Our Late President
Editorial
His Last Sermon
Tribute

Augustine
His Psychology

Current Education
Its Materialism

Divine Sovereignty
In History

N. A. E. Report
Of Books
Verse

VOL. X, NO. 10
TWO DOLLARS
A YEAR
MAY, 1945
THE CALVIN FORUM

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Address all editorial correspondence to
Managing Editor, THE CALVIN FORUM, Franklin Street and Benjamin Avenue, S.E., Grand Rapids 6, Michigan.

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The Passing of a Great Leader
An Editorial

When on April 12 the divine summons came to Franklin Delano Roosevelt, America's first citizen and the best known world figure of all time breathed his last. His fame was as much due to the unusual point which he occupied at the cross roads of history as to his own powerful personality. It is always thus. In the divine providence he occupied the White House not only longer than any of his predecessors, but also at a more critical juncture for the nation and the world than any one preceding him, Washington and Lincoln included. He has symbolized the spirit of America to nations and races to whom heretofore the United States was only a name, and he became such a symbol through his dynamic personality, his high idealism, and his powerful activity on the international scene.

When we think of Roosevelt purely as a person, we see in him one of the finest products of American citizenship reaching back to colonial days and having its roots in the splendid Dutch ancestry of the enterprising Roosevelt family of Oud-Vossemeer in the province of Zeeland. In him we see the combination of a fine aristocracy and democracy such as only America has produced. As a person we admire in him his kindliness, his human qualities, his love of people, but no less his indomitable will power, his Dutch-American pertinacity, and his incorrigible optimism. When in the prime of life, in the early forties, this man, then already in public life, is stricken with that dread disease of infantile paralysis and he threatens to become a helpless invalid the rest of his life, he wages a courageous fight which has elicited the admiration of everyone, a fight that will make him a champion of the cause of the common man. Here was a man who holds high office does not? The wonder is that he did not make more of them in the critical situation which he faced and with a host of political, economic, and editorial critics, most of whom were experts at telling the chief executive how it should not be done but very few of whom had a constructive solution to offer. Much of the New Deal will pass into history, but it takes no prophet to see that the main thrust of the social legislation sponsored by Franklin Delano Roosevelt will stand for years to come and will be a lasting monument to his social vision. The remarkable thing about this man's legislative and industrial reforms was his deep concern for the common man. Here was a man who himself came from the aristocracy of colonial New York, a rich man's son, a graduate of Harvard, but a champion of the cause of the common people. Wall street hated him, but the common people loved him. Though he overreached himself at times, the main thrust of his influence in public office was to help the poor, the economically underprivileged, those at the bottom of the scale in the struggle for social justice.

But God had a greater job for him. The year 1933 was not only the year of the bank crisis but also of the beginning of the rise of Adolf Hitler. In a few years the world was on fire. Nazism with its revived paganism, its contempt for the ethics of Christianity, its hellish race hatred, its worship of a man and the will-to-power philosophy of Nietzsche,
its inhuman robbery and slaughter of the innocents, and its fanatical determination to make slaves of all who would not worship the image of the Germanic superrace, suddenly made its appearance upon the stage of history. Humanity gasped. Many would not believe that here was the to-be-or-not-to-be of a Christian civilization. With a blindness that might at first be excusable in the light of much of European history but which later became unpardonable, many people thought Hitler to be only a passing phenomenon on the ever-changing stage of European power politics. Not only were many Americans asleep to the real menace, but under the ill-starred guidance of numerous politicians and newspaper editors calumny was heaped upon those who saw the real issue.

And among those the outstanding, towering figure was the man in the White House. He was a man of vision, of statesman-like proportions. He realized that the European War was not a European War merely but a war on all of Christian, democratic civilization. The diabolical totalitarianism of Herr Hitler could not stop in its victorious march at the Atlantic. That Hitler knew, though with the usual mendacity of the Nazis he first denied it up and down. That also President Roosevelt knew. We honor him as a man of vision. Courageously he told the country the truth. They would not hear of it. What had we to do with Europe? Did we have to fight England's battles? All the diapasons on the organ of isolationism were pulled out. "That man in the White House" wants to send our sons to Europe to fight someone else's battles! The vilest things that have ever been said against the chief executive of our nation could be found in the editorial and commentator's columns of some of the most widely circulated newspapers. Church weeklies lifted up their voice against this dangerous man who was leading us into war. Mothers organized to tell "that man" they would not let their sons go to Europe. Thousands of church leaders signed declarations they would never sanction war again. The pacifists lifted up their voices in unison with the growing crop of fascist leaders and writers, silver shirts, brown shirts, revived K. K. K.'s, and what have you, to tell the country and the world what a dangerous man was running things at the nation's capitol. Many people fell for the gag. The devil put on a monk's cap and the insignia of the Christian religion—yes, often and precisely in its most pious and orthodox form—were employed from week to week in religious sheets to help the cause of Hitler by an attack on the President of the United States.

In the midst of all that the man in the White House stood firm. He knew the realities of the world situation. He knew even before a certain gentleman of an opposite political faith wrote One World that we are one world. He had the courage (or was it momentary indiscretion?) to say at one time in a press conference at the White House in those early days that "our front line is on the Rhine," and many of us have not forgotten the flood of indignant protests this statement called forth. Then came the statement that the President "would plough under every third young American" on the battlefield's of Europe. How deeply it must have pained his humanitarian, sensitive soul to have such things thrown at him, who would fain have kept America out of war if that had been possible and who himself had four sons on the battle front when he breathed his last—four sons, not one of whom reached the graveside of his father before his burial.

How true was his insight! How courageously he "educated" his nation, most of whom considered themselves quite competent to educate—yes, to spank him. He stood his ground. And as world events began to shape up according to the inevitable pattern designed by the Nazis, the true condition of affairs gradually began to dawn upon an incredulous and recalcitrant nation. Why rehearse the startling happenings that piled one upon another in Europe? At every turn of events it became clearer that the very thing our country had ever stood for was at stake in the world. And with the rising military fury of the Nazis threatening one country after another, we began to see the citadels of democracy and freedom topple. There was no justice for small nations. They were simply crushed. Democracy was declared effete. A new world order was proclaimed as being in the making. The vision and insight of the much maligned occupant of the White House proved unerringly true. We can only echo the words written recently by so high-grade a newspaper as the New York Times, "Men will thank God on their knees, a hundred years from now, that Franklin D. Roosevelt was in the White House in that dark hour when a powerful and ruthless barbarism threatened to overrun civilization."

And what a powerful influence for good he has been in recent months, when planning the peace was of as great importance as was formerly the strategy of war. Respected by the entire civilized world, he proved to be the man of the hour in the great work of devising a blueprint for the pattern of things to come at the close of the war. Among the "big three" he was the first, the born leader, the trusted guide. With the incalculable advantage of heading the strongest nation in the world, a nation, moreover, that has not used its power in the service of self-aggrandizement, he lent prestige to his leadership and to the nation he represents. His spirit is hovering over the sessions of the world security conference at San Francisco. And his successor in the White House, for whom our prayers ascend to God daily, has wisely chosen to follow in the path marked out by the sagacity and vision of his most distinguished predecessor.

What if at the bier of this greatest of all our Presidents there still are some among his countrymen who can hardly suppress a sneer. History will judge them. Did not the assassin of the most ven-
erated of our President's exclaim as he fled after having sent the bullet into Abe Lincoln's head: "Sic semper tyrannis!"

Let them sneer at the bier of this greatest of all Americans if they so desire.

If he does not get the reward of a blessed memory from them, he will get it from the poor and the downtrodden in the land. He will get it from the oppressed, suffering nations, who are already naming their streets after him and know him as the noblest representative of all that America stands for at her best. He will get it from those starving millions of Dutchmen, who were still fortunate enough to be alive and to cry out their "Thanks!"

to the airmen and chauffeurs of the giant planes and army trucks which yesterday and today brought thousands of tons of food to a starving people. He will get it from the mothers and children, the aged and infirm who have suffered so unbelievably at the hands of inhuman torturers that claimed to bring in a new order. He will get it from the emaciated figures set free from prisons, from concentration camps, from houses of horror—if, so please God, they were freed before the fiends of torture silenced them as they did the millions before them.

Their gratitude will be an imperishable memorial to the greatness of his leadership! C. B.

FRANKLIN DELANO ROOSEVELT
1882 - 1945

“My friends . . .”
The voice is stilled . . .

That winning voice that stole the hearts of millions;
Cold, marbled are the lips through which it came.
Cold and dead-still that heart which long beat warmly
For humans all, whatever rank or name.

He was so loved, and yet he was so hated,
He was so kind and yet he was so shrewd;
Above the sneers of foes so elevated,
With so much inborn leadership imbued.

He met his country's crises with a calmness,
And with a trust in God's directing hand;
He took things in his stride and yet sincerely
He sought the very best for this great land.

He judged not people by the size of wallets,
But loved men of good will; he was their friend.
He loved the cause of common people ever,
Proved it with deeds that men could understand.

While fearing only fear, he sought God's blessing,
To serve us in a world so grim and chill.
He solved some of our most colossal problems—
He, with his frail physique but iron will!

This God-sent, gifted guide who led our nation
From peril and despair to courage new—

And then, with wisdom rare, through war unwanted,
Inspired and led our fighting forces through.

He did not live to see the hour of triumph,
To warmly welcome weary warriors home,
Nor did he live to share the peace that followed;
But,—Franklin Delano Roosevelt's work is done!

He, like a Moses, on a bright horizon
Saw victory, peace, and freedom from afar.
It was enough; the Lord of life then called him;
There was a sudden crossing of the bar.

Though briefly stunned, our fighting men fight harder
To gain the goal for which their captain fought;
Determined, by their doing or their dying,
To bring that peace and freedom which he sought.

The voice is stilled—the voice, but not the spirit.
His spirit lives, and stirs the souls of men.
Where love for freedom burns within man's bosom,
There, there always they shall remember him.

Rest, soldier, from your hard and well-fought battles
Which sapped your waning strength with each new mile.
Rest, pilot, your immortal soul committed
To Him who loaned you to us for a while.

—ALBERT PIERSMA

THE CALVIN FORUM * * * MAY, 1945 205
God Incarnate for Suffering Men

Sermon Preached in Last Worship Service attended by the Late President Roosevelt

By the Rev. William Childs Robinson
Professor Columbia Theological Seminary, Decatur, Georgia

As a Nation we are standing on the edge of a great victory. But the hour of victory is the moment to see ourselves in the light of God’s presence and to humble ourselves under His almighty hand. Otherwise we shall give ourselves to such boastings as the Gentiles know. And lest we forget, the war has given us solemn reminders of the fearful cost at which victory comes. The Battle of the Bulge at the Christmas season just past piled up the longest casualty list in American history. One of our popular weeklies carried a picture form the Odyssey of a casualty, the story of one of our half million American wounded. The problem of pain which has long been with you at Warm Springs has become a nation-wide problem. Has the Church an answer to this chorus of suffering and heart ache that is rising from every home? Blessed be God who has. To a suffering man we offer the suffering Savior. For the torn in body, for the shocked in mind, for the broken in heart the Gospel presents God who became incarnate that He might suffer with us and for us in our human flesh.

