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Southern Regional Calvinistic Conference

THE American Calvinistic Conference Committee, which sponsored the highly successful Second American Calvinistic Conference at Calvin College and Seminary, Grand Rapids, in June of last year, has been on the alert to carry forward the cause of Calvinistic revival ever since. It has placed the addresses and speeches of that conference on the market in an attractive but inexpensive volume available for only One Dollar. (“The Word of God and the Reformed Faith,” Baker’s Book Store, Grand Rapids, Mich.) War conditions interfering with transportation have not encouraged the planning of an early nation-wide conference similar to the two preceding ones. However, the Committee has taken the initiative to approach certain Calvinistic groups in parts of the country where no conference has yet been held, urging them to arrange for local, regional conferences, and offering its aid in the realization of such plans.

The first such group to respond and to take vigorous hold of the proposed plan is centered in Jackson, Mississippi. We are happy to announce that some time in February a Southern Regional Calvinistic Conference will be held in this city, which is not only the capital of the state but also the home of Belhaven College and a center of Southern Presbyterianism in that state. At the suggestion and invitation of the Calvinistic Conference Committee, Dr. J. Moody McDill, in conjunction with President Gillespie of Belhaven College and Dr. R. E. Hough of the Central Presbyterian Church, has assumed the leadership and a committee has been organized in Jackson to carry forward plans looking toward a successful conference within a few months. Dr. McDill and his associates have taken a fine hold of things and the operation of Presbyterian clergy, college authorities, and laymen as well, is all that could be desired. Belhaven College like many Southern colleges, is a girls’ college and is operated by the Mississippi Synod of the Presbyterian Church in the United States (Southern). It is known for its adherence and loyalty to the Calvinistic creed. Dr. McDill, besides being associated with the College, is also pastor of the Fondren Memorial Church in Jackson and President of the local ministerial conference. He and his associates have enthusiastically endorsed the Calvinistic Conference Committee’s activities, are acquainted with the book “The Word of God and the Reformed Faith,” and are eager to carry the inspiration and stimulus of such conferences to the southland. Others, among whom Dr. William Childs Robinson, a member of the National Calvinistic Conference Committee, and Dr. William Crowe, former Moderator of the Southern Presbyterian Assembly and a speaker at the Grand Rapids Conference, are wholeheartedly behind this project and have lent their support in more than one way.

The theme of the Conference will be: “The Challenge of Calvinism in Our Day.” Speakers invited include Dr. William Crowe, Dr. Darby Fulton, and Dr. William Childs Robinson from the South, and Dr. Clarence Bouma, Dr. Clarence E. Macartney, and the Rev. Edwin H. Rian from the North. Some of the proposed subjects are: “Calvinism as a Builder of Men”; “Calvinism and the Bible”; “Calvinism and Christian Ethics”; “Calvinism and Education”; “Calvinism and the Home”; “Calvinism and Evangelism”; “Calvinism and Missions”; “The Outlook for Calvinism in Europe”; and “America’s Debt to Calvinism.”

With the blessing of God this Southern Regional Calvinistic Conference promises to be a feast of good things. May it enlighten, strengthen, and inspire American Calvinists for the task which we face today.

C. B.

“The Methodist Challenge”

A NEW 16-page monthly crusading for the Orthodox, Biblical Faith as over against the forces of Modernism has appeared on the Pacific coast. This time it is in the Methodist communion. Its editor is Bob Shuler, who is the dynamic minister of Trinity Methodist Church at Twelfth and Flower Streets, Los Angeles. Dr. Shuler has recently written an illuminating pamphlet under the title “An Open Letter to Trinity Methodist Church,” in which he lays bare the situation on the score of Modernist infiltration and intrigue in his own communion. It must be remembered that the two largest Methodists bodies in our country, known as the Northern and the Southern Methodists, united in 1939. Dr. Shuler in his “Open Letter,” which was intended as much for the general public as for his own church, to which he addressed it, shows how the liberals from the North have strangled the testimony and influence of many of the leading men of the Southern Church. He has finally come to the conclusion that the only thing to do in loyalty to His Lord and
Savior and to the testimony of the historic Methodist Church, is to speak out against the doctrinal declension and the ecclesiastical corruption of his own communion. He apparently has his Los Angeles church solidly behind him, but he may be inviting disaster denominationally unless there should be a general return. He is prepared to lead out his own church out of the apostate communion if necessary.

“The Methodist Challenge,” Vol. I, No. 1, is a vigorous paper. It pulls no punches. It calls a spade a spade. Yet there is nothing theatrical about its attitude. Editor Shuler throws down the gauntlet to the modernistically controlled ecclesiastical machine. Our readers will rejoice to read courageous language like the following:

“Believing that there are still left on earth enough Protestant crusaders and Methodist defenders of the faith to support and back a publication that proposes to march, to strike, to assault, to blaze the trail to truth and fling its total strength against error—I say, believing that evangelical Christianity still has a surprising remnant of crusading believers we covet the opportunity to represent them ...

“Ours shall be a stand in the face of unitarian and universalist infiltrations. We shall seek to battle back the fifth-column efforts of humanism ... We propose to expose the saboteurs who now man many of the citadels of so-called Christian education and deliberately seek to destroy the faith of our sons and daughters. We shall firmly meet infidelity and scoffing skepticism in cap and gown or robed in vestments, nor shall we offer or ask for mercy ...

“Pacifism has certainly done something to the Methodist Church. It has taken the militant out of it. No longer is Methodism aggressive. No longer do we advance. We have not lost our marching orders but we have lost our march ...

“Methodism, as I knew it in my childhood, was on the warpath. She gave no quarters to sin. She cried out against wickedness. She branded iniquity as vile. She sought to exterminate every life-blighting and soul-destroying agency ...

“I am not now writing of the anemic Methodism with lighted candles flickering where once her altars were. In the mountain cabin where I was born, my mother never lighted the candles until the lamp went out. I am writing of the Methodism before the fires ceased to glow. I am writing of that mighty spiritual movement that was shut out of the English churches but that lighted up all England ...

“I am certainly not writing of that apostate ecclesiastical array that contends itself with burning candles about crosses in Gothic sanctuaries and chanting responses after reading mimeographed prayers where once weeping sinners prayed their way through to God ...

“I write of Methodism tall and stalwart, rugged and courageous, that lived and thrived and wrought miracles of grace over two continents, before men of little mould had substituted a modernistic course of study for the Articles of Religion as the standard of doctrine to which, on bended knees, candidates for ordination into her holy ministry swore their solemn allegiance ...

“I write of Methodism before the sensual modern dance was substituted on Methodist campuses for revivals of religion, where, in Methodism’s ‘day of conquest and glory,’ students were soundly converted and called to be missionaries and preachers of the gospel of Jesus Christ ...

Thank God for voices like these.

How refreshing when they come out of various communions, Presbyterian, Reformed, Baptist, and Methodist.

May God bless the testimony of Bob Shuler and of “The Methodist Challenge”! (1201 South Flower Street, Los Angeles 15, Calif.)

May this voice not be silenced, neither by ecclesiastical persecutors nor by the gifts of soft-spoken, smooth-tongued “friends,” the gifts of preferment only accepted at the fatal price of silence!

It would not be the first time this has happened in the Methodist communion.

But we are persuaded better things of Dr. Shuler! C. B.

Wilson and Roosevelt Vindicated

IT IS a common experience of great leaders, men with vision, to be howled down by the crowd that only interests itself in the things of immediate advantage. Realistic idealists can be defeated by cheap opportunists or rabid fanatics with an axe to grind at almost any time. That is the price a really great leader often has to pay for his leadership. Nor does history always openly vindicate the men of unselfish vision and real insight.

One is reminded of this these days, when isolationism is blown to bits even in the popular mind, and when the United States Senate by an 85 to 5 decision declares itself in favor of a resolution which virtually pledges our country to some league of nations to enforce peace after this war shall have been fought to its bitter end. Here finally is the vindication of Woodrow Wilson and of the foreign policy of Franklin Delano Roosevelt. At the close of the First World War under the inspiring leadership of our then President, Woodrow Wilson, one of the leading figures at the peace table, the League of Nations with its Permanent Court of International Justice came into existence. And then the very nation whose leader had done more than anyone else to bring some form of lasting security into existence, frustrated the entire plan by refusing to join that League. Henry Cabot Lodge, Sr., of Massachusetts is possibly more than anyone else responsible for the defeat of the hopes of the civilized world when the United States Senate by its reser-
vations virtually nullified our nation's participation in the League.

That was November, 1919. Blind isolationism laid the foundations for the next war. On Armistice Day, 1923, Wilson once more voiced his hopes that this nation might do its part to preserve the peace of the world. Said he on that day: "Happily, the present situation in the world of affairs affords us the opportunity to retrieve the past and to render mankind the inestimable service of proving that there is at least one great and powerful nation which can turn away from programs of self-interest and devote itself to practicing and establishing the highest ideals of disinterested service and the consistent maintenance of exalted standards of conscience and of right." But it was all to no purpose. Blind isolationism reigned supreme.

Once more, in the opening years of the first administration of the present incumbent of the White House the Senate had the opportunity to declare itself in favor of the World Court. But chiefly under the pressure of the Hearst papers, reinforced by the rabid propaganda of the Roman Catholic priest of Royal Oak, Father Coughlin, such a proposal was defeated. Although some 57 member nations at one time belonged to the League, the United States never joined it, and when the rise of nationalism and totalitarianism made it advantageous for Germany and Japan to withdraw from the League, there were no effective sanctions to enforce the peace when these belligerent nations were ready to start their war of aggression. Blind isolationism continued to rule in our enlightened United States. What was worse, it was defended in the name of orthodox Christianity. Being in favor of the League of Nations was by many "pious" papers declared to be tantamount to being a liberal—not a Christian.

The saddest thing of all was that leaders and papers who because of their Calvinistic principles could and should have known better, did the same thing. Cheap partisanship and blind isolationism mixed together were considered by many to be the essence of "Christian" statesmanship. Not in the Netherlands, where an enlightened Calvinistic policy of international action and co-operation prevailed for some years under the inspiring guidance of Anti-Revolutionary leaders like Colijn, V. H. Rutgers, and others. But the same blind policy continued in the columns of such a paper as The Banner, which chose to lie in the same bed with the Chicago Tribune. President Roosevelt was "a warmonger." We had nothing to do with the "European" war. The vision of the man in the White House, who solemnly warned since the rise of totalitarianism that this was our war, was decried. It isn't much over two years ago that the Editor of The Banner saw fit to denounce the farsighted leader in the White House for leading us into war! The Christian Reformed Banner editor, who this week delivers himself of an editorial expressing the crying need for political leaders (who, by the way, must be trained at the proposed Calvinistic University) that shall truly be Christian in their political philosophy—this same writer for years tramples upon the only Christian plan for international cooperation, a plan originally conceived in the mind of that great Christian statesman, Woodrow Wilson, who had the misfortune to belong to the "wrong" political party. With sanctimonious talk and pious twaddle the politicians of the "opposition," greatly comforted and reinforced by the "conservative" religious leaders who whisper the word "Russia" once in a while, and then add a dose of "modernism" to the potion to make the scare complete, tell the pious public that the foreign policy of that man Roosevelt is dangerous. And so isolationism once more reigns supreme in enlightened America.

