Christmas Light
Christ Came

Hendrikus Colijn
Christian Statesman

Education Begins---
At Forty

Joshua's Sun
And Harry Rimmer

Population Changes
An Educational Problem

The Zunis
Their Religion

Letters Books Verse

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No Christmas Here

I have just read a full-page article in a Reformed Church weekly on Christmas. It is still November as I write, but I thought of reviving a bit of Christmas spirit with a view to the coming advent season. The editor of the paper containing the article apparently had a similar interest, for in an appended note he explains that this article was written last year after the Christmas gift distribution to the mountain whites. As I read my heart is strangely warmed by the generosity of the missionaries and the joy which the reception of gift packages registers on the faces of the underprivileged youngsters in the mountain cabins. One would be inhuman not to feel sympathetic and kindly toward givers and recipients both.

But I pause to ask, Is this Christmas? The caption of the article reads: Taking Christmas to the Mountains. Does generosity plus cheer equal Christmas? Or am I unreasonable in looking for something that is genuinely “Christmas” in the story? I read once more. Again and again the article tells of bringing “Christmas” to these people, but in every case the explanation which follows shows that “Christmas” means “toys or pretties,” “a doll and a book to color and crayons for each little girl,” or “a doll dressed like a soldier boy.” With a touch of the pathetic that sounds hopeful the missionary writer tells the readers of a desolate home with ragged children: “There had been no Christmas here.” And then the story continues about a large doll that brought joy and cheer to the children’s heart.

As a matter of fact, in this one-page story about bringing Christmas to the mountains there is not one word about Christ who makes our Christmas Christmas. There is not the faintest reference or allusion to God’s great gift for sinful man. To add to the tragic poverty of this article, the story is illustrated with a picture of a Santa Claus, who stands alongside of the missionary with his arm full of gift packages—taking “Christmas” to the mountains! Not one word of Christ. Not even a remote reference to the Gospel story.

I feel very sad, and the question will not down: Don’t Christian leaders understand? God, to be sure is love. But is love God? Christianity indeed is inseparable from noble living. But is noble living Christianity? Christmas forsooth calls forth generosity and kindness and cheer, but do generosity plus kindness plus cheer equal Christmas?

C. B.

Hendrikus Colijn Answers the Great Summons

On September 16 he breathed his last. If reports are reliable, he died in his own beloved Holland, though as a “prisoner” of the Nazis. Holland’s “grand old man,” as he was affectionately known in recent decades even among those who did not share his political views, did not live to see the liberation of the peace-loving country with whose life his own was so deeply interwoven and which he served thrice as prime minister. Also this was in the providence of the same sovereign God whose he was and whom he served. He must have been greatly pained by the increasing suffering to which his people are now so unjustly subjected by a cruel, wanton, and rapacious foe. Perhaps he has in God’s providence been spared from seeing the greatest suffering to which his beloved Holland will still be subjected—the darkest hours just before dawn.

Some of us have often wondered why the Nazis did not resort to harsher means in dealing with this great leader, who symbolized and often gave unmistakable expression to that unconquerable spirit of the Dutch in which the fear of God, unbounded loyalty to the House of Orange, and a passion for freedom were so happily blended into one. Perhaps from selfish considerations they dared not harm him. At any rate, we know that this great Christian did not sully his reputation or mar his soul by any inclination toward collaboration with the regime for which he could only have hatred and contempt. The editor of the Washington Post, who devotes a recent editorial to the passing of Colijn, appears to be quite misinformed in stating that Colijn tried a policy of appeasement toward the Nazi invaders. Colijn hated Nazism with every fibre of his being.

When the enemy sought to reduce him to a Nazi stooge, thinking they could make him do their bidding, and perhaps were eager under that guise to keep him as editor of the famous Christian daily founded by Abraham Kuyper, De Standaard, he refused and resigned his editorship. The man who, together with Idenburg, had stood at the deathbed of Abraham Kuyper and had solemnly promised this peerless leader that they would carry forward the banner of the Calvinist political party founded by him, could—and would—do nothing else. Before superior force he could not carry out what fain he would, but, collaborate with the enemy? No, never! His soul remained unsullied. When once during the Nazi occupation he appeared in
public the audience spontaneously burst into the strains of the Nazi-proscribed “Wilhelmus van Nassauwe” to give expression to their deepest devotion to the Queen, to Colijn, and to the God in whom these two and they themselves so deeply believed. The Nazis took revenge and Colijn had to suffer for it, but that did not matter. You cannot crush the soul of Calvinist people by force and intimidation.

Colijn’s real significance, as we see it, lay in his Christian statesmanship. He was a devout and great Christian. He was also a great statesman. But—what is more—he was a great Christian statesman. As a true spiritual son of Groen van Prinsterer and Abraham Kuyper, he had a philosophy of government that was deeply grounded in the great principles of the Word of God. Moreover, he was a practical statesman—no theorizer—who knew how to bring the eternal principles of Christian morality to bear upon the actualities of national and international affairs. Read his massive Saecvis Tranquillus in Undis, which brought Kuyper’s Ont Program up to date and in which he revealed a breadth of outlook, a depth of Christian conviction, and a practical grasp of the political issues of the day that has no equal.

Nor was he merely a national figure. He was outstanding in the councils of the League of Nations. Colijn was too good a Calvinist to think that internationalism was a sort of evil that one may have to tolerate at best, but that nationalism was the God-designed ideal to pursue. For Colijn nationalism and internationalism were not conflicting ideals. Though ardently and justifiably hoping that Holland might maintain its policy of historic neutrality in the war, he was the very opposite of an isolationist or a blind nationalist. He and other leaders of the Dutch Calvinist (they call it Anti-Revolutionary) party ever took a deep and active interest in the movement for world peace symbolized by the Vredespaareis which once adorned the beautiful city of the Hague. He presided at many an economic conference of the League of Nations, both in Geneva and in London. And all this was deeply grounded in the great principles of a Christian statecraft learned from Groen and Kuyper but independently applied by him.

A new era is upon us. After her liberation Holland will have to build from the bottom up. When the Queen returns from exile she cannot again appoint Hendrikus Colijn to head the government. But more than ever the new Holland of the post-war period will need the Christian leadership of the type, structure, and stature of Abraham Kuyper and Hendrikus Colijn. C. B.

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**CHRISTMAS PEACE**

The message that angels once sang long ago Comes back to a world full of turmoil and woe; And many who read it this Christmas will say: “Where is the peace that was promised that day? Why are the nations in tumult and strife; Why are men’s passions and selfishness rife?”

But the nations no peace that is lasting can win While the hearts of their people are darkened with sin. When we look from ourselves to our Saviour, ah then, We have peace that surpasses the treaties of men; For, mid havoc of bombs and bursting of shells, There is peace in the heart where the Prince of Peace dwells. —VERNA S. TEEUWISSEN

**IN HOLLAND’S STREETS**

They sleep in Holland’s streets The sleep that knows no waking . . .

Poles, Yanks, the Sons of Canada, and British Tommies. They came United in a common cause To break the tyrant’s yoke. They came As airborne troops To Holland’s rivers, heaths, and towns. To Yssel, Waal, the Rhine, and Lek. Some fell— Their corpses lie on Arnhem’s curbs, And one lone Yank sleeps in a shallow grave In Nijmegen, Where hands of grateful Dutch Have dug a resting place for him Neath cobblestones Right in the street. * * * * *

They came United in a common cause To break the tyrant’s yoke— Poles, Yanks, the Sons of Canada, and British Tommies. They sleep in Holland’s streets The sleep that knows no waking . . . C. B.

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THE CALVIN FORUM * * * DECEMBER, 1944
ARKESS was upon the face of the deep when the earth was without form, and void. It was an intolerable situation. It rendered life impossible. It would seem that further creative acts would be futile. But God uttered a sentence, and at once the situation was altered. He said, Let there be Light. It was declared to be good. It changed the aspect of the world. It was full of promise.

There is a strange analogy between the creation of light in the presence of this dark world at the dawn of history and the entrance of light into the world of men who lived in darkness because they preferred it to the light. Just as in the work of creation light was made to dispel an intolerable lifeless condition, so the Light came into the world in the spiritual sphere to put an end to darkness and to make real living possible.

The Christ as the Light

In the darker periods of the history of God's people there were indications, either in the form of promises or of characterizations, that the light would or has pierced the darkness. Just as in the work of creation light was made to dispel an intolerable lifeless condition, so the Light came into the world in the spiritual sphere to put an end to darkness and to make real living possible.

The World as Dark

It is essential in the Christmas season that men sense the darkness. It was with a fine sense of appropriateness that the selection of the day in which Christ's birth was to be celebrated gradually began to be moved backward toward the solstice. The lengthening of the days was regarded as symbolic of the coming of the light into the world. The days were short and dark, and it was just that that enabled men to appreciate the return of the sun all the more.

There were many indications that the world into which Jesus came was dark. Jesus came into a world reigned over by Herod the Great. He was bitterly hated by the Jews for his cruelty and godlessness. He was quick to shed innocent blood, particularly when he feared that he was in danger of being dethroned. On the slightest provocation he killed 68 members of the Sanhedrin. That is the entire Jewish Council except two. He snuffed out the lives of 45 of his leading opponents. He slaughtered members of his own family in the interest of the security of his position. He was the man that slaughtered the babes in the vicinity of Bethlehem in order to snuff out the Light that came to be the light of men. Herod made a mockery of the Jewish religion. He regarded nothing as being too sacred to be touched by his bloody fingers. Herod may have been an extreme example but he was typical of the kind of sovereigns that disgraced the world when Jesus came. But the futile and inexcusable snuffing out of lives and the profanation of everything that is sacred is not a situation that is limited to the time of Christ. Men in authority have been doing precisely that even to this day. In the interest of commercial ideals no life is regarded as being too precious and no religion is regarded as too sacred. Mammon by means of his cohorts rides roughshod over them all. Any age in which man...
surrenders all to the god of wealth and other forms of selfishness is a dark age, and men realizing that will hail with great delight the Light that dispels the night.

In the intellectual world men, blind men, were groping about in the deep night for something that was fundamental, something that they could depart from, something that they could build on. However, they searched in vain. About the time Jesus came there was something akin to a new interest in things intellectual. However, this may have been stimulated by a fuller realization that men had not yet arrived intellectually. But this new interest only deepened the darkness. Philosophies and theories multiplied. Men moved farther away from any unanimity of opinions. Even the Jews began to see the rise of various forms of sects, factions, and divisions. Men had eyes that could not see. Into that dark world of confusion of thought Jesus came. And into such a kind of world Jesus will also come this year. Men and women are just as despairing today of getting the truth as Pilate was when he turned to Jesus with an evasive “What is truth?” And unless men realize that they are in a dark world, they will not appreciate the Light.

A description of the moral and social conditions of the times of Jesus could be taken over as a fairly adequate portrayal of the conditions of today. It was considered a disgrace to work. Men were held cheaply and subject to the kinds of toil and death that can only be expected where men have forgotten that their fellowbeings are image bearers of God. Seneca wrote that women married in order to be divorced and divorced in order to marry. They counted the years not by their council but by their divorces. Children were regarded as a nuisance. Abortions and exposure of infants were a common practice. Practically all men were gluttons and winebibbers. Tacitus wrote Rome existed to corrupt and to be corrupted. A modern Tacitus would not have to modify that judgment a great deal. And it was into such a world that the Light dawned.

