust in integrity  
Fidelity to good in you and me.  
"He who would have a friend, a friend must be."

—J. G. G.

## STILL AND WHITE

The spring is young again  
I saw a bluebird flying;  
And virile buds climb out  
From branches that seemed dying.

But you are cold and still  
Where flashed your gracious smiles  
Where vibrant laughter rang  
Enchanting weary miles.

The time I saw you last  
I spoke in a feigned scorn  
But now your love lies locked,  
To doom with dark my morn.

Bluebirds can bring to me  
No promise of delight;  
I see you cold and still  
All motionless and white.

—JOAN GEISEL GARDNER.

## "COME YE . . . AND REST"

(Mark 6:31)

"Come ye yourselves apart . . . and rest awhile,"  
Far from the clamor of the rushing throng,  
Exchange your sighs and tears for glorious song,  
Find needed grace and strength for every mile  
Your weary feet must travel on life's way:  
For there is sweet release from earthly care,  
With Jesus in the secret place of prayer—  
And His rich blessing will attend each day.

"Apart" from all this busy world's unrest,  
Away from earthly friends—alone with Him;  
What greater joy can Christian heart e'er know?  
"Come ye . . . apart," and coming find life's best,  
No longer let the things of earth bedim  
Your view of Him, the One Who loves you so!

—WINIFRED M. NIENHUIS.

## EARTHEN VESSELS

Lest any glory in the flesh  
Our frailties are oft manifest;  
And earthen vessels hold the oil  
That giveth troubled spirits rest.

The most devout, the most imbued,  
Are frequently misunderstood  
That they themselves may realize  
That God alone can further good.

May we, unworthy, still draw near,  
In humble reverence speak the Word;  
May we decrease, and evermore  
Have all our glorying in the Lord.

—JOAN GEISEL GARDNER.

# The Heidelberg View of the Fourth Commandment

## Is it Scriptural?

D. H. Kromminga

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**M**Y former article on this subject was limited to a demonstration of the essential agreement that exists between John Calvin, Ursinus, and the Synod of Dort in their view of the Fourth Commandment. What decides for us is, however, not the opinion of these Reformed fathers, but its harmony with Holy Writ. Instead of speaking of the Heidelberg view, we can speak with propriety of the Geneva-Heidelberg-Dort view, as we have seen. What remains to be shown is the scriptural basis upon which it rests. This I undertake now by, first, inquiring into the tenableness of the arguments brought forward from the Bible against the Heidelberg view; then, presenting what evidence there is in the New Testament for Sunday observance; and, finally, looking into the relation in which the Moral Law stands to the Decalogue.

Three arguments from Scripture were advanced against the Heidelberg view of the Fourth Commandment. The first was drawn from the fact that the Apostles and the Jerusalem Council do not enjoin Sabbath observance; the second proceeded from the fact that the Apostle Paul in three passages declares against the making of distinctions between days; and the third claimed that, together with the Old Covenant, the Decalogue has been abrogated. With respect to the first two arguments I intend to show that the facts do not sustain the argument, and with respect to the last, that the claim is too sweeping.

### The Silence of the Apostles

As to the silence of the Apostles and the Jerusalem Council on this subject we can be brief, since this silence is as well and as fully explained by the assumption of the correctness of the Heidelberg view as it can be by any other assumption. I have reference to the assumption that in the Fourth Commandment there is something ceremonial and something moral, and that the ceremonial content of the Commandment which has been abrogated included both the setting aside of the seventh day after creation and the strict observance of the day. If these assumptions are correct, let any one who will explain how the Apostles and the Jerusalem Council could have exhorted to Sabbath observance. As we shall see, for Sunday keeping there are actually hints in the New Testament. One who denies those

two assumptions will of course have to give a different explanation of those silences; but one who admits them is in need of no further explanation.

### As to Discriminating Between Days

The texts in which Paul declares against the discrimination between days are Rom. 14:5, Gal. 4:10, 11, and Col. 2:16. In the first passage such discrimination appears more or less as a matter of indifference to Paul and the day esteemed above others is not named. In the second passage the observance censured is not merely one of days, but also of months and times and years. In the third passage "an holyday" and "the new moon" are expressly named together with the Sabbath. These scriptures make it very plain that for the Christian no particular sanctity attaches to any day or season as such. In his comment on Gal. 4:10 Dr. Henry Alford indicates that he has this point in mind.

Two ways are conceivable in which one day might come by a higher rank than others, a kind of sanctity. One would be an express declaration of God investing the day with the sanctity. This was the case under the Old Covenant particularly with respect to the seventh day of the week. The other way would be the inherence in the day of some kind of original sanctity. The observance of the day would then doubtless be a matter of the moral law and universally obligatory. Such a thing simply is nonexistent and its assumption and dominance in some minds is mere superstition.

All these texts leave untouched what Calvin and Ursinus and Dort set forth as the moral content of the Fourth Commandment. All they say is, that our stated day of worship is not tied to the seventh or, for that matter, to the first day of the week *by reason of some special inherent sanctity of that day*. This is, however, far from teaching that obedience to the Fourth Commandment is a dangerous form of apostasy from the Christian faith and that to teach such obedience is an invasion of the Christian's liberty.

### The Decalogue Abrogated with the Old Covenant?

Finally, there remains the claim that together with the Old Covenant the Decalogue has been abrogated. The abrogation of the Old Covenant is plainly predicted in Jerem. 31:31-34, the New Cove-

nant is with equal clarity put in its place in the institution of the Lord's Supper, and II Cor. 3 and Hebr. 8:6-10:18 quite evidently refer to this change. But the claim that also the Decalogue was abrogated together with the Old Covenant certainly is not borne out by these scripture passages. We can omit for our purposes the passages dealing with the institution of the Lord's Supper, since they do not touch expressly on the point. And a little inquiry into the other texts will quickly bring to light, that they furnish no basis whatever for the claim of the abrogation of the Decalogue.

In Jerem. 31:31-34 the difference between the Old and the New Covenant is unfolded. The passage does not at all place the difference in a change of law, but in a change in the way the law is given, to wit, not outwardly, but by inscription on the hearts of the people of God. II Cor. 3 ties up directly with this prophecy by setting forth the believers as an epistle of Christ, "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." In the whole context there is no hint of the abolition of the old commandments, not even in vs. 14, to which our attention was especially directed. The long passage in Hebrews quotes Jerem. 31:31-34 twice over, once fully in chapt. 8:8-12, and again in chapt. 10:16, 17 in part. But what lies between is not an exhibition of the abrogation of the Decalogue but of the abrogation through fulfilment in Christ of the ablutions and sacrifices and figures and shadows and types of the ceremonial law of Israel. If together with the Old Covenant the Decalogue was abrogated, these scripture passages certainly do not show it.

### **Sunday Observance in the New Testament**

The New Testament evidence for Sunday observance, though admittedly scant, is nevertheless quite distinct and connects the day with Christian worship. Moreover, the New Testament connects the day in a suggestive way with two notable events, to wit, the resurrection of Christ and the giving of the visions of the Apocalypse to John. And in connecting the day with worship it subordinates the day to worship and makes the purpose it subserves of tremendous importance.

There are just two New Testament passages that can be used as evidence for Sunday observance, to wit, Acts 20:7 and I Cor. 16:2. In the former text we are told that, while at Troas, "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." It should not escape our attention, that the text does not represent Paul's presence and preaching as the occasion for the coming together of the disciples, but quite the contrary. The coming together of the disciples for the purpose of breaking bread, that is, for holy communion, was the occasion for Paul's preaching to them. In other words, the weekly gathering was

the general custom of the disciples, and of it Paul availed himself on this visit.

In I Cor. 16:2 Paul gives instructions concerning the collection for the Jerusalem saints which he also mentions in II Cor. 8 and 9 and in Rom. 15. Here he writes as follows: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." The passage is the more remarkable since apparently it is a private act in the home of the individual believer that is urged and not an act in the assembly of the saints. It extends the connection of Sunday with worship beyond the strictly public sphere into the private. Though limited to the specific gathering of funds Paul was then making, the instruction seems to have been given wherever the gathering was to be made, for in vs. 1 Paul expressly says that his instructions to the Corinthians are the same as those which he has given to the Galatians.