The solace for the sorrow and the suffering of the last Christmas is in the first Christmas and in the first Christian Easter. It is precisely this—that “the Lord of glory of His own will entered into our life of grief and suffering, and for love of men bore all and more than all that men may be called to bear.”

“God, the Almighty and Eternal God, has shared our experience in its depths of weakness and pain.”

I. The Lord who in the beginning laid the foundations of the earth and who upholds them by the Word of His power laid aside the glories of heaven and took our flesh and blood that in our nature He might suffer. In Himself God is the being of pure activity living in a blessedness and glory which no creaturely force can attack. But God willed to put Himself into our frail and suffering humanity that therein He might be susceptible to the flings and arrows of man’s rage and hate, and to all the suffering brought on by the creature’s rebellion against his Maker, and by man’s subsequent inhumanity to man. Jesus was made a little lower than the angels for the suffering of death that by the grace of God He might taste of death for every man. He entered into our life with all its miseries. The joy of heaven and the Lord of angels became the man of sorrows and acquainted with grief. While He was here He was so busy healing the sick and ministering to the suffering that Matthew remembered what was written by the prophet: Himself took our infirmities and bare our sicknesses.

It pleased God in bringing many sons unto glory to make the Captain of our salvation perfect through suffering. Have your nerves twitched and pained where some limb was twisted or lacked? His nerve centers, His very hands and feet, throbbed with thorns crushed into them. Have your temples throbbed with a fever that would not abate? His were pierced with cruel spikes. Have your temples throbbed with grief. While He was here He was so busy healing the sick and ministering to the suffering that Matthew remembered what was written by the prophet: Himself took our infirmities and bare our sicknesses.

In the long days of agony are you asking why does He not work a miracle and restore you at once as He healed the multitudes in old Galilee? In The Robe, Lloyd Douglas has fancied the story of Miriam, a bed-ridden Jewish lass, whose body He did

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WARM SPRINGS FOUNDATION CHAPEL
Easter Sunday, April 1, 1945

ORDER OF SERVICE

Organ Prelude
Opening Sentences
Invocation, followed by The Lord’s Prayer
Hymn 168: “Come, ye faithful, Raise the Strain”
Responsive Reading: Selection 69, page 598
I Cor. 15: Selected verses
Anthem: “In Joseph’s Lovely Garden”
Hymn 166: “The Day of Resurrection”
Scripture Reading: Hebrews i. 1-8; ii. 9-18; v. 7-8
Solo: Mr. Fred Botts — “Open the Gates”
Prayer
Anthem: “God So Loved the World”
Hymn 164: “The strife is o’er, The battle done”
Sermon: “God Incarnate for Suffering Men” by REV. WILLIAM CHILDS ROBINSON
Prayer, including Prayer for our Armed Forces
Hymn 190: “Crown Him with many crowns”
Benediction
not heal, but in whose heart He placed a song. The Gospels have a surer story than Douglas’ fancy. There is one Person for whom Jesus did not work a miracle to avert suffering. That Person fasted forty days until He was tempted to turn the very rocks into bread. That Person was mocked and scourged and spit upon, but He never whimpered and He never beckoned for the twelve legions of angels that were at His call. When He suffered He threatened not. My brother, if He does not heal you with a word, He is inviting you to follow in the steps He Himself has trod without a single miracle to ease one bit of His agony. Refusing the deadening effect of the ancient drug He drained the bitter cup the Father gave Him to drink.

With the suffering, sorrowing people of Holland Pastor Koopman pleads: “Why so much suffering comes no one can say. But one thing I know and whoever knows it has the true faith in life and in death—it does not happen outside the merciful will of Jesus Christ. He understands your suffering because He has borne it all before you did.”

Yes Christ bore our suffering, all that we bear and more. For He suffered not only the cruel scourging and the agonizing crucifixion by which His form was marred more than any man and His visage more than the sons of men. He who knew no sin was made sin for us. Thus He endured the wrath of God revealed from heaven against all unrighteousness and ungodliness of men. He suffered as the Lamb of God for the sins of the World. It pleased the Father to bruise Him for our transgressions. And all this suffering with us and for us He freely took of His own loving and sovereign will. He who was God freely became man that His flesh might be torn and His body mangled for us men and for our salvation.

And today:

“He, who for men in mercy stood,
And poured on earth His precious blood . . .
Our fellow-sufferer yet retains
A fellow feeling of our pains . . .
In every pang that rends the heart,
The Man of sorrows had a part;
He sympathizes in our grief,
And to the sufferer sends relief.”

II. God incarnate in Jesus of Nazareth not only suffered our bodily pains, His breast also throbbed with our heart aches. He who numbers the stars heals the broken in heart. He who marshalls the spiral nebulae binds up our sorrows. The vast diamond-studded Milky Way is but as “dust from the Almighty’s moving Chariot Wheels.” And yet in all our afflictions He is afflicted and the Angel of His Presence saves us.

The Epistle to the Hebrews shows the Savior walking by faith as we walk, beset by our anxieties and fears. So really did He share our flesh and blood that these words express the faith He placed in God: “I will put my trust in Him.” “Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death and having been heard for His godly fear, though He was a Son, yet learned obedience by the things which He suffered.” In becoming our complete and compassionate High Priest Christ passed through the whole curriculum of temptation, trial, patience, fear, anxiety and heart agony we face. Therefore He is a faithful and merciful High Priest who can bear gently with the ignorant and erring in that in He Himself was also compassed with infirmity.

In the days of His flesh our Lord showed the deepest concern for the heart anxieties, the worries and the fears of those about Him. When He stood with Mary and Martha at the tomb of Lazarus their sorrow so moved His heart that Jesus wept with them. The last week shows Him time and again weeping over Jerusalem. “O Jerusalem, thou that killest the prophets and stonest those that are sent unto thee, how often would I have gathered Thy children as a hen gathereth her chickens under her wings and ye would not.” At the last when the women bewailed and lamented Him, Jesus turned and said unto them: “Daughters of Jerusalem weep not for me, but weep for yourselves.” The dreadful punishment in store for Jerusalem brought tears that His own cross was not then extorting from His eyes.

The acme of tender consideration is in Jesus’ treatment of Jairus. As He goes to heal the daughter the report arrives that the child is dead and there is no need to trouble the Master further. But before the father has time to answer Jesus’ word of encouragement is steadying Jairus’ wavering faith, “Fear not only believe, and she shall be made whole.” Though the weight of a world’s redemption is upon Him the anxieties of Mary are all met as her crucified Son says: “Mother, behold thy son,” and (to John) “Son, behold thy mother.”

Nor has this concern for our anxieties been dimmed by the glories and blessedness of heaven. When Stephen is stoned the Son of Man rises from His Father’s Throne and so manifests Himself to His dying martyr that Stephen’s face shines like the face of an angel. When He manifested His glory to John on Patmos, He was quick to manifest with it His understanding grace. “And He laid His right hand upon me, saying, Fear not: I am the first and the last, and the Living One; and I was dead, and behold I am alive forevermore, and I have the keys of death and of Hades.”

As little children in their games stand in a circle about a common center so we all face one great fear of death. And that is the particular fear our Lord came to face with us and for us. He was made a little lower than the angels for the suffering of death, that by the grace of God He might taste of death for every man. He died that through death
He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life time subject to bondage.

On land, on sea, under the sea, and in the air the Lord Christ is entering into the hearts of His men when they find terror on every side. A letter was recently received from a lieutenant in the 79th Division telling how depressed he was as he contemplated the near approach of D-Day. Then God spoke to him through the chanting of the ninety-first, the soldier’s Psalm. When the Ninth Army was advancing on the Roer, we had a letter: “Mother, Dad, The terror by night and the arrow that flith by day, the pestilence that walketh in darkness and the destruction that wasteth at noonday are no mere figures of speech over here.” But deeper than the dangers of war there is the calm of the presence of the Lord, the steadying touch of His hand, the understanding assurance of His voice: “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.”

Let us then draw near the Table with Gospel viands for our sorrows spread. And as He gives us beauty for ashes, the oil of joy for mourning, the dregs He drank our cup of woe that we might quaff His cup of salvation. That He might bring many sons unto glory He tasted death for every man. Christ both died and rose again that He might be Lord, both of the dead and of the living. Thus, He calls us to go through no darker room than He has gone through before us. Yea though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me and even death is no new way to Thee.

With rare literary skill John Hay, sometime Secretary of State, portrayed death as The Stirrup Cup which the cavalryman used to drink as he mounted his steed,

“My short and happy day is done, The long and lonely night comes on: And at my door the pale horse stands To bear me forth to unknown lands.”

General E. P. Alexander took up the figure and wrote something of his own dauntless daring into it.

“But storm and gloom and mystery. Shall only nerve my courage high. Who thro’ life’s scenes hath borne his part May face its close with tranquil heart.”

The lines came into the hands of Rev. James Powers Smith who as an aid-de-camp to Stonewall Jackson had passed through many a valley of the shadow. Dr. Smith put into the figure the tranquil heart that Christ gives;

“The pale horse stands and will not bide, The night has come and I must ride; But not alone to unknown lands, My Friend goes with me holding hands.”

This Friend has gone through the strait gate of death. His own death, before He goes through the gate of death with us. And in that going through of His own death He drew the sharpest sting out of our death. For the sting of death is sin and the power of sin is the law. But Christ died for our sins, the Just for the unjust. There is, therefore, now no condemnation to those who are in Christ Jesus. Thanks be unto God who giveth us the victory through our Lord Jesus Christ!

Compare the death of Jesus with the death of Stephen in order that Stephen who had no right to die. He whose years shall not fail became obedient unto death and that the death of the Cross. To the dregs He drank our cup of woe that we might quaff His cup of salvation. That He might bring many sons unto glory He tasted death for every man. Christ both died and rose again that He might be Lord, both of the dead and of the living. Thus, He calls us to go through no darker room than He has gone through before us. Yea though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me and even death is no new way to Thee.

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Compare the death of Jesus with the death of Stephen and you are immediately struck with the contrast. Why should the face of Stephen shine like the face of an angel while the visage of Jesus was so marred more than any man? Why? Because Jesus who had no sin of His own was made sin for Stephen in order that Stephen who had no righteousness of his own might be made the righteousness of God in Christ. He was delivered for our offenses and raised for our justification. Therefore,

“In peace let me resign my breath And Thy salvation see: My sins deserved eternal death, But Jesus died for me.”