Only those who by the grace of God will be able to evaluate the blackness of life will appreciate to the full the coming of Light. Men call for no light at noonday. It’s midnight when they appreciate it.

The Function of Light is to Reveal

It is the business of light to expose everything that was hiding in the dark. The revelation is not always a beautiful one. It reveals the filth of men’s morals and the futility of their labors. It reveals the wrecks of life who have struggled vainly for personal advantages. It discloses a mire of immorality and ungodliness. It sets forth in drab colors the world with its millions of dead—still living. It tells every man whose eyes can be opened that he is a hopeless slave of sin.

I know that this is a tragic picture. I know that I run the danger of being called a pessimistic theologian. But that is not true at all. We have learned from the revelation of God that we shall be most enraptured at the sight of the Sun, when we shall see it shining forth out of the black background of the world of sin. The moment men cover the sin of men, they dull the brilliant lustre of the Light of the world. One can’t really see the babe of Bethlehem except in the night.

This Light reveals the fact that men are desperately in need of succor. Men are not merely dying, but they are dead in their trespasses and sin. They are subject to the horrible processes of disintegration. They are dead bones such as stirred the heart of Ezekiel when he looked into the valley at the behest of God. There is no life within them. If they are to live God will have to breathe the breath of life into them. That is what the Light reveals—a world just as dark as that which preceded God’s “Let there be light.”

Fortunately this Light also reveals God’s bounteous love, unsearchable wisdom, and irresistible power. It demonstrated that God was no respecter of persons. God searched among the heathen and found wise and rich men there and brought them to the Light where they were filled with admiration and worship. He went to the hills of Bethlehem and invited the poor, the social outcasts, and the ignorant to see the light. They saw it and returned rejoicing. The light reveals the fact that God did not hesitate to give his only Son for the saving of those who were inimical to Him. It is this aspect of the revelation of the light that caused the angels to break forth in transports of joy and to sing, “Glory to God in the Highest and on earth peace among men in whom he is well pleased.”

Light the Condition for Life

Christ is the light of the world. All other lights are at best reflections. He is the real or the true light. Other lights are not true nor real in the fullest sense of the term. This real Light not only drives back the frontiers of darkness, but draws out of the dark world the life that has been placed there by God’s regenerative power. In that light men begin to live and to grow. Men that love the darkness better than the light will attempt to escape its quickening warmth, but they can’t escape it for by attempting to do so they become exposed to its scorching and deadening heat. The coming of the Light into the world was not therefore only to promote life but also to condemn unto death.

Christmas observances therefore can never be a matter of indifference. December 25 is either a beautiful day or a terrible day. When light came into the world it blessed and it condemned.
As EVERYONE knows, Plato had a great deal to say about how education should be ordered. Like all great thinkers on fundamental questions he correctly sensed that the sum total of human welfare is intimately bound up with the way in which youth is to be prepared for the assuming of adult responsibilities. His views on education are spread through many of his dialogues, but it is in the Republic, the construction of an ideal state, that we get the most extensive and detailed treatment of this subject. If there is to be a Utopia it will in no small way be preconditioned by the sort of training its citizens receive. Among the sometimes rather startling proposals which he sets forth, is the prescription that at about middle life those destined to be rulers shall go back to school to study philosophy. I shall try here to illustrate in a modern setting why Plato made this seemingly impractical and apparently useless proposal. If my analogy is unconvincing, give Plato another chance. The modern reader and not the master himself has nodded!

Adults Back to School

Plato wants adults to go back to school. If it is that which he desires we have complied. Adult education is an established fact and it is growing. There is now abundant provision for the training of those who have passed the ordinary school years. Late afternoon and evening classes, correspondence schools now make it possible for almost anyone who wishes to add to his intellectual equipment. Psychologists have assured us that no one is too old to learn. They have disproved the old adage that you can't teach an old dog new tricks. Recently we have witnessed a nation-wide demonstration of the truth that there is no decade of life unsuited for acquiring new knowledge and skills. Grandmothers have become welders and decrepit old men have found new zest for life in becoming industrially useful.

But I must hasten to an important correction. Plato did not prescribe the sort of adult education which I have just mentioned. Not that he would object to it. Quite the contrary. I think he would be all for it if he were living today. Whether rightly or wrongly, he firmly believed that human beings possess an almost limitless capacity for development. It is for that very reason that he did not despair of his day and age. As he saw it, the Greek world of the 5th and the 4th centuries B. C. had gotten into a bad way, an exceedingly bad way, and yet he did not altogether despair. The very fact that he put himself to the trouble of constructing in his writings what he thought was a better ordering of human society is proof enough. Yet it must be clearly understood that his scheme of adult education was quite unlike ours. His grown-ups were to go back to school to study philosophy. That is quite a different matter.

We conceive of our adult training program mostly as a plan whereby people past school age can make good a deficiency. This generally takes the form of learning skills and techniques which are intended to return us to our jobs with greater efficiency. Or, again, we make use of later schooling to acquire what for one reason or another we failed to learn while we were young. It is with us a second chance to prepare for our work in life. We missed our first opportunity because of the poverty of our parents, our own inability at the time to see the value of education—it makes no difference, no questions asked—here is your second chance. Now obviously Plato's adults are not going back to school for any such reason. He is outlining his system from the cradle to the grave and there is no reason to send people back to the teacher because of a slip-up somewhere along the line. No indeed, their return to the status of a learner is calculated. His forty-year-olds take once again their seat in school as part of a carefully considered plan of education. And they go back to study philosophy not because they failed to sign up for the course when they were in college, but because the Dean would not allow them to take it at the time. In effect he told them, "You are too young to comprehend this study. You have enough education to make a start in life. Go out into your appointed tasks for a couple of decades. Learn what life is all about. Build up your business, raise a family, discharge your civil and military duties and come back after two decades to study philosophy." Why? I must, if I can, answer two questions. One, what does he mean by philosophy, and, two, why should it not be studied in youth.

Studies - Factual and Interpretive

I distinguish broadly between two types of studies. The one is primarily factual and objective, the other is mostly what may be called interpretive.
and subjective. The first class is ideally suited to
the intellectual power of youth, while the success-
ful prosecution of the second type demands a
maturity which youth generally does not possess.
On the secondary and college level I would put
mathematics, the sciences and the languages (apart
from their literatures) in the first category, and
history, literature, philosophy, sociology and psy-
chology in the second. If the reader will reflect a
moment on his own college experience I think that
he will feel the truth of the distinction which I
make. If you have had the good fortune of a dis-
ciplined schooling, (and it is rare), you will have
gotten straight the fundamentals of the subjects in
my first group. Your success in the second will
hardly be commensurate, though in all probability
your grades there will be better. One can get from
the school a reasonably adequate knowledge of the
techniques of any one of the professions or of busi-
ness or of industry, so that at forty a man can be
a successful lawyer, doctor, teacher, manufacturer,
salesman, etc. But this same man will be vague
and confused as regards the larger questions of
human welfare and the means whereby it may be
attained.

Young folks do well in such pursuits as are either
predominantly factual or imitative. It is becoming
increasingly common to find a high degree of com-
petence among 'teen-agers in instrumental and
vocal music. They master technique and such inter-
pretation of their music as can be acquired by imita-
tion. But how seldom a person of that age creates
anything of value, either in music or in literature
or in those aspects of the sciences which we call
pure, that is, theoretical. Why is this so? It is as
I have said a question of maturity. Take for ex-
ample history. The outer facts of the subject,
names, dates, and all the data which it comprises,
can be mastered by a diligent and moderately in-
telligent boy or girl. But the relevance and the
meaning of these facts quite escape him, tied in as
they are with the very fabric of life itself. True,
they often say that they "like" history, but gener-
ally only as long as the instructor is gentle as re-
gards the facts. Let him bring to the subject the
rigor and the discipline of the languages and the
sciences, as good history teachers do, and his fol-
lowing thins out.

As to Education
in Youth

The case is still more significant in the study of
sociology. This subject and the closely allied one
of psychology are much in vogue, and yet who will
point me to a more difficult field? Precious little
can come from a premature introduction to such
studies. It is no criticism of the teacher nor of the
pupil; it arises out of the inherent qualities of the
study itself. So too with literature. Youth can
comprehend much of the imaginative side of this
study, it can appreciate esthetic appeal, but as an
interpretation of life, the young are not ready for
it. I had a good course in Shakespeare in high
school but what wouldn't I give to have now a tryst
with the bard!

I am not arguing for the elimination of these
studies from the education of youth. My subject is
adult education. My comments on the curriculum
are intended solely to throw light on my theme. If
the reader wants to follow out any other implica-
tions, that is his own business. Though, for that
matter, I myself find it hard to abandon this analy-
sis without glancing briefly at the curious wrong-
headedness of much that we do in the schools.

It is common knowledge that our American pub-
lic schools are making an unsatisfactory job of in-
culcating those basic subjects long recognized as
the backbone of the curriculum. This is not a com-
plaint merely of academic folk but comes with em-
phasis from business and industry as well. The
armed services too have had their say in this mat-
ter. And yet all the while our curriculum grows.
New subjects are added in profusion. There is a
growing tendency to deal with sociological and psy-
chological phenomena in the high schools only to
discover that in college our students are ignorant,
not do say of foreign languages, but of their native
tongue. This is not a case of Latin and Greek versus
chemistry and biology. It is a question of literacy
in the things which undergird and make intelli-
gible all studies of whatever sort.

Is the Adult
Educated?

I have intentionally said nothing about philos-
ophy since I would have the reader understand
that when Plato urged adult education in philos-
ophy he meant the content of those subjects which
I have mentioned: history, literature, sociology and
psychology, as well as, of course, what we today
understand by philosophy. And as you read Plato
you get the impression that he is not concerned es-
pecially that these subjects be not taught to youth
as that they should not be neglected beyond the
school years.

As matters now stand, we do our intellectual
work, such as it is, when we are young. By the time
we arrive at middle-age we have reduced our cere-
bration to the level of the sports-page, the funnies
and the Reader's Digest. And the significant issues
of our common life are disposed of in the heat of
political oratory rather than in the light which a
renewed study of history, literature, sociology and
psychology could shed on these questions. We have
just emerged from a political campaign, we have
heard much talk about important matters but most
of it (on both sides) impressed me as being skill-
ful evasions. A more intellectually honest public
would have demanded from its candidates some-
ting a little more substantial than the promise of
all good things for the next four years.
Plato and I want a large segment of our population to make an intellectual and not an emotional approach to our pressing social, political and economic problems. We would stimulate, I do not say insure, this attitude by creating not only for college graduates but for all intelligent adults regardless of previous training, from all walks of life the opportunity to take up anew for the first time the subjects of which I have spoken. My prerequisites for such middle-age schooling would be brief: a moderate ability to read and an experience in living which has stimulated reflection. I further believe that our existing schools could be adapted to the needs of these older students and that the schools would profit immensely from the experience. There is a real challenge for the teacher in adult classes. If it be true, as is often charged that teachers live in a world apart I know of no better way to bring their feet back to the ground and their heads again on their shoulders where they belong. You couldn't in that school palm off pleasantry piffle or pedantry. And yet I am convinced that there are in the subjects mentioned lessons which we can ill afford to lose. There is stuff here which is not only an adornment for the leisure of a legally extended youth but which has meaning for the stern business of living.