### **The Lord's Day**

These are mere shreds of evidence, it must be admitted, and rather of the custom of the early churches and the practice of the Apostles than of a duty to keep the first day of the week. For us they are examples rather than laws, as accords with the liberty of the New Testament Church. But such examples the New Testament Church follows also in other instances, particularly with reference to the officers in the local church and to major assemblies. We may at times feel an urge to deviate from the apostolic example in order to demonstrate the genuineness of our liberty, but it will in every case be hard to assign a good reason for changing the custom. Without such a reason the change would be arbitrary.

The early Christians doubtless had a reason for choosing the first day of the week for their assemblies and worship. Though it is not difficult to guess that reason, we are left to guess it, except for the hint contained in Rev. 1:10, where the Apostle John indicates the day on which his visions were given him, saying: "I was in the Spirit on the Lord's day." The first day of the week is the Lord's day as being the day of His resurrection and first appearance to His disciples, John 20:1-24. Thus this day has become connected with Christ's resurrection and the giving of John's visions which close God's special revelation. We may add, that on this day apparently Jesus met with the disciples also a second time, John 20:26, and that certainly on this day He poured out His Spirit on the waiting Church at Jerusalem.

### **The Day of Worship**

Just how much of these considerations may have entered into the choice of the first day of the week for public worship may not be clear, but quite clear is the paramount significance for the New Testament Church of the use to which it has put this day, viz., that of public worship. There is abundant evidence in the New Testament of the fact, that the

Christians in the days of the Apostles were accustomed to meet together. And that such meetings of His believers were intended by Christ is clear beyond all doubt from the fact that He instituted for them the two social rites of Baptism and Communion. Our Christian sacraments are social rites in the sense that they can not be observed except in a gathering and that they are the badges for the members of the community of believers.

Further light on the great importance of these Christian assemblies for worship around God's Word and Christ's sacraments is shed by the Apostle's urgent appeal not to forsake them, Hebr. 10:25. True, this is a brief plea in negative form, but in the context the Apostle sets such forsaking over against the Christian fellowship of spiritual helpfulness, vs. 24, over against holding fast the profession of our faith without wavering, vs. 23, and over against drawing near unto God in Christ with a true heart in full assurance of faith, vs. 22. There can therefore be no uncertainty about it, nor is it to be wondered at, that he includes it in that wilful sinning of which he speaks in vs. 26 and of which he says, that "there remaineth no more sacrifice for sins," since it is the rejection of the sacrifice made by Christ of Himself for us, vs. 19 and vs. 29.

People repeatedly express surprise at the way in which the Heidelberg Catechism speaks of what God demands in the Fourth Commandment. It puts first the maintenance of public worship and enumerates as means to that end the maintenance of the Gospel ministry and of schools, and as elements in that worship the learning of the Word of God, the use of the holy sacraments, the public calling on the Lord, and the giving of Christian alms, and stresses the individual believer's duty to show diligence in meeting with the Church of God. It does not limit this duty to the day of rest, but merely says, that it is our duty especially on that day. It is not surprising that the Catechism should say these things but rather that it has succeeded so faithfully to sum up the content of the New Testament material which we have now reviewed.

### **Enjoined by the Fourth Commandment**

The only question which remains concerns the right of the Heidelberg Catechism to connect these Christian duties with the Fourth Commandment. And, as far as I can see, this is the real point at issue in this debate. Really there are here two distinct questions, since the problem of the connection of the Fourth Commandment with Christian worship is part and parcel of the larger problem of the relationship of the Decalogue to the Moral Law. This whole subject is, of course, far too vast for adequate treatment in the space I have remaining. Only a few remarks can be made on each of its two phases, and for brevity's sake I shall cast them in the form of theses.

#### *A. Propositions touching the Relation of the Decalogue to the Moral Law.*

1. As distinct from the Decalogue the Moral Law finds clear recognition in Scripture, for example, in Rom. 1:18-22 and 2:14, 15.
2. Without special revelation man is hopelessly confused as to the demands of the Moral Law, as Dr. Pieters' remarks on fornication among pagans illustrate.
3. It was partly in order to avoid or remove such confusion for His people Israel, that Jehovah spoke the Ten Words from the mount in their hearing.
4. To this intimate connection with the Moral Law the Decalogue owes its eminent position in the Mosaic legislation.
5. The occasional identification of the Decalogue with the Covenant is suggestive of the fact that God's Covenant with Israel concerned abiding fundamentals.
6. For this reason the replacement of the Old by the New Covenant was not a substitution of new commandments for the old, but the providing for the actual observance of the old.
7. The abiding validity of the ethical principles enunciated from Sinai finds recognition in apostolic references to the Law of the Ten Words.
8. Such references are found in Rom. 7:7-22; 8:2-7; 13:8-10; Gal. 5:13-23; Eph. 6:1-3; I Tim. 1:5-11; Jas. 2:8-11; and 4:11, 12.
9. In such of these passages in which they quote, the Apostles invariably mark their quotation as being from the Law, the Ten Commandments as one whole.
10. All these references, whether quotations or not, contain the idea that the Law is meant to be fulfilled by the believer through the Holy Spirit.
11. The Decalogue contains some temporary Israelitish elements, and these are not limited to the Fourth Commandment.
12. When in Eph. 6:2, 3 Paul quotes the Fifth Commandment, he alters its promise to suit the situation under the New Dispensation.
13. The universal practice of the Church in organizing its ethical instruction around the Ten Commandments is in line with this entire apostolic practice.

#### *B. Propositions bearing on the Connection of Christian Worship with the Fourth Commandment.*

1. The denial of this connection robs the Fourth Commandment of all abiding ethical value and makes a puzzle of its inclusion in the Ten Words.
2. With respect to all the Commandments it must be borne in mind, that they came early in the process of a progressively unfolding revelation.
3. In the progress of the revelatory process the Jews were led to give to their Sabbath observance in part the form of synagogue worship.



4. Through participation in the worship of the synagogue and its utilization for His purposes Christ gave it divine approval.
5. When in his missionary labors Paul preached in the Jewish synagogues whenever the opportunity offered, he was following this example of Christ.
6. Out of this synagogue preaching a number of his churches came forth, and their organization and worship were adaptations of those of the synagogue.
7. Thus our New Testament worship has, in our Christian liberty and under the Spirit's guidance, developed from worship which was historically connected with and an approved observance of the Fourth Commandment.

## The Locomotive and Mr. Russell

ONCE upon a time, a locomotive became possessed of intelligence and volition. As it traveled along its gleaming rails from Chicago to New York, it picked up a book on its "cow-catcher" and began, with its great single Cyclopean eye, to read.

The book was entitled: "Self-Expression, the Life Philosophy for the Twentieth Century," by Bertrand Russell.

The locomotive was fascinated by what it read: "One should free himself from the shackles of so-called Divine law. The standards of the Decalogue are no more valid than the rules governing New England witch trials. The enlightened modern man should find his own way in life by free expression of everything that is in him . . ."

"That sounds splendid," said the locomotive to itself. "Why should I be bound to the limits set upon me by the mechanical engineers that designed me? Why should I hold myself to these two tracks that some unknown civil engineer planned for me? Maybe the engineer did but '130 pounds' as the maximum steam pressure on my steam gauge. What of it? If I want 150 pounds, why not? And why should I stick to these rails? Haven't I the right to go cross-country if I wish?"

And so the self-expressive locomotive shot up its steam pressure to 150 pounds and leaped off the tracks and started across the field. With the result that it blew out its own entrails and lay a tangled mass of wreckage by the side of the track.

But the engineers that made it, and laid its track were not hurt one whit!

This, our 20th century age of freedom rebels against the law of God, and only succeeds in dashing its own head to shivers against an impregnable wall of truth.

ALA BANDON.

## ESTES PARK

Clear blue winter skies overhead  
Swift floating clouds kiss the tops  
Of rugged peaks, snow clad  
Winding in and out, not missing one trail  
Begging one look at deer or elk  
In their winter feeding place.

Oh! the wind was terribly engaged  
In shaking the pines to and fro.  
No aspen leaves to play with  
So the evergreens came to woe.  
For taking them in hand bodily  
Each branch was switched and shaken  
Like a hula dancer's grass skirt.

The sound of the wind in the pines  
Compared to sand against the window pane  
Or, rain on the garret's lonely roof  
Driving with all its terrible might  
Making you ever so concerned yet jolly.

And at the close of the short afternoon  
A sunset so majestic and royal  
Like, God was saying, "Keep smiling  
Until I return to greet you in the morning."

The reds and the blues and the clear glass  
Lingered and lingered as if wont to go  
As God called and talked and lingered  
In the garden each twilight with Eve and Adam.