Comes December 7, 1941, and Pearl Harbor.

Isolationism is knocked into a cocked hat. You would expect some people, if not to apologize, at least to sing a slightly different tune. Yes, they do sing a different tune. But such a tune! The same "leaders" who warned against the dangerous man in the White House because he was "a warmonger" and was going to "bury every third American mother's son in some soldier's grave"—these same people now shouted: "Why were we not prepared for this war?" "Why can't we quickly shoot over some aid to gallant MacArthur?" This hypocrisy is still going on, and often under the garb of piosity. Instead of these people confessing that they "are responsible to a large extent for the lack of preparedness, for which now we have to pay the bitter price," they blatantly denounce their leaders who had vision when they were blinder than bats.

I am reminded of all this when I think of the 85 to 5 vote in the United States Senate—finally, at last, in November, 1943. Today the Navy Department has released the news about the bloodiest losses perhaps ever sustained by any nation in so brief a period of time in one engagement—on Tarawa—in the Gilbert Islands . . .

December 7, 1943!

Have we really learned a lesson?

Or will we in a few years have to listen to the same hypocritical drone again? From the politicians? And from the "Calvinistic" press?

C. B.

A Triumphant Calvinism

HERE is an extract from a letter written by a Captain in the WACS. It was not intended for publication. It was not even addressed to your editor. But it is too good to keep to oneself. Here is a living, vibrant, triumphant Calvinism in action. In uniform—in the thick of war duty. It rings true. Would we had more of it.
“At no time have we appreciated so much our wonderful background. I don’t push people into a corner and preach to them. Doesn’t work. They come of themselves because they notice silently—grace before meals, attendance at church instead of early Sunday horseback riding, our having a good time at a party even though we pass up the liquor. And they pop in, “What type of belief do you have?” And when I tell them about what our faith does in our attitude toward life, they say frankly, “I did not believe such a powerful force existed in this world. I don’t think you appreciate, Captain, what you have. What a marvellous existence you must have, with such a faith to drive you.” I’ve explained our way of life—God above all, and our every act centered in glorifying Him and returning gratitude for the sacrifice of His Son, evident in expending all that we are for the good of our fellow men rather than in self-gratification and aggrandizement—from privates to generals. And the same reaction from all. Amazement and envy. Especially from the products of broken homes and unhappy families. Believe me, I thank God every moment for what I have. It’s something to be very grateful and very humble about. And I do so wish and implore our young people to get into this thing. We needn’t send missionaries across. There are millions in our country who are dying to hear what we have. What a marvellous existence you must have, with such a faith to drive you.”

Food for thought!
And why not stimulus for action, too?

C. B.

Editorial Chips

☆ We hope to carry forward discussion of the University project in next month’s issue.

☆ How about a Calvin Forum subscription as a Christmas gift to that friend of yours? Send us Two Dollars with name and address of your friend and we will do the rest.

☆ Here are three letter excerpts all written under the same date which came to our desk on the same day last week:

From an army Captain: “Certainly appreciate the receipt of my monthly copy of The Calvin Forum. It is very refreshing to read and meditate on the true Word of God as interpreted by our men of God and applied to our present-day problems, after listening to the modernistic, humanistic interpretation made by the Chaplains in the Army and the daily dose of filth and profanity which we are forced to hear in our present environment.”

From a ‘common man’: “Enclosed please find Two Dollars for my subscription to The Calvin Forum. I enjoy its contents immensely. I especially enjoyed the last issue.”

And this from a University instructor: “Enclosed please find a check for Three Dollars to cover my subscription for 1944 and for the book, “The Word of God and the Reformed Faith.” I trust that I can still obtain this great book. Yours for a continuation of such fine issues of The Forum.”

☆ The Calvin Forum staff sends greetings to all its readers as well as its correspondents at the close of a memorable year. May you enjoy a blessed Christmas season and enter upon 1944 with a boundless faith in our Sovereign God and His wise purposes.

C. B.

Christmas and Bombs

Mary and Joseph; recognize them,
There on their way to Bethlehem?

Oh, but this year their tread is slow;
The way is lonely; the air is aglow;
Others who formerly joined them, are gone;
Joseph and Mary now travel alone.

Formerly some one would offer them bread.
Bombs are now hanging their lives on a thread.

Some used to speak an encouraging word.
Now the explosions of shells are heard.

Farmers would offer them barns; but alack,
Now they seek shelter from air-attack.

Mary gave birth to her Son; but in vain
She waits for the shepherds to sing again.

They see no angels; hear no choir;
But see in the heavens the raining of fire . . .
They spy a star o’er a distant town . . . .
. . . A burning bomber tumbling down.

Here no wise men to descry
God’s Hand writing in the sky.

* * * * * * *

Where is the shepherd filled with fright
Stealing to Bethlehem this night?

Who flees bombs and the bursting of them,
Past bursting of bombs, the Christmas-Star?

Yet,—where is shelter more than by Him
Who lies in the stable at Bethlehem?

—Albert Piersma

THE CALVIN FORUM * * * DECEMBER, 1943
The Christian View of Art: Consequences for Today

It is a familiar truism that any distinctively Christian conception confronts a recalcitrant world. The Christian view of art is no exception. We believe that art in any of its forms is the expression of man's inward thoughts and feelings in sensible forms, under the aspect of beauty. For the Christian this becomes an idealization of reality, in recognition of the facts of divine creation and divine destiny, and under the illumination of the Word of God and the inspiration of the Holy Spirit. Such a view comes into immediate conflict with many current views of art, both theological and philosophical. For convenience we can divide these into two classes.

The Copy View of Art

There are first those who have an exclusively objective emphasis. They are the exponents of the copy theory in its many forms. Plato crystallized this view when he said that art is only a copy of an object of sense, which is the copy of an Idea. Aristotle comes formally nearer to a Christian position when he allows art to create an imaginary world, a copy not of the sensuous but of the real world, that is directly of the Ideas. It is basically the copy theory which appears in those moderns who hold that the highest triumph of art is the truest presentation of nature or human life, that is, the view which we ordinarily call realism. A copyistic, purely realistic art makes finite reality ultimate, denying the Creator. At best it puts God inaccessibly outside his universe or ignores man's ability and duty to idealize reality through his rational-moral nature. The Christian asserts that man is a creator by divine right, qualified in the image of God to conceive that which is above and beyond the experience of sense. Plato's greatest limitation was that he could not know man to be the image-bearer of the Almighty, related by spiritual affinity, and not the mere copy of an Idea who may copy other copies of other Ideas. In the light of Christian truth Michael Angelo declared, 'The true work of art is but a shadow of the divine perfection,' and Raphael always maintained that he painted what ought to be, that he sought tokens of divine thought and beauty.

Artistic Subjectivism

Equally vulnerable is the position of those who emphasize exclusively the subjective. Artistic subjectivism is philosophically represented by Kant and Hegel. Kant says, "The artist seeks the reason and essence of things, their soul." Hegel, making explicit the pantheistic subjectivism of Kant, declares, "Beauty is no longer the idealization of the objective form, but the inward condition of the soul itself, a beauty of inwardness." The real teleological bankruptcy of such thought is strikingly demonstrated when art is frankly served as an end in itself, most notoriously in Oscar Wilde's "art for art's sake." Its bitter but perfectly logical end is reached in modern surrealism. The glorification of the subjective bears its fruit in sheer expressionism. Also to be included in this group are all those who frankly make the purpose of art to escape from reality by unbridled flights of fancy. We repudiate all such views which make art itself autonomous, which give it the right to set its own standards. We assert unequivocally that there are objective divinely established standards of truth, morality, and beauty to which art must do obeisance. And as Christian realists we shall keep our feet on the ground of God's good earth while we look into His blue sky. We shall seek that which is loftier, but always a loftier reality. We shall represent the ideal, but it will always be the ideal of the reality which God has revealed.

Certain Religious Attitudes

The Christian conception also constitutes a pol­emonic against certain religious attitudes toward art. First, we deny the typical liberal position that art and religion are quite independent from one another and supplement one another in the realiza­tion of certain humanistic spiritual values. The Christian regards them not as distinct but as intim­ately integrated. Further, they are not coordinate at all. Religion is the comprehensive element, the living relation to a living God, which is determina­tive for art and for all other human pursuits as well.

Second, we deny the view, so common in the orthodox church, that art is taboo or at best tolerable.
Here we find the Christian ascetics and all groups with a tendency to extreme other-worldliness. Here we find the churches with a worship shorn of the beauty of music and architectural design. Here we must place many of the Puritans in our own Calvinistic strain of Protestantism. It is hardly necessary to say that this position is wholly untenable. We have found that art is a task imposed by the Creator and restored by the Redeemer. To shun it is to ignore some of the most basic principles of our Reformed faith.

Third, we condemn the practice of the Roman Catholic Church which has been for so long a patron of the arts. The Church must remain within its sphere and has no more right to patronize the arts than to organize a political campaign. The well-known and infamous result for Rome has been a refined idolatry, a worship of sensuous forms, in the sacraments and in pictures and images to mention no more. Art is a human pursuit and its product is no more sacred than that of the sciences. The art treasures of the Vatican make it no more sacred and holy, no more inviolable for the bombardier than do the test tubes and law books of Cambridge.

Fourth, we condemn the attitude so very common in the church today of mere passive censoriousness. Sitting back and selecting from the passing parade is not enough. We may indeed select when fair flowers bloom from the mire of sin by the mystery of God's common grace. But far beyond all that there must be an energetic positive execution of the Christian artistic task. Only thus can God realize His redemptive purpose in us. And so we come to a more particular consideration of our artistic task in this present world, where redemption is in principle established, but sin is in *de facto* dominance.

**Art and Moralizing**

The question of the function of art in this world has been faced in past issues of *The Calvin Forum*. One writer says that the function is triple: information, entertainment, and education. This would seem to be rather formal, and even a bit superficial. Another writer strikes more deeply when he says that art is the workshop, the garden, and the mirror of life. We prefer, however, to venture something still more fundamental. We propose to consider its function in relation to God, to the Christian, and to the world.