Education at Forty Practicable?

The practical difficulties in the way of the realization of such a program are considerable. Unlike Plato we are not building a Utopia. If you have turned your face away from existing polities and construct in your imagination a world closer to the heart's desire you can make provision for everything. But, the building is up, the house is furnished and occupied and remodeling is a costly and disagreeable business. Still, it can be done, and is done if deemed essential. The University of Chicago, pioneer and gad-fly to American higher education, conducts annually in the summer an Alumni University somewhat of the sort we envisage. The British have been very much alert to this need and we can look for important developments there.

The immediate universal adoption of such education at forty will not usher in the millennium by a week from Thursday. The world is a mighty sick man and the prognosis is not good. He needs not only a consultation of physicians but the elders had better come down and pray over him. Even so, he is going to die. But there is a little story told by Xenophon, the Greek general and historian, which is apropos. He had turned over to one of his soldiers another of his men who was very sick and on the point of death. When sometime later he inquired after the sick man, the other replied that he figured the fellow was going to die anyway and so he had relieved himself of the nuisance of lugging him around by burying him alive. Whereupon Xenophon was justly indignant and proceeded to beat the heartless soldier.

Education is no cure-all. It is a false optimism which looks to education for the solution of all our human ills. But the question is how good a use are we making of the potentialities involved in the accumulated experience of the human race. Mature adults are in a position to make the best possible use of that experience. They have the perspective to see the applicability of that experience to the problems of their day. And with the extension of the span of life they can have a reasonable prospect of putting newer insights to use. Our present neglect of such adult education represents a useless waste. Many middle-age folk: farmers, housewives, mechanics, as well as members of learned professions, though not occupying positions of official political leadership, are intelligent laymen. They have a sober appraisal of life's problems but they lack disciplined and informed thinking about these problems, though they may possess it in their own fields of specialization. Here is where the schools come in. They have the equipment, they have the personnel, and being American they could also acquire the "know-how."

ARGUMENT

Argument is emory
Which sharpens up the wit.
Some fear the stone—
And let the brain
Deteriorate a bit.

To argue is
Like moving pawns
And bishops
Over squares,
When brains
Assimilate new thought,
Check-mated unawares.

—ALBERT PIERSMA
Joshua, Hezekiah, and Harry Rimmer

Many thinking Christians are concerned today about the effect which scientific achievements and their philosophical implications may have on their own system of faith. And they are justified in being disconcerted since so much of modern scientific philosophy is based on an assumed premise. Consequently it behooves all of us to be on our guard and ready to defend our position. But we can go to extremes in the defense of our Christian position and make ourselves appear ludicrous. Too much of the material which is appearing of late in an attempt to harmonize the pronouncements of science with the Bible is scientifically inaccurate. Men try to popularize science and in so doing they frequently sacrifice truth for sensationalism. Their main concern seems to be whether or not their book will sell. De Haan’s *The Chemistry of the Blood* is a typical case. Much of the writing of Rimmer belongs in this category. We believe that their books cause unbelieving scientists to ridicule us more than they would normally do. These men may argue that this ridicule is only one of the many crosses Christians are called upon to bear. We may have to bear crosses because of our faith, but the Bible nowhere teaches that we also have to make them. The world is only too anxious to do that for us. We should attempt to convert these scientists and the only way to do so is to be as scientifically accurate as they themselves claim to be. Since those of us who teach science are frequently asked by others to pass judgment on the books written by Rimmer we believe it might be profitable to analyze one of his rather popular harmonizations.

Totten’s Calculations

A few years ago our attention was called to an explanation given by Rimmer relative to Joshua’s command to the sun and the moon. This material appeared in pamphlet form and also as a chapter in one of his books which deals with the general problem of harmonizing the Bible with science. In all fairness to both the author and publisher it should be stated that much of the material is sound and that the author’s motives no doubt are noble. The argument loses much of its effectiveness, however, because of the basic errors which permeate it. The publisher is far too well known in the field of religious literature as a reputable and competent publisher to cast any aspersions on him whatsoever. Rimmer’s explanation of the age old question concerning Joshua’s command to the sun is one which captivates the imagination on first reading. He points out that a certain Professor Totten of Yale University calculated that twenty-four hours have been lost out of solar time. Totten calculated that twenty-three hours and twenty minutes could be accounted for by the story of Hezekiah as a sign that the Lord had heard his prayers. Where one can ever find proof for the fact that ten degrees on the dial of Ahaz is exactly equal to forty minutes on our clock is not told. But the idea of it all is interesting. Here, supposedly, science actually confirms these two notable events. Rimmer’s whole argument is based on these statements. How true is it all?

It might be well first of all to find out who this man Totten was. The *National Cyclopedia of American Biography*, Vol. X, p. 237, tells us, in substance, the following concerning him. He was a man who was interested in spiritualism, materialism, transcendentalism, supernaturalism, Swedenborgianism, Free-masonry and chronology, especially in its relation to Biblical questions. He manifested a leaning towards the occult and symbical. He believed that the “lost tribes” of Israel could be traced back to the Anglo-Saxons and he tried to work out his theory with the aid of mathematics. He published at his own expense, about twenty-eight volumes and one hundred and fifty minor studies, many on pyramid exploration. To put it bluntly, one is left with the feeling that he was somewhat of a nut.

The book from which Rimmer draws his source material was published by Totten in 1810. It is entitled *Our Race* and is a hodge-podge of many things. One of the things Totten points out is that on the basis of his calculations the antichrist was to come in 1892 and reign seven years and that March 1899 was to mark the end of the age. It is interesting to note, however, that Totten was not caught up in the air in 1892 but that he died in 1908. Whether or not he ever repudiated these calculations is still a mystery to us. In examining Totten’s calculations one soon discovers that Totten knew the exact day of the earth’s creation. Starting from

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there, he calculated that Joshua’s command to the sun took place on a Tuesday the 933,285th day of the world’s duration and the days thus covered between the sunsets of the day in question were the 24th and 25th days of the 4th civil month of 2555 A.M. He also calculated backward from the solar eclipsing new moon of Tuesday, June 17th, 1890 (although Rimmer claims it was 1896) and then arrives at a Wednesday. His point is that the intercalation, or “silence,” covered a part of both Tuesday and Wednesday and that the next sunset was the beginning of Thursday, the 933,287th day of the world. One of the things which is true relative to these calculations, is that if one calculates back from the latest eclipse data available it can be shown that the sun and the moon had the relative positions ascribed to them at the time that Joshua spoke to them. The sun was upon Gibeon and the moon in the valley of Ajalon and these calculations exactly square with the Biblical account. This, of course, is something every believer expects. But to assume that one knows the exact date of the first eclipse taxes the imagination of most believers, particularly when you note that Totten followed Usher’s chronology. In other words, Totten’s basic assumption is wrong.

Rimmer’s Computations

What does Rimmer do with this material? He states that Totten made an error by taking the moon over the city of Ajalon instead of in the valley of Ajalon. He claims that this places the date on the 21st of the fourth month and not between the 24th and 25th as Totten states. Yet both of them insist that the event took place between a Tuesday and Wednesday. And at the conclusion of Rimmer’s discussion he appeals to Totten as a great scientist and one who can settle the whole matter. Maunder in his, The Astronomy of the Bible, (1905) states that according to the best available material the event took place on or about the 21st day of the fourth month. His calculations date from one of the then known eclipses back to Joshua’s time and his calculations, as well as Totten’s, are in agreement with the inspired record in general.

Rimmer would also have us believe that these calculations constitute a simple problem. Yet Totten refers to them as “tedious steps of the original complex operation.” Rimmer tells us that he made these calculations beginning with Chaldean records and going to the time of Joshua and also that he checked back from 1936. Totten at least admits that he must start with a date which he sets for the beginning of the world. Are these records available of the type which Rimmer claims? From a book entitled, A Handbook of Solar Eclipses by Lewis, (1924) which was corrected with the Nautical Almanac office of the U. S. Naval observatory, we learn that the earliest eclipse recorded in history is an eclipse of the sun which occurred on October 22, 2136 B.C. in the reign of the Chinese Emperor Chung K’ang. The next record of an eclipse also appears in the Chinese records and is dated as 780 B.C. Joshua’s date is set at 1451 B.C. Concerning the Assyrian and Babylonian eclipses, Lewis states that the earliest date in Assyrian chronology accurately determined by means of these records of eclipses is the year 911 B.C. and that there is much uncertainty as to the exact dates of historical events prior to that. Maunder, in the same book as referred to above, states that of eclipses of the sun which occurred over the regions of Palestine or Mesopotamia, in the times of the Old Testament, four are known. The date of the first of these is identified with the eclipse of July 31, 1063 B.C. and we do not find any reference to it in Scripture. The only date mentioned by Rimmer at all is the third century before Christ. One begins to wonder at the veracity of Rimmer’s calculations, if he made them at all. Maunder was an astronomer and his date of approximately the 21st of the fourth month sounds better than Totten’s 24th. But Maunder nowhere states that it must absolutely be the 21st. Incidentally, Totten was a teacher of military science at Yale, not of astronomy. He himself admitted that he was only a “practical astronomer.”

More material of this type can be presented, but this should suffice to demonstrate that Rimmer’s argument rests on a none too sure foundation. This is typical of much of his material. To us it usually appears ridiculous. There is a breeziness to his style which obviously appeals to many individuals but his storm consists of more wind than rain.

Wilson’s Exegesis

Is there an explanation for Joshua’s long day? Frankly, we are still searching for one. The translation which is found in our Bible is evidently not the best one, since we read in the margin for Joshua 10:12, “Sun be thou silent” or “cease working.” That would explain the hailstorm at a time of the year when it normally does not rain in that country. But in the 13th verse this same substitution is not offered for “Sun stand thou still.” As one reads the story of the battle and bears in mind the fact that the Israelites traveled all night and had fought bitterly during the morning it is easy enough to understand that they wanted respite from the sun. So God performed a miracle, at Joshua’s request, and came to their rescue with clouds and a hail storm. Yet if we continue the reading of the record we find that Joshua pursued the Amorites to Makkedah, a distance of twenty-seven miles from Gibeon by the route which they took. This pursuit plus the hanging of the kings took place between noon and the going down of the sun. This is an abnormal feat and leads one to the conclusion that the day must have been lengthened. But to assume, as do Totten and Rimmer, that it was twenty-three
hours and twenty minutes is not necessary. In fact, Schiaparelli in his *Astronomy in the Old Testament* states that the idea of hours or a regular division of the day into equal parts seems to have been unknown to the Jews till some time after the exile. Yet Rimmer would have us believe that men kept accurate account of these forty minutes which were lost until the time of Hezekiah.