So we worshipped and praised and gloried  
The great God who welcomes each day  
And each night a parting greeting  
With colors that encircle the globe.  
"Keep faith, keep courage, remember  
I reign and watch now and evermore."

—AURENE.

## FROM DEATH TO LIFE

It was a happy day,  
When from the bonds of sin  
The Savior set me free  
And gave me peace within.

He blotted out the past,  
And gave me life anew;  
In Him I found a joy  
No worldling ever knew.

I've passed from death to Life,  
Through faith in His shed blood;  
My sinful heart's been purged  
By Calvary's cleansing flood.

And now I walk with Christ  
Along the shining Way  
That leads to heaven's shore—  
The land of endless day!

—WINIFRED M. NIENHUIS.

# Paradise Lost

## The Nature of the Edenic Creation

Dudley Joseph Whitney  
Exeter, California

TWO very different views are held by persons who accept the Genesis account of creation. To one group the earth when Eden was prepared for our first parents was much like the earth at present; lions preyed upon deer and other animals; hawks preyed upon smaller birds and other small animals; mosquitoes were a pest where conditions were suitable for them, and nature generally operated upon the basis that a severe struggle to survive was necessary. "After its kind," by this view calls for a strict view of fixity of species, so that the created ancestors of existing plants and animals differed in only slight degree either in form or habits from their present descendants.

### Edenic Conditions

The other group holds a very different view regarding the Edenic earth and the nature and form of the plants and animals which lived then, and it is this view which is to be defended here. By this position the world as it came from the hand of the Creator and in which our first parents were placed was so ideal and so different from the present demoralized world that we can hardly visualize what it was like.

By man came sin into this world, and with sin death. The whole organic creation suffered and the earth itself was altered, so that one writer was inspired to say that the whole creation groans and travails together in pain until now. Not only did man bring distress upon himself and his descendants by sin, but nature as a whole was demoralized by that sin. However, just as salvation was offered to man, the earth itself will also be restored so that the lion shall eat straw like the ox and nothing shall hurt or destroy after old things pass away and all things become new.

What scientists offer us on the origin and history of the earth leaves no place for any Edenic conditions. They assert that the earth is hundreds of millions of years old and that as long as living things have lived a struggle to survive has been the great problem in nature; some things have been killers and others have been killed, but all have had a severe struggle to exist and to reproduce their kind.

Whether one tries to make age days of creation out of such long ages on that kind of an earth (such kind of creation of necessity being a kind of theistic evolution) or whether one assumes a ruin and reconstruction of the earth toward the end of such ages, there is no place for an Eden therein, provided that

on the Edenic earth, not merely upon a chosen small part of that earth, everything was *very good* and the animals ate only the herb of the field. (Gen. 1:30, 31). The kind of creation depicted for the Edenic earth is one upon which there was to be no death, at least of the kind suffered now, and no distress or misery.

We will not now attempt to present evidence to show that the scientists are wrong in asserting that nature got into its present condition through long ages of a struggle for existence, but we will simply take the Bible record that the earth started excellent and ideal, as depicted by Milton in *Paradise Lost* and indicated in the Scriptures themselves, and that it came into its present demoralized condition as a result of sin and the punishment thereof.

### Problems to be Studied

There are several problems to be investigated in connection with this kind of a history of creation. Some of these are: Were animals the same before the Fall as now? If they were different and far finer, were they to live on and on, or would they die? Would the lower animals suffer for the sin of mankind, for which they were not to blame? Is there evidence that plants and animals have changed much, and for the worse, since creation? What can we decide about the process which caused the changes, if there have been changes? Did mankind start as a single pair, and if so, how far has humanity fallen?

Answers to these questions must be given upon the basis that the created earth was ideal, for there is no possibility of answering them well if we try to fit them to the framework of nature as it now functions.

Little space will be needed to show that early nature was ideal. The account of creation, taken in a direct, natural way, indicates that the ordering of the earth was miraculous, not evolutionary. After the work of most of the days of creation the statement was made that God saw that the work was good. Presumably everything that God made would be good. At the close of the work of creation the record says that God saw everything that He had made and it was *very good*.

Isaiah foretold of the restored earth and said that the lion would eat straw like the ox and that nothing would hurt or destroy. Presumably similar conditions existed in the Edenic earth, since the animals were to eat vegetation only.



## Degeneration Among Plants and Animals

Part of the curse was that thorns should develop as a punishment of man. Some might say that certain plants with thorns existed before the Fall and that when the ground brought forth plants it only meant that such plants increased at the expense of plants which had no thorns. The apparent meaning, however, is the thorns developed only after the Fall.

Thorns in botany are seen to be degenerate shoots, and briars on the bark, not reaching back into the wood, are degenerate leaves. Both thorns and briars are therefore degenerate parts of plants that originally served another purpose. They seem to have the purpose of protecting the plants.

Nature is also full of examples of degeneracy. Scale insects, for example, which drive their mouth parts into leaves, bark or fruit, and settle in one place, building a waxy covering for protection, soon become little more than organisms to devour food and to lay eggs. Legs and certain other organs which may exist in the young insects disappear. Parasites frequently are degenerate in structure.

A very interesting feature of nature is that the plant eaters like deer, robins and quail seem far more capable of holding their own in numbers than the weasels and hawks which live by preying upon other creatures. When living in surroundings where fear is, or well can be absent, as in National Parks, the deer and other plant eaters become far tamer and fear-free than do the panthers or even the bears, though the latter are omnivorous rather than carnivorous, that is, they eat a great variety of food rather than flesh alone.

### Death in Nature Before the Fall?

The question of death before the Fall, also of the justice of having plants and animals suffer from the sin of man when they, for all that is known, were not at fault must be faced.

A foundation fact to be considered is that reproduction was decreed for the Edenic earth, not only with plants and animals, but with man himself. Setting aside the application of the principle to man, who was created in the image of God, whenever there is reproduction and the increase in number which is demanded through reproduction, death, or the removal of surplus individuals, positively must occur, for when there is continual increase, even if it occurs only in very moderate degree, there will be overcrowding and lack of food and space unless something occurs to remove the surplus. There must have been provision for some kind of death on the Edenic earth if sin had never occurred. The question therefore arises how this could be on an ideal earth.

Perhaps what happens with most grasses and other annual plants will suggest an answer to this question. Many grasses sprout from seed,

grow, are normally eaten down some by animals, but make seed, and when cold or dry weather comes, die and seed which has been produced enters the soil and sprouts when the year is renewed. Much grass is both more attractive and more nutritious if it is nibbled close, like a lawn, than if it is allowed to grow unchecked. Its partial consumption by animals therefore cannot be considered an injury, nor can the death or ceasing to function of the individual plant as its life cycle comes to a close be considered in any way an evil.

Similarly in the Edenic earth the deer, lion, robin or other living thing could well live out its life cycle in contentment and peace, and lie down, not to rise again. In a way this would be death, but it would be no more an evil than the close of the life cycle of a plant. Beetles, bacteria of decay, and other organisms of destruction could bring the elements of a dead body back to the earth again without disturbance to the rest of nature. However, an essential of this kind of functioning on an ideal earth must be that reproduction with any kind of plant or animal must not be greater than what would be needed to fill its proper niche in the world without crowding out other organisms.

### The Increase of Conception

Notably enough, one brief statement in the account of the Fall gives a hint of this and of one agency for demoralizing nature. Eve was told that her conception was to be increased. In this connection it must be remembered that our first parents were to reproduce and multiply after creation and there was no sin to this, but after the Fall conception was to be greatly increased, which is another way of saying that reproduction was to be far greater than on the Edenic earth, and excess reproduction demands a great increase in the death rate, owing to the inability of the earth to support an indefinite increase in population of either man or the lower forms of life.

In the record the increase of conception is only stated to apply to human kind, but if a similar effect operated upon the lower animals, their rate of reproduction would also increase greatly. This would make a great pressure of animal population of all kinds, resulting in a scarcity of food, a change of feeding habits and other habits and would, naturally speaking, provide a cause for the demoralization of plants and animals. The increase of human populations beyond the capacity of a land to feed them has somewhat similar results and the subject merits study.

### Excess Reproduction and the Struggle of Life

It will be remembered that Darwin's theory of natural selection as a cause of species transformation was based upon the struggle to exist, as a result of excess reproduction. Almost every kind of

living thing will produce young, given sufficient food and the absence of enemies, in far greater number than is needed to replace itself. If all the eggs of a codfish could hatch and grow into mature fishes, and all the females could reproduce similarly, the ocean would be filled with codfish in a few years.

