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Education
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Saint Augustine
His Psychology

Science and Evolution
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Internationalism and Understanding

There is today general acceptance of the idea that some kind of international organization is necessary. This is true not only of men of principle and of good will whose pronouncements often seem too ideal and too impractical to their fellows, but also of realists who believe in internationalism but seem to think more of the need of the mailed fist to maintain international order than of the moral right to back it. The thinking of our leaders and that of the leaders of other countries is gradually crystallizing. We already have proposals providing for monetary and political cooperation and are at the moment learning of some of the agreements reached at Yalta in the Crimea. The outlines of the post-war world are beginning to take shape. When the war ends, the leading nations of the world, the United States included, will be a long way on the road to international cooperation.

Reactions to what is now evolving in the relations between the great powers are being heard on all sides. There are critics who believe that the plans which are now coming to light favor one country and ignore the interests of other countries. They see at a glance what they regard as serious weaknesses and limitations in the recent proposals. There are many high thinking individuals who fear that the agreements or covenants already made or now in the making are built on foundations of sand because the agreeing nations make no such fine pronouncements as were made in the Briand-Kellogg pact to renounce war, or in the covenant of the league of nations. They believe that international agreements to maintain the peace should be based on frank acceptance of certain moral obligations by all the parties. Although they touc'h a fundamental weakness in any plan for international cooperation that the present contracting parties may arrive at, most of such critics realize that something must be done. There are still others in this country who regard with suspicion any attempt at strong organization to achieve international peace and prosperity. Our own "American way" according to them, has not required much collective organization. Why should international order require it? Why all this bother now about cooperation and organization, especially when it may give to same power, Russia for example, a position in international affairs we never expected, a few years ago, that she would or should have.

Realizing the fairness of some of these observations we must nevertheless exercise patience and understanding, and above all recognize that international relationships exist in spite of our individual opinion. Such economic, political, and social relationships will need much careful steering if we are to avoid future wars.

We have been interested in and greatly affected by international relations in the past. Our early economic development was financed to a considerable extent by the British, the Dutch, and others. Our industries at first sent great surpluses of raw materials to Europe, and in the last few decades have sent huge quantities of finished goods abroad. We would indeed have found it difficult to have balanced our economy had it not been for such international trade. Not only was our economy affected by such trade, the economies of other countries were affected as well. Indeed we have influenced the course of international events, both by what we did in the spheres of economics and politics and by what we failed to do.

Now when it comes to the matter of setting up relations that may make peace more permanent we, in this country, touch the matter with gloved hands. We have, it is true, been interested in a world court, and we have been proud that it was American money that provided the home for the Hague Tribunal—but we have not been willing to let such attempts at settling or preventing disputes interfere in the slightest way with our sovereignty. We wanted peace during and after World War I, and applauded President Wilson's ideas at the time, but we were not ready to enforce the application of those ideas to actual situations, not ready to aid in enforcing the peace. In the Briand-Kellogg pact we united with other nations in making a noble statement renouncing war, but we did not arrange to back up that fine statement of principle with any measures to enforce it.

We are now a party to two sets of proposals, both of which will undoubtedly need amending. Both provide for machinery to establish and continue peaceful economic as well as political relations among men. The Bretton Woods agreement provides for international cooperation in the fields of monetary exchange and of finance. The Dumbarton Oaks agreement provides for the continuation of old and the establishment of new economic agencies such as the International Labor Office, the United Nations Food and Agricultural Organization, the United Nations Monetary Fund, and the International Bank for Reconstruction and Development. Here are some real mechanisms for
facilitating and promoting the solution of international social and economic problems.

Although the reaction of these proposals is generally favorable and criticisms in the main, just, we should be on our guard that our desire to have these agreements properly motivated does not make it impossible to put them into effect. Let us keep on reminding the world that men must agree on their moral obligations if they are to succeed in the operation of an international system. Let us keep our eyes open to the way in which other nations may be coming into these arrangements. But let us not insist on ideals and ignore the fact that we must necessarily work together even while stating and restating our ideals. And let us not be too suspicious of other nations such as England and Russia. Have they no reason to be suspicious of us? Let us work together as effectively as we can, willing to make the necessary concessions even if they should touch what we consider our "sovereign" rights. Let us try, increasingly, to understand the present, terrible plight of the other nations (something which it seems so difficult for us to understand) and accept the willingness of these nations to cooperate, in good faith. Let us be willing to take the first step, if necessary, toward international economic cooperation, willing to use our tremendous economic resources and our economic and political power to help build better economic relations and to raise economic standards, not only here but in the rest of the world. Our fear has always been that helping others would bring down our own standards. That need not be the case. We can help others to raise their standards and in doing so raise ours even higher than they have been before. In fact we cannot continue to raise our own standards unless we help others to raise theirs. That may sound paradoxical, but it is true.

H. J. R.

Obstacles to Internationalism

It is obvious, men will agree, that there must be some way of maintaining order in the local community, of establishing orderly relationships within our many counties, our forty-eight states, and within the nation. But they are not so ready to acknowledge that this logic of order extends to the relations between nations. Indeed, instead of recognizing that the need for order compels us to be international, men set up obstacles to the maintenance of peaceful relations between nations which constantly threaten the peace, the civilization and the culture of the world.

One of these obstacles is the right which individual states feel free to exercise,—the right to resort to the use of force, not only in the maintenance of order within the nation, but also in the enforcement of their demands upon other nations. Granting the fact that in this sinful world, in which nations as well as individuals may have to be restrained in the interest of justice, the use of force is at times necessary, it must be acknowledged that nations have in the power of their armies a force which has throughout the ages been used to prostitute justice rather than to maintain it. It is, experience teaches us, almost an axiom that force begets force. Certainly the economic, political, and social issues that disturbed men in the years before 1914 were not settled by the resort to war. The problems became more serious instead. And the terrible conflict in which we are now involved, and which was precipitated by these problems, will not of itself settle the questions which have perplexed us. They will be more difficult to settle. If we can but learn that there must be some substitute or "moral equivalent" for war, the tragedy of these last few years may teach us a worthwhile lesson. Only when the right is to be defended should there be resort to the use of arms. Since the question of international justice is always so involved, and the administration of it a problem that concerns more than one or two states, every effort that man can make should be made to substitute something else for force. Every effort should be made to limit the exercise of force in the relations between nations to an organization or body to which the individual nations acknowledge adherence.

Although this reasoning seems so plausible, many hardheaded men are quick to see what they think is a flaw in it. In this selfish, and above all nationally selfish world, they insist, any considerable concession to internationalism will result in the sacrificing of the individual state, either to the international order, or to some one powerful state that may dominate it. And they turn away their ears from what they prefer to regard as the siren call of internationalism.

Surely internationalism may, and undoubtedly will, on occasion, go wrong as well as nationalism does. What the extreme nationalists forget is that nationalism itself, so necessary to order and security within a country, is a serious menace to the security of the world. One-sided Americanism, Germanism, indeed chauvinism of all kinds, are of such great significance to millions that they cannot see through them or beyond them to the fact of interrelationship between states. What we need so badly, and what we hail so proudly, our national unity, may, paradoxically, stand in the way of our cooperating with other nations, unless we realize that the society of nations, like the society of men, must be made up of individuals who live not for themselves alone but through and for each other.

A very real obstacle to international organization is the concept of sovereignty and the jealous regard in which men hold it. Certainly we must cooperate with other nations in setting up world conferences, investigating committees, etc., but we should never sacrifice any of our sovereignty, advocates of this position would argue. One would surely believe that the sovereignty of each state were
absolute to read or to hear of the way men write and speak of the danger of any impairment of that prerogative. Who would, however, care to insist that the sovereignty of any state is so complete that it is not affected by the sovereignty of any other, or that the power of a particular state may be exercised without regard to that of others? Who among Christians would not want to insist that there is but One who is absolutely sovereign? We believe that all rulers receive their power from God and must exercise it in consideration of and in the service of others, other rulers also, as well as of themselves, above all in the service of Him who only gives and withholds it.

One of the most mistaken notions that interfere with the development of a healthy internationalism is the idea that the several nations are separate economic entities. Ever since communication and transportation extended the area of markets and made them international in scope, nations have been welded together by economic ties which simply cannot be ignored and cannot be denied. Just as European capital helped make possible the development of this country, ours is making possible the development of others. Goods constantly flow in exchange in every direction between countries.

The economies of the various nations are as closely related and as easily affected by each other as are the large industries within one country. What happens to one inevitably reacts upon the others. If one nation tries to take advantage of others its action sets up a train of events which eventually reacts unfavorably upon itself. A nation, no more than an individual, can long prosper on the hardships or misfortune of other nations. It is time that we learn and admit the truth that helping others to prosper helps ourselves. A policy of taking advantage of or exploiting others will soon come home to roost. H. J. R.

Subduing the Earth

A MATTER of deep significance to the peoples living within the many countries of the earth, and also of great international importance, is that of the use of natural resources. Man was given the mandate to subdue, to cultivate the earth, to bring forth its resources and to replenish it with life of all kinds, so that he might with the abundance that had been given him show forth the glory of his God. We acknowledge the mandate but we do not realize, we do not act upon all of its implications.

Subduing the earth has too generally meant simply taking what has so generally been offered to us, and not making any real effort to make it go as far as it can, or to provide for conditions under which it can be reproduced. Our practice so far as subduing is concerned might in many instances be described as destruction or exhaustion of resources. Much of this has undoubtedly been due to our lack of understanding and our ignorance rather than to any malicious intent to destroy. But our eagerness to lay hold upon the wealth of the earth in many of the forms which God has given it to us does betray a selfish and a shortsighted use of resources that is unmistakable.

There are farms in Western Europe which up to the present war had been producing uninterruptedly for hundreds of years. In some instances the farms are perhaps more fertile now than they were a thousand years ago. But that enviable record is certainly not one that can be duplicated in every case of human exploitation of the goods of the earth. In this country particularly, a country lush with all that nature could provide, the glory that men saw when they came, and that they could have brought out so wonderfully by accepting God's mandate with all its implication, has all but disappeared in vast areas. By cutting down our forests with little thought of the future effects of their removal, we caused the snow and water which had been caught and held by the trees, fallen leaves, and roots to run off rapidly and to carry with it much of the top soil. Hundreds and thousands of acres of land stripped of their cover of trees are today sandy barrens on which little or nothing can be produced. Other vast areas have been farmed with no thought given to replacing the elements necessary to continue or improve the fertility of the soil. In still other places we have broken a rich grassy top soil to take a crop or two, only to learn that conditions were not right for agriculture. Much of this was due to thoughtlessness or the result of ignorance, it is true, but we continue to strip, to destroy, or to impoverish even today. Sometimes we do this with a shrug of the shoulder, preferring to leave the task to others. Rather generally individuals continue to do this because they feel that alone they cannot do much to prevent it.

We are now aware of the danger of the loss of our forests and of the need of conservation. We know of the unregulated tapping of our oil and mineral resources and of the recent attempts to prevent this. Our experiences in the Dust Bowl and other areas have brought home to us the fact of the destruction of our soil. We have accepted as necessary the government's efforts at prevention of erosion and crop control to preserve and improve fertility. We are not so well aware of the fact that in our more populous areas and, during the war, in the areas where vast war industries are located, our water table has been lowered to such an extent as to present a serious threat to the future water supply for all our human needs, especially for agriculture. We have been using up our water so fast that in some places in the state of Michigan the problem is becoming serious.