We need an exegesis of this passage by a capable linguist and Bible scholar. Robert Dick Wilson in the *Princeton Theological Review*, p. 45. Vol. XVI, gives us his interpretation of this passage. He solves the difficulty by claiming that a total eclipse of the sun took place at high noon and that the text should be written

"Be eclipsed, O Sun in Gibeon  
And the moon in the valley of Ajalon  
And the sun stayed in the half of the heavens  
And set not hastily as when a day is done."

This interpretation is not valid because such an eclipse did not take place at this time. Wilson’s astronomy is all wrong. This can be verified by calculating back from a known eclipse. We need a translation that is satisfactory on both scores. Until then why not admit that we are unable to explain this miracle? A system of apologetics that proceeds from the idea that we must be able to defend all questions which may be hurled at us is doomed to a miserable existence. For as soon as you explain to a heretic, if you could, how God made the sun to stand still he will want to know how a metallic axe head can float on water, or water be changed into wine. Miracles cannot and need not be explained. But a God who made the universe and still controls it by his providence has power to do everything. If, for example, you made a machine and set it in motion and then stopped it for a short time before starting it again, you would smile at anyone who would tell you that you would be unable to do so. Is God any less powerful? Let us beware of defending our Bible in such a way that will bring ridicule upon it and us. If a man refuses to believe this portion of Holy Writ to be inspired, he will disbelieve others also.

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**Educational Policy and Population Changes**

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In a previous article the major changes taking place in our population structure have been analyzed. The relationship of these changes to educational policy are significant and far-reaching.

The rapid decline in the birth rate is indicative of an attitude toward children and family life which should fill us with grave concern. In the mores of our present social order with its materialistic emphasis and its false set of values children are not looked upon with favor but are rather viewed as a burden. In our luxury-loving civilization children are competing with fur coats, automobiles and vacation trips. The rapidly spreading small family pattern is descriptive of family life and is one of the factors contributing to the growing divorce rate in our country.

Many sociologists and educators view this declining importance of the family as a social institution as an inevitable trend and conclude that we should adjust our social and educational practices accordingly. Others look upon the decline in population and its consequent social and economic dislocations with considerable alarm and see the need for a psychological reorientation in the direction of a more favorable attitude toward larger families. The Christian educator shares the latter point of view. He considers the prevailing trend as violative of God’s cultural command, “Be fruitful, and multiply, and replenish the earth.” In his educational program he will develop the Biblical principles governing family life. Stressing the need for a return “to the law and to the testimony,” he will strive to instil proper ideals with reference to the family as the fundamental social institution.

While from a long range of view such a redirection of emphasis is necessary in our schools because the issues involved are fundamentally religious and ethical in nature, we should not be blind to the immediate problems created by population changes. The latter require vigorous treatment.

**Effects of Changing Age Composition**

The changing age composition of our population pattern characterized by a relative increase in the number of adults and a corresponding decrease in the number of children and young people is of great significance for education. It has resulted in a shift of the burden of productive labor from youth to adults. Children and young people are increasingly being excluded from full-time gainful employment. This exclusion of youth from industry has prolonged the period of childhood and dependency. As a result schools have increasingly become
custodial institutions. Furthermore, a society in which the number of adults in the productive age group is increasing is well able to afford its youth extended and enriched educational opportunities. The rapid increase in our generation in high school enrollment, the rise and growth of the junior college, and the rapidly expanding adult education program can largely be explained on the basis of our changing age composition.

The school population itself has also undergone changes. Between 1930 and 1940 the age group 5-17 years has decreased 5.6% for the country as a whole. In the same decade the number of children 5 to 9 years of age decreased two million. In recent years the number of children of high school age has also declined. While these facts have resulted in a decrease in the number of pupils in the elementary school, it has not resulted in a decrease in high school enrollment since a larger percentage of boys and girls of high school age are now enrolled in high schools than formerly. It has, however, slowed up considerably the rate of increase in high school enrollment. During the period 1890 to 1930, high school enrollment in our country doubled every decade. This era of rapid expansion in secondary education is now rapidly coming to a close.

The implications of these changes in school enrollment are many and varied. A few of these should be mentioned. In the past the pupil-teacher ratio in our elementary schools has been too high; as a result of the decreased attendance this ratio can now be lowered. School building programs, especially in our cities, have been greatly curtailed; the tax-payer’s dollar formerly spent for buildings can now be diverted into channels more directly concerned with teaching. Since fewer teachers are needed there will be less teacher turnover. This fact has led, especially in our larger cities, to a growing conflict between the teachers in service and those seeking service; the teachers in service are organized to secure the passage of teacher tenure and retirement legislation. Teacher training programs are also affected since there is an increasing demand for qualified teachers at the secondary school level and for “in-service” training. The traditional “normal schools” tend to become “teachers colleges” and “colleges of education.”

The effects of these changes upon the curriculum of the secondary school has not been too clearly defined. Some years ago educators, realizing the inadequacy of the traditional college-preparatory program to meet the needs of the growing high school population, introduced various vocational courses in the high school curriculum. At the present time because of the rapidly shifting vocational pattern in industry it is becoming increasingly apparent that vocational training can better be given on the job than in the schools. The emphasis in the high school curriculum today is on a general citizenship training program aimed at developing a balanced personal-social adjustment, social-civic-economic understandings and vocational adaptability rather than vocational adjustment.

Effects of Differential Fertility

The fact that the reproduction rate in the rural areas is about twice as high as in urban centers also has its influence on education. The educational gains since the Civil War have largely been made in urban regions; the one-room rural school has remained relatively unchanged. If the country children were to receive educational advantages equal to those enjoyed by the average city child the tax burden would have to be at least fifty per cent higher for the average rural citizen than for the average city dweller.

The unequal burden of educational support between various regions is still more significant. The burden of child care in the South is one-third greater than that in the North and two-fifths greater than that in the Far West. If we further bear in mind that the per capita income in lowest in the South where the number of children is largest and highest in the Far West where the number of children is the smallest, it becomes evident that the educational burden of the South is disproportionately heavy. The South has an abundance of children but scant material wealth. While the southern states put as large a percentage of their taxes and income into schools as does the nation as a whole, nevertheless her school funds per child are less than half those of other sections in the country.

These facts suggest the need for thorough-going revisions in the matter of school revenue. Most of the support for our school still comes from the local school district. Since the poorer school districts in terms of taxable wealth are usually in rural areas where the number of children per family is largest, this method of support resulted in many inequalities. To remedy this condition some states have made the county rather than the school district the unit of support. Other states, recognizing the fact that the richer districts should help bear the educational burden of the poorer districts have adopted equalization laws designed to shift a share of the educational burden from the local district to the state as a whole. Such legislation is still in its early stages and has by no means been universally adopted by the states.

Equalization and Federal Subsidy

Since great differences exist among the several states and regions of America in taxable wealth and ability to educate their children, the question arises whether the principle of equalization should not be extended so as to include the nation as a whole.

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More particularly, should federal funds be used to equalize the educational burden of the different states, thus correcting, at least in part, the present inequalities?

On this issue there are divergent opinions among American educators. Since state control of education is a historic and cherished American principle, some educators would shy away from any practice including that of federal aid for schools, that might in any way jeopardize this traditional principle. Others recognize the fact that ever since the passage of the Morrill Act of 1862, subsidizing land grant colleges in the several states, federal funds have been used to advance education. They favor the extension of the principle of federal aid, contending that in our highly integrated national economy the matter of school support can no longer be exclusively a state concern. The National Education Association in its program of action posits as one of its immediate tasks for 1944-45 the following: “Secure federal aid for education—$300,000,000 annually without federal control; $100,000,000 for equalizing educational opportunity and $200,000,000 for adjusting teachers’ salaries to living costs.”

The difference in reproduction rates between groups of different levels of economic-cultural status also have created educational problems. The rural areas of the Southeast with but 2% of the national income have 13% of the nation’s children while the non-farm population of the industrial north with 42% of the national income has 26% of the nation’s children. When we further bear in mind the fact already cited that in 1930 over half the children in our country were born into homes of less than $1,000 annual income, it is apparent that we are disproportionately recruiting the future generations from those rural and urban families whose social-economic level is low. Children from such homes cannot afford to avail themselves of the educational opportunities provided by the schools. For these children there is no equality of educational opportunity unless grants and scholarships are provided for them. Unless we in some way make it possible for the children of this submerged group to receive schooling, the situation described will contribute to social class stratification. This constitutes a threat to our democracy. When we further consider that in general cultural and intellectual development is lowest in those areas and groups where the economic status is lowest, we see that as a safeguard for our culture educational facilities should be made available to the children of these groups.

Effects of Population Movement

Another aspect of population change that has significant bearings in educational policy is that of mobility of population. As has already been brought out, the migration of population since the beginning of the present century has chiefly been from the farm to the city. The four major agricultural regions with a surplus population are the southern Appalachian region, the old Cotton Belt of the South, the cut-over lands of the Great Lakes states, and the Great Plains from the Dakotas to Texas. The large cities of the industrial north with their low birth rates absorb the redundant population from these regions. Young adults constitute the bulk of the migration.

It is clear that the future citizens of the northern cities—those who will vote for mayors and other officers in New York, Philadelphia, Chicago, Detroit, etc.—are to a considerable extent being recruited from agricultural communities, especially those in the South, where the educational opportunities are meagre. This fact suggests that no community lives unto itself. The urban communities of the North cannot afford to be indifferent to the type of education offered in agricultural communities and in the southern states. The educational problems involved in the movement of young people from a simple rural economy to a highly-integrated, complex, urban economy are to a large extent unsolved. Unless the curriculum in the rural schools prepares youth not merely for life in the local community but for living in other sections of the country as well and unless the schools give guidance and direction in this migration, the less desirable elements in our cities will increasingly control and direct the thought and conduct of these youthful migrants. The fact that the corrupt political machines in our larger cities have become so strongly entrenched is to be attributed in no small measure to their exploitation of these rural newcomers.

There are many other ways in which population changes impinge upon educational policy. The problems touched upon are sufficiently comprehensive to show that in the face of population changes the intelligent educator cannot afford a policy of drift. Especially in the matter of reestablishing a wholesome regard for family life does a heavy responsibility rest upon the educator.
The Religion of the Zunis

Engbert Ubels

At a rather remote spot in the wilderness of western New Mexico lies a relatively small pueblo of the Zuni Indians. It is an ancient village of many centuries, that for generations been the home of a virtually isolated tribe of Indians. The town is located in a small valley, surrounded by rugged, red and crimson mountains. Especially prominent in the landscape is the sacred mount Taayalone which overshadows the cluster of flat-roofed, adobe homes huddled together in irregular rows on a hillock. Somewhat disproportionate is the amount of attention that has been paid to the inhabitants of these mud-houses, and the amount of missionary effort spent upon them, if one considers the smallness of their number. There have been times when epidemics and major disasters have reduced the population of the village to few over twelve hundred souls. During recent decades the United States government has done much for the social, economic and physical welfare of this people. Wars that have been waged between this tribe and neighboring Indian tribes have been prevented by the government agents. As a result of these efforts, the population of the tribe has grown so that it is now estimated by some authorities to be approximately twenty-five hundred. By far the largest number of the tribe lives in the main village of Zuni, but there are several other smaller towns not so very far distant in which some of the Zunis live. Zuni is considered to be the main city, for a reason that will soon become apparent. The other villages are centers for the farmers and sheep-raisers. All of these villages are many years old. It is reported that the attempt of Francisco Vasquez Coronado to find the seven cities of fabulous wealth resulted in his discovery of these cities or villages of the Zuni Indians. They were by no means cities of wealth. The largest contained only five hundred houses. The Zuni people today are not a rich people, nor are they a poor people. They are honest and faithful workers and provide well for their families, on the whole.