Such a result would be impossible under any conditions; consequently animals and diseases which kill must operate to keep both plants and animals down in number. When any kind of plant or animal increases materially in number it must do so at the expense of something else. Usually if no other animals destroy individuals of a species and its numbers increase greatly, disease comes and almost wipes out the group.

Darwin, as has been said, used this struggle to exist amidst excess reproduction of its own and competing kinds as the supposed agency for species transformation and progress. To some extent the struggle to survive may cause some changes but the changes will mostly be in the way of degeneration rather than progress. Too many cattle in a field for the amount of feed, and too much seed sown in a field for the amount of space and plant food, will affect the individual animals or plants, but the results will be injurious, not helpful. To grow the finest plants and animals, food must be plentiful and of sufficient variety, and there must be sufficient room for everything. Upon the Edenic earth when reproduction was moderate far finer plants and animals could grow than upon an earth where excess reproduction was the rule and an intense competition for food and room took place.

### After the Fall

Upon the earth after the Fall we can decide that far more young were produced than when conditions were ideal. Even now it is an interesting biological fact that the amount of reproduction of both plants and animals is often stimulated by the weakening of the individual. The fertility of an individual plant or animal is less when it is very vigorous. Upon the Edenic earth it may be assumed that vigor was the rule and reproduction not great.

Once an excess of animals developed, plants would be over eaten and a scarcity of food would occur. Quarreling for food would develop among animals. Stronger cattle now drive weaker away from hay or other feed. Dogs snarl when other dogs come near them as they are eating. When food becomes scarce a struggle to survive occurs.

Among the animals, when their natural plant food became scarce after the Fall less palatable plants would be consumed. In an actual physical struggle for food a weaker animal might be killed and its flesh eaten by some starving animal, so the jackal, hyena and buzzard would develop their appetite for carrion. The wolverine, weasel, lion and wolf would develop an appetite for fresh flesh.

*Does that happen?*

The over eating of food plants would result in the development of briars, thorns and poisonous or inedible substances.

The process is depicted here as occurring naturally, although some supernatural processes may have operated in causing changes in plants and animals after sin had entered into the world.

The fact should be kept in mind that the two greatest causes of struggle among animals are food and sex. Excess reproduction is responsible in each case. Predacious animals prey upon plant eaters and they are usually combative with others of their kind. The weasel, mink and wolverine group is particularly bloodthirsty among killers and noted for the combativeness of the individual members.

Even among plant eaters ferocious battles develop through sex rivalry. The dictum, "I will greatly increase thy conception," if applied to the lower orders of life, as it evidently should be, would therefore be largely responsible for the two ways in which evil came upon the lower animals: competition for food, and competition through sex passion.

Among men it is decidedly a question whether sex or competition for food and property has demoralized mankind the most. By tacit agreement the sexual passion, carried beyond its proper use for reproduction alone, is condoned and its evil effects are skimmed over, but all in all it seems more than probable that sex rivalries and excesses have devastated the nations far more than the struggle for food and subsistence. Excess reproduction too has made a struggle for food and subsistence inevitable. The same thing has occurred among the lower orders of animals, though man is a far greater sinner than the brute beasts.

### The Distress Among Animals

If a person philosophizes about the matter he might ask the question whether it was right for the Creator to bring distress upon the animals as a result of the sin of man and woman. It is not for man to question the acts of God, but in this connection one thing is noted by every person who is familiar with animals.

When an animal has proper food and care and pleasant surroundings it is happy, or at least content. This is particularly true for plant eaters, though less true for the carnivorous beasts as they approach maturity and they approach maturity. Then their natural killing qualities may make them dangerous. However, nearly every one is familiar with the pleasure shown by a cat or kitten when given food and attention, or with the delight of a puppy when given the chance for an outing or for play. Among cattle contentment with their lot is the rule if they have suitable food and surroundings, although sex passion may make mature males dangerous.

Among humans, however, contentment with one's lot is decidedly unusual. Give the young animal what it needs and it becomes content and happy. Give the child everything it wishes and it becomes unhappy, selfish and quarrelsome. The quickest way to spoil any child is to give it everything it wants. Thus among living things man seems the only really fallen animal. Therefore although animals lower than man have suffered from the sin of man they are certainly unfallen to a far less degree than man and are naturally more content. The killers are evidently less content and far more fallen from their pristine excellence than are the plant eaters. They have evidently changed far more from their created

condition. Animals like the deer may well have changed only slightly from the form and habits of their Edenic ancestors.

In discussing this subject the testimony of science upon the hypothesis that the original ancestors were created in a finer form than their existing descendants must also be considered.

In undertaking this study one must keep firmly in mind that the Bible depicts a perfect creation making Nature on the Edenic earth far finer than the Nature which now exists, and what the Bible says is sure to be confirmed by true science.

[Under the title, "Science and an Ideal Creation", a second article on this general theme will appear next month from the pen of the same writer.—EDITOR.]

# VOICES . . . from Our Readers

## America's Responsibility and Duty

Dr. C. Bouma, Editor,  
THE CALVIN FORUM,  
Grand Rapids, Mich.

Dear Dr. Bouma:

I SHOULD like to express to you my thorough agreement with your editorial stand taken from time to time in regard to the present international situation. I appreciate deeply your lucid and convincing articles on this complicated matter. From the start I have admired your courageous and unselfish, firm and thoroughly moral stand.

May I suggest that I should like to see a somewhat more extensive discussion of the moral issues involved in the present situation. I should appreciate more articles which look at the matter from the point of view of America's *responsibility and duty* in this situation. Particularly, I am interested in knowing your views in regard to the nature and extent of our obligations to defend sister nations that are wantonly attacked.

It has always appeared to me that, in general, far too little attention has been given to this angle of the matter. Most people have been busy trying to prove how *little* we had to do, instead of trying to see how much we were obliged to do. I think your articles have been an exception, but I should appreciate even more of a positive discussion of America's duties in regard to the maintenance of international justice and defense of victims of international brigandage.

May I ask you a question in regard to the Christian Reformed Synod's "Testimony Concerning War and Peace"? I understand that you are the committee member who wrote this document, and so I conjecture that you might be the person best qualified to interpret it. In that Testimony there is this sentence:—"The solemn duty which the Christian has to exert himself to the utmost in behalf of peace . . . should at no time be used to cancel his equally solemn duty to defend his country against the attack of the aggressor, *to protect the weak in the international family from the wanton assault of the strong*, and in general to promote justice and fair dealings between the nations of the world." I am particularly interested now in the words which I have italicized. What do they imply? I take them to imply that our nation has the right *to resort to arms* to protect effectively weak nations that are wantonly attacked. And if it implies that much, it will imply

that it is not only our right but our duty as a nation to do just that whenever it is possible. I am aware that the words taken by themselves might be construed in a more limited fashion as indicating duties short of war, but, from the context, it appears to me that the interpretation I have taken is the most likely one. After all it is a testimony on *war*. I should be interested in knowing what the writer of those words had in mind.

From the outset of this war, I have been troubled by the question as to the extent of the obligations of strong nations to protect weak nations. I have looked for a full, frank, and unprejudiced discussion of this matter in the magazines I read, but thus far have not noted any. The question is sometimes raised, but is usually brushed aside with some entirely unconvincing arguments based upon purely pragmatic considerations. I believe that the matter does not deserve to be brushed aside so lightly, but is deserving of candid and thorough discussion.

Personally, I am strongly inclined to believe that we do have duties in regard to victims of aggression. If I should see a drunken villain in the road in front of my home attacking a helpless young lady, I would not think that my duty was fulfilled if I felt great sympathy for the victim, not even if I ran out and supplied her with a club or a knife with which to fight. I should feel fully justified in intervening actively in the struggle and protecting the maid, even obliged to do so. Of course, our present society being organized as it is, I might summon the police, and have them take care of the matter if there was hope that they might arrive on time. But in international affairs we live in a primitive state of lawlessness and anarchy. There are no police to call. There is no one legally authorized to enforce order. And so long as this extremely undesirable and thoroughly unethical condition of anarchy between the nations is allowed to continue, must not the strong nations that love justice feel a responsibility to protect the weaker nations from wanton assault?