The Christ who pierced the mystery of the tomb rose again from the dead and ascended to the Right Hand of the Father where He ever liveth to intercede for us. There His understanding heart, His unceasing prayers, His constant grace, keep our faith
from failing and carry onward the Church of God until that day when He shall appear a second time apart from sin unto salvation. By tasting death for us He drew its sting. By rising from the dead and ascending to the Right Hand of the Majesty on High He has given us an anchor sure and steadfast. Even so them also that sleep in Jesus will God bring with Him.

At Easter three years ago the Old First Church in Birmingham held a memorial service for a lad who went down in the S-26 near Panama. On that occasion his mother wrote,

"God has given me a guiding Light,
A star called Faith
That substance of things hoped for,
That evidence of things not seen.'
And now within me peace and joy are born,
For some day there shall come a Resurrection morn
And I shall see again and know my son."

The Augustinian Psychology

Implications and Applications

Anthony A., Hookema
Minister, Twelfth Church
Grand Rapids, Michigan

NOW that we have seen what were the main thrusts of Augustine’s psychology, we turn, in the third place, to his teachings on various psychological issues, as related to the discoveries of modern psychology. We shall find that, also in this field, the great fifth-century thinker was “the first modern man,” in that he anticipated many of the viewpoints and several of the conclusions of the still unborn science of psychology.

Origin of the Soul

What did Augustine say about the problems of soul and body? For the difficult question of the origin of the soul, Augustine proposed four solutions:

(1) Every soul is derived from the soul of the first man, through the generative act of the parents, the soul of Adam alone having been created.

(2) God creates a special soul for each individual body in which it is incorporated.

(3) All souls were created apart from their bodies at the beginning of the world and continue to exist in a kind of Divine treasury or reservoir of soul life, from which they are sent, as required, to inhabit a newly-created body.

(4) The soul descends into a body of its own accord.

(Morgan, op. cit., p. 96.)

Keenly aware of the difficulties associated with each of these theories, Augustine did not definitely accept any one of them. His writings, however, do show a preference for the first-named solution, the traducian, probably because Augustine affirmed the realistic connection between Adam and the human race, which necessitates a traducian view of the origin of the soul.

Relation Between Soul and Body

As regards the relation of soul to body, Augustine clearly distinguished between the two. He had learned from Neoplatonism that the soul is immaterial. Hence he taught that body and soul were substances utterly different, which nevertheless influenced each other. Soul usually influences the body, but the body often affects the soul. Augustine thus anticipated the relatively recent theory of interactionism. He further taught that the soul is wholly present in every part of the body, that it is indivisible and personal, and that it is immortal. Although he would not deny the necessity of the body to man’s complete existence, he deemed the soul to be the more important part: “Now to thee I speak, O my soul, thou art my better part: for thou quickenest the mass of my body, giving it life, which no body can give to a body” (Conf., Bk. X, Ch. VI, Sec. 10).

As concerns the nature of the body, there was in Augustine a peculiar dualism. Scripture taught him to look upon the body as a good, given and preserved by God; but the taints of Manichaeism which remained within him, and his own past experience of the imperious power of bodily appetite, led him to feel that the body was a burden on the soul. As Dinkler puts it, “Damit würde Augustin zwei Konzeptionen nebeneinander-stellen: einmal den Leib als Abbild Gottes, was früher nur von der Seele galt, und andererseits den Leib als Gefängnis, als Strafe, als Sünde” (Dinkler, op. cit., p. 109). Dinkler goes on to state that Augustine does very little with the former view, but that the latter view is really determinative for his thinking. We have already learned that Augustine virtually identified the corruption of original sin with sexual desire. From this view it is but a step to the soma-sema idea of the Greeks. The body is a prison for the soul; it holds the soul in captivity; it invariably leads it into sin. Dinkler further makes the acute observation that here the great theologian contradicts his own view of the source of theology; for, instead of proceeding from the data of Scripture, Augustine has built up his view of the body from
his own past experience, using Scripture only to support the completed structure. The consequences of this dualism are very evident in Augustine's treatment of marriage. He tries his utmost to justify the Biblical conception of marriage as ordained by God; and yet, throughout his writings, the conclusion is inescapable that, for him marriage is a necessary evil, a legitimization of a bad thing, and that the single state is morally much higher than the married state.

**Sensation**

What does Augustine teach about the powers of man? I shall discuss, first, the four levels of the powers of the soul which he distinguishes: sensation, memory, imagination, and reason. Sensation Augustine recognizes as the elementary function of the soul, basic to all mental activity. The process of sensation he describes as the interaction between the sense-organs and the *sensus interior*, or inner sense, to which the sense-organs report. In modern terms, the sense-organs report what goes on in the outside world, through the nervous system, to the soul, which then becomes aware of these events and interprets them. (The classical passage for the *sensus interior* is *Conf.* VII, 17.) As regards the separate senses, Augustine was, of course, not ahead of his time. The eye sees by sending a ray of light from itself out to the object. The ear hears through vibrations of the air. We smell because the object which is smelled emits minute particles into the air, which excite the olfactory nerves. It will be seen that his views on the last two senses are much like those of modern physiology, whereas his conception of vision is decidedly antiquated.

**Memory**

The next in the ascending order of the powers of the soul is memory. Augustine's discussion of memory in Book X of the *Confessions* is one of his outstanding contributions to psychology. He begins by distinguishing different methods of recall, in a manner which anticipates modern discussions of the laws of association (Ch. VIII, Sec. 12; this passage is quoted on page 164 of the March issue.) Next, in sec. 13, he distinguishes memory-images from different sensory channels, in a manner which suggests Galton's division of people into visual-minded, auditory-minded, and kinaesthetic-minded, depending on the sensory origin of their predominant memory-images (space and time forbid quoting the relevant sections). In section 14, Augustine teaches that new images are formed by new combinations of old ones—a fact which is recognized today as basic to the function of the imagination. In 16, he distinguishes concepts from perceptions. In 17, he touches upon the problem of "innate ideas," which was to occasion much philosophical disputation in the years to come. He says, concerning certain mental truths: "For when I learned them, I gave not credit to another man's mind, but recognized them in mine" (*Conf.*, Bk. X, Ch. X, Sec. 17). One can see, already, the seeds of the doctrine of innate ideas, as further developed by Descartes, Leibniz, and the Cambridge Platonists.

For an explanation of this phenomenon, Augustine uses words which sound very much like modern psychoanalytic teaching about the subconscious mind:

> And how many things of this kind does my memory bear ..., which were I for some short space of time to cease to call to mind, they are again so buried, and glide back as it were, into the deeper recesses, that they must again, as if new, be thought out thence, for other abode they have none (*Conf.*, X, XI, 18).

Augustine anticipates the new science of semantics in a single sentence in section 19 of Book X: "I have heard the sound of the words whereby when discussed they are denoted: but the sounds are other than the things." In section 21, he affirms what modern psychology has rediscovered with a ponderous show of learning, that sorrowful emotions may be recalled with joy, and joyful emotions may be remembered with sorrow. In 26 he makes the most interesting observation that memory is seemingly boundless: "Over all these do I run, I fly; I dive on this side and on that, as far as I can, and there is no end." In 28 he neatly anticipates William James's fascinating discussion of the forgotten name, in which the latter states that a sort of "wraight" of the name remains in our consciousness, firmly rejecting whatever is not the name wanted, and yet not quite knowing what it is. Writes Augustine:

> But what when the memory itself loses anything, as falls out when we forget and seek that we may recollect? Where in the end do we search, but in the memory itself? And there, if one thing be perchance offered instead of another, we reject it, until what we seek meets us; and when it doth, we say, "This is it:" which we should not unless we recognized it, nor recognize it unless we remembered it.

Instead of speaking of a "wraight," Augustine compares such a memory to a cripple, who seeks the restoration of his missing or injured member. Augustine concludes by stating that without the memory he could not have found God, but that God is nevertheless not contained in the mind, nor identical with it, but infinitely high above it (sections 35 and 36).

**Imagination**

Next in the scale of mental powers is the imagination. Nebridius, a friend of Augustine, had suggested that, since the imagination can conceive new objects, it would seem to be a creative faculty. The acute Augustine, however, replies, in the seventh epistle to Nebridius, that the imagination simply combines things previously seen or heard in new ways. "Therefore it is possible for the mind to pro-
duce by the exercise of the imagination that which as a whole has never been within the senses, but the parts of it have all been present to the senses in a variety of different connexions” (Quoted in Montgomery, St. Augustine: Aspects of His Life and Thought, p. 124).

In addition to simple memory-images, which Augustine calls phantastiae, he distinguishes two types of imaginary constructions. To the first belong ordinary pictorial imaginations, such as we form when we read a poet: the appearance of Aeneas, or of Medea and her winged dragons. To the second class belong the figures we conjure up to assist us in thinking through geometrical theorems, or in imagining new discoveries, or new scientific theories. Constructive imagination is indispensable in the pursuit of knowledge; yet we must know how to control the imaginative faculty, and banish its images when, as is sometimes the case, they distract the mind.

**Reason**

The guiding faculty in man is the reason, which judges and interprets the data furnished by the senses. Augustine distinguishes two kinds of reason: discursive and intuitive. The former is the less important of the two; it works with what is given, strives to make new connections within what is known, and compares and judges what it receives from the senses. The intuitive reason, however, supplies the laws of thought, laws of mathematics, laws of justice, and standards of beauty by means of which the discursive mind judges. The intuitive reason is directly illumined by God. Augustine was led in his later years to substitute this view for the Platonic doctrine of pre-existence and recollection.

“Errors and false opinions defile the conversation, if the reasonable soul itself be corrupted; as it was then in me, who knew not that it must be enlightened by another light, that it may be partaker of truth, seeing itself is not that nature of truth. For ‘Thou shalt light my candle, O Lord my God, Thou shalt enlighten my darkness...” (Conf., Bk. IV, Ch. XV, Sec. 25).

There is an interesting anticipation of present-day Gestalt psychology in Augustine’s doctrine of the intuitive reason. According to the Gestaltists, laws of thought, standards of beauty, and many other things, are “Gestalten” or forms, innate in the mind, and intuitively discovered when we contact external reality. This school defines learning as being essentially a new insight or intuition, which suddenly flashes upon the soul. Scripture teaches us that the Spirit of God is operative in such insights. Augustine, therefore, supplied the correct clue for their interpretation with his doctrine of divine illumination.

**The Will**

I have mentioned these four levels because Montgomery distinguishes them. Man has, however, other faculties besides them. Foremost among them is the will. I have already discussed the relation of will to intellect. We have seen that, though intellect might be man’s highest power in a formal sense, the will is the executive faculty, without which intellect would be impotent and ineffectual. Perhaps we could summarize by saying: if intellect is highest, will is the deepest thing in man. The latter most truly determines what a man is and what he will do.