Before doing so, however, two remarks of a general nature are in order. In a preceding article we showed how art is coordinately related to truth and goodness in the trinity of the true, the good, and the beautiful. But for art to be moral does not mean that it must moralize. For it to be true does not mean that it must deliberately preach a truth. Expecting these things from art is a besetting error among Christian people. Making such an effort often thwarts their artistic endeavor. Art need never make a preaching or indoctrinate a precept. This is the task of the church. That its results should coincide with such an end and foster such a purpose is what we may rightfully expect, but its technique remains radically different. Art contemplates the ideal. It will inevitably be moral if that ideal coincides with man's true end. It will inevitably be true if that ideal corresponds to a higher reality. Never must we fetter art to a pedagogic mode. This is completely incongruous.

It will be well to insert here also a remark about the bearing of sin on this positive Christian task. To the extent that sin is present it prevents the establishment of the created order which we have regarded as normative for art. It is sin that makes our problem a problem. But the fact of sin provides no release from the positive duty over against art. Sin gives the Christian no excuse for not giving art its proper place. Quite the contrary, sin accentuates its importance. Rather than lessening the responsibility of the Christian, it increases it. For the Christian to say that art is almost exclusively today in the service of Satan is only to make a self-indictment. It is a sad commentary on Christianity that it has allowed the world to prostitute one of the pure and priceless endowments of the Creator. Art is no more inherently worldly than is science. If art has become almost synonymous with worldliness, the imperative is so much greater. Does sin make our artistic task a difficult one? So much more the challenge!

**Art for God, the Christian, and the World**

In relation to God the function of art is to glorify Him. Art seeks to idealize the reality which He has created, and thereby manifests the destinies which He has decreed. It seeks to realize the beauty which is ontologically His own. It anticipates the eschatology which is the full glory of His kingdom. When it does so in conflict with sin it only adds to the bearing of sin on this positive Christian task. It will be well to insert here also a remark about the glory of the Redeemer in whom is its strength. And if there be artists who by virtue of the marvel of common grace show forth their Maker's praise by serving truth, goodness, and beauty, with impure hands and hearts, so much the greater His glory. How Christians must grieve their Lord by often spurning this opportunity to add new lustre to His name. Art is the purest expression of the soul's sublime thoughts and feelings, the most ethereal tribute to His being and His ways.

What does art do for the Christian? We submit that it fosters spirituality. It goes almost without saying, that this will be true only if it is of the description which we have given. Yes, art fosters vital spirituality. It represents vividly man's true end, the goal for all his moral striving. It makes his destiny manifest. It elevates and refines. It inspires and purifies. True Christian art is the sworn enemy of all sensuality and even of mere sensuousness.
through when in the service of sin it often becomes their ally. Christian art enlightens Christian intellects, moves Christian emotions and incites Christian wills. Anyone who has listened to Handel’s Messiah, tiptoed into a Gothic cathedral, or gazed at a Rembrandt portrait knows whereof we speak.

The function of art for the world is to ennoble human life to foster the higher pleasures, in a word to promote civil good. Negatively considered, it is to restrain sin. A symphony concert, an art museum, a book of fine poems, a truly great play—all these nurture that which is relatively good. They are a refining influence. They sublimate what is base and vicious in man’s evil heart. They help to make human life cheerful and pleasant. Thus art is not only the product of common grace, but is also its agent. In this way art is directly of benefit to the Christian for it makes the world just so much more congenial to his way of life. Insofar as he can reach a wider audience, the restraint of sin in whatever way possible should be one of the objectives of every Christian artist.

The Challenge of the Artistic Task

The Christian artistic task presents a great challenge in our day. It constitutes a program of action particularly for the Calvinist with his emphasis on full-orbed Christian living. Let us notice a few things in particular to which we may well dedicate ourselves.

In the sphere of worship there is a great need for cultivation of the arts. In their violent reaction to Romish abuse, the Reformers discarded artistic values which have never been replaced. Some Calvinistic churches have been among the worst offenders in this regard. In a commendable desire for simplicity severity has often resulted, and where modesty was intended flatness has followed. The architecture of the church edifice should have an uplifting and yet a humbling effect. It should be such that it helps the worshipper to leave all pettiness, vulgarity, and triviality outside. It should give a profound sense of the presence of God. When one enters a great Gothic cathedral, he involuntarily hushes his voice and eases his step, conscious of Someone greater than himself. There is no more sacred service for the art of literature than that to the preaching of the Word and the voicing of prayer. Though primarily a means of communication, the words of the minister should in themselves be a thing of beauty. We need scarcely mention music as an art in worship. Yet there remains much in our church music which is not fitting, much which is the opposite of chaste and sublime. The music itself should be as distinctively sacred as the words which we so carefully phrase for it. Let us seek only that music which strikes a responsive chord in Christian spirits.

There is a stirring call for a distinctively Christian cultivation of the arts. It is a call to which Calvinists will respond. Where is a Handel and a Bach for our day? Who will compose a symphony on the theme of Christian experience, in the three movements of sin, deliverance, and gratitude? While so many hymns are superficial and sentimental, who will write music to express the deepest of Christian feeling? Who will pen words of beauty and power for God’s children to sing? Where is one with sympathetic brush to paint the Christian pilgrim, and the world of divine revelation through which he wends his way? When will there appear scores of Christian novels which are genuine works of art and not mere sentimental fancies? How long need our dramatic organizations choose between plays which are innocent but naive and those which are censored but worldly, and garnish them with a sprinkling of moralization? Where are Christian dramatists who will write as genuine artists? Need the day of Christian movies be an idle dream?

To all God’s children is the challenge to serve the cause of Christian art, to each to be an artist according to his talent and to each to cultivate appreciation for that which his fellows create. Such is the will of the divine Artist. To this end we strive by His enabling grace for the glory of His name, for the edification of His children, and for the welfare of His world.

“The Word of God and the Reformed Faith” is a fine Christmas gift for some friend or relative of yours. Costs only One Dollar but is worth its weight in gold. Send One Dollar to Baker’s Book Store, 1019 Wealthy Street, S.E., Grand Rapids, Mich., and you will receive a copy postpaid.
Christmas and the Second Adam

**A Humble Introduction**

The first Adam was the masterpiece of God's handiwork. He was the acme of divine creative activities. God brought him into the world after special deliberation, patterning him after a divine model, and employing a unique method. He breathed the breath of life into him. He produced a living soul. It was a remarkable process of exaltation. From dust to man. That process was reversed when the second Adam appeared. It was from God to man. It was not dust, but the second person of the trinity who became man. It was not a process of exaltation, but one of humiliation. One must erase the halo that the artists have painted around the head of the Child. That belongs more properly above the head of the first Adam as He left the fingers of God. The second Adam came in lowliness.

The contrast of this aspect of the coming of these two Adams is clearly indicated by the conditions into which they came. Adam came into a beautiful world. All things were in harmony, properly adjusted, and serving their respective ends. Adam was qualified to exercise dominion over the creation. He was made for that purpose, and all things were made to be subject to him. A more idyllic condition is inconceivable. The second Adam came into a world of maladjustment. Sin had taken matters in hand and had made a sorry mess of things. Rebellion was king. Death stalked the highways of the earth. The first Adam came into a world aglow with the light of divine favor. The second Adam entered into a world of darkness. It was pitch black. And the blackness of the world was much deeper than that of the night into which He was born.

At the beginning of the creation man stood before the thrice holy God in a state of innocency. He was properly related to God. He exercised the richest of fellowship with his Maker. There was no sin that hid the face of God. In fact, God was pleased with man as a perfect product of His creative activity. God talked and walked with him. He came down from heaven, as it were, to fellowship with him.

But when the fulness of time appeared, another man, also supernaturally brought into this world, was ushered into an entirely different state. He entered this world into the state of guilt. He had, of course, none of his own, but he did bear the tremendous burden of man's sin. Though he came without sin, yet it was His function to stand in the place of sinful men before God. It was not God's pleasure, but displeasure that rested upon him as he stood before the Righteous One in our stead. This was according to plan. God had placed upon Him the iniquity of us all. It pleased Jehovah to bruise Him. He hath put Him to grief. This was, of course, the most humiliating of the experiences of Jesus. It was reflected by the shameful reception that men in general accorded Him. Here is where the antithesis is drawn in sharpest contrasting colors. The first Adam had a royal position. The world was at his command. The second Adam had not where to lay His head.

**The Perfect Obedience**

The second Adam came to undo what the first man had done, and to do what our common progenitor failed to do. God demanded obedience. He had a perfect right to make such a demand of one whom He had made so perfectly and placed in such propitious circumstances. Theologians have declared that though Adam was created perfect in part, he was not perfect in degree. He could develop, and the way of development was that of obedience. Conditions were such that no act of deliberate obedience was necessary or possible. Spontaneity would have taken care of the matter of obedience. Obedience would be the natural thing to do. But
such obedience is not worthy of the image bearer of God. Something arbitrary was presented by God, so that a definite decision would be required on the part of the subject. In this probation man failed. He continued to live a failing existence. In fact, he found that he was incapable of anything but failure.

The second Adam steps into the ranks of failing humanity. He had considerable retrieving to do before he could begin where Adam had begun. The judgment of condemnation was upon Jesus when He was born. Adam was therefore brought forth in the clear day, whereas the Son of Man came forth in the night, symbolizing the situation under which and into which he was brought forth. All the humiliating circumstances of the incarnation contribute to the impression of a coming under ban. There was a humble stable because there was no room for Him where men dwelt. There were the misunderstandings. There was the attempt to crush Him. And all that was but the beginning of a judgment that was persistently crushing Him until it brought Him into the grave. All that was called for in order to regain what was lost by man's first disobedience.

However, he must obey. Man must be brought beyond the position which Adam occupied before The Fall. He must meet the demands of The Covenant of Works. That is what the second Adam came to do. And there were almost irresistible forces brought to bear upon Him to go another way of obedience. The devils in the desert probed Him all sorts of temptations. They were attractive temptations to go some other way than that of obedience to God. But to obey God is the responsibility of man. Even the disciples of Jesus were used by satanic forces to move Him some other way than the way of the cross, but He refused to yield to those who were His companions. The way was not an easy one. It was infinitely more difficult than the way of obedience that the first Adam might have traveled. It was the way of humility, scorn, contempt, suffering, and the cross. The Son of Man came to be obedient unto death, even the death of the cross.