I am willing to agree that such interventions of nations only self-appointed to the task of maintaining justice is not the ideal. It seems to me plain as day that there should be, *must be*, some form of effective, binding, government legally established in all its three departments, *including a wholly adequate executive force*, between the nations. Then there will be someone legally authorized and obliged and equipped to maintain justice between the nations. It appears to me that it is our *duty* to labor earnestly and tirelessly for the establishment of such an order. The anarchy between the nations is an inter-

national sin, and is a constant encouragement to international brigandage and aggression.

But so long as the ethical order just suggested has not and perhaps cannot as yet be established, must the law-abiding nations sit back supinely and allow the forces of lawlessness, greed, aggression and cruelty to have their way unmolested and unopposed? I cannot believe so. Do not the demands of justice take precedence over our obligations of respect for the sovereignty of nations? Is there not a law of justice above the sovereignty of nations? And may we not, in the absence of the ideal legal machinery, borrow from that law the right to defend weak sovereign states against those who have abused their sovereignty?

I should greatly appreciate seeing in THE CALVIN FORUM an exchange of opinion on these matters.

With personal regards,  
F. M. HUIZENGA.

Cawker City, Kans.  
March 18, 1941.

[NOTE OF EDITOR: The Rev. Mr. Huizenga touches upon an important ethical consideration which enters altogether too little into the discussion of Christians—not to say, Calvinists—on international affairs these days. The question which our correspondent directs to us cannot be answered by a simple categorical yes or no, in our estimation. If an answer without qualifications must be given, it certainly would be an affirmative and not a negative. This entire subject should be discussed more fully from a Christian standpoint and with some study of the subject of international law and affairs. Meanwhile we refer our correspondent to a few editorial remarks anent the present world crisis on another page of this issue. It may not be superfluous to add that we shall be glad to receive expressions of opinion on the issue raised by him.]

## Don't Lower the Standard

29 East Place, Lodi, N. J.,  
January 28, 1941.

THE CALVIN FORUM:

ENCLOSED Money Order for \$2.00 is to renew my subscription to your worthy paper. Sometime ago I alluded to a statement of Mr. B. K. Kuiper at that time Professor at Calvin College when he said: "We can attain culture by reading worth-while books and magazines." Your publication is surely worth-while. I must admit that on account of my limited schooling I at times find it hard to follow, to digest the offered material. But that is no hindrance. Don't lower the standard! I am perfectly willing to exert myself. Occasionally I am free enough to take another viewpoint than may be expressed. But I think and let think. Let our expressions be motivated by a strong desire to enhance the glory of God. That, I believe, is Calvinism.

Fraternally yours,  
PETER DE LEEUW.

## On the Fourth Commandment

168 Briar Hill Ave.,  
Toronto, Ont.,  
Jan. 13, 1941.

The Editor,  
"THE CALVIN FORUM".

Dear Dr. Bouma:

I MUST thank you for publishing that clear cut and frank statement of the Three Views of the Fourth Commandment, and for your promise to publish defence of these three positions. I am today ordering extra copies of these issues of THE CALVIN FORUM in which these articles appear. I hope to write later regarding your Editorial on the Conscientious Objector.

Yours sincerely,  
R. CAMPBELL.

## Chips....

● If you wish to read a good criticism of the Scofield Bible and its theology, get Dr. Albertus Pieters' pamphlet, "A Candid Examination of the Scofield Bible" for a dime from Bible Truth Depot, J. C. Herendeen, Swengel (Union County), Pa. You can get 25 copies for a dollar and a half.

● "Pelagianism is going out; Augustinianism is coming in. I am saying to all my friends in the Presbyterian and Reformed Churches that this is a poor time for any of them, who inherit the Augustinian and Calvinistic Faith in the sovereignty of God, to abandon it because of the rational paradoxes which it involves." These words were not spoken by a Calvinist. They are found in a 1936 book of the Modernist theologian William Marshall Horton.

● The 42nd Annual International Convention of The Gideons will be held July 23-27, 1941, at Grand Rapids, Michigan. The Gideons are the well-known Christian Commercial Men's Association of America whose aim is to place a Bible in every hotel room, hospital room, prison cell, and school room of America. Convention preparations are in the hands of Peter J. Zondervan, the Grand Rapids publisher. R. G. LeTourneau, the Christian industrialist, who is spending generously of his wealth and income for various Kingdom causes, is President of the International Gideons.

● *Christian Youth* is a modest but interesting monthly which has just put in its appearance at Grand Rapids, Michigan, in the interests of Christian boys and girls. The Rev. John G. Van Dyke is its editor. This illustrated 12-page paper may be had for 60 cents a year. Address: Christian Youth, c/o Mr. D. Dexter, 1115 McReynolds Ave., N.W., Grand Rapids, Mich.



# From Our Correspondents

## Resurgent Calvinism in Australia

"The Manse," 8 Myers Street,  
Geelong, Victoria,  
Australia,  
February 13, 1941.

Prof. Clarence Bouma, A.M., Th.D.,  
Calvin Theological Seminary,  
Grand Rapids, Michigan, U.S.A.

Dear Doctor:

A FEW hours ago the War Council issued a warning to Australia. It is the considered opinion of the War Council that the war has moved to a new stage involving the utmost gravity. What the future has in store for us is not at present precisely clear, but I am persuaded if it falls our lot to experience the horrors of night raiders and enemy action upon our coastline, that the spirit of determination and courage displayed in Great Britain, Holland, and Greece will not be wanting in Australia.

Your excellent editorial "Vexilla Dei Prodeunt" is a source of wonderful encouragement. How often do we unconsciously seek to interpret the purpose of God by world events, as if His purpose was subject to the fortunes of war.

God by His supernatural power controls the universe, from the falling autumn leaves to the mighty world that sails through the silent oceans of space. He permits evil, but regulates its process to advance His glory and for the good of His people "He makes the wrath of man to praise Him." But the part that should concern us is, God uses human instrumentality. And while we must not judge the success of God's purposes by the instrumentality He uses, it is a challenge to Calvinists who believe in the sovereignty and omnipotence of God, not only to unite but to move out into "the highways of life where the stream of humanity passes" and take up the battle cry: "Vexilla Dei Prodeunt!"

The time has arrived when I feel that we can definitely say that there is a resurgence of Calvinism in Australia. The articles that have proceeded from the Calvinistic Society have stirred the Modernists into action, and through the medium of the religious press they are seeking to build up their defenses against the aggression of Calvinism, which as yet is like a small cloud the size of a man's hand.

It should be remembered that the theological schools in Australia are for the most part purely humanistic in their outlook. There are also the Fundamentalists, who are violently opposed to Darwinism and the Higher Criticism, but are saturated with Premillennialism and Dispensationalism. In fact, it is considered a mark of orthodoxy if a man is a Premillennialist. Barthianism is still in its infancy and the Theology of Crisis has not yet appeared in the field of controversy.

Keeping the above in view it may explain the methods adopted by the Modernist to meet the aggression of Calvinism. From their arsenal they have drawn, not the armaments of the 20th century that we were led to expect, but the rusty swords of antiquity, their trusty blade "Servetus" has been produced, the authoritarianism and "totalitarianism" of Calvinism is their "Excalibur." Where is the new strategy of progressive thought? We were assured that Calvinism was dead, and with its worn-out creeds remained nothing more than a

page in the history of progressive thought and scholarship. We were told that the religion of Jesus and Paul ignored the influence of time and the ever changing outlook in the universe, and that the rapid development of science had revealed a host of errors of cosmology, interpretation, and expectation in the writings of Paul. The developing needs of society left Calvinism far behind.

In the light of the present international situation their humanistic philosophy is revealed to be nothing more or less than unadulterated nonsense. Where are the new weapons forged from developing science and a changing universe? John De Vries points out that "scientists of today are still struggling with the problem of Anaxagoras."

To turn back to the encouraging thought of your editorial "Vexilla Dei Prodeunt." If Calvinists are prepared to be aggressive, then Modernism must take the defensive, and we have no need to fear their prepared positions. In fact, we welcome the conflict in the open field, for it exposes the instability of Liberal theological thought.

With warmest regards,

Yours very sincerely,  
ARTHUR ALLEN.

## Sovereign Grace in War-Torn London

31 Brooke Street,  
London, W. C. 1,  
January 25th, 1941.

Professor Bouma,  
Calvin College and Seminary,  
Grand Rapids, Mich., U. S. A.