Much has already been said about the will. Augustine teaches that it plays a part in every mental activity. On the merely sensory level, it is the will which concentrates the mind on a certain object, and determines what is to be sensed or learned. The “will to remember” is indispensable in memory work; reading a page without the will to remember will produce little result. All this anticipates what Kilpe and many others after him have said about the importance of the “Aufgabe” or task in learning. What is learned in any situation depends upon the task that has been set.

Further, the will is necessary in every act of recall. It is basic to imagination. It is indispensable to the act of judging. All action begins with the will. We sin with the will, and we return to God with the will. In other words, the will weaves itself into all that we do or think. We are what we will. This emphasis is far more realistic than that of modern psychology, which prefers not to speak of the will, substituting habit, or conditioned responses, or social environment. The modern world is feverishly trying to evade human responsibility, and nowhere is this more evident than in its psychology.

**The Divided Will**

Something should be said, in this connection, about Augustine’s teachings on the divided will and integration. I have already quoted the classical passage about the divided will (ante, page 164). When a man is torn by conflicting desires, Augustine would say, the root of the matter is that he is trying to compromise instead of decide; that, instead of choosing either-or, he attempts to choose both-and. In other words, in such cases, the man does not will the good wholly, but only partially.

But it willeth not entirely; therefore doth it not command entirely... For were the will entire, it would not even command it to be, because it would already be... And therefore are there two wills, for that one of them is not entire; and what the one lacketh, the other hath (Conf., Bk. VIII, Ch. IX, Sec. 21).

The solution of this situation is to will one thing entirely: in other words, to achieve integration. This is what Augustine himself experienced in his conversion. Naturally, he commends his experience to others. The divided self must become the unified self; “der kämpfende Mensch” must become “der gesunde Mensch.” This can only happen through surrender. Surrender brings integration;
and integration, peace. Needless to say, a good deal of psychoanalysis has been anticipated here. Like Augustine, it, too, pleads for integration in mental life; for unification of all desires and drives under a dominant loyalty. Unfortunately, unlike Augustine, psychoanalysis is often impudently irreligious.

**Emotion**

As far as the emotions are concerned, it should be remembered that Augustine really included them in his concept of will. He spoke of only two aspects of mental life instead of three: reason and will. Yet he recognized and spoke of the emotions. He mentioned only four: desire, fear, joy, and sorrow. The Greeks, Plato especially, had called all emotions bad, since they disturbed the mind’s contemplation of eternal truth. Augustine was able to overcome this Greek suspicion of the emotions. In the *City of God* he wrote: “But the character of the human will is of moment; because, if it is wrong, these motions of the soul (desire, fear, joy, and sorrow) will be wrong, but if it is right, they will be not merely blameless, but even praiseworthy” (*City of God*, Bk. 14, Chap. 6). Emotions, in other words, are not uniformly bad; they may be good or bad, depending on the objects of our emotions. This I imagine, would correspond pretty well to modern views.

Yet there is not wanting in Augustine a remnant of the old Greek view. The will is most free, when it is free from disturbing and distracting emotions, especially concupiscence and cupidity. If Adam had chosen to walk the path of godliness, there would be no cleavage between emotion and will. “Wird aber der zweite Weg zur concupiscentina betreten, so wird der Affect als cupiditas sofort Subiect und Potenz und stellt sich als Macht dem Willen gegenüber” (Dinkler, op. cit., p. 75). As a result of sin, therefore, will and emotion conflict. It is especially the sexual emotions which manifest by their disobedience to and independence of the will the devastating psychological disruption wrought by sin. Freud may have taken a leaf from Augustine.

About habit, it remains simply to mention that Augustine, like James, was intimately acquainted with its enslaving power. Augustine speaks of habit as a chain, forged by successive acts, which held him bound so that the new will in him could not assert itself. And yet he admits that he had acquired these detestable habits himself, and that therefore he alone is responsible for them.

**Defense Mechanisms**

What is there in Augustine which anticipates modern psychoanalytic theories? We have already noted his dynamic view of man, his stress on the need for integration, and his doctrine of the subconscious. It may be observed, further, that he anticipates the modern “defense mechanism.” He admits that one reason why Manichaeism appealed to him was that it enabled him to transfer the blame for his sins to a convenient scapegoat, the body.

For I still thought, “that it was not we that sin, but that I know not what other nature sinned in us”; and it delighted my pride, to be free from blame; and when I had done any evil, not to confess I had done any, that Thou mightest heal my soul because it had sinned against Thee; but I loved to excuse it, and to accuse I know not what other thing, which was with me, but which I was not (*Conf.*, Bk. V, Ch. X, Sec. 18).

Augustine also shows his psychological ingenuity by demonstrating that most vices parade as virtues:

For so doth pride imitate exaltedness . . . Ambition, what seeks it, but honors and glory? . . . The cruelty of the great would fain be feared . . . The tenderness of the wanton would fain be counted love . . . Curiosity makes semblance of a desire of knowledge . . . Yea, ignorance and foolishness itself is cloaked under the name of simplicity and uninjuriosity . . . Yea, sloth would fain be at rest . . . Luxury affects to be called plenty and abundance . . . Prodigality presents a shadow of liberality . . . Covetousness would possess many things (*Ibid.*, Bk. II, Ch. VI, Sec. 13).

**Repression**

Psychologists today tell us that the result of continued and unrepented sin is repression, in which the individual tries to bury the sin in his mind, unwilling to face his real self. We find a most vivid picture of this phenomenon in Book VIII of the *Confessions*:

Such was the story of Pontitianus; but Thou, O Lord, while he was speaking, didst turn me round towards myself, taking me from behind my back, where I had placed me, unwilling to observe myself; and setting me before my face, that I might see how foul I was, how crooked and deformed, despotted and ulcerous. And I beheld and stood aghast; and whither to flee from myself I found not. And if I sought to turn mine eye from off myself, he went on with his relation, and Thou again didst set me over against myself, and trustedst me before my eyes, that I might find out mine iniquity, and hate it. I had known it, but made as though I saw it not, winked at it, and forgot it. (*Ibid.*, Bk. VIII, Ch. VII, Sec. 16).

**Occult Phenomena**

Augustine is even interested in what we today would call “occult phenomena.” He distinguishes hallucinations formed by great concentration of mind, in which the object thought of is seen as clearly as though it were real, and those formed in sleep or in insanity, in which physical factors play a part. He mentions two kinds of delirium: one, in which the senses are not wholly withdrawn from the surroundings, and another, in which there is complete unconsciousness of the surroundings. Persons in such a state, Augustine reports, can speak with those who are present, and also with others, who are absent, as though they were present, and also with others, who are absent, as though they were present. It seems Augustine must have been acquainted with hypnotism. He further gives a most interesting example of what today could be
called clairvoyance: a man who could tell when a presbyter, living twelve miles away, left his house; where he was at various stages of his journey, and what speed he was making; and when he reached the farm and the house and the room in which he himself (the sick man) was, until the presbyter actually appeared at his side (Montgomery, p. 145). If that man were living today, Dr. Rhine would invite him to his parapsychological laboratory. As far as dreams are concerned, in the Confessions Augustine describes some of his mother's dreams, together with the significance they had for her. He also describes a peculiar dream of his own, in which he tried to persuade a friend, whom he also saw in the dream, that the things they were dreaming about were unreal. He half realized, at the same time, that the friend, too, was unreal; yet he spoke to him as though he were actually there (Montgomery, p. 146).

Education
I conclude with an observation or two about educational method. There is a slight anticipation of the Law of Readiness (that material would be given when a child is ready for it) in Augustine's observation: "Eating and drinking have no pleasure, unless there precede the pinching of hunger and thirst" (Confessions: Bk. VIII, Ch. 3, Sec. 7). Augustine knew also what psychologists and professors of pedagogy never tire of telling us nowadays, that learning which is motivated by fear is not very efficient. Speaking of the difficult time he had learning Greek, and of the much greater ease and joy with which he acquired his native tongue, he says, "Time was also (as an infant) I knew no Latin; but this I learned without fear of suffering, by mere observation, amid the caresses of my nursery and jests of friends, smiling and sportively encouraging me" (Ibid., Bk. I, Chap. XIV, Sec. 23). Finally, the whole of modern progressive education is predicted in one pregnant sentence: "No doubt then, that a free curiosity has more force in our learning these things, than a frightful enforcement."

At the beginning of his masterful analysis of the memory, Augustine exclaims, "And men go abroad to admire the heights of mountains, the mighty billows of the sea, the broad tides of rivers, the compass of the ocean, and the circuits of the stars, and pass themselves by." But Augustine himself made no such mistake. In an age which was anything but psychologically minded, he turned his gaze inward, and found ample material for fascinating, lifelong exploration. And we marvel that he found so much.

Henri-Chapelle
Each sleeps
Beneath a wooden cross,
Each Yank who fell
In Hürtgen Forest's battle.

They sleep,
Full fifteen thousand strong:
A city of the dead
'Neath fifteen thousand crosses.
—J'AIME DIEU

Good Friday, 1945.

War's Toll
Is it the men who fight and fall,
The men with bodies gored and lamed,
The men who answer death's curt call,
Or those with reason dull and maimed?

Is it the mass of lonely hearts,
The mothers of the sons who die,
The wives pierced by the poigniant darts,
The children who no longer cry?

Is it perhaps the small, sad child,
The mother with the heavy load,
The feeble, failing, faltering one,
Who stumbles on the lengthening road?

Is it destruction and despair,
The work which centuries have wrought
The artist's soul begrimed, laid bare,
The work of masters come to nought?

Is it perhaps not one but all,
Life, love and loss, death too and ruin,
All which was sweet now turned to gall,
Darkness which hides the sun at noon?

Lord of the nations, Keeper of the gate,
Exact not all the toll, as man to man,
Show truth and mercy to all those who hate,
Let them see once again the Son of Man.
—Jo

Death
When silently God's angel comes,
The angel they call Death,
To call this trudging pilgrim home,
Cut off his mortal breath—

When stops the heart beat of this frame,
Its blood stream course no more
Through channels they call arteries
And veins, as heretofore—

When rigor mortis will hold sway,
My limbs no movement know,
When eyelids close and lips grow pale,
And speech no more shall flow—

Then—echo of that blessed word
Which sealed Christ's suffering's end:
Into the Father's gracious hand
My spirit I commend!
—J'AIME DIEU

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Materialism in Education

Henry Schultze
President Calvin College
Grand Rapids, Michigan

LAST week Dr. Bernbaum of the University of Illinois tendered his resignation as a protest against the materialistic tendencies of the university in which he was privileged to teach. For almost thirty years he occupied the chair of English. He had in that time observed a growing inclination to slight the liberal arts courses. The university had replaced the altar of culture, by erecting an altar to materialism. He found that the teachers of the liberal courses were the lowest salaried men on the staff. When the idea of salary-raises was being considered, the liberal arts men, he avers, were practically ignored. When expenditures for equipment were being considered, such monies were usually channeled into the job-training courses. His sentiments were being held in abeyance until the professor became aware of the fact that the Alumni Association was pressing for an immediate appropriation for a sports building to seat 20,000 spectators at high school basketball tournaments. He gave vent to his rebellion in these words, “This project is not something for the legitimate encouragement of athletics for the athletes’ sake, but another temple of the materialistic and hedonistic god, Bel, dedicated to the idolatry of indoor spectator sports, the incitement of adolescent mass hysteria, weekend hurried burials, and the pecuniary profits of sports writers.” Now Dr. Bernbaum did not have to become so drastic and hysterical about the matter. Milder methods of protest could have been much more effective without the necessity of his resignation. Nevertheless he has touched a sore spot in our educational system, and many will call him blessed for speaking so boldly.