In many instances of the need for conservation and wise use of resources the individual realizes that he can do very little without the aid of his fel-
Conservation does require individual action but will not go far unless collective activity meets some of the pressing problems. The fullest development of the earth’s resources will require cooperation of individuals, states and nations.

Men from Europe and North America have gone into the backward areas of the earth and developed resources which might otherwise not have been touched. This aggressive action, though it did benefit those who exploited the earth, was too often shortsighted, one sided and ruthless. Our exploitation of the resources of Africa, South America, and Asia was often done with little consideration of its long range results and with little regard for the people of the countries whose resources were developed or stripped. We have apparently acted on the principle that we would be most greatly enriched by taking and using the wealth of the earth for ourselves. To help others, we apparently feared, would to that extent mean robbing ourselves, and to encourage them to raise their standards of living would, we thought, result in the lowering of ours.

To subdue the earth, in the sense of really making it yield its bounties now and in the future, means more than stripping it of its present resources. It means carefully planned use of irrereplaceable resources, wise use of fertile soils, development of the resources of all the greatly varied areas of the earth, and the specializing of production in them. It means taking a little less now in order that there may be greater abundance in the future. It means developing other countries—not robbing them. It means helping the peoples of other countries to help themselves. Helping others to help themselves and to develop the regions in which they live will mean greater abundance for all. Such a policy should also bring out the glories of creation in a way in which they have never been revealed before.

H. J. R.

**Bilderdijk’s Prophecy**

What comes, what passes, is not born
Of mere fortuity;
For Yesterday contains Today,
Today, what yet shall be.

The dawn, the noon, the setting sun,
Make up a single day;
And we on whom the sun doth shine,
We too, must pass away.

Those happy times of bygone years
Shall come back to our folk;
These miseries shall have an end
When shattered lies the yoke.

Again shall Holland live and strive,
And fly her flag once more;
Her ships shall greet the unborn day
As in the days of yore.

Again shall Holland grow! Again shall
Holland bloom!
Her name shall Holland see restored,
She from the dust shall rise!
Our Holland shall exist again!
So speaketh one who dies.

I sing though dying, and I speak
This word of prophecy.
I feel death near; remember me
When ye shout, “Victory.”

Translated by Percival Cundy
Worship in the Vertical Mood

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"Exalt ye the Lord our God, and worship at his footstool; for he is holy"—Psalm 99:5.

The line of direction in these words points upward. It is a vertical worship to which we are bidden. "Exalt ye the Lord our God"—that means He is above us! "And worship at His footstool!"—that puts us beneath Him! "For He is holy"—that is His excellence in contrast with our maleficence.

The nature of God conditions the whole approach of man to God. Worship must be sincerely spiritual because “God is spirit” (John 4:24). Worship must be reverent and humble because God is holy and majestic. The word most frequently used in both Testaments to express the thought of worship means to make obeisance, to bow down, to prostrate (Hebrew “shaha”; Greek “proskuneo”). This suggests that the posture of the body is in harmony with the posture of the soul. The humility of a prostrate soul carries an affirmation and a confession. The affirmation is with respect to God’s perfection and superiority. The confession is with respect to man’s imperfection and inferiority. That is vertical worship. It takes its rise in man’s shame and finds its termination in God’s glory. A vast distance is traversed here. Man the unworthy, man the suppliant, abases himself before the high and holy God who dwelleth in the light which no man can approach unto. Man the sinning creature of dust addresses the immaculate, infinite One. Wonder of wonders that it should even be permitted!

Now the thing that troubles me is that there are a great many nominally Christian people who worship horizontally instead of vertically. My observation is that there are at least two trends in modern Christianity which encourage the horizontal mood in worship. These trends, by the way, are quite antithetic to each other.

Aestheticism

The aesthetic trend in our modern churches is, in plain language, a menace to genuinely Christian forms of worship. It seeks to localize the whole experience of worship within the orbit of man’s psychological states. It puts the worshipper in bondage to the fascination of massive pillars, lofty arches, long aisles, costly carvings, imposing ritual and impressive music. It makes the service consist of aesthetic joy in the rich timber of organ diapason, in the structural perfection of the choir arrangement, in the radiant color of storied glass, in the sonorous reading of the liturgy. The appeal is directed to nothing above the aesthetic sensibilities of the congregation.

It’s not unusual to find in the church column of our newspapers an announcement similar in appeal to the following: “Palm Sunday will be observed next Sunday at First Church. Special decorations will suggest the significance of the day. Two anthems by the senior choir will lend beauty and inspiration to the service. For the first time both the senior and junior choirs will march in on a processional hymn, and at the close of the service will sing a recessional hymn. Both choirs are vested and the Palm Sunday service will be greatly heightened in value by this added feature.”

A church which puts the public worship of God on this basis is working a horrible treachery against the Biblical pattern of man’s approach to his Maker. Let there be a measure of beauty and orderliness in God’s House. Surely, our public gatherings ought never to be slovenly conducted. But let us beware of that egocentric predicament in which, as Emil Brunner notes in his book, The Divine Imperative, the worshipper “is entangled in the net of aestheticism.” There is a profound difference between a spectator and a Christian worshipper. Art can never be made a substitute for faith. “Faith,” says W. R. Inge, “has always looked upon the aesthetic sense as a somewhat dangerous ally.”

Informality

The trend towards informality also needs to be watched. A free-lance type of worship is making inroads into some of our churches. The radio has much to do with it, I am sure. It is developing a taste for the informal in worship. Converted crooners are being featured in “sacred broadcasts.” With sickly affectation these singers ooze through sacred stanzas, assisted by accompanists who are ever searching for more keys to tamper with. People are coming to like that, and they are asking to have it in church.

The “inspirational song service” needs to be watched very carefully. Some of us have had firsthand experience with these song services and we have become afraid of them. The popular song leader in many of our circles is the fellow who calls upon the congregation to “lift the roof off . . . Let’s put some pep in it tonight . . . All the bald-headed
men on the third stanza . . . Hang on to that high E flat in the chorus . . . Hallelujah! Wasn't that grand!

Then, there is the matter of the pipe-organ. Little did our fathers fear that the theatre organ would ever make its appearance in our churches. But that is exactly what has happened. With the introduction of sound-film the theatres found themselves in possession of an instrument that could no longer be used during regular performances. The result has been a dumping of these instruments, at bargain prices, upon unwary churches whose "organ committees" brought in the report, "We can get a good used organ at an extremely low figure." A fifteen-thousand-dollar pipe organ for six thousand dollars! Equipped with cymbals, snare-drums and a locomotive whistle. It occurred to no one to ask whether the tonal structure of a theatre organ is agreeable to the proper moods of worship.

Even the appearance of some sanctuaries is contributing to this lamentable situation. There is no atmosphere of awe. The place of worship is decked with banners, posters and placards. Adjacent rooms are provided with mirrors for the convenience of those who wish to powder their noses before they approach the Holy One of Israel.

The true Calvinist must shudder at all this. His conception of God is such that he highly resents everything which deflects the mind of the worshipper from the vertical to the horizontal level. Indeed, it is the Calvinist who best understands what stateliness in religion is. Stateliness is not the opposite of simplicity. It is rather a quality of spirit, motive and attitude that moves vertically to adore the Triune God. The poor, illiterate day-laborer, the scrub-woman with calloused knuckles, can achieve a stately offering of praise when with unforged sincerity and simple piety they exclaim, "O for a thousand tongues to sing My great Redeemer's praise, The glories of my God and King, The triumphs of His grace."

This is worship in the vertical mood. It has the atmosphere of the Sanctus. God is really great to such a worshipper. El-Shaddai the Mighty One. Marvellous are thy works! Wondrous thy being! Amazing thy love!

God-Centered Education

THERE are two fundamentally different views of life, the man-centered and the God-centered. One starts with man's needs, values, ideals and principles and constructs both a religion and an education to fit these alleged needs. The other starts with the living God as He has revealed Himself in Jesus Christ, with His Gospel, His Law and His Worship and seeks the moulding of man into the likeness of the God of all grace.

The man-centered view of life which has dominated secular and religious education in America for some time no longer goes unchallenged. The child-centered school is in danger of producing self-centered individualists who through their own lack of inner iron discipline self-imposed may furnish easy victims for that outside discipline which dictators supply. Such a religious education substitutes a kingdom of man for a kingdom of God, offering human religiosity in lieu of God, and becoming so religious in the human sense as to be un-Christian. Though it is being offered as a panacea for our ecclesiastical ills, it is "neither pedagogically nor spiritually as helpful as it ought to be." A Pittsburg Presbyterian Pastor finds a menace in the Sunday School conception of educating the child through the use of an hour a week by a "caste" of religious educators who think too little of Christian content and too much of educational methodology (The Christian Century, February, 1944). The Methodist Church reports a loss of almost 100,000 in Sunday School enrollment and over 200,000 in average attendance in 1943.

Secular education oscillates between an idealistic education that seeks to elicit the unfolding of the child's personality and a community interest that seeks to pattern the child into those stereotypes which will give social efficiency and preserve the principles to which the particular society is committed, e.g. democracy. The one tends to produce selfish individuals, the other stereotyped automatons.

Over against both of these fragmentary and incomplete points of view Calvinism begins with God, the only true universal. While a director of religious education may only count on about an hour a week to direct the activity and thought of a pupil, and a school educator some twenty-five hours a week, God has that child in the infinite embrace of His purposes, His care, His discipline, His Providence, His Spirit, His Gospel, His law, His worship, His service from before the foundation of the world through conception, birth, infancy, maturity and on to the perfect fulfillment in the New Jerusalem. For one thing, then, God is the only one who as Creator, Preserver, Governor, Judge, Redeemer, Lawgiver, Gracegiver, Father,
Shepherd, is in a position to be the true Educator of any human personality.

As the one universal cause God in His infinite wisdom and perfections is properly related, both to the individual and to society and holds the interest of each in a balance which sacrifices neither. "Every human problem, individual and social, is ultimately theological." God is the highest cause of every event so that in meeting anyone or any fact the Christian is brought face to face with God. The Sermon on the Mount calls upon each one to live every moment under the eye of the Father in Heaven. The impacts of God, the infinite person, upon the finite person, man, are so many as to be well-nigh infinite. Yet rightly conceived they are always holy, just and good.

Instead of finding the norm for education either in the immature child or in an imperfect society, in place of seeking the highest values in fallen human nature whether individual or social, Calvinism presents God as the norm and the glory of His grace as the supreme value in the process of education. Personality being the ultimate category of reality, it is the function of education to pattern finite personality in the image of the Infinite and to bring society into conformity with that gracious blue-print which our Lord drew in the Sermon on the Mount and embodied in His own life. In the riches of His grace our Father makes His sun to rise on the evil and on the good and sends His rain on the just and on the unjust. Yea God so loved the world as to give His only begotten Son to be the propitiation for our sins. With this glowing revelation of the God of grace before us, Christ states the norm of education thus: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Man's chief end is to glorify God and to enjoy Him forever. In this life God, the Great Educator, begins the process of adjusting, orienting, moulding human life into this gracious likeness and in the Christian hope brings it to fruition. In the face of Jesus Christ, God has shown the light of the knowledge of His glory in the midst of our lives. He has shown the true norm and revealed in Him all the abiding values.