Dear Friend:

I THANK you for copies of the CALVIN FORUM which reached me after some long time owing to wartime address not having been used by you. I see you have thought my letter worthy of publication (*re* war time London) but you speak too highly of me in your editorial for I feel very sensible of my shortcomings and realise deeply that such zeal for the extension of God's Kingdom as vibrates in my soul and finds expression in a continued striving is all of God's Sovereign Grace. The Kingdom of God must needs progress, war or no war, and I find an impassioned yearning for a revival ever present, indeed it is as a fire within my bones far more intense than the destructive incendiaries which fall around. Satan is having his fling and venting his fury in this once fair land, now so marred, but his utmost spite cannot reach the Saviour's new creation in the soul of sinners. As I wended my way along a road in London now looking like a war wounded warrior (many are the houses which have disappeared in a night) the words of a child's hymn came to me:—

"There is a City Bright,  
Closed are its gates to sin.  
Naught that defileth,  
Can ever enter in."

The Christian, His God, and the War

For the Christian this war stricken land has a very bright side. There are tokens of a turning to God. Maybe it is but

like the first forcing up of the tender blades through the rough and icy clods of the still wintry fields, but I have witnessed a soul consciousness in many which was absent prior to the war. Even in the nation at large there is a realisation that people *have* souls and that eternity is a matter of moment. Before the war this was a rare thing to find people concerned about. Still better, one now begins to hear Radio announcers who quote the letters of godly German Evangelical pastors now interned and even references to the eternity and sovereignty of the Saviour. They are still rare and surrounded by much rubbish but they exist now. And, surely, it is pleasing to find the growing spirit of care for one another even as creatures which this war is fostering amongst Britons young and old.

As I was going home the other day a lady stopped her car and said, "Don't wait for the bus, let me give you a lift". A little later she stopped again and said to a little school girl, "Come on my dear, jump in". When we got out I said to the little girl, "Have you had bombs near your home?" (Most had just about there). "Oh yes," she said, "it shook our house terribly. We heard it coming but I did not hear the explosion much". "How was that", I said. "Well", she answered, "Auntie threw herself right on top of me and made me put my fingers in my ears". Since I last wrote you an old lady connected with a Calvinistic Church here who has long past her 100th birthday, was involved in an air raid and protected by her daughter who (like the little girl's aunt) threw herself over her mother. The daughter was injured and both were removed to the Hospital but the daughter wrote a most cheerful letter, saying how calm and confident in God's care they both were. He who has guided and kept for a century continues to keep the feet of His saints.

Again, since I wrote the letter in your December issue, I have personally had another terrifying experience as a background to fresh depths of mercy in preservation. Two three-story houses immediately opposite caught 3 H. E. bombs and disappeared in rubble. The next terrific crash dropped just the other side of the house making a crater big enough to put a bus in (at bottom of the garden). I was on a top floor and called to others to follow me to a shelter as the place was shattered and bombs continued to drop and a nearby religious building went up in flames. Yet everyone seemed charged with strength and presence of mind for the situation. I caught up a little boy who just complained, "they waked me up", and when I got him to the street below said: "Look at the fire-works" and pleaded for a picture book to read as it was so light! I took the lad to a shelter where many business colleagues were already come. Some six of them had escaped from another house as the place collapsed about them, and yet not a soul made the slightest fuss or showed the faintest trace of panic. I continue to stand amazed at the courage God gives to Londoners and indeed to Britons everywhere in this war-blasted isle. Yet one yearns for their immortal souls, for this superb pluck will not help in the still more dread concerns of eternity. God grant them grace to see their need of a Saviour. Oh! that a revival may sweep the land and a gracious outpouring of the Holy Spirit bring sinners to a Saviour like doves to their windows.

#### Calvinism and Missions

A well known Baptist Missionary (whose review I send you hoping you may review his review!) thinks Calvinism kills the urge to spread the Gospel. Both history and experience teach me otherwise. Dr. W. T. Whitley has written on the historical side showing the great exploits in gracious missionary or revival work by Calvinists, and what better example can we have than such men as Jonathan Edwards, George Whitfield, Gilbert Tennent, and the great Welsh Champions of "Free Grace-to-the-Elect", Daniel Rowlands and Howel Harris (whose Biographies should be written in letters of gold and circulated far and wide, lifting them from the land of forgetfulness into which Christendom has relegated them). Revival is perhaps a phase of Calvinism that much needs more prominence, for

as sure as Calvinism is an exposition of the truth of Scripture teaching, so surely does it inculcate the truth and need of Revivals under the influence of the Spirit of God.

Well, my dear friend, I trust you and yours are well and that I may be favored with a letter before long. I have one bone to pick with you not on my own behalf but for the work of Christ in the circulation of gracious literature. You informed me that you were publishing in the December issue an appeal in regard to the B. F. G. L. in its hour of deepest need. May I emphasize the dire urgency of that need. I send you an S. O. S., for if we are to carry on the work and meet our vital expenses we must receive help very quickly. You know I never once pleaded for what I could meet myself when in business and during times when I was prospered, but the war has brought devastation so far as I am concerned and I now appeal for God's work to the hearts of Christians in America, for poor old England has few to-day who can help however willing the spirit. You are free to use my letter as you think fit. I am glad to see something from the pen of my dear friend Ludwig Kau (an exile from Hitler) in your December issue. He is a dear savory and deeply taught saint.

GEOFFREY WILLIAMS.

P. S. If you decide to appeal for the Library please do not forget to put the address in full:

G. Williams, President and Treasurer,  
Beddington Free Grace Library,  
c/o Edmunds & Hinton,  
31 Brooke Street,  
London, W. C. 1, England.

## A Letter from Scotland

Free Church College,  
The Mound,  
Edinburgh, Scotland,  
February 1, 1941.

*My Dear Dr. Bouma:*

THE two copies of the FORUM reached me last week. They are the December issue. The seas are still open, and I am here still. I feel now that I should break the long silence since my last letter to you. That silence was not wholly voluntary; for the circumstances of our time do press themselves upon us here in so many ways that correspondence is not quite as easy as in peace times.

Let me congratulate you on the sustained and balanced power of your own contributions to the December issue. In your eloquent, judicious, and penetrating tributes to Holland and Britain you show, not for the first time, a keen insight into the issues at stake in this terrible war. Nothing less than the Sovereignty of Christ over bodies and souls in their varied spheres of activity is what we are fighting for. And that is so because even the ordinary man knows that the liberty and justice he loves have their basis in the Christian religion. Accordingly the universal opinion in this country is that the war should be waged with the utmost intensity, notwithstanding the prevailing awareness of the cost of life and treasure involved. The future, with all its terrible possibilities, is faced with a quiet and firm confidence.

The recent great change in American public opinion toward a more realistic view of the world situation, and the noble conception of rule by democracy so eloquently and forcibly expressed by your great President, have encouraged us here immeasurably. Still, I see from the discussions and evidence before the committee enquiring into the Lease-Lend Bill, that there are still men of position among you who seem to cherish the delusion that your great country is excluded from a possible sphere for the activities of the Anti-Christ. This, to say



the least of it, is a very un-Calvinistic view of the Arch-enemy. You are writing well and truly in the FORUM. More power to your elbow, as we say here.

Now as to our work here, all that need be said is that we are carrying on with more than an average number of students. Our studies are pursued with a calmness and deliberateness that might be surprising to people who rightly believe that there is a severe strain imposed by being in a vulnerable area, with frequent and unwelcome reminders of that fact. We are all in good health and spirits, and for myself I can say, that despite strict rationing, I have more flesh on my bones than when you saw me at Lochcarron in piping times of peace.

It will, I think, interest you to know that this year's special course of lectures at our Theological College is to be delivered in the second week of March by Dr. Martin Lloyd-Jones, whom you both saw and heard at Cambridge. His general theme will be, "The Tragedy of Modern Man—A Study of Romans 1: 18-32". On four successive days at two-thirty in the afternoon he will discuss in order: The Religious History of Mankind; Religion and Morality; The Nature of Sin; The Wrath of God.

In the religious world of Britain today, Dr. Lloyd-Jones occupies quite a unique place. He is still preaching at Westminster Chapel in London, but he has been bombed out of his London home, from which he, however, saved his books.

My daughter and I live in Edinburgh, while my wife and grandchildren are living for safety at Lochcarron.

This is just a note to remind you that I still cherish the privilege of continuing mutual expression of the brotherliness that neither distance, nor the efforts of the Arch-Enemy and those who unconsciously abet him, shall be able to break.