The Glorious Triumph

Though the first Adam came into the world in what may be termed "a blaze of glory," he passed out a defeated and saddened man. He found all sorts of opposition that immediately asserted themselves. Even his home became one of bickering, maladjustment, and death. The earth refused to yield its produce for him. He had to wrest it by the sweat of his brow. The king was dethroned and his subjects no longer recognized his dominion. And at the end of 930 years he passed into the great Beyond, a dismal failure.

The second Adam came into the world under cover of darkness. Bethlehem was entirely unaware of the great honor that had come to her. She might have known something about it had the men of the place studied and believed the Scriptures. A few drowsy shepherds had to be prodded by angelic announcements from heaven to investigate and verify the report that they had received.

Yet there was triumph there from the beginning. The heavens knew it, and therefore the hosts sang. They realized that this was the beginning of a triumph that would rout the enemies of God. And all those to whom the angels were authorized to make the announcement knew it. Far out in the east wise men were informed about it. There was a realization there that something had occurred, and that someone had come who would revolutionize the course of human history. Therefore, they did not consider it inappropriate to worship Him.

All the forces of hell seemed to have been focussed upon this one project, to wit, to crush the new-born King. That hostile reaction continued with increasing fury until the day that the anguish of it all pressed from Him the cry, "My God, My God, why hast Thou forsaken me?"

But Jesus never lost. As one watches Him courageously walking forward from the cradle to the cross, and detects the fact that His journey, though sad and painful, was nevertheless victorious, He is almost inclined to applaud Him, and would, if it were not for the fact that the journey was so painful, solemn, and accursed.

And it is only when we turn away from the tragedy of the birth in the cradle to the hope that came to the world when the second Adam entered that we may expect to enjoy the Christmas season. It is only when we understand the triumph of divine love that we can sing our Christmas carols without hypocrisy. It is only when we see the event as the angels saw it that we shall be able to join their choir.

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Our Achievements and Our Responsibilities

The second year of our participation in this terrible world war has been one of unexpected achievements. Allied military successes, if not complete enough to suit those who yearn only for a return to business and other relations as normal (whatever that may mean), have been so great as to bring us assurance of ultimate victory. Production of goods for the maintenance of civilian life and the carrying on of war has been so remarkable, especially in this country, that a bit of reflection on what we can do if we but have the will to do it leaves us with the question what the implications of our accomplishments must be.

Economic Production and Income

Production in the United States, according to the Federal Reserve Board’s industrial production index is nearly two and one-half times the average reached in the period from 1935 to 1939. It is estimated that the income going to individuals will total $140,000,000,000 for this year and some $152,000,000,000 for the year of 1944. This is remarkable indeed. But amazing also is the calculation which reveals that “civilian production is 25 to 30 per cent below the 1935-1939 average, while for war alone the industries are turning 70 per cent more than their entire production for all uses in those pre-war years.” To this statement of our achievement the National City Bank Letter for November adds: “The showing is one of efficiency and resourcefulness without parallel in industrial history.

Our National Debt

This wonderful showing has not been made without great effort and certainly not without its price. A very important part of the price which we are paying is the mounting national debt, which is already so large as to cause real concern. Although this concern may justly be tempered by the realization that prosperity is enabling many a state and local community, as well as millions of individuals, to pay off their debts and to accumulate surpluses, a national debt that may soon reach the almost incomprehensible figure of $300,000,000,000 should cause us to watch our step and to arrange for its settlement. That this is possible is clearly evident from the facts. We owe the debt, not to foreign nations but to ourselves, and we can therefore determine the time and best procedure for payment. Better still it is apparent that we can easily pay the interest on it and reduce it after the war if we act concertedly and with as much determination then as we do now.

For the current fiscal year the people of the United States will pay in federal taxes, personal and corporate, an estimated $40.3 billions, more than seven times the amount paid in 1939. With war production levelling off and income from taxes still increasing, the national debt will soon level off also. If after the war ends we can produce at any where near our present level and pay a federal tax one-half as large as at present we can manage our national debt very well.

Rivalry for Income

In the meanwhile although we are taxed heavily (state and local taxes add another $10,000,000,000 to the federal taxes, and bring the total to $50,000,000,000) we are living well, in many instances better and in almost every instance more healthfully than we ever did before. Many millions of our people, especially industrial workers, are actually getting more, not only in money but also in goods. After paying taxes and buying bonds they have billions left to spend. And they are in the market for goods and services in an amount that cannot at present be supplied. Other classes are also better off than ever before, notably the farmers and some members of the higher paid salaried class.

Times of prosperity and of heavy demand for labor have always been for the laboring classes the most opportune time to improve their condition. And times of unusually heavy demand have always been the periods in which the agricultural classes have forged ahead. It is therefore difficult for these classes to pass up their opportunities. If society furnishes any pretext on the basis of which they can continue the age old practice of getting for themselves what they can they will do so. Such pretexts they can find and, as a consequence, in
spite of all pleas to put general welfare above the interests of one class, the rivalry for position so characteristic of our economic order before the war continues even while the war is being waged. The result is that some classes succeed in increasing their income.

Other groups not so well organized or more carefully curbed by law lag behind in the march for self advantage. In fact such classes as the lower salaried workers and those largely dependent upon income from stock dividends are beginning to feel the squeeze keenly. The demands of the many rival groups are forcing prices up at the same time that taxes are soaring. Those with relatively stable incomes find it difficult to meet all the demands made upon them, while others have more to spend than is good for them. Indeed it is out of concern for the groups that are already being squeezed that our legislators should be very discriminating in their attempts to impose further taxes.

The Black Market

Our working at cross purposes and for self advantage is presenting the nation with serious problems, and threats of others to come, at the very time when we should all be working together. One of these problems, a most serious challenge to our individual and national integrity, is that of the black market. If one wonders where that market is located he need only look for some one who accepts ration tickets from some one else, or receives goods without ration tickets, to find it. He may find it more difficult to get away from the market than to get into it. And he may wonder, as one of the ancients did, whether it is possible to find one honest or law abiding man. It may strike the reader as a bit uncalled for to place the criticism of those in the black market on the moral level. This must be admitted in part. Those responsible for rationing seem on occasion almost to invite infractions of the law. When rationing and price control become necessary, as is undoubtedly the case in time of war, it is the duty of those who put such programs into effect to plan them so well that only a minimum of evasion of the law is possible. They should rely largely on economic measures, provide for an equitable distribution of buying power, do everything to prevent inflation, and to do this finance the war as carefully and courageously as possible. But having done all this, those in control will have to rely upon individual patriotism and moral integrity to make the programs work. It seems we need a large measure of government implementation in time of crisis to make the burden of individual responsibility as light as possible. Nevertheless many of us find the burden too heavy.

The Threat of Inflation

Whenever the government makes a concession to one economic group, as it did to the mine work-
$89,000,000,000 available in goods and services. The gap of $63,000,000,000 between income to spend and goods and services to buy constitutes the heart of our problem of inflation. It is always an excess of effective demand (purchasing power) over available goods and services that presents the problem. Personal taxes at present rates, we are told, will take $21,000,000,000, bond purchases another $17,000,000,000 to $20,000,000,000. The remainder of the $63,000,000,000 must be absorbed in some way. The administration has suggested increased taxation but congress, fearing the further squeezing of certain groups, such as low paid salary workers, and anticipating decreases in government spending, is moving cautiously. So long as this gap between income and available goods continues we must, however, absorb it without permitting it to force prices up much farther. Increased taxation, perhaps a sales tax this time if the burden can be placed on luxury goods rather than on necessities, is one way out. Compulsory saving has been suggested but has not gone beyond the voluntary pay roll deduction plan. General cooperation in refraining from buying goods and services, and in buying more bonds is necessary. Here too the final appeal will have to be made to the integrity and loyalty of those who really believe in the American way of life.

Threats of Open Conflict

In spite of all the publicity given to strikes and to occasional race riots the government is receiving a remarkable measure of cooperation in the prosecution of its military activities. It is receiving this from the owners of industry as well as from labor, from the political party of the opposition as well as from the members of the party in power. We would be closing our eyes to the facts, however, if we did not admit that much of this cooperation is involuntary. It is in large part the product of military necessity and it is not accomplished without considerable "name-calling," without evidences of bitter, smouldering differences that may break out into open conflict when the situation changes.

Expanding demand for labor of every class and color has caused individuals and groups to realize their importance. This feeling of importance has led to a sense of assurance and of strength which, if well directed, is all to the good. Men of various abilities and members of our many cultural and racial groups, all have their contributions to make to the general welfare. That this is possible is apparent now in this period of great achievement. That it may continue after the war is our responsibility. To meet this responsibility we should now make arrangements and provisions for peaceful and voluntary cooperation after the war.

Race and Class Struggle

The race riot in Detroit, as the evidence proves, was largely the result of failure to provide various opportunities and facilities for recreation and transportation for the colored people. It was the result also of unplanned importation and housing both of whites and negroes from areas in which the traditional attitudes are quite different from those in our northern cities. Frequent contact under conditions which led to a new sense of confidence and security in the negro, was bound to lead to trouble, especially when negroes rubbed shoulders with whites in relationships which were unfair to the negro. Appeals to the individual's sense of justice are not likely to succeed if the conditions under which he works and lives are not based upon the same kind of justice.

We have learned by painful experience, what we have admitted in theory, that labor organization is not only justifiable but necessary under modern methods of production. We have not yet learned to adjust ourselves to an industrial system in which collective bargaining is the rule and individual bargaining the exception. And in spite of the fact that such industrial organization was upon us we had not provided or become accustomed to the kind of controls which this new kind of organization demands. It is our responsibility now to provide safeguards for and controls over collective organization in the conduct of industrial affairs. We shall, in the last analysis, have to trust to the moral integrity, to the sense of justice of the individual, but we shall have to build on the principles which we believe should guide him, provisions for cooperation and the settlement of disputes between capital and labor that do not leave room for the uncertainty that has characterized their relations in the past. After the war the government must be prepared to govern in such a way as to safeguard and extend the freedom of individuals and of groups. To assure such freedom to all it will have to lay down the rules of the game, and determine the conditions and controls under which it is to be played.

The Family of Nations

If our great military achievements are not to turn into dust and ashes within the next twenty or thirty years we shall have to recognize and be ready to assume our responsibilities now. If we win the battle for freedom we must recognize that we cannot win freedom for ourselves without acknowledging that it must be the portion of others also. It may be true that some of the nations of the world are not yet ready for the exercise of freedom of the kind that we desire for ourselves. To the extent that that is true we should arrange for
their gradual enfranchisement on the basis of such fundamental principles of justice as all men can recognize. To make freedom within and between nations more enduring we shall have to relinquish some of the power that we have hitherto assumed belonged only to the separate sovereign states to an international organization. Nations have no more right than individuals to exclaim, “Am I my brother’s keeper?” Within the family of nations as well as in the individual family there must be some authority, with appropriate executive power, to which the brothers can appeal when this great truth is denied. It is our responsibility now, as one of the greatest nations in the world, to direct our achievements toward the setting up such international authority.