Then in the infinite wisdom of His Providence and His Grace God the Father is dealing with each in just that way which will bring him to the city of habitation. The story of the Prodigal Son is really the story of a real father who loved each of his sons in the way which was best for each, and poured out his substance and his loving heart to mold each into true manhood. And if we being evil know how to give good gifts to our children, how much more will the heavenly Father give the Holy Ghost to those that ask Him and work all things together for good to those that love Him. God's general law is itself eminently fitting. What is our nature? Being like God. What is the law? Be like God. Surely a very reasonable thing. But God calls us into the obedience of Christian faith not only with a proper law, but with the bonds of a man and with the cords of love. He brings us to the arms of the Father through the Gospel of His dear Son and so works in us with His Word and Spirit and over and on us in His Providence that He molds us anew into His own likeness. In the alchemy of His educational process God takes away the heart of stone and replaces the heart of flint, he removes that self-seeking interest and puts in the gracious love that seeketh not its own, that comes not to be ministered unto but to minister, not to get but to give. For it is more blessed to give than to receive.

* * *

The Old New England Primer, the foundation of early American education, began: In Adam's fall we sinned all. Our Southern Presbyterian Directory for Worship provides that the minister propose to parents presenting their child for baptism the following first question: Do you acknowledge your child's need of the cleansing blood of Jesus Christ and the renewing grace of the Holy Spirit? Thus Calvinism begins with a confession that in the mystery of race unity man comes into this world loaded with the guilt and the depravity of original sin. Even as infants we need the cleansing blood of Christ for our guilt and the renewing grace of the Holy Spirit for our depravity.

This doctrine of man is diametrically opposite to that set forth by Professor Harrison Elliott of New York in Can Religious Education Be Christian? Holding to the view of man set forth in the Enlightenment Elliott thinks of each pupil as endowed with such remarkable competencies and powers that he can and should construct his own picture of God out of his own educative process. It is interesting to note, however, that while this Union theologian is reconstructing the Bible and Christianity to fit his "Enlightened" man, a British layman who holds the most important chair in education in the British Commonwealth is making an emphasis upon man's sinfulness and inadequacy basic in educational theory and practice. Dr. Fred Clarke, Director of the Institute of Education in the University of London, regards a thorough-going denial of original sin as one of the well marked tendencies of modern man, each of which must take some share of the blame for our present trouble and be regarded as calling for corrective action by the processes of education. Recognizing original sin as more than an outworn theological dogma, Clarke asks: "May not our happiness, as well as the saving grace of our education, consist in the end in a frank and humble recognition of the fact?"

The Calvinist speaks from his heart conviction whether or not that faith has the support of the secular or the religious education. We believe, therefore we speak. According to the Christian faith, man's relation to God is the most fundamental relationship of life and one that is determinative of all other relations. Confronted by God man rec-
recognizes that he is a creature made and upheld by the Creator. Addressed by the Holy One of Israel man confesses that he is a sinner condemned by His just judgment, helpless and undone until God’s grace lifts him up. Apart from the redemption which God has given in Christ Jesus man is like a steel needle resting on a pivot turning with every changing breeze. God’s redeeming grace magnetizes that needle so that thereafter it has direction and point. The believing heart points to God in Christ as definitely as the compass needle points to the magnetic North.

Recognizing the seriousness of man’s plight as God pictures it in His Word, Calvinism bids education gratefully receive the provision God has bountifully made for man. The clay has been marred and only the hand of the potter can re-mold it. The Temple which God built when He made man in His own image has been crushed by sin, and only the original architect can rebuild it. What that Temple is like is seen in Christ. He goes before us, but He also dwells within us. He is our example, but He is also the power that shall seal us each with the image of the King. Other foundation can no man lay than that which is laid, which is Jesus Christ. In Him are hidden all the treasures of wisdom and knowledge. The Apostle taught the Corinthians first of all how that Christ died for our sins according to the Scripture and that He arose again from the dead on the third day according to the Scripture.

* * *

Accordingly we need to teach the things of Jesus Christ as soon as consciousness makes it possible. On a visit to Jackson some years ago an aunt brought a child she was rearing to speak to the minister. In answer to the aunt’s question, Who made you?, this three year old child replied, God. And in answer to the further question, What did Jesus do for you?, the little one replied, He died for my sins. A few minutes ago, Dr. Clarence Bouma told us of a Dutch family attacked by the Japanese as they fled from Java. As the enemy plane swept overhead they mowed down a little four year old child whose mother is now a citizen of your fair city of Jackson. Could this Christian mother have waited until her child was much older than three before she taught her the things of Jesus Christ?

Martin Luther says that the history of the Church has confirmed in him the conviction that those who have maintained the central article of the Creed in its integrity, that of Jesus Christ, have remained safely entrenched in their Christian faith. “They may, in other matters, not have been free from error and sin—they were finally preserved, nevertheless. He who steadfastly holds to the doctrine that Jesus Christ is true God and true man, who died and rose again, will acquiesce in and heartily assent to all the other articles of the Christian faith . . . He who does not find and receive God in Christ will never find Him.” And Calvin adds: “The whole of our salvation and all the branches of it are comprehended in Christ. If we seek salvation we are taught by the name of JESUS that it is found in Him . . . Blessings of every kind are deposited in Him, let us draw from his treasury, and from no other source, till our desires are satisfied.”

Our task is that of the Apostles. We must give ourselves to prayer and to the ministry of the Word. For Christian faith cometh by hearing, and hearing by the Word of Christ. As we teach our bairns the things of Christ, we must look humbly and prayerfully and patiently to the Holy Spirit to open their hearts, to be their Inward Teacher that they may inwardly learn the things of Christ. The Holy Spirit works faith in us and thereby unites us to Christ in our effectual calling. A clear recognition of the extent of man’s plight and of the greatness of God’s provisions for our redemption makes us very humble as we face our responsibility in the task of education. It ought to keep everyone from taking unto himself that central point in the educational program which belongs to God alone. He is the Great Educator and “they shall all be taught of God.” Under Him our several responsibilities ought to be heightened by the serious days in which we live. Mother, father, you may have only eighteen years to teach your child that he is a sinner without hope save in God’s mercy, that Jesus Christ is his only Savior, that through Christ he is a child of the heavenly Father, that the Holy Spirit is his Helper and Sanctifier, that the Bible is the light of God on the path of life, that God cares for those who entrust themselves to His gracious promises. And ere you have gotten these lessons safely embedded in the growing mind by use of the Bible and the Catechism, that lad has gone to answer the call of his country and perhaps to meet his Maker. There is no more serious question that faces any parent today than the one that faces you and me as we pray for our boys in the service: Have I given my boy a faith he can live by and, if need be, die by? If his rendezvous is with death can he meet it with the Christian Faith which Kees, that Dutch boy, expressed when he wrote his *I die at dawn* letter to his parents?

* * *

Teachers, you share this responsibility with us parents. Last summer when I took the supply ship of the Morningside Presbyterian Church of Atlanta my first task was to conduct a memorial service for a young airman who was killed in North Africa. The deacon who had formerly led the Young People’s department gave a personal testimony to the life and character of this brave American and thereafter volunteered to return to his work with the Young People. Much of the Christian faith and nurture that lad had, he received in the Young People’s work of the Morningside Church. And
that death focused upon this telephone executive the value of his work in the Young People's Division.

Above all, Calvinism calls upon the Church to be a community of worship with its focus the Lamb in the midst of the throne, the heavenly High Priest who ever liveth to make intercession for us. The center of this corporate worship is the preaching of the Word of God. The call in the past was for a teaching ministry. The call today is for worshipful preaching. And as God speaks His Word to our hearts in this hour of crisis we realize that we live on the borders of eternity. In His Word Christ comes to us in judgment and in grace condemning and forgiving, overthrowing our selfconfidence and bringing us to confidence in Him. In true worship we find our proper attitude toward God, we behold the King in His beauty and realize His priority and our absolute dependence upon Him for light, for forgiveness, for acceptance, for strength, for keeping power both here and hereafter. And this realization is the foundation of true education.

May I close with the lesson in Christian education which comes when the eighteen or the twenty-

one years of home training are completed? A soldier was at home for a ten day leave before he left to undertake his commission as a line officer. In those days the family sought to fortify their hearts with the great promises of the Word. God is our refuge and strength, a very present help in trouble. He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. The Lord is my light and my salvation. What shall I fear? The Lord is the strength of my life. Of whom shall I be afraid? But the text which struck fire was where the writer of Hebrews quotes God's promise to Joshua as he stepped forward to battle the Lord: "He hath said, 'I will never leave thee, nor forsake thee.' So that we may boldly say, 'The Lord is my helper, and I will not fear what man may do unto me.'" On the way to the train the soldier asked for the reference remarking, "That text gives us a kind of Christian Stoicism. Since God is my helper I will not fear what man can do unto me."

[NOTE: This article constitutes the second part of an address delivered last year at the Regional Calvinistic Conference held in Jackson, Mississippi. The first part appeared last month in this journal under the title "Calvinism and Education."—Editor.]

Augustine as a Psychologist

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"I DESIRE to know God and the Soul. Nothing more? Nothing at all." (Sol., 1, 2, VII.) These words introduce us to the greatest psychologist of the ancient world. They also reveal that his psychology was religiously motivated, and they imply that it was subservient to his theology. Augustine wished to know the soul in order that he might learn more about God.

We shall, in this paper, examine Augustine's powers as a psychologist by looking, first, at his psychological methods; next, at the chief thrusts of his psychology; and, finally, at his teachings on various psychological issues, as related to the psychology of the ancient world and that of the present day.

Introspection

What were Augustine's psychological methods? They were introspection, observation, and appeal to Scripture. Augustine excelled in introspection. There was not a man in the ancient world, and there have been few since, who equalled Augustine in his ability to observe and describe the inner life of the soul. In modern times, Wundt, Titchener, and William James have been outstanding introspectionists. Yet Wundt and Titchener confined themselves largely to minute, artificial, and impractical dissections of conscious states; and James revealed himself, in his Varieties of Religious Experience, as incapable of distinguishing the essentially Christian from the general religious experience of the unconverted man. Neither of these limitations, however, hindered Augustine. His psychology was eminently practical, and genuinely Christian.

Augustine wanted to know the soul. In his day, however, there was no James' Principles of Psychology to turn to; no Wundt's Grundzüge; no psychological journals or monographs. Hence Augustine had to look within, and build up his psychology by examining what went on in his own soul. He seems to have been acquainted with Aristotle's De Anima, and, of course, was familiar with Plato's psychology. Yet Augustine wanted a Christian psychology, and hence turned to his own experience, guided by the Scriptures. As a consequence, he went far beyond the Greeks.

The Confessions -- A Masterpiece of Introspection

The classic source-book for Augustine's introspective powers is, of course, the Confessions. The entire book is a remarkable tribute, both to the amazing memory of its author, and to his acuity of introspection. One of the earliest instances of this acuity...
is found in Book II, where Augustine analyzes his theft of the pears. He finds that he did not want the pears themselves, since he threw them away soon afterward. He also acknowledges that he would not have done the deed, if he had been alone. He concludes, therefore, that in this peer-theft he loved the evil deed for its own sake; and that the same irrational drive is at work in every act of sin. Sin is an enigma; an inexplicable inclination to evil. This is typical of Augustine's method; to see in an incident apparently trivial a universal theological truth.