With all warm regards,

Yours very sincerely,

D. MACLEAN.

[Many, if not all, of our readers will recognize the above name as that of the Editor of "The Evangelical Quarterly," who is also Professor of Church History at the Free Church College, Edinburgh.—EDITOR.]

## Hungarian Letter

Perth Amboy, N. J.,  
March 12, 1941.

Dear Dr. Bouma:

**A**GENDA connected with the ending of the old year and with the beginning of the new one have the effect of an avalanche sweeping over us. It takes quite some time and no mean effort to dig ourselves out. Thanks to the Lord, all our churches are well under way again with the tasks of the new year. The past year was by no means easy, but it was generally successful, and in spite of difficulties and uncertainties, the new one is looked upon with confidence and hopes. Trying times pry open many hearts that remain tightly closed while things go smoothly. We are taking advantage of the Lenten season now and preparations are under way for a glorious celebration of Easter. Our ministers are also busy with catechetical classes instructing young confessors for their confirmation and first Holy Communion. So there is work aplenty and we are glad of it.

Our great fraternal, insurance and benevolent organization, "The Hungarian Reformed Federation of America" (with headquarters in Washington, D. C.), also had a successful year in 1940. It boosted its membership well over twenty thousand and its assets over one-and-a-half million dollars. From the monthly dues of the adult members of this organization 10 cents per month is turned over to our orphan's home and home for the aged, called Bethlen Home, and situated in Ligonier, Pa. Last year these ten cents amounted to \$14,446.60. In addition a new building was purchased for the purposes of this charitable institution and this year a new wing will be added, which, along with some necessary improvements and alterations on other

buildings, will cost from thirty-five to forty thousand dollars. The undertaking will be financed through loans from the Federation and public subscriptions. With the aging of our first generation in America the increasing need for taking care of our old folks is especially evident and pressing upon our conscience.

### For a Free and Independent Hungary

In the present world crisis, too, the Hungarians of America are beginning to find their equilibrium again. It was no small shock for us to find our native and adopted lands in opposite camps again within the lifetime of the same generation. Working on the assumption that the outright and formal alignment of Hungary with the Axis-powers is not a free act of the government or the people of Hungary, and that it constitutes a danger to the independence, freedom and integrity of Hungary, another organization of Americans of Hungarian descent, The Hungarian Federation of America (Washington, D. C., established 1907), launched a movement for the independence of Hungary and for the freedom of the Magyar people. The approval of American officialdom for this movement is sought for and believed to have been found on the basis of that well-known and historically established policy according to which the United States ever since gaining its own independence—for which our Hungarian forebears with Colonel Michael de Kovats at their head willingly sacrificed their lives—has always supported the cause of nations whose independence was threatened by another power.

This program is apt to save us from the pangs of a divided soul. Our loyalty to the United States is unquestionable, and so it is to the best traditions of the freedom-loving Magyar soul, even if this movement brings us into a temporal and seeming conflict with our brethren on the other side. We feel that the true spirit of Hungary speaks and acts through us, just as it did through the great Louis Kossuth when ninety years ago this year he came to the United States and appealed for its support on behalf of downtrodden Hungary. This fresh realization of the identity of the true American and the true Magyar spirit is giving a new zest to our whole American public and communal life. We are not afraid anymore. The road which keeps us good Americans and also good Hungarians at the same time is clear to us. It took some time to see this road clearly, but the Lord helps those who carry their problems to Him.

Sincerely yours,  
CHARLES VINCZE.

## Newsletter from Wheaton

Wheaton College,  
Wheaton, Illinois,  
March, 1941.

Dear Professor Bouma:

**I**HAVE been in Wheaton as visiting professor of Economics now for more than a semester and I would like to tell you something about our college life.

I like it here; I like the teaching which was a heavy load at first, but I like especially the Christian fellowship with the students so that one can go on one's knees in the office with individual students and pray for God's answer to some of the problems that beset a student's life. I have amongst my colleagues about ten men who have formed a prayer and study group with a view to the daily recurring problem in the classes of coördinating the teaching of secular subjects with the teaching of the Bible. They have graciously followed up a suggestion which Dr. Robert L. Cooke, professor of Education and author of the recently published book, *Philosophy, Education, and Certainty*, made at the beginning of the first semester, of getting together in an informal way once a fortnight at each

other's home for discussions of papers to be read by each one of the group in turn. Last week we had Dr. Voskuyl of the Chemistry Department, a graduate of Hope College and Harvard, give us a wonderful paper of how he sees the relation between the glories of God revealed in the Bible and demonstrated in the test tubes of the Chemistry Laboratory. Last month we had a paper by Dr. Grigolia of the Anthropology Department on the biological and cultural evolution theories of man considered from the Christian viewpoint. He is proving day by day more clearly along scientific lines that the evolution theory is an error and the "missing link" will never be found because it does not exist. Dr. Grigolia was educated at the University of Berlin and at the Sorbonne, and did not know Christ as his Saviour and as the Ruler of the Universe until a few years ago during a serious sickness in this country. Last week Dr. Grigolia had an offer from the Smithsonian Institution in Washington, D. C., to come and do research work for them for a large salary. He, however, declined this offer, preferring to be a humble witness of the Lord Jesus Christ among the Wheaton students who flock to his lecture room and to his weekly prayer meeting. By the grace of God we have been led to undertake these definite discussions with the sole purpose of knowing God better and making Him known better in our classes to the students when we teach our respective subjects.

#### Telegram to Princess Juliana

Mr. Peter Stam, Director of the Music Department here, discovered that there were more than 100 students here of Holland descent. So a Holland fellowship was duly established, and the Lord led us to send the following telegram to Princess Juliana in Ottawa, Canada: "The Holland Fellowship of Wheaton College dedicated to Christ and His Kingdom assembled at Wheaton, Illinois, sends you respectfully this message of hope from the old Wilhelmus, 'Your shepherd wakes wherever dispersed you may dwell; pray God that He may comfort you. His gospel be your cure.'

"We pray humbly, sincerely, and lovingly in Christ that the Lord may keep you, the Prince Consort, and your children in accordance with the promise of Romans 8:38-39. May the Netherlands rise again free and independent by the almighty power of Him who created the whole universe out of nothing and who is exceedingly able and always willing to answer in His own time true prayers offered up in the name of His Son, the only Mediator. This has been proved again and again by the history of the Netherlands. God bless Queen Wilhelmina."

The idea of the telegram was to bring her the gospel in a tactful and respectful way. As you well know, there is no doubt about the saving and professing faith of Queen Wilhelmina. But there are doubts about Princess Juliana, and the Lord led us to approach her in this way at this time of her life when she is so sorely being tried, a stranger in a strange land with her two little children, separated from her husband who is in constant air-raid danger in England together with the remnant of the Dutch army in an army-camp, and separated from her mother who is perhaps the only true Christian ruler in this world. The princess answered the telegram very graciously through her aide-de-camp: "On behalf of Her Royal Highness, Princess Juliana of the Netherlands, I convey to you, and to the members of the Holland Fellowship of Wheaton College, Her sincerest thanks for your very kind telegram and 'message of hope'.

"H. R. H. greatly appreciated this gracious and kind gesture, and fervently hopes that a better future may be near for all of us in the whole Christian world."

#### Wheaton's New President

On Friday, May 9th, our President, Dr. V. Raymond Edman, will be officially inaugurated. President Edman is the son of devout Christian parents who came to this country from Sweden as young people. His was a home whose family altar daily called the six children from their varied pursuits to an

intimate contact with God. Not until young manhood did he hear the call to full-time service, although attendance and participation in the various organizations of the Mission Covenant Church to which his parents belonged was taken as part of his program of life. The proprietor of a grocery store in one of Chicago's suburbs, his father took a strong parental interest in the spiritual growth of his son, and, with the mother, followed his call to the mission field with constant prayer fellowship.

Mrs. Edman comes from a Salvation Army background in New England where the spiritual emphasis was strong and thorough. Before their marriage in Ecuador, she had been engaged in evangelistic work among young people.

Returning from the World War, Dr. Edman began his work for the bachelor's degree at the University of Illinois, transferred to Columbia and to Boston University where he graduated in 1923. After five years as director of the Bible Institute of Ecuador, his health forced them to return to the States and he took the pastorate of a Worcester, Massachusetts, church and at the same time studied at Clark University in that city. He received both his master's and doctor's degrees from that institution. Subsequently, he taught history at the Missionary Institute, Nyack, New York, while holding the pastorate of the Gospel Tabernacle in New York City.