A Boy and a Boat

A SMALL boy once knew the ecstatic invigorating sensation of seeing his father draw out of his pocket a shining new jack-knife which forthwith changed hands. From a hand steady and strong it came into a hand tremblingly eager and small.

The boy soon encountered a piece of smooth soft wood. The combination was now complete. Put a boy and soft wood and a jack-knife together and the result will almost invariably be . . . a boat.

This boat was such a proud fine craft. It was finally painted a brave red and its tiny mast stood straight and graceful. What eager anticipation was there when spring came with its swelling streams!

But, alas, swelling streams are often swift ones, and so the day came when the small boy saw his pride and joy float gently but firmly out of his reach and gracefully but swiftly out of sight down the rapid brook.

No tears or cries availed now. Surely all is lost.

Many days later, the boy’s father, still seeing the traces of loss in the boy’s distant looks, proposed a trip to the city. All was forgotten as a tiny hoard of pennies were resurrected and preparations were afoot for the momentous trip.

For hours little feet carried him past one crowded window after another. They would pause in seeming decision, linger in indecision, and move on, bearing boy and pennies alike, still unparted.

Suddenly before a window, feet stood stock still. Eyes widened and remained fixed. A gasp, mingled with a sigh escaped his lungs. There in the window was a boat. Not just any boat, not even just any red boat. The identity of that particular red craft was indelibly writ upon his memory.

No indecision now. His steps were firm, his voice was sure. Confronting the shopkeeper, He said, “I want my boat—that’s my boat there in the window.”

The shopkeeper only smiled understandingly. “It will be, Sonny, just as soon as you give me fifty cents.”

“No,” strange that a grown man couldn’t understand! “I don’t want to buy it, I made it, it’s mine.”

“Oh, no, little man, it is mine to sell. It is yours only when you buy it.”

No amount of further argument would do. Laboriously the boy pored over his meagre store of pennies. There were just enough.

“Now little boat,” he said, smiling fondly down at his little treasure safely cradled in his arm, “You really are mine. Mine because I made, and mine because I bought you.”

“Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures”—James 1:18.

ALA BANDON
The Earth and Design

Robert E. D. Clark
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SO FAR we have been concerned chiefly with the chemistry of matter. Our third criterion for the existence of life was, however, concerned with physical conditions—the supply of available energy in particular—and we must now turn to consider this subject.

* * *

We saw previously that living organisms require a source of readily available energy, for otherwise movement—to say nothing of growth and reproduction—would be impossible. If it were possible for life to exist say, on the surface of a hot star where large temperature gradients were available, this might offer no great difficulty. But as organized matter cannot exist at high temperatures—the thermal energy breaking the atoms apart—this speculation is out of the question. Life must, therefore, be confined to cool parts of the universe.

Yet even so, it would at first sight appear that a number of energy sources are available. Thus radioactive atoms might have furnished organisms with an almost limitless supply of energy. But such a source suffers from the fatal objection that constant bombardment with atomic particles would inevitably break up delicate structures and so bring reproduction, if not life itself, to a standstill. Again, the future abode of life might have been liberally supplied with chemical substances which evolve energy on combination, but even these would rapidly become exhausted and need replenishment.

In the same way, all other known forms of energy supply are open to fatal objections with one solitary exception—the device which we actually find in nature. In this life is confined to the surface of a relatively cold planet which receives a constant supply of radiant energy from a near-by star.

The formation of such a system is by no means the kind of event which we should expect to take place in the heavens. Modern research seems to show that the solar system can only be explained if we assume that a stray star actually collided with one of the members of a binary system (two stars rotating round one another) about two thousand million years ago.* Now as the stars are, on an average situated at almost unbelievably large distances from one another, there are good reasons for thinking that at the best of times star collisions must be exceedingly rare events. This being so, we must certainly look upon our own solar system as a very uncommon thing in nature.

* * *

When we come to examine the details of the solar system, we find that it in turn contains a very remarkable planet—our own earth—in which once again there are quite surprising evidences of something that looks like the results of design.

First of all, cosmically speaking, the temperature range in which living organisms can live is exceedingly narrowly defined. It is determined, first of all, by the temperatures at which chemical reactions can take place which in itself is fairly limited and, secondly, by the properties of water which can only remain in the liquid condition over a range of say, 150° C (The presence of liquid water is, as already seen, essential to life. Other apparently suitable fluids, such as liquid ammonia, boil at too low a temperature for reactions to occur in them, unless the pressure is very high—in which case the energy of the sun’s rays would be absorbed before it reached the surface of the planet.)

This means that a planet, the surface of which is suitable for life, must be situated at a highly critical distance from an adjacent star—for at all other distances it will either be too hot or too cold.

Moreover, in order to equalize the heat the planet will have to rotate fairly rapidly. Life would be precarious indeed on a planet like Mercury, one side of which is always in the sunshine and nearly red hot, while the other is always icy cold. Now tidal forces fall off as the cube of the distance from the sun and if a planet is too near the sun they will act as a break on its rotation and in time make its “day” infinitely long. Mercury has, in fact, stopped rotating and always keeps the same face towards the sun—just as a tidal friction has long ago caused the moon to keep its same face towards the earth. This state has nearly though not quite been reached in Venus where the “day” is known to be very long though it has not been determined accurately. However—it appears that the earth is just but only just out of reach of the sun in this respect so that we still have a short day.

* * *

Thus we see that for a star of given mass, an attendant planet would have to be at a certain distance in order to have a succession of days and
nights while the distance would also need to be critically determined with reference to the heat output on the sun. Here again there is a critical balance— if the sun's output of energy had been say a quarter its actual value, the earth would need to be nearer the sun than it is at present, but day and night would then have been impossible for all save a short period of geological time.

Then again, the earth itself could not have possessed just any mass. Here again we find further signs of critical adjustment with other parts of the solar system. Had the earth been much smaller, it must have lost all its gases—including water vapor—during its early history so that life would have been impossible. On the other hand, if it had been much larger there would have been an abundance of reducing gases and here again life would not have been possible. Indeed, the critical conditions necessary for the formation of an atmosphere are themselves alone highly suggestive of design (See F. T. Farmer Trans. Vict. Inst. 1939, p. 38) Nor is it at all easy to imagine a kind of life which could exist without an atmosphere, except perhaps one of a very primitive kind.*

In addition to the fact that the world is placed at just such a distance from the sun that it is kept at the right average temperature—actually but a few degrees below that at which reactions involving carbon compounds take place most effectively—the earth contains other heat regulating devices which help to maintain the temperature extraordinarily even. Thus four-fifths of its surface is covered with water—the properties of which are, as we have seen ideal for the purpose. In addition, the earth rotates rapidly on its axis thus enabling the sun to warm it all over during twenty-four hours, while the succession of the seasons prevents the equator receiving too great a share of heat at the expense of northern and southern latitudes.

Again if vast quantities of water are needed to make the world habitable—as they clearly are—it is essential that the earth should not be inundated with one huge ocean. How then has this danger been averted in nature? The answer is that one hemisphere (that represented by the Pacific ocean) has been completely deprived of the great granite continents which are to be found on the other hemisphere. Why this should be is not known for certain, though most scientists still believe that it must in some way be connected with the existence of the moon. According to this theory it is supposed that the moon was drawn out of our planet at an early stage in its history when a vast hole (the Pacific ocean) was made resulting in the formation of the deep ocean basins. It appears that nothing comparable with this has occurred on the other planets whose satellites are all exceedingly small compared with the neighboring planets—negligible in comparison with the relative size of the moon.

In these and other ways nature seems to have favored the earth with all that is necessary as an abode of life. Chance might easily account for the fact that one of the planets of the solar system is at the right distance from the sun so that it possesses a suitable average temperature. But when we reflect that this same planet has been endowed not merely with the right distance, but with the right size, with day and night, with ocean beds and continents and so on, all of which are precisely the things which life requires, our faith in the chance theory becomes seriously undermined. Careful prearrangements which appear to extend not only to our own world but to the very constitution of the elements themselves are not the kind of thing which we normally associate with chance. They are more suggestive of the plans of an intelligent mind than of anything else within our experience.

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* The chief functions of an atmosphere are (1) to supply the element carbon wherever it is needed and (2) to provide a chemically reactive material (oxygen) which can combine with carbon compounds stored in organisms and thus liberate energy as and when it is needed.
FROM THE CHRISTIAN SCHOOL FRONT

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

Dear Dr. Bouma:

At the long, long last, I am compelled to break my silence. Many a time I have been wanting to drop you a few lines, but procrastination, the successful thief, stepped in and took possession of the time. But, when a man is "drafted" there is no alternative. One must heed the call of the "commander-in-chief". So here is my "card of introduction" and my "credentials". May they pass the "censor's office", and proceed to their destination.

Last summer I paid a visit to the Calvin College Campus, which I had done several times in the past years, and did a bit of retrospecting. I said to myself: "My, what a change since the days when I got acquainted with Calvin on Madison Avenue. She's certainly full-grown now. And what an infant it was in those days when Prof. Vanden Bosch became the teacher of English, and the teacher of Latin, Prof. Rooks, descended from his "One Horse Shay" and informed us that: "Gallia est omnis divisa in partes tres, . . .". What a change! How God has blessed her, and what a blessing she has been! If there was such a thing as re-incarnation, one would want to re-appear as a real human youngster and start at Calvin with its equipment and faculty. Our prayer is that God will continue to bless Calvin and its faculty. . . May the day be not far off when standing on the Campus we shall say: "Those are the Calvin University Buildings!" It is grand to have lived to see our system of Christian education come true!

Christian School Convention

This system of Christian education was forcefully brought to our attention when the 23rd Annual Convention of the Union of Christian Schools was held at Kalamazoo, Michigan. The President of Calvin College, who is also the President of the Union Board, and with him the Calvin College Faculty, found some genuine results of their precious services. Here were gathered together leaders of all our Christian Schools which stretch from the East to the West. Representing several hundred teachers, most of them graduates, and all the schools.