The fact is that this indignant English teacher has protested not only against the prevailing spirit of the educational institutions, but also against the prevailing philosophy of the man in the street. Don’t blame the war for it. It was here long before the war. It may have had something to do with the initiation of the war, and then the war in turn has in many cases undoubtedly strengthened it. It has made us tremendously indifferent to human values. The service men may in some measure be correct when they express the fears that we lack unselfish devotion and loyalty to those that are fighting our battles under the most discouraging and disheartening of circumstances. It has placed an ugly blot on the pages of the record of our war efforts. There were altogether too many strikes, even in the face of the fact that these seriously strangled our production and transportation. What of it? The glittering gold is far more precious to some of us than the lives of the boys, particularly when they are not our own boys. There is plenty of evidence that all the defense work carried on so feverishly by our men and women was not motivated by loyalty and patriotism. It was and is the higher wages that are so irresistible. Indeed, it has been reported that some people have expressed a bit of uneasiness at the prospects of an early peace because it may seriously affect their income. This is an indication of how low a person can sink in response to the call of another dollar. This materialistic trend which characterizes our age has had a far reaching effect upon our educational philosophies and systems. It is fundamentally an expression of a fool’s selfishness.

Materialism is invariably selfish, and selfishness always impoverishes. It proclaims that one is in this world for what he can get out of it. When it insists that honesty is the best policy we may find little fault with it. But the selfish spirit may be there just the same. The implication may be that we must be honest because it brings biggest returns in the long run. The very popular and widely read book of Dale Carnegie How to Win Friends and Influence People is exactly of the same hue. Why should you win friends and influence people? The answer is because you can then make bigger sales and bigger collections. Friends should be made and maintained so that they may be utilized. That is fundamentally a materialistic selfishness.

That is exactly the spirit that has characterized our training programs. Young men and women declare that they do not want such and such a course because “What good will it do me?” They want only such an education as can be turned into as much cash as possible and as quickly as possible. Parents are backing this spirit. They inquire as to how long it will take my son or daughter to become a doctor, a lawyer, a chemist, an engineer, and so on, if I send him or her to your college? They little realize that such courses have been pretty well standardized and that the amount of time spent for a given course will be the same in all standard and reputable institutions. Such people are not interested in securing an education for their children. They want for them a job that will cost the least amount of effort and bring in the greatest amount of returns. They want their offspring to learn how to earn a living easily. They are not concerned about teaching them how to live. Hence it is not
surprising that the students in our professional schools are not interested in being of service to God and man. They are debating among themselves about the amount of money they will be able to earn when they graduate. One of my colleagues was called a fool for going into education, when he could have been a business man with earnings four or five times as high.

It is a shameful matter that there are schools in this land that are catering to this spirit. They carry on a wide publicity campaign and recommend themselves highly because their graduates earn so many thousands of dollars per year.

This same craze for an education that is thoroughly materialistic is revealed in the amazing growth of vocational schools, in the tremendous expansion of the vocational departments of our high schools and colleges, and in the fact that many of America's large corporations are very successful in maintaining their own technical training centers.

All this will tend to breed a generation of selfish, greedy, grasping individuals. The demons of race hatred, of industrial and labor struggles, and of international disturbances love the reign of materialism in education. We shall not be able to change the situation by a bit of modification here and there. One can change the teaching methods, and yet the education will retain the same color. One can add, modify or subtract courses, and the spirit of individual license and selfishness would still prevail. All interested must seek an education that is radically different all the way from the kindergarten to the university. It must be motivated by a philosophy that seeks not to promote selfishness but altruism, not man but God.

God's Sovereignty in History

II. THE POWER OF GOD'S SOVEREIGNTY IN HISTORY

A. The Power of God's Sovereignty for Man.

"The fool hath said in his heart, There is no God . . . The Lord looked down from heaven upon the children of men."90

The conception of God's sovereignty is deeply embedded in the Bible even though the word sovereign is not used.91 God directed and controlled His people, even though, as Dr. Thomas points out, such understood sovereignty does not postulate determinism.92 God's purposes gave goal and glory to history for Israel. God's sovereignty was not evaporated with the coming of Jesus but was exemplified and explained in Him. Jesus trusted and triumphed in a sovereign Father. In turn He translates the meaning of God's sovereignty for our troubled lives. In the words of J. Kennedy, "We find meaning in life as we find God, and God is not found in a series of ratiocinations, or formal reasoning, but in Jesus Christ."93

God's sovereignty not only provides a revelation,94 it also postulates a plan.95 We need not be historical ostriches to make this assertion. There are many conflicts to be sure. There always have been. Have we forgotten Israel's years of bondage, their meanderings in the wilderness, and their commanded slaughter of the enemies? Our personal, national, and international crises need not detour us from our faith in the power of God's sovereignty. In the language of C. C. Richardson, "Those who are the most careful in the study of history and perceive something of its great complexity, are the least anxious to put forward hasty judgments about the way in which God deals with nations."96

To the unbiased interpreter of the living past it is very evident that a sovereign Lord rules and over-rules the affairs of men. While we do not find a reason for every riddle of life, we discover a reasonable understanding of His sovereign blessing. We should not forget God's handiwork in the fullness of time when Jewish religion, Hellenistic thought, and the assets of the Roman Empire were blended together for the mighty beachhead of Christianity. God uses the wrath97 and the wrong, the worth and the wealth of man, to work and to weld, to yield and to shield His kingdom. The folly as well as the fruits of Constantine; the fierceness as well as the faith of the barbarians; the sting as well as the strength of Roman Catholic authority in the Middle Ages; the centrifugal as well as the centripetal forces of the Protestant Reformation; the devilishness of heresy hunting church members as well as the devotion of doctrine loving Christians: these all, seeming paradoxes, found their experience and expression through the sovereignty of God. We do not have understanding or insight to see this at every turn of the road, nor do we proclaim it in every trial of history, yet the long view of His-story reveals the power of a sovereign God.
in control of every crisis, every challenge, and every consummation. Contrary to modern philosophic interpretations, history exists for the sake of God. God is in all history, even though we cannot see the purpose or feel the power at all times.

Such considerations do not make us fatalistic. Berdyaev says correctly, “God is at work in the world, not independently of man, but through man, through man’s freedom and man’s activity.” This does not provincialize and departmentalize God. It makes God effective and understood by modern science on a cosmic scale. It makes man realize that this colossal world with all its wealth and its wickedness is under the control of a sovereign Lord. Dixon confirms this long-range view of history and of God when he says, “If history have any meaning, we are upon a voyage hardly yet begun. We do well, I submit, when we put our trust in the ‘masked wizard’ beyond the scene—when we look back, we know not why, with instinctive fascination upon all the historical movements, refusing to sacrifice any one of them, the ethereal radiance of Greece, the majesty of Rome, all facets of the human spirit represented in the ancient cultures and civilizations, the accumulated wisdom, the capitalized experience of the generations that have gone before us.” Naturally God is more than the “masked wizard” of our world. He is the mighty Jehovah of the Old Testament, the sovereign Father of the New Testament, and the arbiter of human destiny to all who receive their ambitions and assurances from Him. This gives us conviction and courage to say with Findlater, “Our heritage of ordered liberties we owe to a fixed belief in and general submission to the Absolute Sovereignty of God over men, which He ordinarily exercises according to evangelical principle.”

The reformers of the Reformation found this note of God’s majesty and glory in the Bible. They reached the throne of God by means of faith. Their spiritual archaeology unearthed this Biblical truth hidden deeply beneath the crust of church authority and the layers of hierarchial ecclesiasticism. They reached the throne of God by means of faith. They awoke from their ecclesiastical slumber and saw a ladder, “the top of which reached to heaven.”

Examine Calvin’s interpretation of God’s sovereignty. We cannot classify him with the superficial rationalism of Spinoza, or the subjective rationalism of Kant. We encounter no difficulty in categorizing him with the prophetic vision of Isaiah, the assurance of Jeremiah, and the cosmic interpretations of Jesus and Paul. Calvin stood at the close of a broken despotic ecclesiastical system and proclaimed the sovereignty of God in opposition to the sovereignty of the Church through the pope. In Calvin there flowed two streams of influence. The Greek Fathers with their speculative ecumenical affirmations and the Latin Fathers with their practical applications were brought into the mighty Mississippi of Calvin’s thought.

When we accept the heritage of Calvin, we do not close our eyes to the problem of evil. For this reason we reject the Barthian perpendicular view of history which uses God at the convenience of special experiences by divine intervention. We also reject the Hegelian horizontal view because it never gets us higher than the level of human endeavor. We believe in the Christian view of God’s sovereignty. “In all events and in all things, from eternity to eternity, Calvinism sees God. His hand is visible in all the phenomena of nature and in all the events of history. Through all occurrences His one increasing purpose runs.” This is not only the affirmation of Boettner, but of every Bible-believing Christian.

This view accepts Christ as the head of the Church, and King of the nations. It gives us perspective and power. It helps us experience God’s sovereign immanence when we view Him perpendicularly, God’s sanctifying transcendence when we view life horizontally, and God’s sovereign fatherhood when we look at the world ecumenically. Then we can sit with Dr. Mackay on the “Spanish Balcony” and see God in action, and share with the same author, in his book A Preface to Christian Theology, in the “Road View” and find action through God.

This conception and interpretation of God’s sovereignty does not eliminate man’s freedom and responsibility, rather it exalts him to a new position. Therefore we consider:

* *

B. THE POWER OF MAN’S SOVEREIGNTY FOR GOD.

We must find and face the relationship between God’s sovereignty for man, and man’s sovereignty for God with a new stimulation and a new security for our stupid generation and soiled world. Too often God’s sovereignty has been stilted by theologians, stultified by sociologists, submerged by secular historians, strangled by evolutionists, stressed by traditionalists, sizzled by Arminians, snipped by dispensationalists, and streamlined by Calvinists. And because Calvinists have streamlined the doctrine we forget that man did not lose all his power in the fall, even though he became totally depraved. The evolutionary and developmental processes of history, though exalted by naturalistic interpretation, must be fused with a Biblical supernaturalism.