For another illustration, we turn to Book VIII of the Confessions, Chapter V. Here we find Augustine's masterful description of the divided will. It is evident that the person here described has been regenerated—the principle of the new life has been implanted within—but has not yet fully surrendered his heart, since a clear-cut decision for God and a resolute break with the old life has not yet been made.

My will the enemy held, and thence had made a chain for me, and bound me. For of a froward will, was a lust made; and a lust served, became custom; and custom not resisted, became necessity. By which links, as it were, joined together (whence I called it a chain) a hard bondage held me enthralled. But that new will which had begun to be in me, freely to serve Thee, and to wish to enjoy Thee, O God, the only assured pleasantness, was not yet able to overcome my former willfulness, strengthened by age. Thus did my two wills, one new, and the other old, one carnal, the other spiritual, struggle within me; and by their discord, undid my soul.

Thus I understood by my own experience, what I had read, how "the flesh lusteth against the spirit and the spirit against the flesh." Myself verily either way; yet more myself, in that within me; and by their discord, undid my soul.

Also in Book VIII is the unforgettable portrait of a soul in the throes of indecision: Thus with the baggage of this present world was I held down pleasantly, as in sleep; and the thoughts wherein I meditated on Thee were like the efforts of such as would awake, who yet, overcome with a heavy drowsiness, are again drenched and wanted somewhat less of it, and somewhat less, and all but enacted it. I all but enacted it, and did it not; yet sunk not back to my former state, but kept my stand hard by, and took breath. And I essayed again, and wanted somewhat less of it, and somewhat less, and all but touched and laid hold of it; and yet came not at it, nor touched, nor laid hold of it: hesitating to die to death and to live to life: and the worse whereof I was assured, prevailed more with me than the better, whereof I was unused: and the very moment wherein I was to become other than I was, the nearer it approached me, the greater horror did it strike into me; yet did it not strike me back, nor turned me away, but held me in suspense (Chapter XI).

Augustine's description of his conversion experience, also in Book VIII, has become a classic in the literature of religious psychology. His psychological analysis of memory, in Book X of the Confessions, has never been surpassed. I quote just one passage from it, to illustrate Augustine's introspective penetration:

And I come to the fields and spacious palaces of my memory where are the treasures of innumerable images, brought into it from things of all sorts perceived by the senses. There is stored up, whatsoever besides we think, either by enlarging or diminishing, or any other way varying those things which the sense hath come to; and whatever else hath been committed and laid up, which forgetfulness hath not yet swallowed up and buried. When I enter there, I require what I will, to be brought forth, and something instantly comes; others must be longer sought after, which are fetched, as it were, out of some inner receptacle; others rush out in troops, and while one thing is desired and required, they start forth, as who should say, "Is it perchance?" These I drive away with the hand of my heart, from the face of my remembrance; until what I wished for be unveiled, and appear in sight, out of its secret place. Other things come up readily, in unbroken order, as they are called for; those in front making way for the following; and as they make way, they are hidden from sight, ready to come when I will. All which takes place, when I repeat a thing by heart (Chap. VIII, sec. 12).

Observation

Augustine's powers of observation did not, of course, involve psychological experiments, since they had not yet been "invented." He observed life. He was a close student of children, noting, according to Book I of the Confessions, that infants smile first in sleep, then in waking. His description of how he learned to speak is very interesting, and anticipates George Mead's discussion of the evolution of "vocal gestures":

For I was no longer a speechless infant, but a speaking boy. This I remember; and have since observed how I learned to speak. It was not that my elders taught me words (as, soon after, other learning) in any set method; but I, longing by cries and broken accents and various motions of my limbs to express my thoughts, that so I might have my will, and yet unable to express all I willed, or to whom I willed, did myself, by the understanding which Thou, my God, gavest me, practice the sounds in my memory. When they named anything, and as they spoke turned towards it, I saw and remembered that they called what they would point out, by the name they uttered . . . And thus by constantly hearing words, as they occurred in various sentences, I collected gradually for what they stood and having broken in my mouth to these signs I thereby gave utterance to my will (Conf., Bk. I, Chap. 8).

Augustine's account of Alypius's behavior at the gladiatorial show is an early study in crowd psychology. Much against his will, Alypius had been dragged off to one of these games. He, however, shut his eyes, unwilling even to look upon the spectacles he had grown to detest. But when one of the candidates fell, the people uttered a mighty cry, and Alypius was unable to keep his eyes shut. From then on, he was lost.

For so soon as he saw that blood, he therewith drank down savagerness! nor turned away, but fixed his eye, drinking in frenzy, unawares, and was delighted with the guilty fight, and intoxicated with the bloody paste. Nor was he now the man he came, but one of the throng he came unto, yes, a true associate of theirs that brought him thither (Conf., Bk. VI, Chap. VIII, Sec. 13).

Augustine, in his day had already observed the allegedly modern discovery, that a man merges his personality with that of a crowd, and reverts to a more primitive level.

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Further examples of Augustine's skill at psychological observation could be multiplied almost at random. I restrict myself to just one more example, his classic description of the grief of bereavement in Book IV, section 9:

At this grief my heart was utterly darkened; and whatever I beheld was death. My native country was a torment to me, and my father's house a strange unhappiness; and whatever I had shared with him wanting him, became a distracting torture. Mine eyes sought him everywhere, but he was not granted; and I hated all places, for that they had not him; nor could they now tell me, "he is coming," as when he was alive and absent. I became a great riddle to myself ... Only tears were sweet to me, for they succeeded my friend, in the dearest of my affections.

Appeal to Scripture

A third source of Augustine's psychological knowledge was Holy Scripture. Augustine was a Christian psychologist. He himself confessed that only when we know God can we know the soul. He acknowledged the Bible as the Word of God, and his writings are full of Scriptural quotations. In the Confessions he often quotes a Bible verse to illustrate or explain some psychological state. So, for example, he quotes Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh" to shed light upon the divided will of his own experience. He gives Scripture proof for the rationality of men in distinction from animals. He finds Biblical evidence for the divine illumination which is essential to his epistemology. It should be said, however, that Augustine is not strong in careful exegesis; he often picks ideas out of texts carelessly, without regard for the context. Generally, he forms his psychology from his own experience and observation, using Scripture only to support his views.

It will be seen from this review of his methods that Augustine's psychology was pre-eminently practical and religious. There was nothing pedantic or academic about his psychology; on the contrary, it grew out of his own storms and struggles, and was intended to help other "wrestlers with the troubled sea" find their way through similar storms. Further, Augustine's psychology was religiously orientated. It concerned the soul's relation to God. It was really subordinate to his theology, and dealt chiefly with such psychological problems as touched upon theological issues. Morgan aptly sums up the purpose of Augustine's psychology when he says about him:

He desires to know only God and the human soul. He desires to know God for His own sake; the soul for the sake of knowing God. His study of the soul is not purely a philosophical or psychological study; it is also a religious study. (James Morgan, The Psychological Teaching of St. Augustine, p. 92).

(Note: This article will be followed by two others on the Psychology of St. Augustine.—Editor.)

Science, Evolution and Christianity

DURING the last decade the quarrel between evolution and Christianity has much abated. Perhaps this is due to conviction on the part of proponents of evolution that the matter is settled, and to a growing disinclination among Christians to concern themselves with Bible doctrine and its implications. Then too, it has seemed to many that more important issues had come to the fore: the world-wide economic depression, followed by a devastating world war. Here in America we have pretty well patched up our differences and have all rallied around the concept of democracy. However, I feel that this war has not solved our serious economic problems, though for the moment it has given us great economic prosperity, nor has the emergence of the issues at stake in a debate between evolution and Christianity. This will become clearer as we return again, God grant us, to the quieter ways of peace. The fundamental teachings of the Bible are not so many abstract intellectual questions of interest only to professional theologians, but they have far-reaching significance for the common life. And so it has seemed desirable to me to try to set forth, if I can, in a popular way what the three words of my title mean in relation to one another. I shall say something, first, about the aim of science; second, what contribution evolution makes to this aim; third, the conflict between evolution and Christianity.

We have it on the authority of the great psychologist William James that when we are young the world is for us a "blooming, buzzing confusion." One is tempted to add that the description holds for age as well except that by then the buzzing and the confusion have ceased leaving us with confusion unqualified. No doubt but that is the sad life history of many. Still, there is much truth in describ-
ing our early years as does James. The so-called simple and ordinary things of life are pretty much of a puzzle to the child. Grown-ups often forget how very many things a child must learn before he can feel at home in his own house and back-yard. So the endless questions which at times drive the busy mother almost frantic. It is with a sigh of relief that she turns the problem over to the school.

And it is the hope of the parents that the development to intellectual maturity will be characterized by a progressive transformation of the confusion into order. If this takes place we can say that the child is on the way to becoming a scientist.

**Science and Classification**

The first task of science is classification. If we are ever to understand the world of nature and to manipulate it to our advantage and purpose we must reduce its diverse conglomeration to order. What would you think of a college library in which all the books were piled helter-skelter in a big heap reaching all the way to the ceiling. Wouldn't that be a first-class "blooming buzzing confusion"? The professors and the students stand around this pile and poke here and there in an effort to find what they need. Perhaps some overzealous professor (surely not one of the students!) digs a bit too ardently and swish! there is a landslide and gone is our diligent brother. Not that it matters much. He is scarcely less effective as a researcher under that pile than his colleagues on the outside. No, those books are worth nothing in a heap. That is the proper condition if the intention is to burn them as they did in Germany on that sad day some years ago. Before books can be used they must be classified, arranged in order on the shelves, and the whole mass of them must be cataloged in a card file. Then, and not until then, can we begin to study from them.

Or take for example the study of botany. The flowers and plants are presented to us in the world of nature in a condition analogous to that heap of books. There is, of course, this important difference that flowers of many sorts in profusion and mingled through each other are beautiful to behold, while the pile of books is certainly an unaesthetic mess. And yet, if we are ever to undertake a study of these flowers we shall have to abandon the bouquet-like quality of our field of flowers and bring them together into orders and classes. That is what I mean when I say that the first business of science is classification. Hence the great reputation of Aristotle as a scientist because he busied himself with classification.

No progress can be made without classification. The world was full of chemicals but a good many lay useless all around man until he brought order into his experience. The stuff out of which your automobile is made was there in the earth when Jehu drove his chariot and when Paul Revere dashed on horse-back from village to village on that fateful night, but not until a good deal of order and arrangement had been imposed on that stuff could you ride to work in comfort. Again, the story of the human race would be utterly meaningless without the work of the historian. It is his business to take the events of the past and to say, this comes first and this comes next. The school-boy, irked with his history dates, doesn't realize how very important it is to get the facts into the right order. When a student tells me, (and I do not exaggerate), that the Periclean Age comes in the 1st century B.C., I know that there is for him still a good deal of confusion, not merely because he has one fact out of proper sequence but because I know that inevitably a good deal more is going to be out of kilter as a consequence.

The grammar of any language is a neat illustration of classification. The division of the words into parts of speech, the grouping of inflectional endings and the summary of grammatical usages into laws, transforms a bewildering mass of data into an orderly array which greatly facilitates learning. The so-called "direct" method of learning a foreign tongue, whatever its merits, is attended generally by the hazard of serious confusion when it has progressed beyond the simplest facts. Now I know full well that there is a good deal of debate about methodology in language teaching and study and I don't want to get involved in that here. My only concern now is to show that grammar is an example of scientific classification which has clarified for many the mystery of a foreign tongue.