An Isolated People

An important factor in any study of the Zuni Indians, one that must not be ignored for a proper understanding of them and their religion, is the fact that they have for many centuries been largely an isolated people. The village of Zuni has been their home as long as civilized man has known them. They have had very little contact with other Indian tribes, and when they have had contact with them it has usually been under conditions of warfare. The Zuni people are especially antagonistic toward the Navaho Indians. They feel themselves superior to all other tribes and desire to have very little association with them. There are very few cases of intermarriage. There is one period of religious significance during the year when members of other tribes, such as Navahoes, enter right into the homes of the Zunis, and the Zunis feel that they are obligated to treat them very royally, to such an extent that it sometimes means their own future poverty. This treatment given their "guests" is not because of any feeling of obligation towards these other peoples, or of respect for them, but is considered necessary in this religious celebration. It is inevitable, and they can do nothing about it. The neighboring tribes have merely taken advantage of the Zunis in this case. It seldom happens that any Zunis leave their home and people. Only occasionally have young men left for indefinite periods and this has meant much concern for the relatives, so much that sometimes they have come to the Christian missionaries in their midst for comfort and assistance. The Zuni people have not gone out into the world to gain the advantages of civilization. They apparently, have been satisfied to remain in their primitive condition. It has been the white man who has brought the advantages of civilization to the Indian, by entering right into his village.

The Zunis are knit very closely together as a tribe. Their number is not large. Their families have lived in this same location for many years. There is a very close family life as well as fraternal life among these people. They have been a self-satisfied people, not desirous of making many changes, above all in their religion. Their religious beliefs have been held by their ancestors for many years and are carefully preserved by the older members of the tribe. By these older members of the tribe the younger members are forced to conform, so that there has always been much continuity in the religion of the successive generations. It is this very factor that has made mission work among these people very difficult. The missionary, as it were, has no opportunity to work with the individual because of the close connection of the individual with the whole tribe and because of the control of the tribe over the individual. However, this same characteristic of the Zuni tribe has given missionaries hope for great success in their work. It has been frequently said that missionary work
is not primarily a preaching of the gospel to individuals. Christ enjoined his disciples to preach the gospel to all "nations". Here is an opportunity to preach the gospel to a nation, and it has been hoped that because of social conditions and the aforementioned close relationship of these people, the difficulty may be turned to advantage.

Another feature of the isolationism of the Zunis is that they are little concerned about other people than their own tribe. Their religion is their own and intended for the Zunis only. Their religious interest is in their own tribe only. They have their ideas and beliefs concerning the origin of their own tribe but are indifferent to the origin of mankind as a whole, or of animal life. They are the great people of this world; Zuni is located at the center of the world; and everything, as it were, revolves about them, with little concern for the rest of humanity.

Zuni Religious Beliefs

All phases of life of the Zunis are woven about their religious beliefs. Their social organization, their political organization, and their economic organization are all subject to, and controlled by their religious beliefs and customs. And these religious beliefs and customs, in turn, all spring from myths of a pseudo-historical cast. The origin story of the Zunis is long and involved, but its principal aspects are soon presented, and they are sufficient to show how their religious beliefs and customs have arisen and how they are characterized. Awonawilona is held to be the "supreme lifegiving bisexual power, the symbol and initiator of life pervading all space." He, or she, is regarded as some ultimate power, not as a single chief deity, but as a group or class of vague powers. Besides Awonawilona, there also existed before the beginning of all things Sun father and Moon mother. These are very important in Zuni religion. There also existed the priest Shiwami and his wife. This priest and his female counterpart brought forth the Zuni people who existed in the fourth underworld. Two sons of the sun, Kowituma and Watsusi, were the redeemers of the Zuni people. In the underground world there also existed such people as the Hopic and the Navahoes. But the sons of the Sun father first led out the Zuni people. Step by step they were brought up from the subterranean worlds and then were led through a long period of wandering in an attempt to find the center of the world. The present village of Zuni is located at the point which was regarded as the center of the world. There is a holy stone in Zuni which is regarded as that point. Several important things happened while the tribe was wandering about. At one time the people found it necessary to cross a river. As they were crossing that river, some of the babies strapped upon their mothers' backs became frightened and began to scratch and bite their mothers, who on turn were frightened and dropped their babies into the river. The parents supposed their babies to be drowned but this was not the case. Near the junction of the Colorado and Zuni rivers was a lake, and at the bottom of this lake was a town called Kotluwalana. When the children were dropped into the water they became frogs, tadpoles, and watersnakes, and immediately swam to the town at the bottom of the lake. The two sons of the Sun went down to the city and returned to tell the Zuni that their babies were not dead but were now living as masked adults in the city of Kotluwalana. Ever since these babies have been regarded as gods called kokko gods. To this group has been added all the Zunis who have died. They have, therefore, a form of worship which is very similar to ancestor worship. According to the beliefs of the people, those kokko gods are the rain bringers. At first the infants themselves who had perished in the river, came to visit the village of Zuni and their coming was greatly desired because it brought them rain. But their coming also had its drawback. Always when they came, they would take someone away with them, which meant the death of some individual. And so, since these kokko gods themselves ceased to come and were represented in the village of Zuni by people who wore masks which were supposed to resemble the gods.

The religion of these people is essentially a religion for life here upon earth. There is neither much speculation about or concern about the life hereafter. All that is of much consideration is this temporal life. The Zunis are largely an agrarian people, and as such, especially considering their geographical location, are very much dependent upon sufficient rain at the right time of the year. Rain therefore holds a central position in their religious customs and beliefs. The infants that went to Kotluwalana became rain gods. All Zunis who die go to Kotluwalana and become rain gods. First, for four days after their death, their spirits remain about Zuni itself and then they go to the bottom of the lake. Very little attention is paid to the hereafter. Every one will go to Kotluwalana, and so there is no need for being concerned about the hereafter. The one big consideration is to obtain the favor of the rain gods, so that they may fare well materially. These rain gods are worshipped in a very great part of the religious practices and are represented anthropomorphically by masks worn in dances by certain members of the tribe.

Next to moisture, the life-giving warmth of the sun is needed in order that the crops of these agrarian people may grow. And so the Zunis are worshippers of the Sun, upon whose rays they are so dependent. The moon, naturally, as the body that follows in the path of the sun, is worshipped by the people, as is also the earth, which brings forth their crops. These heathen people have a sense of dependence upon these objects and hence worship them not out of adoration, but for a practical purpose, the fulfillment of their material needs.

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Tribal Fraternities

The Zuni tribe is quite intricately organized into various fraternities or societies. There are thirteen such fraternities which may be classified into three distinct groups. Very important is the group of warrior societies. At the top of this group is the Bow Priest society, membership in which is limited to those who have fought in battle or been wounded. There is also an organization limited to those who have taken a scalp. Membership in such an organization is necessary for protection against the spirit of the person who has lost his scalp. Then there are the hunters’ fraternities, and finally the curing societies. The latter group is the largest of all. Next to the desire for material blessings and good crops through abundant rains, is the desire for health. Many of the Zunis are supposed to be adept in the art of curing those who are sick and become members of these various fraternities.

All the fraternities have their own peculiarities. Membership is gained through various means. In some of the curing societies it is gained by being cured oneself through the ministration of a member of a fraternity. Each fraternity has its own secret meetings in homes called “kivas”, as well as meetings that are open to public observation. In the ceremonies of these societies, dancing plays a very large part. Masks are frequently worn by the participants who act as representatives of the gods, and while wearing the masks receive reverence from the people as though they really were the gods. Another important phase in the ceremonies is the recitation of innumerable prayers. People must become very adept in the memorization of these prayers. Frequently they understand nothing of that which is said in the prayer but the mere mechanical recitation of the prayer makes it efficacious before the gods.

Besides these fraternities there is a series of priesthoods which look out for the spiritual welfare of the community. There is also a communal organization which conducts the dances in which the kokko gods are impersonated. Whereas the fraternities emphasize individual benefits, the emphasis of these last two types of organization is upon the communal benefit, e.g. rain, an abundance of grain, etc.

Religious Ceremonies

There are several items which play an important role in the religious ceremonies of the Zuni people. One of these things is maize. It is believed that this maize was brought up from the underworld by several witches of whom the people would gladly have been rid, but it was necessary that they should remain that they might have seed from which to obtain crops. Maize is now used in all sorts of ways in religious ceremonies. Meal is brought as an offering to the gods on all sorts of occasions. It is used to sprinkle a path from the house to the point where a new-born child is to observe for the first time the Sun father. Ears of corn are manipulated at the time of the birth of a child. The bodies of the dead, before being buried in the yard of the ancient, ruined church, are carefully rubbed with corn meal. A grain of black corn and a bit of charcoal are put under the head of one who has lost a dear one through death, in order that he may not dream about the loved one who has gone. So sacred is meal considered to be that it today is being sent on request to Zuni soldier boys who are at the battlefront. It is difficult to determine just why corn should play such an important part in the religious life of the Zunis. This would be a good subject for careful investigation by some ethnologist. I have not been able to find any information that would give the answer to this problem. Undoubtedly, the fact that corn is so important for their material welfare is an important consideration. It is possible, that, since so much emphasis is placed upon rain, corn is brought as an offering of thanksgiving, although this element really enters very little into the Zuni worship. Zuni religion is man-centered, a constant attempt to appease the gods and to gain their favor for man’s benefit.

Another important item in the ceremonies is the prayer plumes. Thousands of these are used daily. They are made by the people. They are sticks made of various kinds of wood and of various lengths and thicknesses. They are painted with symbolic colors and are adorned with plumes which convey the breath of prayer upward to the gods. Each detail in the makeup of the prayer plume is very important. For each god there must be a special kind of prayer plume. The prayer sticks are placed at notable shrines as a feature in the ceremonial life of each individual.

Besides the principal gods mentioned as the Sun, Moon, and Earth, there are many other gods and objects of veneration whose number is legion. Naturally, the number of the kokko gods, the rain-makers increases with the death of each Zuni person. Certain animals are worshipped. The rain-makers are believed to leave the Zuni village in the form of ducks. The masks which are used in the many religious ceremonies are highly venerated. Meal and pollen, seeds, cords of native cotton, maise of various colors, tobacco in the form of cigarettes, and stone implements, nodules, and figures are all important adjuncts of worship. There are many feasts and periods of religious celebration.

Witchcraft and Morals

The Zuni people have a very strong belief in witchcraft. They believe that the witches are people living right in their own midst. These use their power to bring sickness to individuals, they begin epidemics, they cause the rain to be withheld, they
also cause crop failures. Private sentiment against an individual may gradually be transformed into public sentiment against the individual and that may crystallize into a trial for witchcraft. A person accused is almost always found guilty. In former days it meant torture and death for such a person. The United States government has largely put a stop to such practices, but now it means that the person accused and condemned becomes a social outcast.