The first step for man to be reclothed in his rightful mind is submission to God. This must not be in the groove of Mohammedan fatalism. Berdyaev’s book, The Meaning of History, presents the alternative. “Two paths lie open to contemporary man faced by a schism at the apex of modern history. He can either submit himself to the highest principles of life and thus strengthen his personality, or he can become the slave and subject of the non-divine, evil, and super-human principles.” Man’s lease-lend sovereignty should cause him, through God’s
grace, to resolve a revival of old-fashioned submission. Voluntary submission is diametrically opposed to the imperialism, materialism, communism, and militarism of our day, but in full harmony with the Scriptures. 81

This does not mean a passive obedience that lacks vitality and victory. History demonstrates that striving against God may sometimes be more pleasing to Him than some forms of piety and disjoined worship. 82 Complete pessimism and blind optimism are two extremes disliked by God and devastating to man. Man’s dire need is fortified optimism and visionary pessimism. All is not lost, nor is all won. “We see not yet all things put under Him, but we see Jesus.” 83 This is not double but devotional, not paradoxical but powerful, not a juxtaposition but a just possession, not a denatured truth but a determined triumph. It gave balance to Abraham’s blessing, 84 beauty to Jesus, 85 benediction to Paul, 86 and a spiritual blitzkreig to Luther.

This interpretation gives us the advantage of knowing that “God has created and by His providence doth still uphold all things.” 87 It helps us to be “patient in adversity; thankful in prosperity, and... in all things, which may hereafter befall us, place our firm trust in our faithful God and Father; that nothing shall separate us from His love: since all creatures are so in His hand, that without His will they cannot so much as move.” 88

Karl Heim is right. “There now remain only two possibilities: despair or faith. Either we arrive at a pessimistic world-view, which takes away the courage for helpful service; or we come to a faith in God, who, in spite of all, gives our work in the world an eternal meaning.” 89 We can only prevail with Christian optimism through submission and surrender.

God’s sovereignty not only gives us victory for our vicissitudes but also stimulation for stewardship in all of life. To indicate this may seem like a violation of the Scriptural teaching of man’s depravity, 90 and the explanation of man’s futility in the Doctrinal Standards of the Reformed Church. 91 Dr. A. Kuyper in his theology states in no uncertain terms that man does not have sovereignty, and according to his estimation the term may not be applied to man. 92 He continues by clouding his certainty when he mentions the things and acts, called sovereignty by man, used by God as instruments of Almighty sovereignty. 93 We should not quibble about terms, but discover the quintessence of our quest. The fact remains, man is sovereign under God. Nothing in history, next to God’s sovereignty, is more explicit. In insisting on this assertion, we do not violate the meaning of the Scriptures or the Doctrinal Standards. The Scriptures do not vocalize the sovereignty of man in so many words, even as they do not describe the power of God with the word sovereignty. None the less, the sovereignty of man, under God, is vividly portrayed in consecration and dis-sall, and more many, could be added to the Scriptural list of the heroes of faith in the book of Hebrews. 94 What made them great? Just this. Their lives evidenced the mighty miracle of supernatural sovereignty, coupled with the miraculous might of loaned sovereignty in order to give them stewardship for service.

Distance lends enchantment to this view. Nearness leads to the reality of experience. Today we celebrate the sixtieth anniversary of the opening of our Seminary. The history of our school reflects a continuous affirmation of God’s sovereignty. On this basis, in harmony with historic Calvinism, the traditions of our institution rest. And yet, the landmarks of the inception and reception, the gains in leadership and equipment, the products of ministers and missionaries give evidence of exercised authority with vision and devotion. Consider Van Raalte the colonist, Phelps the planner, Crispell the first instructor, Steffens the first professor, Beardsley the congenial leader, Winter the intellectualist, Dubbink the steadfast Christian, and Nettlinga the spiritual enthusiast. These all, and others both dead and living, determined the course of the school with devoted enthusiasm. Theirs was not only a faith in the sovereignty of God, but a faithfulness to the stewardship of life.

Man’s sovereignty, rightly understood as loaned and limited, is not antithetic to God’s sovereignty. Some well-meaning leaders may carry it too far as did Calvin in Geneva. Such a violation should not victimize our conception of the doctrine or the consecration of our duty. In the language of E. Brunner, “God creates a counterpart, face to face with Himself.” 95 This relationship is not a cheap double of a lame God and a licentious man, but a golden duality of divine power and human possibility. This makes man a creature and constructive in Adam, given and driven in Moses, receptive and resolved in Isaiah, granted and planted in Paul, the product and producer in Luther. Such a conception and application make room and reality for a loved Jacob and a hated Esau, an accepted Samuel and a rejected King Saul, for the preacher and the peasant, for Luther and Leonardo da Vinci, for Calvin and Constantine, for capital and labor, for the street evangelist and the street sweeper. Then all things and all people have a place and a power in, with, and under the sovereignty of God.
Having considered the problem and the power of God's sovereignty in history, let us come to a few specific summary conclusions for such a time as this.

1. A New Affirmation.

The thinking theologian and the observing historian affirm God's sovereignty in history.

The critic and the cynic may deny it but only in ignorance and rebellion. We may not be able to rationalize God's sovereignty, but we can realize the comfort of this doctrine from history and life.

Remember, only the fool hath said in his heart, “There is no God.” The Christian says in his heart, “Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end.” The Christian historian says in his heart, “God moves in a mysterious way, His wonders to perform, He plants His footsteps in the sea, and rides upon the storm. Judge not the Lord by feeble sense, but trust Him for His grace: Behind a frowning providence, He hides a smiling face.”

2. A New Appreciation.

God's sovereignty in history must be seen with telescopic interpretation in order to appreciate the majesty of God and the miracle of human life.

Such a view makes us consecrated and not consumptive. It prevents us from severing the natural from the supernatural. Our dark days of doubt and disillusionment should drive us to God. We must see God with the long-view of history. We cannot understand all of its theological and historical implications. We have not considered all the rascals and ramifications of history, nor have we paid our respects to all the realistic and resolved heroes of the Church. We have tried to see God with telescopic interpretations in order to come to a new appreciation of His sovereignty.

It does one good to stand on the deck of a steamship in mid-ocean. You see twenty miles of water in every direction. There are twenty miles of water beneath the boat. What might and mystery! Calm and quiet reign beneath and yet the wind on the surface can bob the Normandy boat like a peanut shell. As you stand on the deck of the ocean liner you think of the miracle of water precipitation, rainfall, clouds, sunshine, and the deep sea. And all the while the vibrating steam with high powered engines and double propellers plows in, through, and under God's simple miracle of sustained water. Dangerous? Yes, if you break the laws of the sea. Peaceful? Perfect calm and security on unstable water.

We need such a view of God's sovereignty, in every direction, beneath, above, and around the ark of life. We need to view it by day and by night as we walk the decks of life. Dangerous? Yes, if you disobey the rules of the good book, the Bible. Peaceful? Perfect calm and security if you say in your heart, “For of Him, and through Him, and unto Him are all things.” Then, in spite of the times and the throes of history, we can sing with Martin Luther, “A mighty fortress is our God, a bulwark never failing: Our helper He, amid the flood, of mortal ills prevailing: For still our ancient foe, doth seek to work us woe: His craft and power are great, and armed with cruel hate. On earth is not his equal.”

3. A New Appropriation.

In the strain and the spring of the sovereignties, or if we prefer other terms, in the strain and the spring between the sovereignty of God and the stewardship of man, is the stimulant for our stability and security.

Physical life reveals that it is so in the vibrating steel beam of a hanging balcony, the quiver of a steel bridge, the bend in a long ladder, the weaving of a high chimney, and the expanding and contracting concrete of our highways. The seeming opposites are united through spring and strain. Our spiritual battle cry is still, “The sword of the Lord and of Gideon.” Heaven's steel elastic of love unites God's sovereignty and man's stewardship. It pulls us when we mistake His grace, and is free to us when we exercise our duty.

Remember, only the fool hath said in his heart, “There is no God.” The disciple says in his heart, “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by faith of the Son of God.” The Christian sings in his heart, “Make me a captive, Lord, and then I shall be free. Force me to render up my sword, and I shall conqueror be. I sink in life's alarms, when by myself I stand, Imprison me within Thy arms, and strong shall be my hand. My heart is weak and poor, until it master find; It has no spring of action sure, it varies with the wind, It cannot freely move, till Thou hast wrought its chain: Enslave it with Thy matchless love, and deathless it shall reign.”


The freedom of the sovereignties gives us determination and devotion to do our task under His leadership as we make history for the future.

God's sovereignty in history is not an opiate for our minds, but an operation for life. Our interpretation of it must not mystify our minds, but mirror
the grace of God, miracle the experience of God in history, and move us to march valiantly forward. This does not liquidate the sovereignty of God, but liberates it from the shackles of traditionalism. It does not swerve us from our historic faith, but urges us to propagate it. This is not only a cruel doctrine, it is the dynamic power which should give us a challenging devotion. We are either constructively or corruptively. God's sovereignty constrains us to be creative Christians. The sovereignty of God is therefore not only a blessing but a battle cry.

Remember, only the fool hath said in his heart, "There is no God." As we perpetuate the historic faith of the Reformed Church, and in the larger ecumenical sense the Church of Jesus Christ on earth, the Christian disciple says in his heart, "I press toward the mark of the prize of the high calling of God in Christ Jesus."
Tribute to Roosevelt

Dear Dr. Bouma:

The death of our late President, Franklin Delano Roosevelt, deeply stirred the emotions of our own family circle. Being one of the common class, we can appreciate the work our late president has finished according to Divine Providence. I take this opportunity, Dr. Bouma, to commend you and to express my gratitude for the stand you took in THE CALVIN FORUM in defense of our late president. You can always be proud of your stand for this great leader.

It is a sad fact that it took this sudden event to make many of our Reformed ministers express their words of appreciation for Franklin Delano Roosevelt. Words of criticism from our clerical circles against our late President were more in the offering than was a word or two of approval for his work. These conditions prove that something is wrong somewhere. Surely, the people who have elected him for four terms could not have been all wrong all of the time. If this is so, then there must be something wrong with the logic and hypothesis behind our democratic methods of election.

I loved our late President, for what he has done for the poor man and the common laborer. His Christianity was one of reality. He didn't allow those Christian principles and ideals to remain intangible theories. Too many in the sphere of Christendom are content to keep Christian principles as good subjects to talk about rather than as strong forces to wisely use.