It ought to be clear now that the first job in any field of study is to set the facts into some sort of order. But classification is only the first task of science. Along with this work there emerges what we call laws of sciences. These are products of classification and also in turn influence classification. Now a law here is nothing more or less than a statement of how the facts operate. The manufacturer's catalog of the parts of your automobile, grouping together bolts and gears and shafts and electrical parts, is only classification, but the mechanic's description of how the car operates is an expression of the laws of the science of automotive engineering. So we have facts and functions.

**Classification and Laws**

Now the goal of all pure science, and remember that I use the word science here inclusive of every field of study, is to bring the diverse facts of nature into the simplest classification and to describe its functions in the fewest and simplest laws. We don't like the grammatical rule (law) to which there is appended a long list of exceptions. The more broadly inclusive the law is the better all around. If the exceptions are numerous we begin to suspect that our law of science is not an adequate statement of how the facts operate and we renew the search for a more satisfactory law. Astronomy furnishes a
dramatic illustration of this point. Ptolemy, the
geographer and astronomer who flourished at Alex-
andria about 130 A. D., supposed the earth to be
the fixed center of the universe about which the
sun and stars revolve. There were others in the
ancient world who knew better but the view of
Ptolemy unfortunately prevailed. For fifteen hun-
dred years the Ptolemaic system dominated the
field. But as new astronomical facts were constant-
ly being uncovered these had to be fit into the sys-
tem. But they could not be made to fit. Some astron-
omers argued that this was clear proof that they were not facts! (Recall what I said above
about laws influencing classification; that was
understatement.) This awk ward situation con-
tinued till a succession of discoveries at the begin-
n ing of the modern period made a reformulation
imperative. The Ptolemaic laws were surrounded
by so many exceptions and footnotes that, as we
say, the tail began to wag the dog. It was positively
embarrassing. It was a great relief all around when
Copernicus effected a relatively simple organization
of the same facts. He put the sun in the center of
the universe, (where it had been, of course, all the
while), and assigned to the earth a less important
role and there was peace again in the heavens.

I mentioned just now a succession of discoveries
at the beginning of the modern period. These new
discoveries, (and rediscoveries of facts known to
the thinkers of the Hellenistic Age), were coming
thick and fast in many sciences, particularly in
the natural sciences. There is no need here to enter
into the reasons for this flood-tide of discovery. The
causes were manifold. Much of the impetus can be
traced back to the quickening of intellect ef-
ected by the Protestant Reformation. However
that may be, the world of science was throwing to
the wind one law after another in an effort to ac-
commodate the new facts, and it seemed for a time
that we would be overwhelmed by our facts. The
scientists were simply piling them on the library
floor and there was little prospect of ever getting
them arranged on the shelves. Then came Charles
Darwin.

The Natural and the
Supernatural

Before I go on to consider the contribution which
evolution made to the clarification of scientific
phenomena, there is another side to the intellectual
life of modern times which demands examination.
The rapid growth of the natural was progressively
encroaching on the domain of the supernatural.
So many areas of life and nature, hitherto referred to
supernatural forces, had been found to be intelligi-
ble in terms of the natural that the feeling was
widespread that ere long God could be eliminated
as a term of explanation. Did not the history of
scientific thinking demonstrate the logic of this
tendency? Was it not true that the laboratory was
proving more fruitful than the church in control-
ing the forces of nature? One “myth” after another
had been “exploded.” It remained to explode the
biggest myth of all, namely God. This was the tem-
per of mind of the mid-nineteenth century. The
intellectual vigor of the Reformation had been
strong enough to break the authority of the Roman
Church, but it had not been able to bring into cap-
tivity the growing scientific thinking. It had freed
thought from the shackles of ecclesiastical author-
ity but was impotent to direct the forces it had set
in motion. It is, by the way, from this standpoint
that Catholics today argue that the godlessness
of modern times can be traced back to the Reforma-
tion. They say that the movement was destructive
of the one force which stood for the supernatural
in western civilization and the only power which
might have met the onslights of growing material-
istic and atheistic thinking. I cannot but feel that
this is nothing more than a vain regret of a re-
formed Catholicism. Rome has put its house in
order too late to stem the tide. A sounder analysis
would show that the corruptness and decadent
spirituality of the Church, against which the re-
formers fought, had thrown Christianity back a
good thousand years. The matter is complicated
and could bear further investigation by Reformed
scholars who are in possession of the facts. At any
rate, to the scientific mind of the early nineteenth
century, Christianity did not seem intellectually re-
spectable and the bright promise of a cultural syn-
thesis which lay in the constructive work of the
great reformer John Calvin failed to materialize.
Contemporary Christians who are concerned with
replying to the godless science and philosophy of
our times do well when they seek to revive an in-
terest in the Institutes.

Enters
Evolution

In 1858 Darwin propounded his theory of the
origin and perpetuation of new species of animals
and plants by a process of natural selection and sur-
vival of the fittest. What Darwin announced was a
new law to cover the facts of biology. From the
elaborate classifications in the biological field there
had emerged up to the middle of the nineteenth
century no satisfactory, all inclusive law. Nothing
had arisen there comparable to the Copernican for-
mulation in astronomy. There lay before the biolo-
gist the myriad forms of life. What was sorely
needed was a principle of integration. This Dar-
win supplied. The theory has been subsequently
modified, to some minds, out of all recognition. The
point to remember, however, is that it still today
constitutes for countless minds the most satisfac-
tory explanation of biological facts. More than that,
it was found to perform a like illumination in other
sciences. From biology it quickly spread to other
studies, so that now it embraces not only the natu-
eral sciences but the social sciences and even theology. Liberal theologians now profess to trace the evolution of God himself.

And this too must be noted, evolution is not only a method of interpretation known only to a relatively small number of intellectuals. It started at the top but has now sifted down to the masses and is almost universally accepted in and out of Christian circles. The man in the street, the ordinary folk who have never given the matter any particular thought, accept it as they do the rotundity of the earth. Our public schools, teachers and texts, proclaim it or let me say, assume it as they assume that democracy is the best form of government. The Scriptural account brings a smile to the face, I do not say of the university professor, but of the housewife. That is more serious. Adam along with Noah and Jonah has become a comic character.

I purposely explained science above at some length in terms of classification of facts and formulation of laws of functioning. Seen in this light, one begins to understand what the doctrine of evolution accomplished for the sciences. It brings intelligibility to facts and to functions. Here a law and there a law but evolution is the law of laws. It is an all-embracing, all-inclusive formulation. Its strength does not consist in its ability to answer all possible objections to it. Critics of evolution often forget this. It can't be controverted by picking away at it here and there. Adherents do not pretend that any present formulation of the theory will thoroughly satisfy all the facts. In this respect it stands on much the same basis as our ordinary ideas of space and time. The Greek philosopher, Zeno, long ago pointed out some serious difficulties with these concepts, paradoxes as they have come to be called. Yet, on the whole, they are seemingly inevitable and necessary categories. Without them we cannot at all deal with the world round about us. They give a high degree of intelligibility to our experiences. The alternative is even unthinkable.

**Christanity versus Evolution**

That brings us to our third topic, Christianity,—the book of Genesis, the Bible,—at odds at all points with evolution. The easiest way out is to make some sort of deal between the two. Many sincere, well-meaning thoughtful Christians have done this very thing. With the head they hold to evolution, with the heart to Christianity. But what about our Lord's command to love Him with all our heart, soul, mind and strength? Others have solved the problem by silencing their heads and listening only to what their hearts tell them. In effect they say, there is nothing much to do other than to testify, you can't argue the truth of Christianity or the falsehood of evolution. We shall have to wait, they say, till the Lord comes to refute and confound those who believe a lie. Incidentally, that point of view cuts the ground from under Christian education. It implies that Christianity is not intellectually defensible; it is true but you cannot argue it. We may call these two reactions to evolution on the part of many Christians the attitude of appeasement and the attitude of pacifism. It is hard to say which is the more in error, and it is harder still briefly to unravel this first-class "blooming buzzing confusion."

As for the man who wishes to harmonize evolution and Christianity, we can do nothing for him. Either he doesn't understand evolution, or he doesn't (and this is more likely) understand Christianity. Now the Bible is a plain book, it is not recondite as regards the large issues. Its very first words, "In the beginning God..." are basic to all that follows. There is no doctrine of Scripture more basic than this. Compromise on this truth and you have surrendered the whole of special revelation.

As for the other fellow who says that you can only testify to the truth as revealed in Scripture but you can present no argument in its behalf, he is admitting too much. If you cannot argue Christianity you will end up by not being able to testify and witness to it either. By argument I do not mean giving such a defense as shall convert to God the evolutionist. Even an angel from heaven cannot do that. It takes God himself to turn a man to God. But what I do mean by argument is that the God-view of the matter is not only logically plausible and possible, it is imperative. Well, both "pacifist" and "appeaser" will point out that you cannot put God on the laboratory table and demonstrate Him. True enough, He is certainly past finding out by such methods. But, and this is important, you cannot proceed that way with evolution either.

**God and the Facts**

The subject is far too big for us even to sketch out here anything like a full account of the alternatives of evolution and God. We must stick to our main line of reasoning. We were saying that science aims at getting the facts laid out and then tries to account for the functioning of facts in laws. We also said that these laws are a product of the facts and in turn influence the classification of the facts. This latter, by the way, is exceedingly important. For the man who has come to accept Creation as the supreme law, will find this law influencing everywhere his facts. That is to say, there are for him, (and for nobody else, for that matter), neutral facts. It is profoundly true that whatsoever a man seeketh, that shall he find. Our minds are not like the film of the camera which records faithfully whatever comes before it. We are selective and the result is that we see only what we are looking for.

You will recall that Copernicus put the sun in the center of the universe while Ptolemy had given
our earth this central position. And you will also recall how greatly that change clarified a vast number of astronomical facts. Now if you go one step further, (without the grace of God you cannot), and put the Sun of Righteousness at the center, the illumination will be complete. I do not mean this in any figurative or fanciful sense but literally. We are searching for a law that will cover all the facts and functions. The Copernican law and the evolutionary law are to that extent partial. They assume the autonomy of the sun, in the case of the universe, and the process of development in the case of biological phenomena. Or put it this way, they assume the greatest problem as solved and then go on to give an elaborate description of the solution of lesser problems. If I recall correctly, Chesterton attacks utopias from this angle. The big question, is man capable of perfect conduct individually and socially, is assumed as settled and then we are given a meticulous description by the architect of the ideal state of minor matters. Utopias and evolution beg the real question, the perfection of man and the self-determination of the universe.

**Missions in the Polar North**

William Vander Hoven

**HERE** are few regions in the Western Hemisphere about which the ordinary man knows less than the region inhabited by the Eskimos. The popular conception of this vast Northern country is that it is a large plain, bleak and barren, an endless stretch of snow and ice, inhabited by polar bears, seals and a few Eskimos. This is correct, so far as it goes. But there is a great deal more to it than that. Eskimo land and the Eskimos are worth studying from any point of view, whether from the viewpoint of the ethnologist, linguist, scientist, historian or what have you. Our interest in them, in this study, is a missionary interest. And in this respect also, possibly even more than in some other respects, a study of the Eskimo may be found to open up whole new vistas of thought.

What some call Eskimo land includes East Greenland, West Greenland, the Northern rocky shores of Canada and the innumerable islands clustered near the North Pole, and Northern Alaska. There is great similarity between the Eskimos of these various geographical sections; their legends, folklore, religious rites, and their way of life are quite similar. There are differences, of course; but these are agreed to be almost negligible. We shall therefore be rather general in this treatment of the Eskimo. It makes not a great deal of difference whether one has in mind an Alaskan or a Greenland Eskimo.