From certain points of view there is rather high morality among the Zunis. They abhor polygamy. Children are very obedient to their parents. Wives and husbands frequently are very faithful to each other. But from other points of view the morality of these people is very low. They have no conception of right or wrong. They have no conception of heaven or hell in the Christian sense of these terms. Divorce is easy and frequent. Lying is very common. Adultery is not considered wrong.

**The Missionary Impact**

The missionary impact upon these people has not yet been very great. The Catholics were the first to do missionary work among them. In 1598 Fray Andres Corchado began to preach to them. The first permanent mission was established in 1629. During the century that followed most of the priests who attempted to work here were murdered. In the nineteenth century missionary work decayed for lack of priests and resources. In the last decade of the nineteenth century work was begun by the Christian Reformed Church and it has continued to this day. It has been a very difficult work, and the results upon the labors of these Protestant missionaries have been very few from the human point of view. Today the Christian Reformed Church in Zuni numbers only twelve communicant native members and four baptized members. The Christian Reformed Church is conducting a day school in the village for the children, in which there were 150 pupils during the past year. Besides the work of the Christian Reformed Church, work is again being carried on by the Catholics. Their influence apparently is growing. Work has also recently been begun by Mormons.

The Zuni people, because they are eclecticists, like to say that the Christian religion and the Zuni religion are identical. Like the ancient Greeks, they have a great pantheon and want to enjoy the favor of all the gods. Much difficult work yet lies before missionaries if this nation is to be won for Christ, and it will be only through the work of God’s Spirit shining into the darkness of their hearts, that it will be done.

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**From Our Correspondents**

**REFORMED CHURCH IN AMERICA**

October 30, 1944.

**Dear Dr. Bouma:**

It has been so long since you have had a letter concerning activities in the Reformed Church in America that I hardly know where to begin this report. I have just returned from a meeting of the Western Social Conference (a meeting of ministers and workers of the R.C.A. in western Michigan held biennially) and I have my clue.

**Program for the Year**

The president of General Synod for this year is Dr. M. Stephen James, professor of Pastoral Theology at New Brunswick Theological Seminary. It has become a custom in our denomination for the president to outline a program of special emphasis for the year. Dr. James spoke about that program. He declared that in a sense a specific program was unnecessary since Christ in his life and death and resurrection and in terms of the Great Commission had given our church its program, a program greater and of more importance than any one can devise. He pointed out, however, that the year’s emphasis is intended to gear that basic and never-completed program to the specific needs of the hour. He recounted how after much consultation and prayer there flashed into his mind and heart after retiring one night three words with their attending scripture reference. Those words which in turn are challenging the efforts and firing the zeal of our ministers and laymen this year are REVIVE, RELIEVE, REBUILD. “Revive” has as its Scripture basis the prayer of Habakkuk 3:2, “O Lord, revive Thy work”; “Relieve” is suggested by the exhortation in Galatians 6:2, “Bear ye one another's burdens”; “Rebuild” has as its starting point the prophecy in Isaiah 58:12, “And they that be of Thee shall build the old waste places.” The president proceeded to give a stirring address in which the tremendous possibilities of this emphasis for ourselves, our churches, our communities, and the world were with penetrating analysis and unusual vision set forth. The address was followed by a season of fervent, humble prayer.

**Related Efforts**

Well, that’s the highlight of activity in the R.C.A. for the year. Under it may be subsumed several related endeavors. For example, the amount to be raised for the Emergency Fund this year is set at $176,000, this fund to be divided as follows: $58,000 for Reformed church colleges, $30,000 for evangelization of camp and defense communities; $7,000 for chaplains; $25,000 for reconstruction in the Foreign Missions Field, R.C.A.; $50,000 for world relief, and $5,000 for promotion.

Mention might be made, too, of the five year program which is being launched this year by General Synod. Following the example of the Particular Synod of Chicago, one of the five particular synods into which the denomination is divided, the General Synod has set specific goals for the next five years in the fields of Evangelism, Expansion, and Education. An effort will be made in the field of church extension to work for the organization of twenty-five new churches every year for five years.

There is the fact also that the excellent Spiritual Emphasis program instituted by Dr. Jacob Prins, retiring president of the General Synod, will, by Synod action, be continued during the present year. That program called for the appointment by

**THE CALVIN FORUM * * * DECEMBER, 1944**
the consistory of each church of a "Spiritual Life" committee composed of representatives of each organization within the church, whose objective would be to unite all the organizations of the church in a concentrated effort to deepen the spiritual life of each member of the church, and work together in an endeavor to reach the unsaved for Christ.

**Foreign Missions**

At the Sunday evening service of the Synod, five new missionaries were commissioned to China and Arabia. One hundred eleven missionaries are at present in actual service and seventeen new missionaries are receiving language preparation in America. Eleven missionaries returned to their work in India, China and Arabia during the past year, and several came home on furlough. In the summer of 1945 the Gripsholm brought home Mrs. W. R. Angus and her three children, Mrs. Wm. Vander Meer and her two children, Miss Geraldine Smies, Rev. E. W. Koeppe, Dr. F. V. Oltman, and Rev. Henry J. Voslof. On its second trip the Gripsholm returned Miss Edna K. Beekman, Miss Katherine R. Green, Miss Jeannette Veldman, Rev. H. A. Poppen, and Rev. H. M. Veenechoten.

Synod called attention to the fact that a second century of Christian work began this past year in Amoy, China, and in the surrounding province of South Fukien. Last year the South Fukien Synod of the Church of Christ in China celebrated the centennial of the coming of David Abeel to be the first Christian missionary in this important city. There was not a single Christian in all the province of South Fukien, and all the hope of God's kingdom centered in a single missionary, weak in health, and misunderstood in purpose. The beginning of the second century finds here a strong and vigorous Christian Church of 41,000 members, with its own Chinese ministers and workers, maintaining its own church life in dozens of communities, and carrying on an active missionary program among its own people.

The Board received almost $400,000 for its work in the year just closed which was an increase of 12 per cent over last year. A budget of $325,000 was adopted for the work this year.

**Facts and Figures**

As of March 31, the Church Herald (formerly The Intelligencer-Leader) was circulated among 26,000 families in the denomination, a net gain of 5,000 for the Synodical year. This means that one out of every three and one-half families of the church now receive the official weekly. This is a net gain of 20,000 under the energetic leadership of the president-editor, Dr. Bernard J. Mulder.

Up to the time of Synod, fifty-six ministers had been endorsed for induction into the chaplaincy. Of this number, four have been dropped because of "physical disability", one "for the good of the service", one has died, two have been placed on "inactive status", and one is "missing in action".

The Synod noted with appreciation the fact that total giving in the churches was $867,000 over and above a year ago. But, while expressing appreciation for this generous response on the part of the people, the Synod also desired it to be known that this generous giving did not really represent an advance but was only beginning to approach the total giving of twenty-five years ago. In the light of greatly increased income, the Synod did not feel that the churches had given as God had prospered them.

It was, therefore, recommended that the program of stewardship, emphasizing the tithe, be closely coordinated with the program of evangelism. The month of December, 1944, was designated as Systematic Beneficence Month, and all ministers were urged on the first Sunday of that month to preach on Stewardship, setting forth the Biblical teachings on direct and systematic giving, with particular emphasis on the tithe. The Synod also voiced its disapproval on all biblical methods of raising church funds.

The table of statistics reported to Synod reveals that the R.C.A. now numbers 736 churches, five more than last year; 881 ministers, six less than last year; 95,785 families, a gain of 1,716. 7,705 persons were received on confession of faith, 1,716 more than were received in 1942-43. The total number of communicants is 169,525, 3,252 more than last year.

Thank you, Dr. Bouma, for your generous space. We plan to send in shorter reports more frequently in the future.

Fraternally yours,

WM. A. SWETS.

**MICHIGAN CALVINISTIC PHILOSOPHY CLUB**

The club had a very interesting meeting on June 6, 1944. In the absence of our president, Dr. J. T. Hoogstra, the chair was occupied by Dr. J. C. De Korne. Our guest was Dr. C. Van Til of Westminster Theological Seminary in Philadelphia. Present were about sixty guests who listened very tensely to the clear and convincing arguments about the relation of natural and scriptural revelation. Why is it that pagan and unbelieving philosophers misunderstand God's revelation in Nature? Why is it that Aquinas's scheme of nature and grace is not satisfactory? Why must we go back to Calvin's Institutes and to the Belgic Confession? Why have Warfield and Hegg bedeviled the issues? For about an hour the speaker kept us spellbound. He wrestled with a big problem, and gave us some valuable hints about the value of God's revelation in nature for true and willing believers.

**Natural Theology**

The main purpose of the speaker was to show that there are two kinds of natural theology, one that does and one that does not comport with the Reformed Confessions. The kind of natural theology that does not fit in with the Reformed Confession, he argued, hails from Greece, and has found its classical expression through the genius of Thomas Aquinas. According to Thomas reasoning must be neither wholly univocal nor wholly equivocal. With Aristotle he warns us against the "definition-mongers," who would know everything and against the sceptics who are no better than a plant. The true conception of reason is expressed in the idea of analogy.

It ought to be apparent, the speaker argued, that the ideas of pure univocation and pure equivocation are typically pagan and that their combination in the Thomistic idea of analogy is pagan too. When the idea of the absolute identification of man with God and the idea of the absolute separation of man from God are mixed and kept in solution, the result is a confusion of God and man.

It ought also to be noted, the argument ran, that the sort of natural theology which Thomas developed furnishes a proper basis for the sort of supernatural theology that Thomas also developed. The Thomistic idea of analogy means uncertainty in revelation, whether that revelation be in nature or in Scripture. Hence the need of the living voice of the church, the voice of Aristotle speaking through the Pope. Hence the relativistic claims and counter-claims sort of theology that Romanism is.

In contradistinction to Rome the Reformed Confessions, following the Institutes, operate with a conception of analogy that is genuinely theistic. The Reformed conception of analogy allows for none certainty in either general or redemptive revelation. Each of these two forms of revelation is fully adequate for its purpose and thoroughly perspicuous in what it reveals. Each of these speaks with the authority of the self-sufficient God. Both of these require of men a covenantal response, the response of such as know that always and everywhere they are face to face with God.

Since it was one of the warmest summer days only a few questions were discussed:
1. In how far is God's revelation in nature really sufficient?
2. Is it not possible that some pagan religions came closer to the idea of God's power and divinity than Plato?
3. It is possible to debate with an unbeliever theological questions?

At the next meeting which will D. V. again be held in the Calvin Seminary on the last Friday afternoon in January, at 3:30 P. M. so as to enable our teachers to join us, the Rev. Hoogstra will discuss Calvin's Epistemology. Calvin lays down some anti-Thomistic principles of the first book of his Institution. It is held by some that the seventeenth century Reformed Theologians departed from Calvin's ideas, that Princeton in its good old days was following in their wake, that Dr. Kuyper in his idea of the Antithesis returned to Calvin, and that the idea of the Antithesis ought to be developed in the style of Calvin to arrive at a Reformed philosophy, and not in the style of Aquinas. For further announcement we refer the reader to the Grand Rapids Calendar in The Banner.