In 1936 Dr. Edman came to the Wheaton campus as associate professor of Political Science and soon won his place in the College life. Shortly before he was called to act as President, he had been made the chairman of the department of History and Social Science. The head of the Wheaton family has a warm place in the hearts of everyone.

#### Christianity and Economics

I have been asked by the business manager of Wheaton to write a brief essay on "Wheaton and Economics", bringing out the specific Christian testimony which Wheaton students in this field through their training here can carry out into the world of business and finance. It was sent out to a mailing list of 20,000 or more all over the country. It appeared under the title of: "Wheaton and Economics—the Christian Approach" in the February Bulletin of Wheaton College. Its main theme is the first verse of the 24th Psalm: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." Here is the proclamation of the Sovereignty of God over His whole creation. It implies every man's responsibility towards his Maker and Owner for his stewardship of the temporal lease of life and of earthly possessions bestowed upon him. This truth was also stated again and again by our Lord and Saviour while He walked on this earth. Economics deals with the sum total of earthly possessions and resources which belong to God, and Christians should always approach the subject from that angle.

The Second Semester Evangelistic services were marked with great blessing to all under the ministry of Rev. Howard W. Ferrin, president of the Providence Bible Institute of Rhode Island, and F. Carlton Booth, music director, with whom he has been associated for the past ten years. The Chapel was filled to capacity for all the sessions, and the visitors were kept busy in personal conferences during the week.

Mr. Ferrin is a graduate of Northwestern University and has done graduate work at the University of Chicago, but is a native of New England and, together with Mr. Booth, is well known there for his radio ministry. Their "Mountain Top Hour," the oldest religious broadcast in New England, is now carried over 13 stations each Sunday morning.

Mr. Ferrin's clearly illustrated messages brought conviction and inspiration to the hearts of his hearers, while the beautiful tenor voice of Mr. Booth sang its way into the memories with unforgettable clarity. Their presence on the Campus was an inspiration and a blessing to all.

Yours in Christ Jesus,  
CAREL JAN SMIT



## ON BOOKS

### GOD-CENTERED THINKING AND LIVING

THE CRISIS IN THE WORLD OF THOUGHT. By Dr. André Schlemmer. *The Inter-Varsity Fellowship, London. 87 pages. Price: 1 Shilling.*

IN this small volume you will find three thought-provoking lectures on The Nature of the Crisis, The Outlook, and Faith and Medicine. It has been a long time since I have been privileged to read a more wholesome and stimulating discussion and a more satisfying evaluation of the times in which we live.

Schlemmer's proposition is that as a man or a nation thinks so it is, and that every crisis in the world is at bottom a crisis in the thought-world. The author demonstrates that in the field of science there are critical situations due to the abolition of theories and the introduction of a jumbled mass of new ones. In the field of medicine the crisis is indicated by a growing number of quacks and mind-healers that have at least partial successes and that are honored by many men in spite of the authoritative propaganda against them. This is in his estimation an indictment against the medical profession. Physicians have been regarding the body too much as a machine and "are too often satisfied when they can give a name to a disease and apply the drug, injection, or operation supposed to cure it. When this is impossible they are content to give a poison suppressing the symptoms." There is also a crisis in the realm of Ethics. Hence the many broken lives and the increasing disintegration of the homes. "Underlying this whole crisis in the world of thought is a judgment of God concerning man's use of his intelligence". And the difficulty with man's thinking which brought on and brings on the crisis is his anthropocentric emphasis. The same observation is also true in the international crisis. It is essentially a thought-crisis. And all these crises are but the symptoms of a dread spiritual disease. "The crisis in the world of thought is the evidence of a providential disease. Let us understand its meaning, obey it, and be healed."

The outlook for the future is favorable only when the thought-crisis has been relieved. There is little hope as long as men court the preëminence of reason (Rationalism), or of conscience (Kantianism), or of sentiment (Arminianism). These popular and current theories are all man-centered. God's thought must assert itself. Man must begin to think God's thoughts after Him. The author feels that at least two fundamental divine thoughts must be made prominent. The first is the total depravity of man which may help us to understand the nature of all that is wrong with the world. The second is the eschatological nature of the Kingdom of God. That enables us to see that our work is essentially missionary. "In the meantime the state is not meant to produce on earth perfection, nor happiness, nor even the Kingdom of God. Its real value is to maintain enough order to allow the Church to preach the Gospel and so to transmit God's call to His children". The second lecture closes by placing the responsibility of advancing this Kingdom of God's grace squarely on the shoulders of the Calvinists. "Christianity, if faithful to its origins (and Calvinism is nothing but an honest, straightforward, consistent fidelity to the Word of God), is a universal principle of thought. The time has come for those who have been given this certitude by the Grace of God to proclaim it with confidence and with thoughtfulness".

In the last lecture a Christian doctor speaks. He declares that the proper healing of men and women calls for faith both on the part of the practitioner and the patient. In his diagnosis of the ills of the body he finds at bottom the ills of the soul, which is sin. He finds in every case of sickness the providence of God. In it he has also discovered the common grace of God at work by which God "checks the evil's excess; by which he saves individuals and societies from the total ruin into which their corruption would lead them if He abandoned them". "The truth is that for Christians and for those whom God draws to Himself, sickness, like every trial, and healing,

like every blessing, can be an act of the effectual grace by which the love of Christ seeks us, follows, wins, and keeps us."

Every Calvinist will enjoy reading these lectures keenly. And at the end, he will agree with the sentiments expressed by the author when he concludes with a "Soli Deo Gloria!"

H. S.

### TEACHING AND PRAGMATISTIC ASSUMPTIONS

PSYCHOLOGY OF THE TEACHING OF ENGLISH. By Francis Shreve. 280 pp. Boston: The Christopher Publishing House, 1941. \$2.50.

OF late years psychology has been one of the most popular subjects in the college curriculum, and in its field much research has been carried on. Interest in it has been great and its importance has been so emphasized that scholars, so far from being satisfied with a study of the subject in general, have deemed it necessary to study it in its application to other subjects and to all manner of human activities. As a result, text books on special psychology have multiplied. Whether it be advertising, or public speaking, or laughter, or play, or almost anything else, one is reasonably safe in guessing that its psychology has been written. In the book under consideration we have the contribution of psychology in the field of English rendered available to teachers of English.

In seven chapters the author covers his subject, dealing successively with the aims and objectives of teaching English, the elimination of errors, composition, grammar, reading, literature, and English and mental hygiene. The method generally pursued is first to give an analysis of the objectives of the subject with which he happens to be dealing and then to follow this with a discussion of the psychological principles that are to be applied for effective teaching. In the main these principles are sound and helpful and commend themselves to common sense and experience.

The view that plays a considerable rôle in the book, however, is that of "progressive education". The primary aim in teaching is to help students adjust themselves to a practical life situation. It is, therefore, exceedingly practical. Formal grammar, for example, must be discarded; that is to say, teachers should not inculcate the habit of viewing a subject in its entirety and of mastering the several parts of a subject in relation to the whole. Rather they should teach what in distinction from formal is called functional grammar, which gives only so much of correct speech as will correct bad usage and as will help to maintain self-respect in the practical concerns of life. This pragmatistic philosophy we emphatically repudiate, both because it is inherently untrue and because its effect upon the mind is vicious. It destroys the will as well as the ability to think a problem through in all its ramifications in accordance with the demands of objective truth. It fosters indifference to what is universal and permanent and puts confidence solely in that which gives immediate results.

One gets the impression that the author wishes to be eclectic. As a result he creates confusion rather than clarity. Sometimes, at least, he confuses the readers by trying to combine the pragmatist and the idealistic points of view. In a summary of what on the basis of extensive quotations he finds the objectives of education to be, he writes, "The primary function of literature it to help the individual to make better adjustments to life situations, to enrich his intellectual and spiritual life." As if both of these aims could be coalesced into one primary aim! To help make better adjustments to life situations is one thing; to enrich intellectual and spiritual life is something entirely different. The philosophy involved in the one is essentially incompatible with that inherent in the other. The two are poles apart.

In the last chapter, that on "English, and Mental Hygiene", the emphasis is strongly "progressive". What is said about a normal personality, which the study of English should help develop, is good as far as it goes, but it lacks something. Can there be a normal personality in the highest sense without the fear of the Lord?

J. G. VANDEN BOSCH.