Far apart as they may be geographically, they are close linguistically, and even their mores and folk-ways are practically identical.

**Eskimo Human Nature**

Suppose we begin our study with a few words about Eskimo personality and temperament, “Eskimo human nature,” if you will, then we shall say a bit about the country and the religion of the Eskimo, next a few words on the feasibility of mission-
There are magic words, by which the Eskimo sets a great store. Here is an interesting example. An Eskimo about to make a trip stands before his sledge, looks forward and says.

"I speak with the mouth of Qeqertaunaq, and say:
I will walk with leg muscles strong as the sinews on the skin of a little hare.
I will walk with leg muscles strong as the sinews on the skin of a little hare.
I will not care to walk toward the dark.
I will walk toward the day." (K. Rasmussen, Across Arctic America, p. 137.)

The simple mindedness of the Eskimo leads him to these forms of superstition. We often think of the African blacks as being exceedingly superstitious, and regard that as one of the reasons for bringing them the Gospel of Jesus Christ. The Eskimo is no less superstitious. In the darkness of deepest heathendom and ignorance, his childlike mind grasps at the straws of charms, superstitions, tabus and magic. There is only one cure for it, and that is knowledge of God through Christ.

Morally the Eskimo is a pathetic figure. Adultery is flagrant, practiced by all. Divorce is the most common thing among them, especially if a wife bear no children. A few months ago there appeared in the newspapers the story of two local men who traded wives. And we were rightly shocked. Yet it is among the Eskimos almost a daily event. If the wife of an Eskimo happens to strike the fancy of a second Eskimo, he thinks nothing of taking her, if he be stronger than her husband. The only thing that sets a limit upon the number of wives a man may have is his skill as a hunter. No man wants more wives than he can support, so that few Eskimos have more than two wives, though one has been found with eleven. There is no disgrace whatsoever if an unmarried girl gives birth to a baby; it seems as if it is even a source of pride to some.

If we look at it from a certain angle, this is one of the most difficult problems the Polar missionary has to face. The Eskimo cannot understand why we do not favor polygamy. And when it becomes a matter of giving up one or more wives for the sake of becoming a Christian, the Eskimo is perplexed by it all, and has the greatest inner conflict of his life. They think, says Nansen, that the Old Testament patriarchs were somewhat more reasonable in this respect than modern missionaries. That is one of the problems of bringing Eskimos to repentance. Yet the seventh commandment stands today as valid as any of the nine remaining. And the very blackness of the moral picture in the Polar North is an excellent reason why we should do everything in our power to bring also thither the marvelous light of the Word of God, the Gospel of Jesus Christ.

If any man doubt the necessity of bringing the message of a Saviour to the Eskimos, he has but to look at the Eskimo as a man, and catch a glimpse of him, shrouded in the darkness of superstition, sunken in the mire of moral pollution, and having no knowledge of a God of love and mercy and justice.

**The Bleak Country**

The country inhabited by the Eskimos is, frankly, none too encouraging to the missionary. Any one who has seen pictures of the bleak Northern wasteland realizes at once that climate and topography present great problems to the bringer of the good tidings. Life is difficult even for the Eskimos. As a result of their barren lands they are forced to move from place to place, wintering in different locations and in different types of "houses" from those they occupy in the Summer. The bitter cold of the sunless Eskimo winter is another factor which cannot but hinder at least to some extent the work of the Polar missionary. These things commit the missionary beforehand to the life of a "Nomad of the North." And as such he is obliged to undergo all the hardships of Eskimo life. It means living largely upon seal blubber, halibut, or reindeer, depending upon which Eskimos one visits. It means living in an igloo in Winter, and travelling about from place to place by kayak or woman boat throughout the short Northern Summer. Yet others have done it, and for less important causes by far than the salvation of souls. If the trader can live there, so can the missionary. If the explorer can feel enough for his cause to endure the hardships of Polar life, how much more the missionary of the Cross! There are few countries or climates more disagreeable to the civilized man than that inhabited by the Eskimos. Yet when there are in the balance the immortal souls, few things are beyond enduring.

It is especially when we begin to examine at some detail the religious ideas and beliefs of our fur-clad brethren that we feel most how they need the saving Gospel of Jesus Christ. Mention has already been made of the superstition of the Eskimo, in another connection, we shall add nothing to that. But what of his beliefs concerning God, salvation, and the deeper things of religion? Paganism is always a grievous thing, and so it is in the case of the Eskimos.

**His View of God**

The great outstanding supernatural power of the Eskimo is Sila. "The word," (Sila) says Rasmussen, "has three meanings: the universe, the weather, and finally, a mixture of common sense, intelligence, and wisdom. In the religious sense, Sila is used to denote a power which can be invoked and applied to mankind; a power personified in Silap Inua, the Lord of Power, or literally, the one possessing power." (Op. cit., p. 81.) There is no definite idea of any Creator; nature and animals and man came into being not by creation but rather by some formal alteration of preexistent forces. Of this more will be said in a moment. If there is no creator God, there is at least a sustainer, and that is the power Sila. All Eskimo tabu is related to
Sila. Sila is especially the healing force, although also guarding against illwill of others. I suppose you would call the Eskimo an idolater, judging from his totem poles. For the totem pole is more than merely a mark of tribal identification. It is a god as well. Not only is the pole itself a god, but each animal carved upon it also represents a god, all of whom have different uses. (Welzl, Thirty Years in the Golden North, p. 235.) Something of how the Eskimo regards his idol god may be seen from the following: A group of Eskimos, having prayed much for success in hunting, had been absent three days and had caught nothing. Having at length returned, they approached their idol, cast it down, and began to threaten the idol with their knives. As their fury increased, however, they at last actually hurled themselves upon their "god" and slashed to bits the wooden walrus which formed part of the idol. (Ibid., p. 237.)

The Eskimo Hereafter

Respecting salvation, the Eskimo is as hopelessly wrong as he is in his views of God. There is in Eskimo Eschatology no such thing as hell. (Nansen, Op. cit., p. 235.) There is not a clear idea of the immortality of the soul, but what little thought the Eskimo does give to this matter is to the effect that the soul, which may live a little while after death, goes either to the underworld or overworld. The underworld, and to us this seems strange, is the more desirable place; it is a land of sunshine, beautiful birds, and good things. In the overworld there are ravens, who delight in settling in the hair of those who have departed thence. The souls of the dead live in tents along the shores of a lake, the occasional overflowing of which results in rain on earth. The souls are to be seen there each night in the form of northern lights. The more desirable underworld is reserved for women who die in childbirth, and men who have drowned at sea. This is in reward for the evil they have suffered on earth.

The journey to the land of the hereafter is a perilous one. There is a great rock down which the dead slide on their backs, so that the rock has become gory with blood. The man who has to make this journey in winter or in a period of stormy weather is greatly to be pitied, since the danger then becomes by so much greater.

There is, so far as I have been able to learn, no thought of fellowship with any sort of a god in the hereafter. It seemingly does not occur to the Eskimo that there may be any such thing as retribution for the evil committed in this life. What a terrible awakening for them must be their death.

Their Religious Life

Their religious leaders they call angakoqs. These are little more than magicians, who are in constant touch with the spirits, and who function as medicine men. They are prepared for their life's calling by terrible exposure to the elements, which, however, the true angakoq never feels. The angakoq interprets to his family or tribe their religious beliefs and practices. The more ingenious he is, the better. And if he can add to the existing religious lore he is highly respected and honored.

Fear plays a great role in Eskimo life. He lives in constant fear, with nothing to reassure him. There is fear of the sea against his frail kalaik; fear of famine; fear of death; fear of the spirits. And all the religion of the Eskimo may be understood when we see it in connection with this unceasing fear in which he lives. Fear is something we who have the light of the Gospel and the wondrous comfort that comes with true knowledge of a sovereign God cannot understand. Christianity abolishes fear and terror. The only thing we fear is sin; that is just about the only thing the Eskimo does not fear. Once there is instilled in the heart of the Eskimo the germs of the true religion, so that he can begin to shake off his fear of nature and non-existent spirits, it will probably not be too hard for him to cast off the pall of his superstition and accept our Saviour as his own.

Eskimo Mythology

The Eskimos have, of course, no religious book. But they have a superabundance of fables, which explain, as they believe, the origin of such things as the heavenly bodies, the existence of non-Eskimos and the animals.

The origin of sun and moon, for example, is as follows: The sun and moon were sister and brother, who lived in the same house. "The sun was visited each night by a man, but could not tell who it was. In order to find out she blackened her hands with lamp-soot and rubbed them upon his back. When morning came, it turned out to be her brother, for his white reindeer skin was smudged; and hence came the spots on the moon. The sun... lighted a piece of moss and rushed out; the moon did likewise but his moss went out, and that is why he looks like a live cinder. He chased her up into the sky, and there they still are" (Nansen Op. cit., pp. 275, 276)—chasing each other through the heavens. What a fall man has had, that he must invent such tales. How beautifully says the Scripture: "And God said, let there be light, and there was light"... "And God made the two great lights; the greater light to rule the day, the lesser light to rule the night. He made the stars also" (Gen. 1:3 and 16). How infinitely rich are we, with God's special Revelation in our hands. And how poor are they, without it.

It could be brought to them. They could have the Scriptures, and the God of the Scriptures. There are many factors which would seem to contradict...
this. And on the surface of it, we might question the feasibility of Polar missions.

Mention has already been made of the bitterness of the Arctic winters. That is by no means the greatest difficulty. The nomadic life of the Eskimo has been spoken of; that is not the greatest obstacle; let the missionary move with them. Language, while it constitutes a barrier, need not deter us, for the language can be learned.

Mission
Obstacles

There are, however, certain other factors which make mission work among the Eskimo a difficult thing. There is, for example, the inbred, irrepressible cheerfulness of the Eskimo. You say, how is that a difficulty for the missionary? In this wise; that it enables the Eskimo to live without concern for the future, or death, or even the fear which is ever in his heart. He comes at last to the point where, in spite of the seriousness of life and the dangers of his existence and his fear of everything real or fancied around him, he is just a rollicking, fun-loving boy. He adopts a more or less fatalistic attitude towards life, and also towards death. The period of mourning for the loss of a wife or husband is a few moments. His natural levity causes him to take no thought for his soul. When a man begins to fear for his soul's welfare, it is still no light task to bring him to Christ. But let a man be absolutely unconcerned for his soul, and the task, humanly speaking, becomes impossible. Yet what is this to a man who believes the promise of God that His word shall not return unto Him void? This is indeed a great difficulty, but there is still the Holy Spirit who can move the hearts of men when nothing we could say or do would have any effect upon them. And there is the God who hath created them and to whom they belong and who demands their love. And there is the Saviour who has given his life a ransom for many and who bids us go. Who shall say but that there are ransomed ones also in the Polar North? And we need not fear but that God will bring them to repentance. So that this is by no means an insurmountable obstacle.

Aside from this peculiar characteristic of unconcern on the part of the Eskimo are the usual obstacles of heathen bias, simple understanding, natural aversion to the true God, and a host of other problems that every missionary meets, no matter where he be sent. God can make all these things as nothing. The way of life may be understood by children; by nature even the missionary himself has an aversion to God. “The carnal mind is at enmity with God.”