H. J. Van Aneld, Secretary.

THE CROSS AND THE ATONEMENT


THE Significance of the Cross is the title of a book by Dr. F. W. Dillingstone, which represents the reworked substance of a series of lectures on the theme: Preaching the Atonement, which series were given twice in the spring of the year of 1942, at the first school of Preaching at Wycliffe College, Toronto, and before the Alumni of Huron College, London, Ontario, respectively. The author claims the subject of the Atonement to have been one of peculiar and consuming interest for him for years. His production designs to be a contribution about the Atonement? Is it possible to say all that should be questioned which in a large measure determines the approach to answer such questions as these: "How one should preach about the Atonement? Is it possible to say all that should be said without going into technical abstraction which seems so far removed from our daily lives"? The thrust of this last question which in a large measure determines the approach and conviction of the author is given clear elucidation on page 122 where he makes these affirmations: "Certain well-defined patterns of behaviour are to be found amongst all peoples, and actions which fall within these patterns have meaning for the members of those societies to which they (these patterns) belong. . . . Thus to take one example, the early Greco-Roman society was familiar with the institution of slavery and with the particular action of ransoming a slave which came within the general pattern of that institution. When, therefore, the death of Christ was referred to as a ransom, it immediately took on meaning for the whole body of people to whom the methods of dealing with slaves were well known. This way of interpreting the meaning of complex events we shall call the method of imaginative comparison and there can be little doubt that this was the method chiefly employed in the early church." (italics mine.) The author claims that both the inductive and deductive method of approach to an interpretation of the cross, which can be meaningful for today, is deficient. After invalidating these he claims that the only method which achieves this design is that of "imaginative comparison." It is the author's contention that this is the method employed by the prophets of the O. T., men who portrayed God's relationships with men by "word-pictures and symbolic gestures"; and that this was likewise the method of Jesus, His apostles, and the great doctors of the Christian church who have made permanent contributions to the doctrine of the Atonement. It is significant that the author concludes the list of those whom he regards to constitute the great names in the Atonement doctrine, with McLeod Campbell and Moberly! Obviously Dillingstone has little patience with and less concern for the doctrine of the Vicarious Atonement, the doctrine of Substitutive Atonement as this is set forth by the historic creeds of Christendom and consistently interpreted by orthodox christians. At best recognition of the orthodox view is allowed as representing one form of "imaginative comparison" which had meaning for generations in the past accustomed to such patterns of thought, but which today are outmoded and worn threadbare.

True to the author's approach and basic assumptions as briefly outlined above, he proceeds to examine in the first part of the book the historic foundations of this doctrine. While much is said in the four chapters comprising this section to which we can agree and which is suggestive and stimulating, our appreciation for it as constituting some worthwhile contribution is offset by the author's express caution, viz., that we may not dwell in the exalted realm of the imagination; nor can we simply bury ourselves in a mass of historical detail, . . . we need ever to seek to relate historical facts imaginatively to the circumstances of the present time. In respect then to the doctrine of the atonement our: "chief object must ever be to enter imaginatively into the meaning of the cross for every department of human life today." If we probe the question as to how this must then be interpreted, we are given the answer by Dillingstone in the introductory chapter. There are, he claims, in this day the "threads of mercy and judgment, of joy and sorrow, of light and darkness, of exaltation and disappointment, of calm and anxiety, of success and failure, of hope and despair, all of which form the Cross Threads of the Web of Life." He further contends that "In some curious way a cross has become a part of the very warp and woof of human existence. Often the texture of life has seemed disordered and confused, but gradually a pattern has revealed itself, and it has been the pattern of the cross. And once this pattern has been seen, a strange peace has descended upon the soul; if the mark of the cross is there, all must be well. For as we look into the mists of the past one dim shape at least can be discerned. It is the shape of the cross. And somehow we know that that cross was the gateway to richer and fuller life. If, then, in existence as we know it, a cross is still to be seen—sursum corda. That cross also shall be the prelude to resurrection life."

The O. T. and N. T. word-pictures and symbols by which the cross was interpreted are these according to the author: Redemption and Salvation; Judgment and Justification; Consecration and Communion; Forgiveness and Reconciliation. The cross in Christian interpretation has according to Dr. Dillingstone but four areas of the imagination from which to draw its word-pictures and metaphors. These are: Those that correspond to the struggle of life, the struggle with the elements, pestilence, disease, other members of society and with demonic powers; that correspond to the ordering of the life of the community, the establishment of law, administration of justice, co-operation and collaboration for the common good, the maintenance of harmony and peace; those that correspond to the creative activity of men and finally those that correspond to the life of the family, the provision of a centre of shelter and protection, the nurture of the young, the warmth of mutual love, the experience of the most intimate personal relationship. The four chapters dealing with these elements are entitled: The Cross as Redemptive Conflict; The Cross as Righteous Judgment; The Cross as Creative Suffering; and the Cross as Forgiving Love. The areas of conflict, of the life of the
community, the development of culture, and the intimacy of the home, respectively supply the thought patterns, the imaginative comparisons by which the cross, which has become a part of "the very warp and woof of human existence" is interpreted.

The value of the book lies in its keen and penetrating analysis of the tempers and moods which constitute the driving urges and compelling constraints of the masses at this time. It fails, however, to make any constructive contribution to the doctrine of the Atonement. It sadly misinterprets the biblical doctrine of the cross; it removes the very heart from the central doctrine of Christianity; it denies the objective, penal, substitutionary, vicarious Atonement theory as found in the creedal confessions of historic Christendom, as interpreted by orthodox christians, and has substituted for this a subjective, ethical construction of the doctrine of the Atonement. The author's views find hearty endorsement among the Liberals and Moderns; however, it ought to be said that their view of the Atonement is not new but represents an error of long standing and one which for obvious reasons is popular. It is both delightful and buttressing to faith's conviction to turn from these modern vaporizations to a solid, scholarly, orthodox production as that of Professor Louis Berkhof's book: *Vicarious Atonement Through Christ.*

W. H. Rutgers, Calvin Seminary.

**WORSHIP**


Today the Protestant churches in general are more interested in the liturgy than in Christian doctrine or church government. Interest in doctrine and church government has steadily waned; today a minimum of doctrine is more than enough, and questions of church government are hardly on the docket anywhere. But public worship has captured attention and is being studied from more than one angle. For instance, the psychology of public worship commands attention generally and the artistic quality of ecclesiastical ceremonial is receiving generous consideration; the order, too, of public worship is given much thought and the place of public worship in Christian life is a live subject.

But even today the study of public worship is not yet fully orbited. The dogmatical and canonical aspects of public worship are very generally left out of consideration in this age of liturgical interest. This neglect of the dogmatical foundation of public worship clearly shows that we are living in anti-dogmatical times; and failure to see matters liturgical also in the light of church polity and government proves, that the regrettable confounding of the institutional church with the Kingdom of God which is rife today, is bearing fruit after its production. In consequence of this situation liturgical interest is unbalanced. It would be lamentable and worse, if interest in public worship should become a fad or a hobby; for fads and hobbies have a way of developing into something like crazes. What we need sorely in this "liturgically-minded age" is a serious and sustained study of the divine truth of public worship and of its equally divine imperative. The present-day psychology of public worship tends to reduce these blessed exercises to a matter of naturalistic self-expression. The divine reference of public worship is in danger of being left out of account entirely, in effect if not in appearance. And, needless to say, naturalistic and humanistic worship is a contradiction in terms. It is to be feared that much that passes for worship today, is not worship at all in the sight of God. "To the law and to the testimony, if they speak not (on matters liturgical too) according to this word, there is no morning for them (liturgically)?" Isa. 8:20.

Doctor Brenner's book was obviously written with a triple purpose. Its author is professedly bent upon promoting the current ecumenical movement, and believes that liturgical agreement will prove very helpful in healing the divisions of Christendom. More particularly, he is persuaded that a return to the liturgy of what he calls the undivided church, will serve the commendable purpose of the ecumenical movement well. And this ancient liturgy he interprets as centering in the Lord's Supper, or Eucharist as he prefers to call it. Perhaps the central purpose of the volume is to establish the position that public worship is basically sacramental, or more specifically, eucharistic, and that the celebration of the Lord's Supper should be weekly. It must be added that Doctor Brenner does not want the Word to go into eclipse. He rightly believes that there is no sacrament, if there be no Word. But he seems to think that the spiritual movement which begins with the Word as its principle, comes to rest in the eucharistic sacrament as its purpose.

The Way of Worship is a challenging book. It is the present reviewer's opinion that the author takes too much for granted; that he considers too many positions as laid down in his book, axiomatic; that he too often argues as if plausibility establishes a notion. The book is woefully wanting in Biblical grounding, as is most liturgical literature issuing from the press today. Men seem to think that God has no voice in the matter of His worship. However, the book is not glibly written; it is not fanciful; it is eminently deserving of being read seriously, for evidently much earnest study of the general subject has gone into the production of the book. If one should feel constrained to differ with the author, he would do well not to consider the book unworthy of serious reflection. It is a worthwhile book; one rises from its reading with a sense alike of pleasure and profit, inspite of misgivings, doubts and protests as indicated by interrogatory and exclamatory markings in the margin.

The author is in good Reformed company when he declares that the Lord's Supper is the apex of public worship. But neither he nor others whom the present reviewer has in mind, have gone to the trouble of telling us why the Sacrament of the Lord's Supper should be paramount in worship in spite of the fact which Brenner as well as all other Reformed theologians recognizes, that as a sacrament it is subordinate to the Word, and hence not primary but secondary.

S. Volbeda, Calvin Seminary.

**ON THE GOSPELS**


Congratulations, Dr. Stonehouse. This is a fine book which should be read by all serious Bible-students.

The book is divided into two parts, the first dealing with the Witness of the Gospel of Mark, and the second with the Witness of the Gospel of Matthew.

The author, in our opinion, has succeeded most ably in showing that each of these Gospels has its own distinctive approach, and makes its own distinctive contribution to the total picture of the Christ, as far as this has been revealed to us. He stresses the "astonishing abruptness of the appearance of the Son of God in Mark's Gospel," and states:

"It should also be borne in mind that, according to Matthew and Luke, Jesus does not any more become the Son of God at the time of or by virtue of his virgin birth than he becomes the Son of God at his baptism or transfiguration according to Mark. It is therefore rash to affirm that Mark evidently knew nothing of the virgin birth or that his Christology is incongruous with the virgin birth of Christ," pp. 20, 21. Again we quote:
The preface of Mark's Gospel includes then a brief indication that the Messiah has come, a Messiah who is divinely chosen, who is under divine protection, and who has been charged with the performance of a supernatural task. But the accent falls upon the disclosure that Jesus the Christ is none other than the very Son of God," p. 21.

In the second chapter Dr. Stonehouse, as we see it, is to be commended for his well-balanced position regarding the purpose of Mark's Gospel. We can say "Amen" to his excellent summarizing statement:

"Mark is far from claiming to offer a continuous history of Christ's life. He does not aim to recover and set forth the precise framework of the events. Nor does he intend his account as an authoritative historical outline of his historical career. Accordingly, it is a gratuitous task to set out to shutter the Marcan framework. On the other hand, the facts do not warrant the inference that Mark sets no value upon his references to the time and locality of the activity of Jesus, and that he was merely fashioning a convenient outline into which he could fit the isolated stories and discourses which came to him through oral tradition," p. 36.