The two speakers at this Convention were Dr. L. Greenway, and the Rev. J. Weidenaar. Both spoke with conviction and enthusiasm, and left a lasting impression upon the hearers. Dr. Greenway spoke on the theme: "The Important Place of the Christian School Movement—in a World at War." He called the attention of the audience to the truth that "Christian Schools are the bulwark against the demoralizing influence after the war." (And how war wrecks the morals of a nation!) And that they are for the social reorganization after the war, because when peace is restored, we will need men with character, Christlike enthusiasm, and with a persuasion born of God. (And society will need a thorough house-cleaning.) The Rev. Weidenaar closed the evening meeting with an address. His theme was: "Tell Them to Go Forward." His clarion call is still ringing in our ears. He said that the Israelites received the command to "Go Forward" . . . to cross the Jordan and march into the promised land. They were not to rest from their difficult and long journey, but to march on and take the land which God had promised them. So, too, he stated, we were to proceed, and not rest or be sated with what had been accomplished, but to go forward with this great cause of Christian education. To continue to build schools, and not to think of "Closing for the duration" because of teacher shortage, or to slow down, but to continue with more holy enthusiasm, knowing that it is the will of God. This may be applied to more activity, and soul's desire for a Calvin University! The leaders in the educational world are awakening from their slumbers, and are calling for religious education. They have experienced that education without God carries within itself the seeds of its own destruction. Germany knows now! Americans, thinking Americans, have found that out! Are there some Calvinists sleeping? It is high time that they awake from their slumbers!

The business meeting proved to be one of the most encouraging of its kind. The activities of our faithful secretary, Mark Fakkema, are remarkable. The report showed more schools were added to the list, several thousand yearbooks had been sold, thousands of Church bulletins had been sent to the various churches. The June issue of the Christian Home and School Magazine was sent to 23,300 homes, expenditures of $13,300.08. This left a balance on hand of $3,317.36. There is now in operation a Christian School Employees Benefit Fund for retired and disabled teachers. A Campaign is in progress to raise $25,000 as a contingency fund. The Board expects an annual income from assessments to the amount of approximately $15,000. This will take care of the needs of the retired teachers.

A System of Christian Education

Dr. Harold Cockburn, Moderator of Scotland in 1940, said: "Man apart from God is a scientific beast, and does things which the beast of the field would be ashamed of . . . The Church should be preaching now that the one secret of all post-war planning is 'Get Back to God'. Unless God-fearing people plan there is no use in planning." He emphasized three musts for the Church of America: a. The Church must get into the Public Schools. b. The Sunday School must be taken seriously. c. The Church must take its Christian literature seriously. For "what you read, and what you think, and are taught, that you become." We don't agree with Dr. Cockburn as to the Church getting into the Public Schools, but we thank him very much for acknowledging that unless America has a God-centered education, it may win the war, but lose its soul. If Christians are really wanting Christian education, they will find the solution to their problem by joining our organization. It has been tried! It works! It is truly Christ-centered! It takes in the whole man!

Dr. Harold J. Ockenga in his presidential address before the Constitutional Convention of the National Association of Evangelicals, gave the following advice: "You must give unto us a plan and program of Christian Schools and Christian education which will provide the needed leadership in other realms of social life in the generations to come." These brethren need seek no farther. The National Union of Christian Schools has the plan and the program, and Calvin College is producing the "needed leadership."

The Evangelical Christian of November gives its readers the following warning and advice: "A comprehensive report has just been issued by the Board of Education in England to which the following words are prefixed as the motto: 'Upon the education of the people of this country the fate of this country depends.' From all reports this appears to
be a memorable document, and one that may become a model for post-war educational reconstruction. The provisions of the report are far-reaching and would appear, from what we have seen of it, to cover every phase of the educational life of the child and the adult student. Religious education is also considered, and some corporate act of worship in the school is made mandatory.

Christ-Centered Education

"Even at the risk of being considered a carping critic we would like to point out, however, that education even of the highest and finest order will not bring about the consummation it is hoped unless it is broad-based upon the Word of God and gives the scriptures and the Lord Jesus Christ the supreme place. As a matter of fact education divorced from these may be a snare of the worst kind, as it has proved to be in Germany. To educate the mind and polish the intellect without a development of the spiritual faculties of men and women is the worst kind of tragedy that can befall any nation."

When man's hope and dreams lie pulverized at his feet... when everything around him disappears like a rainbow in the sky... when there is nothing left in which a man may cast his anchor and feel safe, then he turns to God!... Oh my soul! When man's soul is tried by fire, he cries out "God!" And when God finds him, and he finds God, then it is that his hope is securely fastened within the veil. But if he does not truly seek him, with that same cry, he plunges into outer darkness! We are living in that trying hour today. The very thing in which man has placed his confidence and trust, has turned upon him as a ferocious beast, and is sending him to destruction!

Leading educators, statesmen, editors, and columnists are stressing the need of religious education. The very air we breathe is charged with dynamic warnings that America must "Christ, stressing the need of religious education. The very air we breathe is charged with dynamic warnings that America must "Christ, stressing the need of religious education. The very air we breathe is charged with dynamic warnings that America must "Christ.

At our latest Classis Holland Minister's Conference, the Rev. L. Veltkamp read a clearcut exposition of the subject: "The Relation of the Kingdom of God to the Church". His style was fresh and gripping. His presentation was cogent. The first reaction of the listeners was: This must be published. But how? Who will sponsor this or similar publications?

The Pittsburgh Meeting of the Fall of 1942, several times alluded to in THE CALVIN FORUM, discussed the need of a publication society. The necessity of such a society was pointed out. Since none of the major assemblies to whom this Pittsburgh Report was addressed took action, the danger is far from imaginary that all this discussion will be forgotten. Shall we let it go at that or shall we actually do something about it?

The November issue of THE CALVIN FORUM carried the sad news of the death of Prof. Dr. A. Lecerf. The resurgence of Calvinism in France may not have been numerically pretentious, but the influence of this movement through bulletins shows what can be done if Calvinism is published and circulated. In this the influence of Dr. Lecerf will be felt for a long time to come. His death raises the question: What can be done here?

Purposes of Publication Society

The first purpose is to spread Calvinism. There must be the unwavering conviction that the truth as we know it is just what others need.

Such a Society could be instrumental in unifying Calvinists working for the same goal. Such a society could be an "exchange" or a "clearing house" of Calvinistic scholarship. It could be responsible for the translations of foreign contributions. It, in turn, could help foreign brethren to know what is going on here.

By exchange, or cross fertilization, we could cultivate a united front. Soon we may realize the thrill of "one in hope and doctrine, one in charity".

We must live responsibly the demand of Christ to be His witnesses. We can help others to bear that testimony by helping them to publish their worthwhile studies.

A Society must become a necessary link between ideals and accomplishments. We hear much talk relevant to a Calvinistic University. We know that a Calvinistic University requires a Calvinistic faculty and philosophy. And these may still be ideals to be acquired. Though publications, exchanges, and circulations, we can set out on our course to work together to be of one mind and of one heart.

A society could put THE CALVIN FORUM in every educational center of our nation.

Such a society could relieve the churches of a permissible but strictly speaking a non-ecclesiastical duty of translating and of publishing outstanding theological works. Why could a society not publish Dr. G. Vos's works as Dr. B. B. Warfield provided for to be done to his theological treasures? Why could new works be published that would meet the specific needs of the day?

The Public To Be Reached

Any possible publication society must bear in mind that it must be responsible for two types of literature. If it is to do effective work it must sponsor writings that meet the average man's needs. Monographs, pamphlets, on various subjects as Unions, Optional Parenthood, Evolution, Inspiration, etc., must be in the hands of our coming generation. There is no reason that this cannot be done in an appealing manner. We do not have to have the formidable and forbidding covers as on the old catechism books. And why can we not write on the teaching of the covenant with zeal and with punch in it?

The second class to be benefitted should be the scholar and the leaders with exceptional abilities. This is self-evident.

And is this not the strength of the Roman Church?
How To Be Realized

The Calvinistic Conference Committee would be the logical body to bring such a society into being. Of course, this Conference Committee should not become topheavy. It is, however, within the sphere of the Conference Committee to originate such a society.

Perhaps this Conference Committee could work along these lines. It could state the requirement of membership, or the basis of fellowship. Membership would be open to those who would share these convictions. If we could get a thousand or more subscribers who would be willing to pay five dollars annually or more, we could have five thousand dollars to publish real contributions.

This membership could choose its own officers. This society could ask our major assemblies for moral endorsement, assuring thereby the contributors that this society is a bona fide organization.

And is this not a worthwhile ecumenical ideal? As Reformed people we know that the prime requirement of ecumenicity is to be one in the Lord, that is, in His inspired Word.

JACOB T. HOOGSTRA.

Holland, Michigan.

RELIGIOUS NEWS AND COMMENTS

Dr. Albert Schweitzer

Notwithstanding war, Dr. Albert Schweitzer, the well known Author, Musician, Doctor of Theology, and Doctor of Medicine, is still carrying on his hospital in Lambaréné, French Equatorial Africa. Since all contact with Germany has ceased, he now depends on gifts from American friends. Money and quinine are the things he needs most and both have been supplied for his hospital needs, so that he can carry on.

Schweitzer is a versatile man who never was afraid to make sacrifices, and in the present days of crisis manifests an admirable measure of devotion to a great cause.

Industrial Chaplains in Scotland

The Church of Scotland began eleven months ago a new experiment. Up to the present it has appointed 180 chaplains to work in factories, shipyards and other industrial establishments. Their work is in the main freely to mingle with workers at the bench, in the canteens, and in leisure hours. The experiment is reported to be a great success. Reminds you of Paul and Aquila making tents and preaching the Gospel.

Moody Memorial Church and Cooperation

For eighty years the Moody Memorial Church has never affiliated with any outside organization. But now its Executive Committee voted unanimously to apply for membership in the N. A. E. Dr. Harry A. Ironside commenting on this decision stated that the present crisis of the Church throughout the world makes cooperation through a united front such as the N. A. E. provides, a necessary thing to avoid regimentation and restriction of the Gospel.

Moody Church has studied the signs of the times and interpreted them correctly, in this case.

Spanking Machines?

Says the Protestant Voice (III-4), “Aren’t we unnecessarily complicating our juvenile delinquency problem with long-winded talk of social reform? Perhaps the answer is closer home—the woodshed or a reasonable facsimile, for instance.” It’s time to spoil the rod and spare the child.

Congress and Religion

Of the 531 members of the two houses of Congress 380 are Protestant, 97 Roman Catholic, 7 Jewish, 3 Christian Science followers, 4 Latter Day Saints, 80 unknown. Eight have no church affiliation whatever. Among the Protestant members the Methodists, the Presbyterians, the Baptists and the Episcopalians claim the greatest number. The Christian Reformed, Evangelical and Reformed, Moravians, and Quakers, claim one each. Religious News Service reports these statistics.