The Missionary
Challenge

If one looks at the dark side of the missionary enterprise, it is a discouraging prospect. But there is more to it than that. The obstacles can all be overcome, not only, but there are other elements which mightily encourage us.

There is, to begin with, the nomadic life of the Eskimo. This which is in a way an obstacle, may become an advantage to the spread of the Gospel. History proves it. It was so in the olden days. When the Jews were dispersed they took their religion with them and spread it among the nations. Let a true child of God enter a new community and it will not be long ere his new neighbors see where he stands. Several matches held in the hand at once may light a little space; but distribute them about and they will light an entire room. A people such as the Eskimos may in time evangelize themselves, if we train them properly and once begin to make inroads among them.

Not only so, but what religion the Eskimos do have is so simple and poor that it ought not to be too difficult to cause them to cast it aside for the truth. The Hindu has such a well thought out religion that he may feel satisfied with it. The Eskimo has little by way of religion. If the wealth and beauty of God’s truth could be brought home to him, the reaction might surprise us.

Furthermore, there are the commands and promises of God. I suppose that nothing new can be said respecting these. The commands we know well enough. “Go ye into all the world . . .” But it is especially the promises of God that can inspire the missionary and put steel into his heart. “Lo, I am with you alway, even unto the end of the world.” “For it is not ye that speak, but the Spirit of your Father that speaketh in you.” “The word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow and every tongue swear.” The real encouragement for the missionary lies not in the temperament of the heathen nor in any natural or human conditions, but in the assurance that the missionary is doing the will of God, and that His blessing will follow. God is not known to revoke His word.

“A LITTLE BIRD’S NEST”
A Parable on Wagging Tongues

A little bird, a very small bird indeed! looked down from her twig in a tree and saw something shining in the grass below. She flew down quickly and picked it up in her sharp little beak. It was a long winding thread ravelled from a piece of gold cloth. The little bird carried it triumphantly aloft. At last she had something suitable to begin building a nest. But, of course, one thread was hardly enough for an adequate nest. So the little bird flew here and there, picking up a twig here and a straw there and again a good bit of chaff. She plucked a number of feathers from her own breast and she flew to the brook and returned with many a mouthful of clay.
Soon the nest was finished and she sat in it, chirping loudly and complacently about her sovereign right to sit there. Had she not picked up every bit of it herself and pieced it together? She was especially proud of the golden thread hidden somewhere amongst the straw and the mud.

The gossip is a very small bird. Her eyes are very keen and she soon sees a thread of golden truth shining there, left for all the world to see. She sees in that single thread great possibilities if it is used correctly by her sharp little beak.

She picks it up, avidly, and then proceeds to pick up a mere straw here and a twig there and a good deal of chaff and plucks a good deal from the breast of her own imagination, and mixed all that with mud from the turgid brook-bottom of life. When her handiwork is complete, she has a nest in which she sits chattering loudly and complacently, that she picked up every bit of it herself and that there is some truth in it, even though the gold thread is lost amid the chaff of irrelevant nonsense, the feathers of sheer imagination, and the mud of slander.

“The words of a slanderer are like dainty mor­sels, swallowed and relished to the full.”

Proverbs 18:8 Moffat Translation

“The words of a talebearer are like wounds that go down to the innermost parts.”

Proverbs 18:8 King James Translation

ALA BANDON

From Our Correspondents

THE CHURCH IN HOLLAND AFTER THE LIBERATION

WHAT, so we may ask, has the Church to do with the liberation. Is not the struggle for freedom of a political nature and should not Church and politics be kept separate?

But whoever reasons thus, does not grasp the significance of the place and the task of the Church. Years of enemy occupation have taught us a different lesson. No one can deny, and certainly not those who lived under German occupation, that the Church had a special place in the struggle against oppression. Nothing would have been resented more, and rightly so, than if the Church had kept aloof during the time of the occupation.

The recognition of the solid stand of the Church against the pernicious propaganda of the enemy should induce those who still hold to this out-of-date view to change their minds and face reality. Just as a man cannot be dissected into a political and a social, an economic and a religious part, so the Church as a living organism cannot be divorced from the life of the people. The experiments in Russia in that direction have proved a glaring failure.

This does not mean that those who are not members of a church thereby place themselves outside of the life of the people or possibly must be rated citizens of a lower order. Citizenship in the state and membership in the Church are two entirely different things. On the one hand, the fact of the integration of these two loyalties has been exhibited in history and is clear to all who have kept an open mind and fair judgment about it.

There are two questions in this connection. First, Why is it that the Church has been in the past and still is today a source of power in the struggle for freedom? The second question is, How can this source of strength retain its usefulness in a liberated country?

The Church Saw the Real Issue

As to the first question, our country has had many foreign oppressors during the course of its glorious history. But the tyranny now ruling in the Netherlands is one of the worst possible types for the simple reason that its avowed purpose is the total annihilation of the Dutch national character.

It is not the purpose of the Germans to occupy our country for military purposes merely and to employ it as an operations base against the allied armies. The real purpose is the complete dissolution of our national existence and the submergence of our people into the German Reich, a Reich not only ruled but inspired by the spirit of the Anti-Christ.

That issue was clearly understood by the Dutch Churches from the very beginning, and because of it all grounds for the occupation, even if only temporarily, of this foreign authority were repudiated. There is no religious life possible under the system of the enemy, not to speak of organized religion. Therefore the Church had no choice. Not merely its well-being but its very existence was at stake. The divine character of the Body of Christ is in itself an inescapable ground for the struggle against the dark forces that are trying to annihilate us. There is no compromise possible.

And so we have seen and still see the Churches waging the struggle relentlessly from pulpit and by written protests against the enemy. A Church that would fail to measure up to this calling would thereby cease to be a revelation of the Body of Christ.

It is self-evident that this warfare has a dual character. On the one hand it turns in all its sharpness against the enemy. On the other, it ministers in love and sympathy to the people. What turned out to be a dangerous opponent for the Nazis, proved at the same time a merciful priest to the Hollanders. Herein the Church remained faithful to its high calling. She stood as a shield of God protecting and comforting not only her members, but the entire nation. On this score there was no discrimination, and thousands of compatriots, who had turned away from her, had found the Church again and have experienced the power and comfort of the community of the Body of Christ in its most beautiful and richest form.

The Task of the Future

But how will it be when freedom and peace have returned? We cannot divorce this second question from the first.

In the same measure in which the Church has been faithful to its divine calling during the years of oppression, in that same measure will it be conscious of its obligations in the years to come.

But what is the task and place of the Church in the life of the nation? On this difficult subject much wisdom but also much nonsense has been written and spoken. Much airy idealism on this score has led to inevitable disillusionment.

Church members remain human beings with their good intentions and agreeable manners, but also with their weaknesses and disagreeable habits. And we all are too apt to exchange
ideals and principles for men and their behavior. Furthermore, there is no particular political or social code to which the Church could be committed.

But, to state the matter briefly, the Church should realize its divine calling. In the words of Christ, the Church should preach and teach men to love God above all and our neighbors as ourselves. This may seem simple, but in reality it is very difficult. This means that the Church will have to set standards for our behavior toward God, but no less for our behavior as men to men. This means that no sphere of life, neither politics or economics, neither social relations nor ethics, is excluded from its influence and judgments. This does not imply that the Church must herself perform all these functions in human society. But it does mean that she will have to instil into the political, economic, and social spheres the spirit of Christ.

In order to perform this task, it will be necessary for her servants and officers to study and to work much harder than ever before. They must stand right in the midst of actual life in human society and must move among and with the common people just as well as with the well-to-do. Christ Himself spent the greater part of His time among the needy and the servant is not greater than his Master.

The training for the ministry and the priesthood will also have to keep this in view. It must be in Theology in order to know what it means to love God above all, but no less in Sociology and Economics, in order to understand and love the neighbor. The one must not be divorced from the other. In the past, all too frequently, the spiritual leaders were thrown upon the people without sufficient knowledge of the social conditions and without the necessary practical experience which comes from actual life.

If the lessons of this war have been learned and if the needed changes in study and work are effected, then there is no doubt that the source of strength of the Church can be a blessing for the nation in the difficult days that are before us.


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LETTER FROM BELGIUM

February 8, 1945.

Editor of THE CALVIN FORUM,
Franklin St. and Benjamin Ave.,
Grand Rapids, Michigan, U.S.A.

Dear Dr. BOUMA:

IT IS the prevailing custom for the sons of our church to voice their appreciation for various church publications that reach them. Not a great deal is heard about THE CALVIN FORUM because of its more limited circulation. In this respect I am a loyal son of the church who appreciates her literary voices. However, there is nothing quite like THE CALVIN FORUM with its thought-provoking editorials and scholarly articles. I miss greatly the fine library I was able to assemble during the brief years of my civilian ministry. One in my position lives in a "dry and thirsty land" as far as good theological literature is concerned. Thus, I appreciate the more profound flavor of THE CALVIN FORUM. As I read letters from various correspondents, I am thrilled at the reassurance of the Christian Church's universality.

I must tell you about my experience in the Netherlands. Since I was there only about two weeks of last October, it is impossible for me to convey a very thorough impression. My station was in the province of Limburg, where the majority of inhabitants are Roman Catholics. Because of war conditions one is not able to enjoy much of the little which these countries have to offer, but one witnesses something of the national life that a traveller in peace time would not witness. This was noticeable especially in Holland where there is a goodly measure of national pride. It was refreshing to observe the many flags that were draped from windows above the streets. Holland has such a bright cheerful flag. Many people were wearing the orange ribbons as they walked about the streets with a greater gleam in the eye and an increased spring in the step. Of course, their reception of the American soldier was superb.

There is a congregation of the "Hervormde Kerk" in the little village at which I was stationed. On my first Sunday there I attended this church. I held my own military services there but worshipped with the congregation in the afternoon. Since the church was small, the minister in a larger neighboring city cared for its little flock. The sermon was brief and superficial, but those beautiful Holland Psalms thrilled my soul and lifted me heavenward. This was the first service held in the church after the town's liberation. As they voiced their praise to the Most High, I could sense their gratitude and hope. On the next Sunday afternoon I preached at this little church, enjoying it immensely. It seemed as if I lived in a different world, a better one, serving a church of our own people. The small edifice was filled to capacity because the people were very interested to hear how an American Hollander could speak in their language.

As far as the religious condition of these countries is concerned it is rather difficult for me to say much. The first few months of my life overseas were spent in England. Unlike many American soldiers, I like the British people and enjoyed my stay there. While there I was privileged to associate with some fine Christian people, most of them were Baptists, Methodists, and Congregationalists. There seems to be a dearth of vital religion in the Church of England. France and Belgium, as is well known, are solidly Roman Catholic. Due to the language barrier and the military regulations I do not become acquainted very well with civilians. The people are more tolerant but likewise extremely ignorant concerning the Protestant faith. This aspect of life in Europe is similar to that in America. The tremendous lack of vital personal religion is appalling!

You hear much about the economic situation in Europe from various reports reaching you. The measure of Nazi oppression which these people have suffered is shocking. When the Nazis were expelled they took most everything with them so that life in liberation is actually worse in some ways than during the German occupation. Naturally, the American army has a colossal war machine to support. It cannot possibly care for the civilians and wage this total war simultaneously. Most of the people realize this and manifest patience, but at the same time they expect "big things" from America. One gains the impression that these countries are prostrate from the four long years of Nazi oppression even to the extent that many people have lost their sense of national pride and ambition. A mammoth task awaits America as the man on the European continent looks to her with fear, dependency, anxiety, and expectation in his eye.