What Franklin D. Roosevelt has done in the way of social justice was not a new force of radicalism. Many European nations already for years have had what he was able to make a reality in our own country. Let many of our Christian brethren of Dutch descent read about the social legislation which has been in force for many years in the Netherlands. It will be a sad page in history which will tell our coming generations how men of prestige have tried to stem the forces of social justice, labeling them with the terms of communism and socialism. Men of strong minds never evade questions or movements by conveniently cataloguing those questions or movements into certain categories. The Apostle Paul wrote, "Prove all things," which means that all things demanding our attention deserve to be investigated and analyzed. Things of our concern should never be passed off by the simple process of cataloguing or labeling—a process that is too much the result of self-complacency and mental inertia. Therefore, before any of our Christian brethren would call all those reforms enacted by our late President, socialism, let them read Amos and Isaiah in the Old Testament, and the Acts in the New Testament. Also, it might be well for them to take a course in sociology.

Dr. Bouma, if my writing appears to be a little bitter or cutting, it is only because I realize what Franklin D. Roosevelt has done for my parents and me. He saved our home through the F.H.O.L.A. His efforts saved my farm, which is in Iowa. His legislation for labor is a test for all of us Christians who have done our part. Soothing words of appreciation to our late President are wrong. We must condemn his legislation, far as we are concerned, for it is contrary to our faith. That is why we are writing to you.

In this connection it is very interesting to note that when Nebuchadnezzar recognized the absolute sovereignty and dominion of God (Daniel 4:34, 35) then God returned to the king the glory of his kingdom, his honor and his power (Daniel 4:36). In return, through God's grace, Nebuchadnezzer praised and honored God (Daniel 4:36-37).
which can not be forced." This spirit accounts for Roosevelt's success in gaining momentum for the closer international relations among all the nations.

May our present president show the same courage and a love for mankind as Franklin D. Roosevelt. And may those of influence and position in our church increasingly manifest their appreciation for the living too, rather than make their evaluations of a man who can little avail them in his death.

John H. Sietsma,
2041 Galewood Ave., SW., Grand Rapids, Mich.

From Our Correspondents

THE PRESIDENT'S LAST WORSHIP SERVICE

President Roosevelt spent his last Easter at the Little White House and attended the morning worship at the Warm Springs Foundation Chapel. About a minute before eleven two cars drove up, the guards from the second surrounded the first as it came to a halt. The President was rolled in on a wheel chair and was helped into the third pew from the front on the left side of the aisle. He was accompanied by two of his cousins in a party of perhaps six. At the conclusion of the service we all remained in our places until he had been helped into his chair and wheeled out. The Chapel was filled with chairs in every available place. The President was a most attentive and responsive listener.

The President's Last Easter Worship was a unique service. It was held in a unique Chapel of Episcopal architecture given by Miss Georgia Wilkins of Columbus. The whole front of the auditorium is free of pews so that the patients may be rolled in on stretchers or in wheel chairs. There is no standing in the service since that would make a distinction between those who can and those who cannot stand. The organ and the piano perfectly harmonize and together they accompanied the choir of Warm Springs patients.

The service was unique in that the President made the strenuous exertion necessary to place himself in his pew for the hour of worship. He goes to Warm Springs when he needs to rest and often does not make the extra effort to get out to public worship. His presence was a living inspiration to every sufferer in the Foundation. Here was one afflicted as they were, but one who had attained the highest pinnacle of world leadership.

It has been my privilege to preach at Warm Springs several Easters, but this is the only time I have had the President in the congregation. When the Chief Magistrate's call came there were strong inward "tugs" to help by serving as a Chaplain, but Providence has kept me at the task of training others as ministers and chaplains. I am happy to have had one opportunity and that the final one, to strengthen the President's hand in God. Perhaps I did not miss my unique opportunity for I am in receipt of a letter from Mr. Roosevelt written the day before his death in which he says: "That was indeed a grand service and it was wonderful that you could participate."

One likes to think that there at Warm Springs, where the charities of his heart and hand overflowed, surrounded by some seventy-five fellow polio sufferers, was the place he would have chosen for his last hour of public worship on this earth. Yes, as the news of victories on land and sea were pouring in, and as the notes of triumphant gladness rose from that choir of polio patients who like himself were winning the fight against this disease, one concludes that this was as well the unique occasion he would have elected for a victorious conclusion to a great life.

The President's last Easter worship was a triumphant service. The Responsive Reading was the selection from the fifteenth chapter of First Corinthians found in the Hymnal of the Presbyterian Church, U.S.A. Among the Opening Sentences were these: Now is Christ risen from the dead and become the first fruits of them that slept. Behooved it not the Christ to suffer and to enter into His glory? If we suffer with Him, we shall also reign with Him. Every one of the hymns, the anthems and the solo were eloquent with the notes of Resurrection triumph.

"Come ye faithful, raise the strain Of triumphant gladness: God has brought His people forth Into joy from sadness. Now rejoice, Jerusalem, And with true affection Welcome in unwearied strains Jesus' Resurrection."

"Open the gates of the Temple... I know that my Redeemer liveth."

"In Joseph's Lovely Garden."

"God so loved the World.""

"The day of resurrection! Earth, tell it out abroad! The Passover of gladness, The Passover of God. From death to life eternal, From this world to the sky, Our Christ hath brought us over With hymns of victory."

"Alleluia! Alleluia! Alleluia! The strife is o'er, the battle done; The victory of life is won; The song of triumph has begun. Alleluia!"

Finally came the great coronation hymn:

"Crown Him with many crowns, The Lamb upon His throne! Hark how the heavenly anthem drowns All music but its own! Awake, my soul, and sing Of Him who died for thee, And hail Him as thy matchless King Through all eternity!"

The President's last Easter worship was a truly Christian service. As the service was closed with the apostolic benediction, so it was opened with the Christian salutation, Grace be unto you and peace from God our Father and from the Lord Jesus Christ. The prayer included the petition that as God in His mercy had forgiven us, His rebellious creatures, for Christ's sake, so He would put it into our hearts to exercise mercy as well as judgment in shaping the peace of the world.

The Incarnation of the Son of God, the central affirmation of the Christian faith, was the theme of the Easter sermon. The music was redolent with Christ's Resurrection, so the sermon was steeped in His suffering and dying for our sins. And these two great events—Christ's death for our sins and His rising again the third day—are the Christian Gospel. Or, to quote the sermon, "The Lord of glory of His own will entered into our life of grief and suffering, and for love of men bore all and more than all that men may be called to bear." "He suffered as the Lamb of God for the sins of the world." "He was delivered for our offenses and raised for our justification. Therefore, In peace let me resign my breath And Thy salvation see: My sins deserved eternal death, But Jesus died for me."

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The President's last Easter worship was designed as a service of comfort and strength. Today when shoulders are bowed beneath a load of responsibilities and hearts are breaking with anxiety for loved ones, we preachers need, as we have never needed before, the exhortation of the Prophet Isaiah: "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem." Of the Easter Service Dr. George Huntington has kindly written: "I am sure that the whole service must have helped and rested and blessed the President."

Since the closing verse of the responsive reading seemed peculiarly appropriate for him, I spoke directly to the President as I read: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

My wife, who sat just behind Mr. Roosevelt, noticed that he was especially moved by this. The Epistle to the Hebrews shows our Lord so really taking our nature that He lived His human life trusting in God. He offered up strong crying and tears unto Him who was able to save Him from death and was heard for His godly fear. Thus is the Almighty's moving Chariot Wheels; yet in all our affliction He is afflicted with us and holds on the staunch when our hearts are breaking. The vast diamond-studded Milky Way is but as dust from the Almighty's moving Chariot Wheels; and yet in all our affliction He is afflicted and the angel of His presence saves us.

It is not likely that I shall ever again preach to a President of the United States, but I may well remember that the King of Kings is always in the audience and that I ought to preach Him as in His PRESENCE.

WILLIAM CHILDs ROBINSON, CALVIN FORUM Correspondent.

Decatur, Georgia.

NATIONAL ASSOCIATION OF EVANGELICALS

DELEGATES to the third annual convention of the National Association of Evangelicals, representing more than 900,000 orthodox Protestants, gathered in Chicago's St. Regis Hotel May 1-3, under the leadership of Bishop Leslie R. Marston of Greenville, Ill., national president, to plan a spiritual forward movement in a world at war.

The delegates heard Dr. J. Elwin Wright, field secretary, report that the national headquarters in Boston now has branch offices supervised by a regional chairman and staff in Portland, Ore., and Detroit, Mich., with an additional office soon to be opened in Chicago. Commissions are active in the fields of evangelism, missions, radio, Army and Navy Chaplains, industrial chaplaincy, educational institutions, church schools and war relief.

The Commission for Missions, operating from a Washington office, directed by Rev. Clyde W. Taylor, serves as an interdenominational clearing house for handling passports, visas and military permits. It advises evangelicals about impending government action which is of specific concern to the church. During recent months, this action has resulted in amendment of the nurses' draft bill to protect the interests of those engaged in missionary and church service, and in favorable O.D.T. attitude toward summer Bible Conferences.

The Commission for Industrial Chaplaincy, directed by the executive secretary, Irwin W. McLean of Detroit, is studying plans to reach organized labor with the Gospel. "The institution of the system of industrial chaplaincies, which we are promoting in the plants of America," declared Dr. Wright, "will prove a major means of winning thousands to Christ and the Church, and will greatly reduce industrial unrest in the very difficult days of reconversion which are just ahead of us."

The Commission for Church Schools, led by Dr. Archer E. Anderson, of Duluth, Minn., has completed a new series of outlines for week-day industrial education courses, combining the work of specialists in this field. The courses, now in experimental use, will be placed into the hands of evangelical publishers after a final revision.

The Commission for War Relief, directed by Philip A. Benson, of Brooklyn, former president of the American Bankers' Association, has established warehouses in Philadelphia and New York, and has already begun shipments to Belgium. Frank D. Lombard, Philadelphia insurance executive, is supervising secretary of this effort. Distribution of clothing to destitute millions in Europe is being made through cooperating movements on the continent.

The association plans to issue an annual Evangelical Book List of outstanding religious books published each year. The secretary of this committee, Dr. Carl F. H. Henry of Chicago, is aided by reviewers chosen from prominent evangelical leaders across the nation.

Religious Broadcasters

The second annual convention of National Religious Broadcasters voted to affiliate with National Association of Evangelicals and elected Dr. Clinton H. Churchill, pastor of Buffalo's First Congregational Church, as national president. Directors and delegates attending the meeting of broadcasters of the historic Christian gospel represented more than 3,000 weekly broadcasts from coast to coast.