The author then annihilates the position of Lohmeyer and Lightfoot, namely, "that this evangelist (Mark) wrote in the belief that Jerusalem, the home of Jewish piety and patriotism, was the scene of rejection and the center of relentless hostility and sin, whereas, Galilee, despised and more or less outlawed, was chosen by God as the seat of the Gospel and of the revelation of the Son of God," pp. 38-39. We fully agree with the author's cogent arguments, and we believe that he has fully established his point.

In the second part of his book Dr. Stonehouse again, as we see it, is entirely correct in his characterization of Matthew's Gospel and in the delineation of its distinctive features. In fact, what is found on pp. 153, 154 agrees precisely with our own account as given to the students in our course on N. T. Introduction. Says Dr. Stonehouse: "In Matthew intends to indicate that as time went on the issue between Jesus and his opponents, rather than being resolved or moderated, became even more intense and pointed even more clearly, to a catastrphic break in the future. . . . The total impact of the narrative is made principally by the choice of the materials; it is the accumulation of materials depicting the hostility of the Pharisees which serves to create the intended impression that the opposition of Jesus' enemies became more intense and relentless as Jesus more fully disclosed the meaning which he attached to his own person and mission," p. 164.

What also arrested our attention was the excellent chapter, The Authority of the Old Testament and the Authority of Christ. The author devotes several pages to a discussion of the meaning of the clause: "Ye have heard that it was said . . . but I say unto you." If anyone will take the trouble to read what we have said on this very subject in our book The Sermon on the Mount, he will immediately notice that there is complete agreement also with respect to this point.

And so we could continue. Prof. Stonehouse has written a book which should be in the library of every minister and of every church. Every intelligent church-member should read it.

Nevertheless we welcome this little book of the author as a remarkable phenomenon of new interest in Calvinism. Dakin leads you back to the great source of Calvin's ideas, his Institutes. He has discovered that Calvin lays down in this work a magnificent compendium of Calvin's Institutes, without being fully aware of the fundamental difference between Barth and Calvin, and yet having a grasp of his subject and an admiration for Calvin which make a Calvinist of Dutch descent feel that he is in the company of an ally and a friend, and that he was merely fashioning a convenient outline into which he could fit the isolated stories and discourses which came to him through oral tradition.

The book, we feel sure, was written for students. Nevertheless, because of the excellent character of its contents we wonder whether here and there the explanation might not have been a little more complete, so that even the un schooled believer would derive more benefit from it. Thus, e.g., the reason why the Messianic Secret was proposed might have been clarified. The author seems to assume that the reader knows what it is all about. An additional paragraph, in popular style, as a preface to Chapter III would greatly increase the value of that fine chapter.

We regard this book as one of the very few A-1 books which have appeared recently in the field of N. T. Literature. We hope that many similar ones, from the pen of the same author, may follow. Order the book today. Do not postpone! Once again, congratulations, Dr. Stonehouse!

WILLIAM HENDRIKSEN.

Calvin Seminary.

NEW LIGHT ON THE INSTITUTES

CALVINISM. By A. Dakin, President of Bristol Baptist College. Published by Duckworth—3 Henrietta Street, London, W.C. 2, 1941. 252 pages. Price $1.50.

A REMARKABLE little book. Here is a Baptist and, according to his last chapter a Barthian, who writes a magnificent compendium of Calvin's Institutes, without being fully aware of the fundamental difference between Barth and Calvin, and yet having a grasp of his subject and an admiration for Calvin which make a Calvinist of Dutch descent feel that he is in the company of an ally and a friend, and that he was merely fashioning a convenient outline into which he could fit the isolated stories and discourses which came to him through oral tradition.

Nevertheless we welcome this little book of the author as a remarkable phenomenon of new interest in Calvinism. Dakin leads you back to the great source of Calvin's ideas, his Institutes. He has discovered that Calvin lays down in this work a complete system of theology, and all the fundamentals of a Christian ethic and a Christian philosophy. Dakin is discovering something that more people nowadays are discovering:

Calvin's mind was a mighty mind, and he worked out a complete life and world view in clearcut language, all based on the Scriptures. Calvin does not solve all problems. But, he cuts loose from the Middle Ages, and makes a new beginning with everything. Calvin is not a rigid dogmatist who understands nothing about life, about morality and metaphysics. No! Calvin is a many-sided genius who knows and understands much more than we thought he did, and who makes great contributions, and really starts a new universe of thought. Calvin a distorter? Calvin a primitivist? Not at all! Calvin is one of the greatest that this world has ever seen. He is one of the greatest architects. Where does he work out his architecture? In his Institutes! Students, turn to Calvin in all your difficulties. He
ON THE FRENCH DUTCH PSALTER


This little book may be hard to get during the War, but we certainly hope that it may find many readers after the war is over. It is a tonic for young and old.

H. J. V. A.

CHARLES G. FINNEY


The church is not reaching this generation with the gospel. Latest statistics show that more than half of the people are not related to any organized church. This being so, it is encouraging to find a new emphasis in recent publications on evangelism and revivalism. Dr. E. G. Homrighausen of Princeton is author of a splendid volume on evangelism entitled, Choose Ye This Day.

Richard Ellsworth Day, in this volume we are reviewing, strikes this same note and is rendering a real service in calling to our attention the nature and power of revivals as conducted by a Man of Like Passions, namely, Charles G. Finney.

This book is a biography, but a biography with a very definite purpose; namely, to awaken interest in revivals and evangelism. The author is at present giving his time to Bible Conferences, Evangelistic meetings, and Summer Assemblies. He dedicated the volume to Walter Woodbury and James Wright whom he designates as two valuable servants in the cause of revivals.

In pursuing this purpose, the author selects material that is dramatic and interesting. He gives us a sketchy account of this great man using the modern, streamlined method of presenting his material. This is at once his strength and his weakness. The emphasis is action, the brief clear-cut sentences, the vivid and virile style with its modern, up-to-date references and idioms, adapt this book to the modern mind and to the "read as you run" habits of our day.

However, there are weaknesses in this method. The presentation is very fragmentary and incomplete. There are too many loose ends and too many unanswered questions. After one reads the book he feels he would like to read another biography giving more details and analysis and not written in such a staccato fashion.

It is true the author deliberately chose this dramatic method of presenting his material, for he says, "Thy servant is times impatient with that part of The Lex Scribendi wherein men with ink horns are enjoined from over-attention to fascinating detail. Only one consideration holds him back from the stark rebellion of filling a basket full of pages with literary angleshots,—Folks will not read such a book."

H. J. V. A.

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Perhaps the author is correct, that not many folk would read a carefully written biography, but the reviewer of this volume feels there are still many who would. However, I do not hesitate to recommend this book as it is, for it does stimulate interest in the person and work of the great evangelist, as well as move the reader to do something to encourage a revival of spiritual life in his own community which I, believe, one of the greatest needs of our times.

G. Goris.

ON GENESIS


I CONSIDER it a privilege to offer this brief review of a book written by my former Professor of English Bible at Western Seminary, Holland, Michigan. We who have studied under Dr. Pieters and have felt the impact of his rich mind, and still richer soul, have often thanked God for this Christian scholar and gentleman. His singular prominence in the academic history of Western Seminary has yet to be overstated.

That he is to be classified definitely as a conservative in theology is never questioned by his former students. As for those who do not know him personally and who may not be acquainted with his previous publications, the first two sentences in this book carry sufficient testimony: —"The position taken by the author of these Notes is that the Bible is the word of God, in all of its parts: the position usually designated in theology as belief in the 'Plenary Inspiration' of the Holy Scriptures. He believes also that inspiration involves the trustworthiness of the Old Testament in its statements of fact of whatever kind, as well as in all its teachings with regard to religious truth and duty". Students of Dr. Pieters repeatedly have commented on the clarity of his style. He possesses the rare blend of thoroughness, exactness, and plainness. This book is no exception. It is a multum in parvo. From a bibliography numbering more than one hundred works—many of them ponderous—he has gleaned a mass of information and interpretation upon which he has brought to bear the insight and understanding of his own clear mind.

In his discussion of evolution he makes some strange concessions. Just why he should give an approving nod to those who try to write a Christian version of the evolutionary theory is perplexing. Moreover, his interpretation of Genesis 3:14-24 is disturbing. Can it be that we have a Geelkerken in Holland, Michigan? Sometimes, I fear, that this view may be more common among us than we believe.

By all means read this book. It will make you think. Dr. Pieters has an enviable reputation for making people use their heads.

Leonard Greenway.

RECENT TRENDS


It is amazing how much erudition has been compressed into this little pamphlet. The author presents it to the public as a "brief and popular survey of the present situation in the theological world" with the hope that it may "at least in some measure help those who are on the firing-line to gain a better understanding of the opposing forces".

Professor Berkhof knows all about that "firing-line". He has been valiantly active there for many years, first as a pastor, then, successively, as Professor of Exegetical Theology, Professor of Dogmatics, and President of Calvin Seminary in Grand Rapids, Michigan. In the spring of 1943 he lectured on the theme of the pamphlet at the Moody Bible Institute in Chicago where his monumental volume on Reformed Dogmatics is judiciously given priority as textbook for students taking the pastor's course. That lecture, described by Wilbur M. Smith of the Moody Faculty as "a masterpiece", is what we have in this pamphlet.

If you are not aware that Modernism is a movement of great complexity, read this pamphlet. If you want to become informed about the different types of Modernism, read this pamphlet. If you want a pithy summary of the teachings of Modernism, read this pamphlet. And if you want a clear statement of the Theology of Crisis—which many people are mistaking for a revival of Calvinism—by all means read this pamphlet.

Leonard Greenway.

FICTION


This is a very human story of home life in a Methodist parsonage, as told by one of the preacher's eight children. "Papa" is a busy man; mama manages to do her share in the church activities, besides keeping her busy household in order. As might be expected, the children fill life with activity and fun, particularly as they must adjust themselves to one new community after another. Occasionally they commit some misdemeanor at a crucial and solemn moment, so that reverence is sometimes endangered. But such incidents, too, are part of life; in my estimation the author presents them as such, and untainted with sacriilege.

From the title one might think this book intended chiefly for children. It is not exactly that, however. Rather, young people and adults will enjoy the good humor of its pages.

M. M. S.


Christian living is full of problems—gripping, heartrending problems which, if presented to the Christian public in fiction form, would make fascinating and uplifting reading. Yet there is a deplorable lack of real Christian fiction among us. Very few of our Christian novels reach to the deeper emotions and struggles which are involved in true Christian living.

In He Called My Name, Mr. Vandenberg has attempted to present the ideals and difficulties, as well as the beauties and comforts, of Christian life. The heroine clings to her faith and her convictions through troubles and joys, and has a sound basis for the principles according to which she strives to live. The tendency of the author to "teach" is at times too obvious; but the book is worth-while reading just because it does teach and does present exemplary Christian living in fiction form.

M. M. S.

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