As far as my own personal experiences are concerned, I am not able to relate many because of military information which would be imparted. However, I have been kept from experiencing most of the horrors of war though I have witnessed events never to be forgotten. According to military regulations governing the Chaplaincy my duties are limited to the spiritual sphere. To this date I have never experienced any criticism from the military authorities concerning my preaching. Overwhelming at times is the desire to return to the church I love and to be restored to my beloved family. Almost overpowering at times is the power of evil as voiced by the young men of our nation. Over against all this there is the Sovereign God revealed in the Lord Jesus Christ. I am privileged to witness His activity even on the military front. He redeems His own from the power of Satan. His victory over sin is the hope of the world, the only assurance of lasting peace. He is my vital message and my personal victory!

Yours in His service,

F. W. VAN HOUTEN.
PLATO AND OUR EDUCATION


In his Republic Plato gives us, among many other things, a theory of education. This theory of education has been expounded for us by Adamson in his Theory of Education in Plato's Republic, and, especially too, by Nettlethip in his wholly admirable study under the same title. The latter has performed his task with German thoroughness and with quite un-German charm.

Sir Richard Livingstone, in this Rede lecture of only thirty-four pages, has not once again expounded Plato for us. This needed no doing. No, he has done something much more worth while, namely, he has made transparently clear the meaning of Plato for today. I doubt if among the numerous many-paged books on education published during the past year there was one of greater intrinsic worth than this slender volume. I would like to urge every teacher on whatever level, not merely to read but to purchase the book so that he may reveal it once and again.

Here is a man who not only knows his Plato but who also knows his times, knows the education of his time, and the needs of his time. Himself he illustrates, both in the form and the content of this lecture, what a truly liberal education can do for a man capable of profiting by it.

Could the master read this lecture he would give it his benediction for it is Platonic in spirit. Here is a man who realizes with Plato that there are eternal values. Let me show this by a quotation or two:

"The main difference between Plato's conception of education and our own is that his concern was to impart values, ours is to impart knowledge" (p. 32).

"In fine, for Plato the supreme aim for education is human goodness, but goodness of a far wider kind than our normal use of the word suggests. Conduct in the narrower sense is only a part of the natural habit of a mind attuned to ultimate reality 'intimate' with the eternal order of things and the music of the spheres." Nothing matters compared with this. For, as Plato says, the ignorance most fatal to states and individuals is not ignorance in the field of technology or of the professions, but spiritual ignorance. So he conceives education essentially as training in values. This seems to me the most important truth we can learn from Plato.

"There was a time when we knew it, when English education was Platonic in this sense. To Milton its aim was 'to know God aright and out of that knowledge to love him, to imitate him, to be like him, by possessing our souls of true virtue'; Thomas Arnold defined it as 'teaching our understandings to know the highest truth, teaching our affections to love the highest good' . . . The great work of education is to make us love what is good, and therefore not only know it but do it."

"Milton and Arnold agreed with Plato's definition of education as 'training to goodness.' We could hardly claim that this spirit guided and informed modern education" (p. 12).

One more quotation:

"A theory of education which starts from the aim of education may ignore the learner; a theory which starts from the child may lose sight of the aim. Both must be remembered and reconciled. The only true education, writes Professor Dewey, 'comes through the stimulation of the child's powers by the demands of the social situation in which he finds himself.' If we listen to this subtly materialistic doctrine we must rewrite the ancient text to run 'in the beginning was, not the Word, but the situation.' It is a disastrous creed" (p. 16).

If one could wish a more definitely Christian emphasis the book is altogether refreshing and stimulating in our deweyan age.

J. BROENE.

EVOLUTION AND CREATION


In this book, Dr. Marsh, the professor of biology at Union College, Lincoln, Nebraska, compares the belief of the present-day creationist and the theory of the modern evolutionist with the implications of the facts of science. The evolution theory implies that all living organisms have descended during the course of millions of years from some common, single-celled ancestor. In opposition to this theory the creationist accepts the explanation of origins described in the first two chapters of Genesis. Although these two beliefs are contradictory, there are also "day-age" theorists who try to harmonize and combine them. Marsh gives these compromisers scant attention. Clearly, however, he rejects the interpretation that a day in Genesis I means many millions of days. (Compare Exodus 20:8 and 11.)

Moreover, the author informs us that according to the conception of evolutionists special creation implies that all "species" now existing have undergone no change since the beginning of time. Because evolutionists think that the defenders of special creation believe such an unreasonable and evidently wrong idea, they despise the naive creationists. Contradicting this erroneous conception the author emphasizes that "within created kinds processes of change may occur to such an extent as to produce individuals differing to a considerable degree from their parents, e.g., the races of men from one original pair." Consequently, the Genesis "kind" and the "species" of biology are not synonymous.

Dr. Marsh informs us that the theory of evolution arose in reaction to mistaken views of such creationists as Llinaeus and Agassiz who, misinterpreting Genesis, declared that living beings were unchangeable. In their opposition to this belief of the unchangeableness of the organism, scientists increasingly ignored special revelation until today consistent evolutionists rely for support of their theory solely upon a "scientific method" which is plainly inadequate to discover beginnings. Only Genesis can explain origins.

As long as the limits of the applicability of the "scientific methods" are not transgressed, both creationists and evolutionists will agree that for factual study of contemporary phenomena this method is a fruitful one. Besides, in his interpretations a creationist may never ignore special revelation and, like Pasteur, he prays while he works in his laboratory. For example, the observations of both creationists and evolutionists agree that life processes are maintained by orderly physical and chemical operations, but the Bible informs the creationist that natural forces are manifestations of God's power and that their orderliness indicates a faithful, reliable providence. The creationist knows that only God can organize and energize the organism to cause it to live.

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In order to weigh the confirming evidence of science for beliefs in creation or in evolution, the author first explains the meaning of many fundamental scientific principles. From their significance he concludes that these principles are in better accord with creation than with evolution. For example, the gene theory which is generally believed to explain the phenomena of heredity, is not anti-biblical and mutations are not be accepted as causes of hereditary variations, e.g., hereditary diseases, but mutations may not be employed to explain the dissimilarity between the Genesis "kinds", whether of living organisms or of fossils. Only an unwarranted faith in a universal process of evolution would prompt one to do so. For, in spite of all hereditary changes, organisms persistently demonstrate that they reproduce only "after their kinds". For this reason also, hybridization, which may greatly increase the variation within the Genesis "kinds", cannot cross their boundaries. By accepting very extensive changes within the "kinds" of land animals since the time of the deluge we can account for their present geographical distribution. In classification, the dissimilarities between the Genesis kinds are just as important as their similarities. Creation explains both consistently.

The development of animal embryos according to immutable and universal natural laws refutes the evolutionary philosophy of continuous progressive change; while plants contradict the recapitulation theory. Blood tests, whether by means of agglutinins or of precipitins, are not reliable for determining genetic relationships. Blood group agglutinin tests prove that the chemical composition of the bloods of a mother and her child may even be fatally different. On the contrary, the niceties of organic adaptations can only be explained as purposeful creations of a Supreme Intelligence.

That geological time can be measured backward with the help of a careful selection of increasingly simple index fossils is an unwarranted hypothesis based on the assumption that evolution has occurred. An evolutionary series of such indices, therefore, may not be used to testify against the Genesis record. Fossils readily fit into a classification at first devised for living forms. Accordingly, categories of fossils are just as distinct as those of living organisms. There is no fossil evidence that Genesis kinds have at some remote past time diverged from a common ancestor.

Instead, the author believes that the fossils of the earth's strata represent a cross-section of the living world which perished during the Noahian deluge. Soon after this world-wide catastrophe the saved remnants of mankind and of the land animals migrated from Mt. Ararat in all directions to repopulate the devastated earth. Representatives of many kinds wandered into Africa, while comparatively only a few kinds of pouched animals crossed over an ancient landbridge connecting Eurasia with Australia. At the same time numerous kinds of placental and, also the ancestors of the American Indian, roamed across Eurasia northeastward and finally reached the Americas by way of an ancient isthmus which is believed to have separated the Arctic from the Pacific Ocean.

Thus Dr. Marsh portrays a geological history of the living world which is in harmony with the teaching of the Bible at every point. He orders his scientific facts so well that his arguments seem very convincing. His conviction brings a happy reward which he describes in the following words: "Beginning in God and existing momentarily through His continuously applied power and care, nature is at once a source for spiritual inspiration and for adoration of the Creator-Sustainer."

My study of this valuable book has been pleasant and profitable. The author writes clearly. The book is needed. Even if one should not agree with some argument or with some minor conclusion, he would still be greatly enriched by a thoughtful reading of this careful exposition and faithful defense of a Christian belief in creation.

J. P. Van Haitsma.

BOOK CHATS

Last month's editorial on the works of Dr. B. B. Warfield is reported to have stimulated the sale of these valuable volumes on the Reformed Faith. If you have not yet availed yourself of this splendid opportunity to strengthen your library, by all means do so now. We regret to inform our readers that the volume entitled Biblical Doctrines is now completely sold out. Whether a later reprint is possible is reported to be uncertain now. The other volumes whose titles are listed in the February issue of THE CALVIN FORUM in the editorial entitled "Stocking Your Theological Library" are still available and at the usual price of $1.50 per volume. Address: Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.

Reviews and appreciations of The Word of God and the Reformed Faith are still coming in. One of the latest is found in The Keswick Quarterly of November, 1944. This volume offers the scholarly and inspirational addresses delivered at the Second American Calvinistic Conference held at Grand Rapids in 1942. There are still some copies of this work available, though the supply is being depleted fast. Obtainable from: Baker Book Store, 1010 Wealthy, S.E., Grand Rapids, Mich. Price for this bound volume with a photograph of the Conference as a frontispiece is only one dollar. A book like this, no less than the volumes of Warfield, belongs to the solid and greatly needed meat of the Reformed Faith.

Dr. Geerhardus Vos has regrettably not written many books and some of which he has written are not readily available today. Yet, everything this Reformed scholar ever wrote is of lasting value and solid benefit to the reader. One of his smaller books is entitled The Teaching of Jesus Concerning the Kingdom of God and the Church. It was published some years ago by the American Tract Society in a series on The Teachings of Jesus. Here is sound teaching on the Kingdom, avoiding the errors both of Modernism on the one hand and of Dispensationalism on the other. It is written in exegetical style and manner, is constructive and not polemic. A gem for any minister's library and an edifying and instructive book for the layman as well. The book may be had for 75 cents and must be ordered from: Rev. J. G. Vos, R. F. D. 1, Clayton Center, Kansas.

Puritanism and Democracy is a significant book. Its author is the Neo-Realist Philosophy professor Ralph Barton Perry at Harvard University. He lauds Puritanism as the chief spiritual basis for democracy. His conception of Puritanism is, of course, much more "liberal" than that of most Calvinists.

Finally the last or seventh volume of Dr. Kenneth Scott Latourette's monumental work, A History of the Expansion of Christianity has made its appearance. Harper is the publisher of the entire set. The title of this closing volume, which covers the last thirty years, beginning with the outbreak of the first world war, is Advance Through Storm. As most of our readers know, this is the most comprehensive and the most up-to-date history of missions in existence in the English—if not in every—language.

C. B.