Wacs, Waves and Chaplains

“Best possible ministration to the religious needs of the Wacs and Waves was discussed recently by the General Commission on Army and Navy Chaplains, with Dr. S. Arthur Devan, of the Commission, reporting on conferences with the heads of the two women service organizations... Emphasis was placed on the need for larger numbers of young chaplains for service in the Army and Navy. While there has been wide discussion of a shortage of chaplains, it was pointed out that the number of applications far exceeds the demand, but that the largest number comes from older clergymen.”—Protestant Voice, III-4.

The last statement is revealing. Are the older ministers young, and the younger ministers old?

J. G. VAN DYKE.
WHITHER EDUCATION?


Since colonial times there has been a conflict in American culture between the academic-cultural tradition as represented by the liberal-arts ideal in education and the practical-utilitarian tradition as embodied in the scientific-vocational emphasis in the schools. Gradually the latter gained ascendancy. It was not, however, until the twentieth century that this point of view was raised to the level of a Weltanschauung; viz., the philosophy of pragmatism— a philosophy of flux which posits change as the only ultimate. This philosophy of American practicality dominated the theory and practice of the great majority of American educators for over a generation. In recent years, however, a reaction has set in. The recent depression and the present world conflict threatening the collapse of Western civilization have disclosed the confusion rampant in our modern culture, especially in our education. Some of our leading educators, realizing that most of our problems in education grew out of this false philosophy of change, have challenged and vigorously attacked the prevailing point of view and are insisting upon a return to fundamental values and abiding truths. The three books reviewed in this article are representative of this growing voice of protest.

In Education for Freedom, President R. M. Hutchins of the University of Chicago reaffirms his faith in moral idealism, in intellectual values, and in metaphysics as a unifying principle in education,—a faith expressed earlier in his books No Friendly Voice and The Higher Learning in America. The present work has been ably reviewed by my colleague, Prof. J. G. Vanden Bosch, in the October, 1943, issue of THE CALVIN FORUM, and, therefore, requires no further elaboration.

Kandel's The Cult of Uncertainty is more directly polemic in character; its strength lies in the author's incisive exposure of the weaknesses of the pragmatic position. The general theme of the book is well formulated in the editorial introduction in these words:

The issue is clearly joined between "the cult of uncertainty," those pragmatists who "worship change as progress" and wish nothing "fixed in advance," and those who maintain that there is a residuum of culture, of certainty, in "ideas, ideals and values" which must be perpetuated and transmitted by the schools to provide pupils with a common basic background of life . . .

In the first chapter Dr. Kandel points to the uncertainty and confusion that prevails in American education and shows that this state of affairs stems from the rejection of tradition and authority, is responsible in large part for the rootlessness and restlessness that characterizes American life. After discussing the disquieting effects of this confusion on education at both the elementary and secondary levels and on American ideals of democracy, he closes the chapter with this blanket indictment: "The cult of uncertainty, of an education without any values other than an exaggerated premium placed on methods and technique without well-defined content, leads inevitably to a negation of ideas and of faith and to a repudiation of the inherited forms of culture and of humanity without which the surface changes in the stream of life are mistaken for the waves of the future."

The author then proceeds to give a scholarly analysis of the background of the present chaotic condition. Among other things, he inveighs against the elective system, designated by Prof. S. E. Morison of Harvard as "the greatest crime of the century against American youth,—depriving him of his classical heritage."

Asserting that "the basic assumption of the philosophy of pragmatism . . . is that life is a process of experimental adjustment in a precarious world", Dr. Kandel in the chapter, "The Philosophy of Precautionousness," discusses and evaluates the meaning and implications of pragmatism in education. Here he is at his best. He shows how the realism of this philosophy has taken such time-honored concepts as education, intelligence, values, freedom, morality, democracy, etc., and has either rejected them or injected new meanings into them. He further shows how all of this has completely modified the curricula of the schools, the methods of instruction, and even the organization of educational institutions.

In the last chapter, "Humanism and the Return to Reason," the author continued his attack upon the prevailing educational trends and pleads for a return to those basic human values or eternal verities which the race has discovered to be essential to progress. "In a democratic society . . . it is more necessary than ever to disseminate common understanding, common knowledge, common ideals, and common values."

In the opinion of the reviewer this chapter is somewhat disappointing. In its constructive approach to the problem it is rather weak. As to what constitutes the racial values and the ideals and verities by which men live, the reader is largely left in the dark. The metaphysical basis to serve as a standard of judgment for these values is suggested only by way of implication and proves to be a vague humanism founded on the accumulative experience of the race. We must, however, recall that this plea for the eternal verities on revelation of necessity must part company with the distinguished author at this point.

Of the three books under discussion, Education at the Crossroads, by Jacques Maritain, is the most constructive and the most comprehensive in scope. The author is a French Catholic layman and a Thomistic philosopher; his book is a publication of the Terry lectures he recently delivered at Yale University. In these lectures he considers the nature of education and its problems from the point of view of a Catholic philosopher and throughout the book he reveals himself as a penetrating scholar of first rank.

Since the chief task of education is "to guide man toward his own human achievement," the primary question to be faces in education is: What is the nature and destiny of man? Before answering this question he observes that at this point contemporary education errs in two respects. In the first place, it suffers from the fact that means, good means and methods, have been gazetted at so exclusively that purposes and ends have been lost sight of. In the second place, it is dominated by the scientific idea of man which, though it provides us with invaluable information regarding means and tools of education, is not a safe guide since it ignores the basic ontological idea of man. He then proceeds to answer the question in these words:

We may give the Greek, Jewish, and Christian idea of man: man as an animal endowed with reason whose supreme dignity is in the intellect; and man as a free individual in personal relation with God, whose supreme righteousness consists in voluntarily obeying the law of God; and man as a sinful and wounded creature called to divine life and to the freedom of grace, whose supreme perfection consists of love.
Developing this conception in greater detail, he shows that man is both a personality, the prime root of which is his soul or spirit, the image of God, made for eternal life; and an individuality, the prime root of which is his physical existence. Any program of education which concerns itself only with psycho-physical habits, conditioned reflexes, sense-memorization, etc., is no more than a kind of animal training which, though it respects man's individuality, completely disregards the more basic spiritual aspect of personality.

The author is now ready to consider the aim of education and defines it as the guidance of the individual in his aspiration for and conquest of internal and spiritual freedom, in his liberation through knowledge and wisdom, good-will, and love—an aim only partially and imperfectly achieved here on earth. In his discussion he shows how utilitarianism, pragmatism, socialism, intellectualism, and voluntarism are inconsistent with this essential primary aim, since they rest on an erroneous conception of the real nature of man.

The two dynamic factors at work in education are the mind of the child and the art of the teacher. By the mind of the child (which, according to the author, is the primary factor) he has reference to the vital and active principle of knowing present in every child. The art of the teacher (the secondary factor), consisting of intellectual guidance, must be directed toward a proper development of this internal vital principle of knowing. In keeping with these basic ideas the author next considers (1) certain fundamental dispositions to be fostered in the child and (2) some fundamental norms for the guidance of the teacher. The argument at this point is most stimulating and penetrating and cannot be summarized in a review. The author shows how “education by the rod” and rationalism on the one hand, and “progressive education” and empiricism on the other, cannot achieve a proper integration of the two dynamic factors in the educational process. His differentiation between the Freudian unconscious of the irrational in man and the preconscious of the intellect and will of the spirit of man, both of which involve a deep internal dynamism, is very illuminating and suggestive.

With the principles of education thus far developed as a foundation, the author in his third chapter, “The Humanistic and Liberal Education,” outlines plans for a comprehensive system of education divided into three stages: elementary education (the rudiments), secondary and college education (the humanistic), and university education (the advanced studies). The adoption of such a plan in American education would necessitate a radical reorganization of our present set-up but would go a long way toward resolving the confusing contradictions in which we are involved.

The last chapter, “The Trials of Present-Day Education,” considers among other things the importance of liberal education with regard to a new humanism and the educational problem raised by the present world crisis of civilization. He defends his view of liberal education because it is grounded in human rights and satisfying the social aspiration and needs of man. To resolve the cleavage between bourgeois individualism and totalitarianism we need a personalistic and communal civilization grounded in human rights and satisfying the social aspiration and needs of man. To resolve the cleavage between religion and secularism we need a sanctification of the profane and secular existence. To resolve the conflict between useful activity and disinterested joy in knowledge and beauty, we need a democratic ideal in which every one must work in sharing the burden of the social community, but a work which should afford leisure for the joy, expansion, and delight of the spirit. The reviewer has brought to the fore but a few of the many provocative ideas contained in this brilliant work and strongly recommends its careful study to all who are engaged in the education of our youth. In conclusion, two questions: (1) Is the approach here developed sufficiently theo-centric in its emphasis? (2) In an integrated philosophy of education must not the problem of sin and its effects on man’s intellect, feeling, and will, and, hence, its significance in the educational process, receive more basic consideration than it does in the author’s treatment?

L. J. Flokstra.

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GENESIS AND THE RESTITUTION THEORY


I

In the Foreword we are told that Professor Schwarz was a guest on a radio broadcast “The Mid-week Forum”, heard over several eastern stations from 1935 to 1939. The material used for these broadcasts has been rearranged and constitutes the body of this book.

The author attempts to establish the scientific accuracy of the first chapters of Genesis and tries to expose some of the errors of the Evolution Theory.

However, the author’s interpretation of the first chapter of Genesis, particularly verses 1 and 2, is a strange one in Reformed circles. He renders the first part of verse 2: “And the earth had become waste and void.” Along with others who accept this rendering he accepts the Restitution Theory of the creation narrative. According to this theory the creation in verse 1 of Genesis 1 refers not only to “heaven and earth”, but includes vegetation, animals and intelligent moral and responsible beings—not man. These moral beings sinned and their sin was the cause of the devastation of this creation and the resulting “void” referred to in verse 2. By restitution God then turns this “waste and void” into our present world by creating man and animals. What took place on the six days of creation, according to this theory, was merely a process of restitution, man and animals excepted.

This interpretation of Genesis 1:1 and 2 does not constitute a very satisfactory basis for harmony of the Bible and science for those who do not accept the Restitution Theory. Then, too, it would seem that this theory offers little aid for the solution of the problems encountered here. It is true that the restitutonist allows science much time in Genesis 1:1, but time, as such, doesn’t help us one whit. What is more, positivism’s concerns, the millions upon millions of years the evolutionist speaks of.

H. J. Wassink.

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CONSERVATIVE OR LIBERAL?


THE importance of this “Conservative Introduction” is derived from the fact that, in Calvinistic and Reformed circles, the term “Conservative” is generally used with a very definite connotation; and this Introduction is certainly not conservative in that sense.