Elected with Dr. Churchill were Dr. John Zoller of Detroit, vice president; and the Rev. Dale Crowley of Washington, D. C., secretary. The following broadcasters were added to the board of thirty directors, ten of whom retire annually: Dr. John E. Brown, of Sifoam Springs, Ark.; the Rev. Earl P. Paulk, Greenville, S. C.; Dr. William Ward Ayer, New York City; Dr. R. J. Danhof, Holland, Mich.; Dr. H. H. Savage, Pontiac, Mich.; the Rev. Myron F. Boyd, Seattle, Wash.; the Rev. Jack McArthur, Los Angeles, Calif.; Dr. Howard Ferrini, Providence, R. I.; Dr. Glenn V. Tingley, Birmingham, Ala.; the Rev. Leroy Kopp, Los Angeles, Calif.; the Rev. Eugene Bertermann, St. Louis, Mo.; the Rev. Charles M. Leaming, Waterloo, Iowa; and Dr. R. A. Forrest, Taccoa, Ga.

The broadcasters, organizing to secure regular access to the radio listening public through existing and future stations and networks at a time when secularism and commercialism are increasingly driving religious programs from the air, feel they are militated against by the assignment of Protestant radio time to the Federal Council of Churches because of the religious liberalism predominant in the latter movement.

Among the most recent cancellations of radio religious programs is the action of Chicago's Station WAIT, which has banned sponsored week-day religious broadcasts effective June 2. This will take from the air such broadcasts as the Rev. Clarence Erickson's "Heaven and Home Hour", the Rev. Lance B. Lathan's "Life Line" broadcast, the "Young People's Church of the Air" sponsored by Moody Memorial Church, Dr. Harry Hager's "Bethany Bible Church Broadcast", Dr. J. C. O'Hair's "North Shore Church program, the Rev. John L. Meredith's "Christianity in Action" broadcast.

Trends in Radio

Dr. J. Elwin Wright, field secretary for the National Association of Evangelicals, reported "trends in radio which indicate increasing discrimination against evangelical broadcasts."

"The responsibility for the present unsatisfactory situation is due to several factors," he added. "Among them," he said, "is commercial competition for available time under the pres-
ent economic conditions; the religious monopoly existing at the present time which excludes minority groups from equitable opportunities; the policy of the networks and many stations of refusing to sell time for religion, thus making religion the only legitimate type of program which is subject to discrimination; the unsatisfactory and unethical practices of some broadcasters which have put all evangelical broadcasting under a cloud; the ill-advised attempts to coerce stations and networks by ill-tempered letters, threats of hearings before the Federal Communications Commission and court action, which serve only to make all stations reluctant to accept the programs of evangelical groups."

Dr. Wright outlined two possibilities of a change for the better. "One is through friendly conferences with the representatives of networks and stations and an attempt to reach an agreement equalizing broadcasting opportunity," he said. "The other is by the passage of legislation which will make a change of the present discriminatory policies mandatory."

San Francisco Conference

Christian evangels, who stand with the Biblical orthodoxy of New Testament times and of the Reformation, are without a voice in the San Francisco security conference because of failure to organize their forces, Dr. J. Elwin Wright, field secretary, reported to the third annual convention of the National Association of Evangelicals in Chicago's Stevens Hotel. The movement represents 900,000 evangelicals in 63 denominations in the United States.

"Of the 45 advisers to the American delegation, six were appointed especially to represent religion: two Jewish spokesmen, two Catholic spokesmen, and two Protestant spokesmen. The men representing Protestantism were chosen from the Federal Council of Churches," Wright declared. "This leaves the majority of Protestantism not only without representation, but in the false position of appearing to be represented by an organization the views of which are in conflict with the views of evangelicals on doctrinal and political questions of supreme importance."

As an indication of widespread dissatisfaction with the liberalism dominating the Federal Council, Wright disclosed that a recent survey of Northern Baptist Convention pastors indicates that 60% of those replying to a questionnaire feel their sentiments are not represented by that council. Southern Baptists have never identified themselves with the Federal Council.

"For their lack of representation," Wright declared, "evangelicals have themselves, principally, to blame. After three years' effort to forge a cooperative movement, we should be sufficiently united to make our voice heard in the nation. But many churches and organizations sit on the sidelines, too timid, too complacent, too egotistical, too cynical, or too indifferent to join their hands with those who have dared to hope, dream and sacrifice to bring about an effective united front."

We who have dared to unite in this conflict will eventually see the full fruitage of our labor, but it is apparent that it will only be after years of sacrifice, sweat and blood which would be unnecessary if there could have been more general and immediate cooperation," Wright declared.

Need of United Action

The rapid rise of the movement to 900,000 members by its second birthday as a corporate body, however, has enabled evangelicals to take many significant forward steps, Wright reported. Since the N.A.E. constitutional convention in Chicago in 1943, there has been an increasing application for affiliation by local churches, organizations and denominations.

"For centuries the Church has been torn by dissensions and divisions. These have resulted in the rise of the denominations, which have multiplied in recent generations until no man knows the number thereof. Modernist and evangelical can and do agree on one thing: that these divisions are harmful to the Church. The formula for correction of the situation is not so easily agreed upon. As in doctrine, modernists and evangelicals find themselves divided into two schools of conviction in this matter of method," Wright added.

"Modernists believe that there should be an immediate attempt to bring about the organic union of Protestantism, at least; of Protestantism and Catholicism, if possible; but the more daring spirits envision a union of all religions, Christian, Mohammedan, Buddhist and the rest."

"Evangelicals believe that organic union is not essential to the vastly more important thing, spiritual unity. We believe that we are finding a formula for fellowship and understanding in which every Bible believing group will be left entirely free to pursue its form of worship and polity without outside pressures and dictation, but upon the basis of our statement of faith in the formulation of which every group had the privilege of assisting. It is, however, our hope and expectation that bodies of similar polity may find a way, in many instances, to an eventual organic unity, growing out of a spontaneous desire upon the part of their members rather than by promotion and propaganda on the part of an organization such as the National Association of Evangelicals."

Of Books and Reading

ILLUSTRATING SERMONS


I know this book is not exactly new. It was written seven years ago. And yet, on the subject under discussion, it is as fresh and up-to-date as anyone could desire. Besides, there is an advantage in buying the book now; the price, which was two dollars at the time of publication, has now been reduced to $1.03.

Why am I writing a review of this book? Because I would like to pass on the many benefits derived from it to my colleagues in the ministry. I found this book to be a gold-mine of information on illustrations and their use. Such topics as these are treated: "Varieties of Illustrations and Their Use"; "Gathering Materials"; "Keeping Materials"; "Building Illustrations into Sermons"; "Composing the Illustration"; "The Art of Effective Presentation." The author traces all the steps in illustrating sermons, from source to final delivery.

The sources of illustrations are as varied as life. Experience, observation, and literature are but a few of the many treated. But the problem often is: having found a good illustration, how shall I best keep it? How can it be kept available for immediate use? The suggestions given in Chapter 6 on this subject are alone worth the price of the book. One I put into immediate use: on the back pages of a book, list the illustrations found in it, with page references. By doing this with this book, I found that it contained at least thirty-eight valuable illustrations and poems, which added no little to its value.

There are other excellent suggestions about how to weave the illustrations into the body of the sermon, and how to word it. Chapter 10 discusses various methods of delivery, with their respective merits and demerits. Preaching without notes is recommended as by far the best method.

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If you wish a practical book on methodology, easy to read and easy to put into immediate practice, here is a good book. It covers the subject as well as any other volume that I know of. Of course, you mustn't read the book for the author's theological point of view. That is quite definitely modernistic, as shown by both the authors quoted and the aims of preaching which are set forth. But we can learn a great deal from him nevertheless.

How much all of our sermons could profit from more skillful illustration! How an effective story can illumine a point of doctrine and make it live! How often the people that listen to us carry away with them just the bits of concrete illustration in our sermons, around which they can later reconstruct the message. How unforgettable truth can be brought home by those rare illustrations which, like the parables of Jesus, carry their message with them! There is profound wisdom in the words of Wesley to his preachers: "Though you think with the learned, you must speak with the common people." To which the author shrewdly adds, "And the people live in the world of pictures."

ANTHONY HOEKEMA.

TID-BITS ON BOOKS AND READING

★ Donald H. Bouma's article, "Why the University Student Believes in Evolution", originally published in THE CALVIN FORUM (Jan. 1944, p. 117), has since been reprinted twice in other magazines. First it appeared in HIS, the snappy, classy, and thoroughly evangelical monthly of the Inter-Varsity Christian Fellowship of Students Unions (64 E. Lake Street, Chicago 1), slightly condensed and under the new title, "Students Re-Think Evolution". It now appears in The Newsette of April-May 1946, published at Crawfordsville, Indiana, by the Baptist Youth Fellowship of Indiana.

★ There is much justifiable complaint about the lack of interest on the part of supposedly intelligent Christian people in reading worthwhile books and periodicals. Radio, dailies, and picture magazines are strong competitors. But we can learn a great deal from him nevertheless.

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★ In the April issue there appears a review of Dr. Trueblood's arresting little book, The Predicament of Modern Man. It is a penetrating analysis of the impotence of modern man to find a solution for his problems. As was true of Walter Lippmann's A Preface to Morals at the time of its appearance, so Trueblood's book is better at the analysis of the malady than at the proposal of a cure. The cure is found in that other fine little book written not by a Humanist or Modernist but by a Calvinist, The Plight of Man and the Power of God. It is from the pen of Dr. D. Martyn Lloyd-Jones of Westminster Chapel, London, and is published by the Abingdon-Cokesbury Press at only One Dollar.

★ Up to 1942 the spiritual impact of the war on the various churches of the European countries was given graphic and illuminating exposition by Adolph Keller in his Christian Europe Today. (Harper, 1942, §3.) In 1943 Henry P. Van Dusen gave us a 200-page survey of the condition of the churches throughout the world under the stress of war in his What Is the Church Doing? (Scribner, 1943, §1.) Both of these books told a gripping story of the heroic testimony of the church in many countries in the midst of the persecution and suffering which had to be endured under the Nazi tyranny. From both these books it was also generally known that the Churches in the Netherlands were outstanding in their testimony and their martyrdom. Two more recent booklets of great value and interest on this Dutch Church struggle under the Nazis may be had for the small price of 75 cents and 25 cents, respectively. The first is entitled Resistance of the Churches in the Netherlands by J. H. Boas (Netherlands Information Bureau, 10 Rockefeller Plaza, New York City, 1944, 75 cts.) and offers some 60 pages of history and 40 pages of significant documents in 15 appendices. To read this story and especially the documents is to feel the pulse best of the Dutch churches as they passed through the shadows of the war years—thank God!—drawing to their close. One can have nothing but the highest admiration for the faith and the courage of these Dutch churches as they stood shoulder to shoulder, despite their great theological divergencies, to bear testimony against persecution and state absolutism. The other pamphlet is somewhat smaller and is, with the exception of 20 pages, entirely devoted to the documents. It is authored by W. A. Visser 't Hooft and has the title The Struggle of the Dutch Church for the maintenance of the Commandments of God in the Life of the State. (World Council of Churches, 297 Fourth Avenue, New York 10, N. Y., 1945, 25 cts.) These documents are vibrant with life. You must read them.

C. B.