For the rest, this Introduction has no great importance whatsoever. It does not include an original contribution to the solution of any Old Testament introductory problem. Essentially, it does not present an original position—Conservative, Liberal, or Radical. Nor can it be considered such a thorough piece of work that it is valuable for reference. But the standpoint is not negligible, under the circumstances. In his preface, the author tells us: “Those who have read the author’s A Conservative Introduction to the New

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Testament, will see that this volume follows the same general plan as that one did." But does the author use the word "Conservative" in the same sense in which he used it before, in the other volume? The Calvinistic reviews that appeared on his New Testament Introduction have not seriously criticized its standpoint, as far as I know.

Let us now indicate, in an evidential way, the "Conservative" standpoint of the present Introduction to the Old Testament. Why not call it Liberal? Most Liberals would claim the views as their own.

We submit the following evidence. The evidence must be read cumulatively.

Page 16: "The science of historical criticism seeks to determine the authorship, date, place, purpose, and so on, of the individual books that make up our Bible. Of course, it may be applied to any other documents as well, but we shall deal with it only as it is used in connection with our Old Testament documents." What does this mean? It means that, concerning authorship, date, place, purpose, the express statements of the Old Testament are subject to historical criticism, acceptance or rejection; the higher criticism is here in principle accepted.

Page 18: "Conservatives have no quarrel at all with higher, or historical, criticism as such: in fact they use the science just as Radicals do." There is nothing original about this position—such a thing has been said before. There also is such a thing as the conservative position, but a bit more of that later.

Page 47: "Even though it could be proved that Jesus did speak of the whole of the Pentateuch as of Mosaic authorship, it is possible for a Conservative to believe either that He was adapting His speech to the belief current in His day or that He may have seen fit to limit His omniscience in regard to matters of historical matters, as we know He did in regard to the time of His second coming." But Jesus did commit Himself on the authorship of parts of the Pentateuch, while He did not commit Himself concerning the time of His second advent. The infallibility of our Lord is here rejected concerning some of the matter on which He committed Himself.

Page 60: "There are some contradictions between biblical statements and statements taken from ancient historians; the ancient historians may have always been in error, though it is possible that the Bible may have erred from time to time." A considerable number of conservative O. T. scholars believing in the infallibility of the Scriptures make comparative studies of the Biblical and the extra-Biblical materials, in the original language, and the results are often subjected to much criticism. We have failed to find a single attempt in the book to do any kind of detailed original work of this kind, or to report on any such original investigation. The ease with which the author performs his task is deplorable, considering the results. Many supposed difficulties have been solved by conservative scholars and by others; and every one in a while another difficulty is conquered; and that process may go on till our Lord's second coming. The author's abandonment of the infallibility of the Scriptures is entirely out of keeping with the conservative position, according to Calvinistic and Reformed standards.

The study of textual criticism is a good preparation for the study of higher criticism. But that study involves an attempt to arrive at the original text of the autographa, on the basis of extensive textual criticism. It is only of the autographa that the Scriptures claim infallibility. However, Dr. Cartledge is evidently ready to take a position at variance with the Scriptures, even where no textual critical questions are involved. And that "Conservative" position should not go unchallenged in our conservative circles, nor in several others. If a man wants to hold what Dr. Cartledge teaches, let him fly the Liberal flag, or at any rate not the Conservative in our circles, where his book was published. We understand that the publishers have withdrawn it. May the author do likewise.

Page 66: "No one can ascertain the origin of these primitive records in the Bible. Some feel that they may have come from special revelation of God, while others feel that they may contain much legendary matter. Even if the latter be true, the striking thing is the way the Bible used them to teach such wonderful religious truths." We have never heard a man classify himself as a conservative, if he held to the latter position. Of course, a thorough-going follower of the Wellhausen School might dub him a conservative, but then the term becomes more or less of a slur, the standard with comparison being that of this school, a standard that we do not accept. We will have to look for another standard, to arrive at the concept of the conservative position. Meanwhile, there remains such a thing as the conservative, isagogical position, based on the infallibility of the Scriptures. We believe this concept has more right to be considered the conservative position than any other. And we do not find this conservative position in Dr. Cartledge's "Conservative Introduction to the O. T." The records, "primitive records" to which the author here refers, on page 66, are those of the "Creation and the Flood." One might hope that before a conservative man departs from the infallibility of the Scriptures, he would here exhaust the possibilities of interpretation. There are good scholars that hold to a common origin of the Biblical and the Babylonian accounts in a prior oral tradition going back to Adam and Noah, and preserved essentially and infallibly in the Scriptures. For a conservative to surrender on this field of battle in taking it just a little too easy. The author's treatment of the entire Pentateuch lacks thoroughness, irrespective of the standpoint.

Page 221: "Jesus, in Matthew 24:15, referred to the 'abomination of desolation, which was spoken of through Daniel the prophet.' Many feel that this proves definitely that Jesus has decided the problem of authorship in favor of Daniel, but this cannot be considered quite positive proof, even for the Conservatives. Jesus may have known that the book was written by some one else and still have spoken of it in a popular way."... Page 223: "While no one of these matters can be considered positive proof, it must be admitted that together they give real weight to the theory that the book was written in the times of Antiochus Epiphanes... The main objection to this theory is that it would make the book, when judged by modern standards, a pious fraud. Daniel is made to give predictions about future events when actually someone in writing the history of past events, turning them into prophecy and placing them in the mouth of a person who died long before he ever lived at all."... Page 224: "The detail with which the Maccabean events were predicted makes it highly possible that the final empire definitely predicted was the Macedonian, though some will continue to prefer the belief that it was the Roman." Apart from the fact that this has seldom or never been considered the conservative position on the book of Daniel, and that it sounds extremely foolish to consider it anything of the kind, one wonders why the great protagonist of the conservative position, Dr. R. D. Wilson, in his work, "Studies on the Book of Daniel," is entirely ignored here. Then the procedure of Dr. J. A. Montgomery may be used as a contrast for his volume, Daniel, in the "International Critical Commentary," page xxv, he cites twelve titles of publications from the hand of Dr. R. D. Wilson, on Daniel.

Dr. Cartledge is "Professor of New Testament Literature and Exegesis." When a N. T. scholar publishes his introductory views on both the O. T. and the New, he undermines his own prestige as a N. T. scholar, for the inference lies at hand that he would also probably rush into print on New Testament introductory problems, without sufficient technical preparation, such as one might expect on the academic level of a seminary. We have heard of Pike's Peak scholarship being none too high, and on some such level it may be entirely possible to publish on both O. T. and N. T. Introduction; but
present-day seminary standards are in general too high for such a procedure. Scholars of most reputable seminaries limit themselves to their own field, when they publish.

A few words may be added concerning the allegedly conservative character of this "Conservative Introduction to the Old Testament." It will not do for the author to make the perfectly true observation that the word "conservative" is used in more senses than one. For instance, here is a quotation from one of our highly valued references, that illustrates the matter. "While this destroys the historicity of the patriarchs (Abraham, Isaac and Jacob) in the traditional sense, it is considered by many a hyper-conservative position, because it still allows a legendary basis of facts. Dillmann, who was reckoned a conservative scholar, took this position."—Dr. Gerhardus Vos, "Notes on Biblical Theology of the Old Testament," Philadelphia, 1934, page 42. Similarly, Dr. E. Sellin's "Introduction to the Old Testament," 1928, has occasionally been listed as conservative, and it is true that the O. T. Introduction of his antagonist, Cornill, was more radical.

But all such evidence that the term conservative could be used in a variety of senses is not sufficient to show that, in this book, Dr. Cartledge has played fair with the public for whom he had previously written his "Conservative Introduction to the New Testament." They had every reason to expect him to run true to form when he used the term "Conservative" in both titles. And they would therefore have every reason to object strenuously to the present volume under precisely the same flag. The best thing the author can do now is either to disavow the present volume or to change his flag; and consider himself a Liberal somewhat of the type of Dr. C. A. Briggs, whose isagogical views were Liberal or Radical, although in his Christology he was conservative enough to believe in the Virgin Birth and the Resurrection of Jesus Christ.

If the author has done any group a favor with this book, it is not primarily the Conservatives but the Liberals. We would like to ask by what authority he rebaptizes one old familiar Liberal position after another with the name "Conservative." The conservative position stands for more faith in the Scriptures and for more scholarly research than is found in this volume, utilizing the works of both Conservatives and Liberals. Proverbs 20:6.

**MARTIN J. WYNGAARDEN.**

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**BOOKS IN BRIEF**


This book is in many respects a very fine book. Its warm devotional quality is excellent. It is written from the Baptist point of view. This is evident quite clearly in the chapter on "How the Holy Spirit May Be... Rejected". For example: 

"... when a man from his heart and fully conscious of what he is doing says 'no' to God, God takes his negative de-


The aim of this handbook is to present in a short, popular form the substance of what has been written in recent years on the central subject of Christianity—the Person and Work of Christ.


According to Edwin Lewis, "this is a volcanic book, an eruption of Biblical and Protestant convictions and ideas, in a self-satisfied and self-complacent world". So it is. Men who have believed in the Social Gospel, who have believed in a family of God, rather than the Kingdom of God, will find in this book the expression of a revolt against Modernism. The author tells us that for some time already there has been widespread dissatisfaction with the Man-centered religion of modern times. A re-awakening has been taking place. But the re-awakening has focused itself on the great Reformer of Geneva, John Calvin.

There are two currents in this movement toward Calvinism, the Barthian, and the Classical. Barth, of course, is the leading figure of the former current. Outstanding in the latter current are Douvergues, Pannier and Leerert. The Netherlands is represented in this "classical" current by Kuyper and Bavinck.

According to our author John Calvin is the best representative of theocentric thought. Hence he spends a goodly part of his book on Calvin: his preparations, his book, his Geneva, and his personality.

Part two of the book deals with God-centered Theology and treats such subjects as Divine Revelation, Man, Jesus Christ, Faith... and the Mystery of Unbelief.

This book, unquestionably is stimulative reading. Especially for those who have seen their cherished Man-centered religion founder in the years since 1914. Still, for all that, Fuhrmann is not with Calvin as regards the Bible. Let me quote part of a paragraph: "... let us open the Bible... read its first three chapters. Evidently they are not an historical but an artistic composition. Being art, it is the idea, the spirit in it that matters; not the form. The significance of the story is not teaching us the names 'Adam', 'Eve'. Any other name may be good here, 'John', 'William', 'Mary'. The truth here is of a spiritual order; the fall of Adam is the typical drama of all falls: the past, present and future falls of civilizations, nations, denominations, churches, cities, and individual men and women".

To the present reviewer, Fuhrmann turns to Calvin, but has not forsaken Erasmus.

**JOHN G. VAN DYKE.**

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